

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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G. A. LOMAS, EDITOR.

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The Coming Millennium.

THE SHAKER, to its friends of 1872, greeting, with thanks to its friends of 1871, and to the press, by whom it has been received with so much courtesy, and treated with so great tenderness, if not kindness, these are due in an especial manner.

We feel that the mission of THE SHAKER is coincident with that of Jesus and his twelve apostles in the year one. Jesus, when perfected, represented a sphere that was "far above all heavens." The twelve apostles represented the kingdom of heaven upon earth as it culminated in the Pentecostal Church.

The condition of the world, to-day, is strictly analagous to what obtained under the Roman empire: The same general expectation of some radical impending change, something that would overturn and supplant existing systems. Then, as now, science dominated over religion; skepticism over theology; inherent abstract rights over organized wrongs. Spiritualism and spiritual manifestations permeated society through and through. A more subtle and powerful spirit, that should effect the long-looked-for revolution, and the agents through which it would operate, had already been in their midst for a generation; the many knew it not, and the few who did, were opposed and persecuted.

The kingdom of heaven, as established within and among the apostles, and in a more expanded form after the death of Jesus, was a condition where good and evil, light and darkness, were mingled together; yet where the good, and true, and right, predominated over their opposites. Jesus, who founded this kingdom, has been worshiped by millions as God, because the race has ever identified the most perfect correspondent of Deity, with which nature or the mundane world furnished it, with God himself.

The twelve apostles personated the twelve foundational principles of the Christian system; and they also embodied in their character the fundamental principles of the Jewish dispensation. "Other foundation than these, can no man lay" for the coming millennial order.

The past twelve numbers of THE SHAKER have been devoted to the eluci-

dation of the above named principles, and of the history of their effects upon and among mankind. These comprise the mission of Jesus, and of the twelve men whom he has immortalized, by whose means have been effected the revolutionary turnings and overturnings of all human, earthly institutions for the last eighteen centuries, from the year one to 1770. The spirit and principles of the Christ-world, commingled with worldly elements, have hitherto ultimiated themselves only in *man* governments. About the year 1770, another influx from the Christ-world, coming down through the spiritual world, there using as a medium the Pentecostal Church, which was removed from the earth when the compound heathen-Christian governments, made its continued existence impossible, except in the disjointed, distorted form of the monastic orders, and in the two witnesses, struggling to preserve the seed of the "kingdom of heaven" on earth, and chanting a continual prayer for its reappearance.

In answer to that universal prayer, "the kingdom came" at the time appointed, as demonstrated by Cummings and Shimeall, and thousands of the literary and religious chronologists—the great lights of Christendom—about the year 1770. But this time, the agent unexpectedly proved to be a female, and not the reappearance under the physical resurrection doctrine of the identical man Jesus. Through this female, the dual nature of Deity was revealed, and formed a proper logical basis for all governments of a dual humanity, in accordance with which seventy pentecostal communities arose in America, being cotemporary with the United States Government. The history of these two governments will run parallel like the history of Esau and his descendants—the Mohammedan powers; and the history of Jacob and his posterity—the Israelitish powers, or Jewish people.

THE SHAKER, or *spiritual* order of celibacy unites, as was never attempted by the monastic orders, the two powers of humanity—male and female—in one community, under a parental government of father and mother, as types of the Father and Mother God.

The second, or United States Govern-

ment, or natural order of propagation, will ultimately be fashioned after the pattern of the Mosaic nation in the wilderness, and in their early history in the land of Canaan. The same principles embodied in the Jewish laws respecting property—right to the land, agriculture, dietetics, physiology, and of the sexual relations pertaining to reproduction, and the rights and privileges of woman. The same knowledge and use of spiritualism, as the only legitimate war agent, also as an agent for the discovery and punishment of individual criminals, as well as ungodly nations.

Thus will the Millennium be actualized on the earth, by the Christ-spirit acting through the agency or mediumship of the Gentile Pentecostal Church. The prophet "saw the hands of a man under the wings of the cherubim"—the earthly government for the order of propagation subordinate to, and protected by a spiritual order, as the spiritual order will be subordinate to, and protected by the earthly order—individualized identities, like Esau and Jacob; yet like them brothers, "the elder serving the younger." Esau possessed the *physical* power, Jacob the *spiritual*.

In the earthly government, the Lord shall rule in righteousness; for men and women will be equally represented in offices, as in the taxes and burthens. The love of God towards their children, sons and daughters of their own creating, will cause the life elements to be common and free to all. External "wars will cease to the ends of the earth," because the reproductive powers will be under governmental control, for the production of perfect men and women. Hence, the war power will be transferred to the earthly government in the spirit world; as illustrated in the history of Israel. The powers and principles of both orders, as they exist in the spirit world, are seeking to incarnate themselves upon earth, in the *Shaker Church* and in the United States Government; by the divine Spirit, through the agency of Spiritualism, this will be accomplished, and "the powers of the world to come," are even now working mightily to this end.

The talented, but erratic Francis Train, is a spiritual medium for the much abused and down-trodden Irish, who have passed into the spiritual world, in an unsubdued worldly spirit; they seek vengeance on

their enemies in this world; and in a rebellion of their countrymen, they would stimulate and instigate them to acts of rapine and violence, congenial to their own passions.

Victoria Woodhull is a medium of the other sex, for the corresponding mission to Americans. These two, according to their own predictions, are the next presidents of the United States. They will be largely assisted, from the other world to realize and fulfill their own prophecies.

At a public dinner, given by the Emperor of Russia, he confessed with the simplicity of a child, what was confirmed by the Empress, and other members of their suite; that he was influenced by spirits, through the American medium, Home, to emancipate the twenty millions of serfs: and that the spirits helped and sustained him in the accomplishment of the arduous undertaking.

Prince Albert and Queen Victoria were spiritualists; and skeptics are calling her crazy, and seeking to dethrone her upon that ground.

Lincoln and Stanton were spiritualists, to our personal knowledge; and to the spirits, were due the emancipation of slavery, and the final success of the North.

England, to-day, must recognize the power of the spiritual world, and bow before it, by letting her government be fashioned after the "pattern shown in the Mount," or share the fate of France. She has "taken the sword" externally, and is perishing by it. Her priests, for the salvation of her soul; her doctors, for the cure of her body; her lawyers, for the protection of her property; her army and navy, for her defense against her enemies (created by her own wickedness), are eating her up. Her own sons and daughters are her worst enemies, being despoiled of their inherent rights. These, inspired from the unseen world, through its thousands of circles, are enthusiastically demanding that none shall possess who do not help to create. They claim the land as belonging to the English, the Irish, the Scottish, and the Welsh, without distinction of sex. In a word, the time has come for the founding of the spiritual order, in England; and parallel with that, will go forth spiritual agents, that cannot be over-awed, over-reached, over-powered, nor cheekmated by human authority or subterfuges; "until the Lord rain righteousness upon" the earthly government of England, founded upon millennial principles.

As before stated, both the earthly and spiritual orders and governments are now in full, successful operation in the spiritual world; and, unless human beings on earth can overthrow and destroy these, the influences therefrom will continue to descend

to earth, as "refreshings from the presence of the Lord," and demanding the restitution and restoration of all truth there concentrated, that "God has ever spoken by the mouths of all His holy prophets" among all nations, and among all peoples, since the world began; until every true principle that has been, and every prophecy of good that is to be, shall also be concentrated in "this generation." And the little SHAKER will yet, more than heretofore, become a medium of "the Spirit and the Bride, who say Come; and let him that heareth, say come," and work out their own salvation, by helping to build the temple of the Lord—a Celibate Church on earth, and to establish the millennium among the nations.

F. W. E.

Humility and Prayer.

O Heaven! we seek thy choicest gifts
Of matchless worth, and beauty rare—
The gifts of sweet humility, and prayer.
O, may we walk where these abound,
And seek the blessings flowing there—
The joys of true humility, and prayer.

All graces pure, may we possess,
The spotless robe which angels wear—
That's framed in deep humility, and prayer!
May Heaven's sacred gems adorn
The crown, which by the cross, we'll bear—
Secured by labor, faith and hope—and prayer.

Far down in Zion's peaceful vale,
Let every child of God repair—
There bow in praise, humility, and prayer.

United in true Christian love—
Joined, heart and hand, we'll gather there,
And pour forth, in humility, a prayer,
That will ascend, unto the throne
Of him, who sits in glory there,
To bless all souls, who ask of him, in prayer.

O precious gifts! divinely given,
Blest seasons here—foretaste of heaven!
We'll cherish these with love and care,
And trusting in Humility and Prayer.

EMILY SMITH, Mt. L.

The Prospective Era.

The Fatherhood and Motherhood of man, is God; his pristine home is Heaven! Widely strayed and lost from God, man has been wandering in the dark mazes of folly and sin for ages; his soul sighing, pining, dying.

In tender mercy to the wandering children, God hath long since sent forth to man a degree of light, a pole-star (His revealed Will), a compass (conscience), and guide (Christ's example), to lead the wanderers home. But, as on the physical plane, man, when lost, travels in a circle; so, in like manner, man's progress mentally, and especially spiritually, has been circuitous, or, at best, spirally, for unnumbered ages. While reason teaches that the least fatiguing course in the pursuit of truth and heaven, is direct, yet, the whole history of man's progress, thus far, shows his travel to have been spirally, as round a cone; and, though convinced that the easiest means of elevation from a low state of degradation is directly up the even grade of an inclined plane; in other words, pursuing directly from one stage of virtue, to another, still more excellent, yet man's travel, out of nature's loss, has been undulating; sometimes ascending the hill of

redemption, then descending again towards degradation, loss and shame, seeming to weary of direct elevation even in the attainment of bliss.

As a consequence, thus far, the progress of the race in redemption and virtue, has been slow and tedious; but a brighter day is dawning, and cheered by the rays of its rising sun, let us, by their light, review the past and discover the development of the future weal of humanity.

In man's onward career in redemption the "Te deum" of the Adamic dispensation has been passed. The impressive mellowing tones of the Sacred Anthem of the Noachian period have died away, having lifted man a little to a higher level of earthly righteousness. The needful but sober song of Moses, with its Levitical harmonies and stern legalities, is still rolling its echoes back and forth upon the worldly order, yet on the generative plane, giving tone to moral law, and pointing to a higher standard of excellence. While the sweet angelic song of the Lamb (the testimony of Jesus Christ), is heralding its ringing inspirations, and with its trumpet-tongue calling together sin-sick souls to meet with the assemblage of Angels in the Kingdom of God, singing the joyous anthem of "Peace on earth, good will to all nations." Angels in Heaven and saints on earth are chanting the welcome tones of a *present salvation from sin*, and the soul-thrilling rhapsodies of the Angel-life lived here on earth! While the worshiper at Zion's shrine is filled with prophetic inspirations and heavenly visions of the glory of this prospective era in man's redemption, the multitude err in still lingering in the dispensations of the past, feeding on dried fruits from the ripened harvests of by-gone eras; hence their religion is powerless for salvation, insipid and unrefreshing to the soul. While God's increasing work is moving on for the harvesting of the ripened clusters of the vines of the earth (natural families), cutting them off from the generative life, with all its righteousness, and preparing them to become garnered into the kingdom of God. This is the work of the angels, seen by the revelator, John.

Let us look to the betokening signs of the swiftly advancing approach of this kingdom, and find an inspiration of encouraging hope; while the Day of the Lord, to the worldly man or to the halting Christian, is a day of darkness and no brightness in it; because such see only by its advent the loss of carnal pleasure and self-will, with all that weds and tethers the soul to an earthly sphere—a worldly life. Jesus said: "Ye can discern the face of the sky, can ye not discern the signs of the times?"

Man's soul and spirit, as well as his physical frame are longing and yearning for their development and redemption from the thralldom of the curse of sin. God hath provided the means to answer this demand; humanity is seeking them, and will enjoy them, and the day of its advent and power is dawning; this is the prophecy written on all the phases of man's progress that have been passed through, and now borne on the foreheads of the van-guard of human redemption.

The rapid strides of man's modern progress

in science and art, ministering to the development of physical and mental comfort, is prophetic of a parallel rapidity of the march of spiritual progress to satisfy the yearning and and pressing demands of the soul. Revealed religion has been given of God to bring man's soul home to its Creator; yet, like every gift from God to man, it has been subjected to adultery! Everything that man hath touched he hath adulterated! But one of the *psalm* strains of the Mosaic song was: "*Thou shalt not commit adultery*;" and our Saviour hath come to fulfill that law. Let the Children of Zion be glad, for there is a growing evidence of the redemption of his pledge! The adulterated religions of human production, numbered by hundreds, have, one after another, perished from the view; and the remnant are rapidly coming into disrepute, because of their want of salt. But, in them all, there have been elements of salvation which will all be conserved by that religion of full and free salvation sounded forth in the "*Song of the Lamb*" on Mount Zion!

The scientific discoveries and developments of the day, as the electric telegraph, steam locomotion, etc., are all sympathetically linking the kingdoms of the earth; and their powers are yet to be felt spiritually, as really as now, physically and mentally; for they are giving character and tone to mind, and through mind to the soul. They are developing a universal interest in human prosperity not bounded by national caste, color nor education. They are contributing to the development of a sensitiveness of spiritual feeling—a quickness of receptivity of goodness. The angels of God are pouring out an inspiration that will fledge the wings of the soul, and render it impatient of a plodding pace in the work of redemption from sin; and soon the progressive march of religious truth and power will be seen moving with an electric speed to satisfy the quickened soul's demands. It is the prophetic promise of the coming era.

The progressing man is not, will not, cannot be satisfied with a religion that leaves the soul unfitted for Heaven. The adulteration of religion has been so great that even the element of spirituality has been drained from its cup. The manifestations of spiritualism in these prophetic days throughout the world, is the usher of a new soul-life into humanity—a life in God. And although in its varied phases of progress, human folly and sin are manifest also, discovering that adultery hath likewise set her hostile plough into the fruitful soil, yet angels are singing the song of Moses from Sinai; and, quickened with gospel fire from the heavenly altar, are ringing out: "*Thou shalt not commit adultery*;" and many souls will hear and heed its heavenly trumpet.

There is a spiritual baptism of heavenly fire, a spiritual life in the consumption and death of a carnal life, now kindling in the elements of religious power, that is destined to consume the world of iniquitous adultery, the birth of the creations of fallen man! Its advent is near at hand; it is the power of the coming day of the Lord, now speedily approaching. This destruction of the world—the corrupted nature of man, by the fire of the cross of Christ, is the "*end*

of the world," predicted by our Lord and Saviour; it is the prophetic boon of heavenly promise, clearing the way for the building of the kingdom of God on earth, as his will is done in Heaven; while the consumption of the literal earth by elemental fire, as the grand climax of the judgment day, is an invention of human theology never recognized by the counsels of God.

But, in the judgment day of the Lord, now dawning, "*Light is sown for the righteous*;" peace for the pure in heart; joy and rejoicing at the judgment throne for the souls whose books of life by themselves are opened to God's witnesses, by an honest confession of every sin, and whose repentance is witnessed by the fact that they go forth to duty in life, and "*sin no more*."

The theology of man's adulterated spiritualism hath broken down the barriers between sin and righteousness, hell and heaven, and reduced to one common level of justification the sinner and the saint; the common and enormous evils of humanity, with the most exalted righteousness, purity and godliness manifest in human life; but God's law to man has been operating to separate to Himself all souls who would obey his voice through his anointed teachers, and come away from the sinful state of man; and God's work is not to be thwarted by an avalanche of human theology, affirming that "*Whatever is, is right*," making God the author of sin! God recognizes sin in the human family, and *man* as the *sinner*; and the subject of suffering for it, is not himself, nor some foreign devil; but the devil of man's own erring self-will! And the light of the day of God now dawning, discovers a clean separation between him who serveth God, and him that serveth him not; and a wide distance between the world of wickedness, and the kingdom of God and its righteousness! It discovers a real, veritable hell; and, though not the theological lake of fire and brimstone, yet a state of soul-sufferings and agonies, of disobedient and rebellious sinners, grievous to contemplate, and terrible to endure! It reveals a veritable heaven, and that upon earth, too, the state and dwelling place of the pure in heart, who crucify the nature of sin by rigid self-denial, and sacrifice sinful pleasures for the higher joys of immortal life.

The inspirations of "*the song of the Lamb*" are leading forth a people out from the worldly plane of generation and lust; separating them from the elements of *carnal life*, an *soul death*, to be, not only God's people, but God's peculiar people, zealous of good works; the objects of his peculiar favor and blessing; not the bounties of partiality, but the just rewards of righteousness and godly obedience.

These are they who stand with the Lamb on Mount Zion, clad in white robes—the righteousness of saints. These are arisen with Christ from the sink of human corruption by following the Lamb whithersoever he goeth; these are the redeemed from among men, on the generative plane, and dwell in the kingdom of God; in one perpetual, glorious day—the day of the Lord Almighty—whose sun of righteousness and heavenly light and glory shall set no more forever!

GILES B. AVERY.

Earth-Growth—Soul-Progress.

"God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. iii. 8.

It has been, to some, mysterious, when people of strong minds dispute the scripture which says: God formed men of earth, and the great book of nature proves it.

Our race, animals of every grade, and vegetables of every species, are simply dust. Taking a view of the decorations of royalty, the pride of palaces and cities, endless forms of fancy and fashion, heaps of gold in a thousand coffers, with all things terrestrial which man becomes wedded to, "*dust they are and unto dust they return*."

When man enters wedlock, by labor and care he may surround himself and his household with treasures and comforts, but they return to dust. When he plants the germ for another existence, we must remember it was created by a natural law fashioned from his subsistence. The mother grows that germ into infant maturity on the subsistence she draws from the same great reservoir through all the changes of gestation. Thus, by a changeless law, she clothes it, strengthens it, and forms it into a being which, like Adam the first, is created from the dust. Thus all nature declares that God not only formed the first man of the dust, but his whole race by generations are drawn from the dust as he was. We may also easily discern that unborn millions *without form* still lay in the dust waiting to be called forth, to be constructed and reconstructed by natural law into living specimens of individuality. When an infant is forming into life, God, through the agency of a mother, breathes life into it, till it comes into the world and can do so for itself; then it gradually becomes a conscious or living soul, as dark, natural and depraved as the beings who gave it existence.

God is in the very breath that quickens the infant into life, as it did Adam, and that breath finally inspires all to feel that they, too, become living souls. The poor Indian and the Scriptures declare that God is in the atmosphere or wind, and they are right; for our first parents said: "*We heard the voice of the Lord God, walking (among the trees of) the garden in the cool (margin or wind) of the day*." From that period till now, the man of earth receives his revelations through nature's elements. The skeptic, when raising his understanding no higher than the foregoing, rests at ease in infidelity. But there is a brighter page in the chapter. Man in his male and female capacity is emphatically the tree of the knowledge of good and evil. The germs for the whole race of Adam, body and soul, were placed in the earth by an all-wise Creator, to come out from the lowest earth-state, and arise to the highest heavenly state, that they might pass through all changing scenes and study all truth and law, from the lowest to the highest known to men and angels. In his first lessons he can comprehend natural law, morals, intellectual science; and with the intuition of a seer can feel immortality struggling within him.

Paul, under heaven's own inspiration, gives us the key to unlock the formation of the first

heavenly world we are to enter, when he says: "The invisible things of God are clearly seen, being understood by the things which are made." Or, in other words, the next higher state, which to the earthly man is invisible, is mapped out and fashioned like this. This being the infant; that, the higher school of knowledge. Ministering angels reach down from thence to help all, who in this world cry for assistance. From this invisible source, sages, bards, seers and just men receive divine illuminations. Prophets, apostles, witnesses and leading messengers in God's orders, from age to age, have been privileged often to stand face to face with higher, more advanced spirits from the better land. These messengers of progressive truth, from regions of light, consolidated into heavenly form, have given to better men and women, beautiful revelations of priceless value to advance and raise up the race. God's suffering children, through all ages, have joined hands with these messengers, and have been helped up step by step 'till they have with Abraham caught a view of the holier city which hath foundations; and as Daniel declared: "Many of those that sleep in the dust of the earth shall awake," and arise to a holier resurrection by these heavenly visitations.

WM. LEONARD.

Social Life.

A large number of persons who have visited Shaker Societies during past years, as well as the present season, have written lengthy articles, in which, from their own stand-point, they have striven to delineate the mode of worship, manners, habits, and life of the Shaker fraternity.

Some of high intellectual culture, and progressed spiritual ideas, have been candid in their statements, and as far as they had time and opportunity to gain correct information, were truthful and just, as historians. Others, less candid and more unprogressed, have failed to appreciate our efforts in the work of moral and spiritual reform, and have sought, more to please the fancy of the novel-loving multitude, and pander to the tastes of the fashionable *elite* of the community, rather than to do justice to their own better feelings, or to those whom they ignorantly, if not willfully undertake to represent. But we observe, as old theologies give place to reason, and sectarian prejudice disappears, there is not much controversy between the Shaker who reasons, and those whom reason is shaking. Thanks to the powers above—the good ministering angels, who penetrate with their candle of truth many a darkened chamber, arousing the latent energies of souls, filling them with new light and kindling a fire that will eventually burn up the world in them.

As the spiritual life of the believers is hid from the natural, superficial observer, so also is their social life a paradox, for both are closely allied, and belong together. It remains for those who have participated in the benefits of this social, communistic life—who have performed the duties pertaining thereto, and who, by practical experience, know its worth, to speak concerning it.

Our social interests demand that we build each other up in our most holy faith; that we

labor in spirit for divine power, for light and truth from on high, for new life, which bids us lay aside the death-garments of sin and heed the spirit's voice that calls: "Come forth!" Also, to devote our physical strength, unselfishly to build up the new earth upon which the heavens must rest. "Hands to work and hearts to God," is our motto. This consecrated labor is sacred; whatever is done, should be done with the view of honoring God, having reference to the upbuilding of his work, and promoting his cause in the earth, by forming a humanitarian home—a home for the body *and the soul*. Holiness unto the Lord is the inscription which everything should bear in the saint's home. The benefits derived from this social relation are many; friendships are formed that are true and lasting. In prosperity and adversity, in sickness and health they never fail. Those who are devoted to true principles, are also devoted to those who love and abide in those principles; and they are as guiding stars through the journey of life, shining the most brilliantly when the storms of life are severest. Thus do we reap, by the relinquishment of the natural relationships of earth, a higher and more enduring substance of love, emanating from a fountain that is never dry; for from thence floweth "the river whose waters maketh glad."

Some view the self-denying Shaker's home as drear and lonely, filled with disappointment; just as though the greatest amount of happiness is derived from self-indulgence! When, in reality, that is the greatest cause of misery; and the source to which inharmony, unrest and sorrow may be traced. Carnal or unchristian pleasures find no place in the social life of the Shakers. Many infer, from the fact, that as the marriage relation does not exist on the plane where we have chosen to dwell, every enjoyment, intellectual and social, is abolished. This is a very natural and unspiritual conclusion.

We not only sing, "I want to be an angel," but we are working out the Angel character, so that we may sing and act as do the Angels—live as they live, and we find no sadness in it—it is *real* pleasure!

Social life among the Shakers is free and broad, bounded only by the law of chastity, which is not bondage, but freedom to those who from true principle seek the higher life on a spiritual plane.

It is not strange that Celibates among the Shakers to-day, should be ranked with Celibates of the past, who were necessitated, in order to keep their vows of chastity, to seclude themselves in some recluse of the mountain, lonely cave, or gather within the cloistered walls of a monastery, wearing sad countenances—fearing to smile, lest some unhallowed influence should creep over them.

Not so with those whom resurrection power has baptized, and lifted up from the natural into the spiritual order.

Innocence and simplicity form the credentials to this new spiritual home, as truly as to the desired, future home in the spirit spheres.

Mutual condensation supports, and gives impetus to healthy action in the brotherhood and sisterhood, and we often feel that all of

God's upverted creation rejoices with us in this pure, harmonial home. The birds chaunt their musical lays, the mountains break forth into singing, and the little hills rejoice on every side. The heavenly messengers, who guide and guard this goodly heritage, are seen "leaping upon the mountains, skipping upon the hills," and we fear not to leap and skip with them.

"O, for a thousand tongues to sing
Our great Redeemer's praise."

ANNA WHITE, Mt. L.

ANIMADVERSIVE.

Our leader, in Sept. No. 1871, has been the subject of much valuable criticism; our object being therein, to urge the necessity of worshipping the Christ-principle, and not the person of Jesus; and to worship this principle in whom, and wherever it is manifested. The critics have almost invariably concluded, with us, that Jesus was not, but became the Christ—the first born of many Christs—our exemplar; and saviour only, as we follow his example. The following "child of promise," from *The Am. Spiritualist*, bearing on the same subject, is from the pen of that exalted spiritualist, J. M. Peebles.

Jesus a Sinner!

Religions originating in the past—all more or less ideal—rest upon the testimonies of tradition. The credulous are the most devoted. In the ratio that knowledge increases, faith diminishes. Those who know the most believe the least. The conflict of the ages is upon us. The dead, stoutly refusing to bury its dead, the mouldy yesterdays are in close battle array with the vigorous, out-pushing to-days. God or no God, Jesus or no Jesus, immortality or a dreamless nonentity—which?

This weird drama involving the political, social and religious, is becoming deeply interesting. The tendency is towards the utilitarian. This speaking present, bristling "whys" and insisting upon proof, demands the practical and substantial. All successful religious movements must poise themselves upon principles and point to facts—well-authenticated *facts*, as well as appeal to reason and sentiment. Men generally cultivate the reasoning and women the emotional side of religion.

Right balance evolves high moral power. Jesus, a gentle, beautiful and womanly man, was a religious Jew. All religious systems of the past had their sacraments. Baptism in some form has ever been considered a sacrament. That distinguished writer upon "religious beliefs," S. Baring Gould, M. A., says: "Baptismal ceremonials include all purifications. The idea that man is held back from perfect union with God by his imperfection, uncleanness, sin, is widely diffused and manifests its existence by water, blood and fire baptisms."

The waters of the Ganges were believed to have a purifying effect. Under its rippling surface old and young were plunged. In Egypt, proud of her Nile, the dead were washed from their sins by Osiris; and accordingly, upon Sarcophagi, Osiris is represented pouring water upon candidates in a kneeling posture, just as they enter the land of shades. The Zend ceremonials of the Persians abound in the uses of baptismal waters to wash away sin. "Every purification," said Servius, "is made either with water, or with fire, or with air." Paul speaks of Israel as having been "baptized in the cloud and in the sea." Even the Romans practiced the rite of baptism; and Juvenal criticised and satirized those who sought to

"wash away their sins by dipping their heads thrice in the Tiber." Jesus, a Palestinian Hebrew, born subject to the requirements of the Mosaic law, must needs be baptized for purification and the washing away of sin, according to the Israelitish understanding of the ordinance. But, if he was *not* a sinner, why should he have submitted to baptism by water? Matthew says: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Mark assures us that, "John preached the baptism of repentance for the remission of sins." And in this wilderness John baptized Jesus in Jordan. Therefore, as baptism was understood to be the "washing away of sin," it is clear that Jesus was a sinner! Nothing upon theological grounds could be more absurd than the baptism of a *saint*. Sinners, and sinners alone, were called upon to repent and submit to baptismal purifications, or the washing away of sins.

Many scriptural passages besides those recording the impulsive "scourging of the money-changers," and the rude "cursing of the fig-tree," point to the imperfections and sins of Jesus. The apostolic assurance that he should "come the second time without sin unto salvation," has some reference, at least, to his *first* coming as the "child that grew and waxed strong"—the child both of promise and prenatal tendencies. "Call not thou me *good*," said the Nazarene, "none is good but one, and that is God." Good and evil are relationally opposite, evil being synonymous with imperfection and sin.

The New Testament further declares that Jesus "learned obedience by the things he suffered." Obedience is the most effectually learned by disobedience. The child learns to keep the finger from the candle by first burning it. The suffering consequent upon violated law, is teaching both severe and sound. Some can seemingly learn in no other school. "He was made perfect," writes an apostle, "through suffering." The phrase "made perfect," implies previous imperfection, and imperfection is sin. He was also called "the first begotten from the dead;" but how begotten from the dead unless *himself* "once dead in trespasses and sins?"

From the recorded textual teachings that Jesus refused to be called "good;" that he scourged the money-changers; that he cursed a fig-tree; that he learned obedience; that he was made perfect; that he went to John to be baptized of him in Jordan, as did other Syrian sinners from Jerusalem and all Judea, "confessing their sins"; there is no other legitimate inference than that he was a *sinner*—our elder brother and fellow-sinner, Jesus, "touched with our infirmities!"

Mark well—we have been treating of Joshua, the carpenter's son, whose name, when Grecianized, became Jesus. Not a word have we written of Jesus *Christ*. This opens a new chapter. The word *Christ* signifies the Messianic, the anointed, the consecrated. *Christ*, or the *Christ* principle, is divine. After Jesus was baptized, confessing his sins, the "heavens were opened" and the *Christ* spirit from the heaven of the *Christ* angels, descended upon

him, and a voice came saying, "this is my beloved Son, in whom I am well pleased." Now we have Jesus Christ "our exemplar," who ministered true love and sympathy. The sermon on the Mount stands out unequalled. Its burden is blessings; its inspirations love. To love those who love us is simply reciprocity, and may be prompted alone by policy. But to love our enemies—to love and do good to those who hate us, is principle, is *Christ-like*. Thanks, then, be unto *Christ*, who giveth us the victory.

God's Will be Done.

Say to the torrent: "Stay thou on the hill!"
The torrent replies: "I'm obeying God's will."
Say to the rivulet, murmuring by:
"Be still for a moment!" and it will reply:
"I must not, I will not, I cannot be still,
"I *must* be in motion, and doing God's will!"
Say to the sunbeam: "Withdraw thy bright ray!"
The sunbeam replies: "God's laws, I obey."
Then say to the whirlwind, uprooting the trees—
To the hurricane raging, or the mild, whispering breeze—

To the river, the lake, or the ocean: "Be still!"
Their response is forthcoming: "We are doing God's will!"

To the tear, as it wells from the grief-stricken heart—
Or, with joy overflows, as rich treasures impart—
How idle, how needless, how fruitless and vain,
To say to that tear: "Return thou again!"
That tear, in the language of heaven, will say:
"Created I was, God's laws to obey."

The vitals, which, panting for the life-giving air—
The heart with its throbbings, and the sigh of despair;
The deep pangs of remorse on the guilt-laden soul—
How vain the endeavor, these things to control!
Those pangs, and those vitals—that heart and that sigh,
In emphatic language, will surely reply:
"Unyielding obedience, by night and by day,
"To the mandates of God, we are taught, and obey!"

From the smallest of insects, revealed to our sight;
Or the greatest of angels, in power and might—
Or the earth in her orbit, the sun, moon or stars,
Or great Jupiter, Saturn, Uranus or Mars—
All matter, all being, all spirit shall say:
"Forever the mandates of God we obey!"

Then how foolish, self-righteous, irreverent in man,
To think, in *his* wisdom, to better the plan!
Rather learn to be humble, to love and to pray—
The laws of his Maker to know, and obey—
To feel it his duty, his privilege, his shrine—
To say: "Thy will, Father, be done, and not mine!"
E. E. FROST.

Progression.

What does this word mean? It means change from a lower to a higher condition.

Politically, it means to leave behind old party issues and join hands with those who are the most advanced in the great principles of reform; and were we to predict, we would say that the party destined to rule America is that party who are the most progressive, and that party will yet be made up of the most progressive of all parties, without regard to sex or color. Progression is the spirit of the age and order of the day—to advance forward is the watchword!

Theologically, it means to leave behind old stereotyped creeds of false religions, which had their origin in the dark ages, and which stand directly opposed to the increase of light and truth, which are dawning upon the earth. It means, that when we have considered the truth and meaning of any proposition, however new, if it tends to purity and is accompanied with the evidence and accords with our reason and highest convictions of right, we should implicitly believe and obey, however contrary it may be to our former opinion or that of others.

Morally, it means to leave behind all bad habits, lying, fault-finding, back-biting, evil speaking one of another; all *slander*, proceeding from envy, should be laid aside. "Thou shalt not bear false witness against thy neighbor" was a command in the Jewish decalogue, and should not be violated by those calling themselves Christians.

Spiritually, it means resurrection—a rising out of the flesh into the spirit; out of the earthly into the heavenly; out of darkness into light; out of ignorance into knowledge; out of the rudimental into the angel order; out of persons into principles; out of the human into the divine; out of malice and hatred into charity and love; out of sin and selfishness into a life of purity and holiness. Just in proportion as these principles are carried out practically, mankind will progress into one universal brotherhood and an enduring peace. This is what we call *progression* in the right direction.

J. S. PRESCOTT.

What do We Worship?

EDITOR OF "THE SHAKER." MY ESTEEMED BROTHER IN CHRISTIAN FELLOWSHIP:—Recently, while re-reading the editorial in the September number of THE SHAKER, in which the question is put, "Which shall we worship, persons or principles?" I fell into the following train of thought concerning worship:

If we ask, What is worship? the answer would undoubtedly be: *Giving the heart's strongest affections to some object earthly or heavenly, human or divine*. The element of worship is inherent in every human being. Objects of worship are many and varied, from savageism to saintism. The pen of the historian has made a pathway up through a labyrinth of strange experiences during the ages past; and aided by the reflex of present revelation, natural and spiritual, we are enabled to go back to our antecedents, and learn somewhat of their status, habits of life, and modes of thought, and thereby can measure the discreet degrees of growth, from point to point, or from cycle to cycle, in human progress.

It is said that "God created the heavens and the earth, the sea and the dry land," and gave his decrees concerning them, and pronounced all *very good* as they came from his hand. "The heavens declare the glory of God, and the firmament showeth his handiwork," sang the sweet psalmist of Israel, while he called upon the sun, moon and stars, the hills and mountains, rivers and streams, birds of the air, the fishes of the sea, and the beasts of the field, to praise God, all of which, in their turn, have been deified and worshiped by man.

Is what we call idol-worship, whether in the form of a molten calf, an image, sculptured from the rock, the sacred beasts and birds, or the sun and his satellites, the grossest form of worship? Many of the heathen Gods were, without doubt, only symbols to the worshiper, pointing to a higher divinity; we will call them materialistic worshipers. And, inasmuch as God pronounced the *matter good* which they afterwards converted into genii, perhaps it is not so much wonder after all that they fell into error and displaced what God had put into

order, and made confusion in the elements, just as thousands of ignorant, undeveloped children have done, who did not comprehend their parents' designs. It appears to me, that whatever uplifts the spirit above the sensuous plane of thoughts and action most effectually, is the most worthy of the heart's affections; and whatever leads to sensuality and those passions which God did not create, and never pronounced *good*, which are fed and strengthened from the hells beneath, should be the most abhorrent to an intelligent, human soul.

Some individuals are constitutionally more devotional than others; thus it is with nations; but, taken as a whole, we are all worshipers in some form. Worship is a component part of our being; and all have an ideal god or gods, before whom to bow and pay homage. Not the lowest worship is that which "sees God in clouds and hears Him in the winds."

In this enlightened age and nation, where there is so much freedom, expansion of thought, and religious culture, would we not spurn the idea of making brazen images for worship? And yet are there no sculptured works of art extant to-day, which are not only admired but worshiped? If the knee does not bend before them, the affections are placed upon them.

How many, in our own time, consecrate their lives and give their power unto the *god of war*, and seek to satiate their ambitious desires by becoming heroes in battle! and with hands yet dripping in the blood of those who were innocent of crime, and had never done an injury to them or their country, but who were forced to the cannon's mouth by the cruel mandates of the war-power—how such will exult in their conquests, and the people throughout the length and breadth of the land, sing praises to them, and do them great honor!

Where is the Christian's God while, all this is being enacted? Do we say that antagonistic elements have so convulsed the ruling powers of earth, that this is mercy's means to establish justice and equity in the land; and that such mighty upheavings and earth-throes are for the purification of the people? Alas for humanity's redemption, if it can only be wrought out by the sword! Again: Is not *fashion* the great Moloch of the day? and at his altar do not all, from the prince to the peasant, bow the knee and worship? Is not honesty, chastity, and integrity sacrificed there? No matter how absurd and unphilosophical the fashion may be, those who are not found in it are contemned; and, rather than endure the scorn of those who revel in luxury and wealth, and crush with the weight of public opinion, they sell their virtue and go down to the chambers of death! And while the *god of war* and the goddess of fashion are so faithfully served, the fires of sensuality will never be extinguished; the hells will be supplied with plenty of fuel to keep them burning!

But while we look with deep pity upon those who, instead of standing in moral rectitude, on middle ground between the higher and lower spheres, are descending downward below "the beasts that perish," we look with joy and hope upon a large band of earnest laborers in the field of moral reform and spiritual progress, who are putting forth their best energies to

better the condition of humanity. The hosts, who inhabit the spirit realms, are marshaling their armies, and preparing to do battle on the higher plane of spiritual truth; not with carnal weapons will they be found fighting, yet by the aid of spiritual power they will conquer. Ascending scales are already placed by the united effort of men and angels, which reach from earth to heaven. Thousands of hands and hearts are reaching up to angel spheres, crying: "Give us food that perisheth not; clothe us with robes such as angels wear, even virgin purity, at the expense of all those worldly lusts which war against the soul's peace, which have myriads of worshipers." While they reach upward, God's ministers of love are reaching down to clasp their hands and lift them up to higher and still higher degrees on the upward scale; that *they* also may in turn become ministers of saving power and grace to other souls; and as they rise into the ethereal and divine elements, the clearer and more perfect their vision becomes, and the easier it is to comprehend the great Cause of all causes, who dwells in the most interior heaven of all heavens, and is the central sun from which all light and truth radiate and to which all converge, there the true God is worshiped in spirit and in truth.

A. DOOLITTLE.

Heavenly Love.

When man woke to life, from the plastic clay, he was but animal; when God breathed into his nostrils the breath of love, he became a living soul. Without love, man would have been a savage, and the earth a wilderness. Unrestrained by its benign influence, his bad passions would have become lawless depredations upon earth, and the harvest of death, through man, would have kept pace with the harvest of life through his Creator. But, thank God for the gift of His spirit of love, to soothe and restrain the perverse instincts of man's nature. As the planets, with all their fearful velocity and awful momentum, are yet held, by the silent force of the sun's attraction, within the path marked out for them by Deity, so with the bad passions of man; they are subject to the law of love, and, however wide the sphere of their departure, they cannot resist her influence, and will yield, even at their aphelion, to the omnipotence of her control.

In the physical universe the law of gravity is not more illimitable in its empire, nor more universal in its controlling influence, than the law of love in the universe of sentient existences.

Wherever being is, or space unfolds,
There love exists, inspires, controls.

When the morning stars sang together for joy, love was there, as she will be, when their requiem is sung—ruler of the spheres.

All that God has ever made, loves and does him *full* reverence, save only man.

Love is man's only entirely unselfish tribute. He may be honest from policy; benevolent for the relief of unpleasant sensations that wretchedness awakens; beneficent for the glory following it; prayerful that he may avert hell, or purchase Heaven; but to love and cherish his fellow man as himself, is to be more than human—this is divine.

Love is a true friend that never forsakes us while God is with us. When our horizon is overshadowed with darkness, there will love be to give each cloud a silver lining. Love with us, our star of hope shall never set, nor our skies ever be without the bow of promise! Whose love rules, the skies are all serene; with moon and stars brightly shining, as the greater and lesser angels that proclaim the glory of God. When hate usurps, then fierce winds, dread thunders, red lightnings flashing, hold fearful revelry.

Love is day, bright, beautiful; hate is night, chaotic, fearful; love is life, glorious, immortal; hate is death, impenitent, terrible; love is the tropic with its balmy breezes, spicy groves, sparkling fountains, singing birds and golden skies; hate is the poles with their icebergs and frozen solitudes, where the sun never rises, nor darkness ever sets.

To love only those that love us, our fathers, mothers, sisters, brothers, sons, daughters and friends, is purely selfish, and wholly human; to recognize all mankind as our brotherhood, is Godlike; the one is the genial warmth of the domestic fireside, diffusing cheer and solace to ourself, family and friends; the other the sun—fit emblem of its Creator—dispensing light and heat to cheer and solace the whole human race.

To love those only who are lovely or admirable, is equally unchristian. We must love all, and most especially those who would most profit by our love. Wherever love will encourage the timid or reclaim the backslider, warm the cold, or melt the stony heart, humanize the savage, or christianize the moralist, there is the place, then is the time, and those are the proper objects of our love.

Love is the mightiest of all magicians. At her touch the lion becomes a lamb; the stubborn rock gushes with sweet waters; the dumb speak; the deaf hear; the blind see; the desert buds and blossoms an oasis of beauty, and man and angels rejoice that Jesus died not in vain.

God made happiness, and the only conditions on which it is attainable; and man might as well attempt to stay the comet in its flight, as to attain happiness on any other terms. God's law of happiness is love.

Waken the illustrious tenants of the tombs; the renowned lawgivers; the all-conquering heroes; all who worshiped at the temple of fame, and they will tell us that the dazzling heights they had attained above their fellow men, only enabled them to observe, the more conspicuously, the road to happiness they had so vainly sought, winding through lowly valleys down beneath their feet. They had toiled from youth to age for fame as the most certain means of happiness, and died broken hearted, that they had lived in vain—in vain because they had only learned how to *use*, not *love* their fellow men. Their dearly-bought fame, like their shadows, followed them only to the tomb, and disappointment is the only epitaph upon their monuments that the touch of time has not obliterated!

Love has a magnetic atmosphere of its own, that attracts to itself everything good and pure, and repels everything unholy and impure. In the presence of one filled with pure, heavenly love, we cannot but feel its inspiration, and become better by its influence.

Jesus did not convert his followers by his eloquence, but won them by his love. When he spoke to them, with the force of reason, of their lost condition, they only feared him; when he spoke to them with the power of love, they adored him.

In the ministry to his fellows, love is the only agency confided to man that is irresistible in its force, and infallible in its operation upon the human heart. Armed with this, he goes forth a conqueror, and doubts flee before him as darkness before the rising sun.

Like caloric and electricity, love permeates all things—no heart so hard but it will penetrate—no spirit so stubborn but it will subdue.

Steel and gunpowder may kill the body, but cannot harm the soul; they may subjugate, but cannot reform; they may afflict, but love is the only power that can save the world.

If we would that our pathway through this world be one of pleasantness and peace; that our every pulse shall throb with joy; that all the golden hours that may come to us here shall be laden with happiness; if we would that our eyes be opened that we may see, and our ears unstopped that we may hear the angels of light, as they sing the songs of the redeemed around the throne of God, then let pure, heavenly love be and abide with us, and become our guiding star to the better land—from the spheres of the lustful and unregenerate.

E. T. LEGGETT.

Love to God.

"With all thy heart."

Love is natural to the human heart. Extremely difficult is it, if not impossible, to find an individual that does not cherish affection for some person or thing. It matters not into what paths of error and sin one has strayed, there is still in the inmost soul a spot that is capable of being affected by the sweeter emotions. Is it necessary to refer to more than one example to prove this statement? Can the gall of hatred be more intense in bitterness than that engendered by religious bigotry? And yet, when indulged in to its utmost limit, its innocent victim recognized, by his prayer for the forgiveness of his murderers, pleading their capacity for something infinitely better.

Love is as varied in its kinds as the individuals who exercise it, and of every possible degree. How strong is the affection of some mothers for their children! They are ready, at all times, to sacrifice their own lives for the welfare of such. But in others how weak the tie that binds them to their offspring! What indifference to their welfare, if not positive aversion towards them! And yet these same parents will exhibit an enthusiastic admiration of a dress, a flower, or a piece of music. It is said the celebrated Madame de Stael could pass through a country of the most enchanting natural scenery, without being attracted in the least by its loveliness. And yet she was a woman of wonderful natural endowments, and of great culture. She possessed a love of the beautiful, but it was that beauty which is displayed in man rather than that which is without him. Intellect possessed charms for her that external nature did not; and she could be enthusiastic over that which pertained to hu-

manity—its antiquities, its literature of all kinds, its past history or present condition.

Love will increase by cultivation, not in the same degree in all, for there must be recognized a natural difference in the faculty of loving possessed by different persons as in everything else pertaining to human nature; yet it will "grow with one's growth and strengthen with his strength," if carefully and constantly cherished. It is often very feeble in its manifestations, and its possessors, instead of fanning into greater life the pure flame, allow it to become wholly obscured by carelessness, or else, by their excesses, to degenerate into that which is altogether unworthy of the name. "Love suffereth long and is kind," but that which is allowed to take its place soon changes to aversion and hatred. Genuine love is free from every taint of impurity, and those who possess it in its fullness "love each other with a pure heart fervently."

Love always has *goodness* as its supreme object; hence God, who is love, is the Supreme Good. The human heart that is imbued with love cannot fail to love the Infinitely Good. It recognizes God everywhere, and adores him with an unerring instinct as well as with the force of the highest reason. It perceives the Adorable in created beings, especially in such as by increasing culture exhibit the divine traits in their greatest perfection, whether physical, intellectual or moral; and in loving them, love the Divine. It perceives him in the various divinely established relations—father, mother, sister and brother; but especially where these relations, by the purity and permanency of the connecting ties, shadow forth those subsisting in the eternal abodes. It sees him in the outward universe—in the unnumbered worlds that move forever around and among each other with so nice adjustment; in the sublimity of mountain scenery; in the beauty of field and forest, lake and river, tree, shrub and flower; as well in the varied sounds that charm the ear, the colors that delight the eye, or the fragrance that pleases the sense of smell, as in those things that appeal to the inmost faculties of the soul—purity, truth, meekness, kindness and benevolence.

The emotions enkindled by the contemplation of such things are all of a joyous nature. Love is joy to the soul. It is quietness and assurance forever. There is nothing in it debasing, but that which is perpetually elevating. It changes from glory to glory by the inspirations of the Divine Spirit; so that its first degrees, or the feeble flickerings of its primitive light, become lost in the splendor of that which succeeds them, and which will forever succeed; for love to God, who is infinite and eternal, must be perpetually increasing, and the soul whose love at first seemed weak and variable, will, ultimately, by constant growth, become strong and unchanging in love as God himself, so that he could no more transgress the divine law, or fall short of its requirements, than he could annihilate a world.

Such is the nature of *Christian love*, that which was manifested by Jesus Christ while upon the earth, and which has been experienced by multitudes who have followed him in the regeneration, or *the new life of love*. This

love is consistent with everything that is excellent in the universe, and is incompatible only with sin. "All things are yours," is the emphatic language of the Apostle addressed to Christians. All things, whether on earth or in heaven; for he whom they love with unceasing adoration has all things in himself—an infinite store—which he bestows with unstinted hand upon such as are "made partakers of the Divine Nature, having escaped the corruptions that are in the world through lust."

W. H. B.

Religious Organization—Shaker Homes.

A retrospective view of past eras shows that erring humanity has wrought much in harmony in the world, and builded that which must be pulled down and cast away to give place to something better, more enduring, as the race advances to more progressed conditions.

The past has had its prophets and prophetesses; with eagle eyes they pierced the future; and while their hearts were touched and quickened by inspirational power, they foretold the coming of a day when the Highest would begin to show his city which in the Apocalypse is called the New Jerusalem. God's city, builded in the heavens, coming down from Him to earth, "where discipline should be kept in peace," and the sound of war would not be heard, and wherein Wisdom would hide his treasures from the carnally wise and sensually corrupt, and reveal them to the pure in heart, and the meek should possess them. And the Apostle Paul, by faith, saw a perfected, organized body, having one Lord, one faith and one baptism, in perfect unity of feeling, having progressed beyond the childhood condition of being tossed and carried about with every wind of doctrine; a body having many members working effectually for the increase of the whole, in one fitly joined compact.

Such an organization, founded upon divine revelation, is beginning to be known, and as in the harvest the wheat of the husbandman appears, so in due time God is revealed as Father and Mother. No longer we cry Abba, Father; now, true, legitimate sons and daughters are brought forth and commenced to build the New Jerusalem according to the pattern formed in the heavens. The lessons of past ages have not been wasted. The present is a time of deep searching and inquiry, and to a great extent, of religious aspiration; and thousands are positive dissenters from all popular creeds, and are seeking for an organization that shall combine the efficiency, purity and simplicity of the true church of Christ. The light of divine truth is shining upon humanity, and a spiritual power is at work that will shake the false systems that man has builded. Those who inhabit the New Jerusalem, or Shaker Order, must leave the old, and become new creatures in Christ, having their affections placed on things above—forsaking the accidental or partial relationships of earth, and forming the perfect Christian character by living like angels in the resurrection heavens. The ties and affections which bind kindred relations together on the natural plane, are good and

useful in their place; but that which was even once glorious, by the law of progression ceases to be glorious, as that which is freedom to-day may become bondage to-morrow.

The spiritual elements are full of signs, which give promise of a greater fulfillment of prophecy than has yet been given—"the heavens hasten"—the angels work, and mortals must work. The spirits call for more of the angelic, less of the Adamic. We need to learn to "dwell in everlasting burnings," until self-pride and all that is not godly and true is consumed in the soul. Those who learn to praise God in the fires of truth, will become so purified and refined as to reflect the image of the purifier. Such, whether on earth or in the spirit spheres, will form a heavenly home of peace, founded upon eternal principles.

JANE KNIGHT.

The Shakers.

PAST—PRESENT—FUTURE.

Shaker life contains nothing so mysterious but which can be fully understood by its subjects. It makes no promises of rewards, nor punishments, excepting the effects of practical life as led by mankind in particular. Whoever can look for the just recompense of their doings, without that expectation of favor, mythical theologians instruct, are men of reason, far removed from superstitious, man-made creeds. And this class have made, are sustaining, and are ripening to sustain, the Shaker Order.

In the autumn of 1776, a half-dozen individuals, from England, entered the wilderness of Watervliet, N. Y., built their log house, and began a life of religious communism, similar to the primitive Christians, relying upon direct communication from the angel-spheres for the knowledge how to do and to be.

They had a testimony to impart, that they knew would be very unpalatable to all, excepting those who had become so thoroughly disgusted with sensuality, and who felt themselves lost to all spirituality; with no hopes of gaining power over *that* nor improving in *this* by adherence to the theologies of the times. Fortunately, of this number, there were a few. The times seemed unpropitious for their mission. War was uppermost in the minds of the people. Their gospel taught purity and peace; and those who, from religious motives, would not fight, were despised, fully as much, as are those in our times who will not marry from the same motives. Since the days of Jesus, the world has never seen a Church begin and succeed, which had so little worldly sympathy, nor whose future seemed so full of despair.

This "little flock" boldly enunciated their testimony—which, cutting keenly those desires worldly people love best, raised a storm of persecution; and, for years, they suffered abuses that the people of to-day would hardly believe. The Church grew. Its adherents were a noble class of people, religiously inclined—from that class that were "poor in spirit" and in temporal things. By united efforts, industry, and complete trust in Providence, they soon had a competence, and in less than thirty years inaugurated fifty or more communities, or large families, containing more than a thousand persons, with real estate ex-

ceeding a million of dollars' value. Their object was two-fold: First, the accomplishment of their own salvation, beginning with their thoughts and feelings, and continuing to the ends of their fingers—and they found much salvation worked out at their fingers' ends. Secondly, they determined to found institutions where those, who were overtaken by the same convictions as themselves, could gather together and more successfully achieve the practical results of the cross—Salvation. To the Shakers of the past,

THE SHAKERS OF THE PRESENT

owe a wonderful debt of gratitude. Counting back fifty years, and those things that were necessarily neglected, in order to establish homes for the body as well as paths for the soul, began to appear as possible and necessary.

Schools for mental discipline began to assume an importance, second only to those valued seasons—deep labors for the purification of the heart. Still the same motto is held now, as of yore: "Seek first the kingdom of God," before expecting "ought else should be added." And could our ancestors have gained *for us*, an advancement of soul equal to the homes they have provided for us (and this anti-christian idea, "Jesus paid it all, etc.," is very prevalent), then we might, long since, have added many things which those not of us complain because we have not, and do not realize the wherefore. We have, unreasonably, been charged with despising progression into the arts and sciences of the day. "Have you libraries, pianos, Greek, Latin, and æsthetic literature and manners?" is the very common inquiry! But, "What is your soul-advancement?" is abroad, begging investigators! Little as we have progressed into music, letters and arts, we yet realize how true it is, these things do not bring purification—it is "the spirit, Christ, that giveth life!" and other specifications of education are secondary, and we have an eternity to acquire them; we never expect to die! We are, at times, the subjects of a withdrawal of spiritual light; the present is such a season with the Shakers; but as surely as morning succeeds the night, and spring the winter, so surely do we know an increasing light is at hand. We need not half the faith, fortitude nor endurance our spiritual ancestors had, for with our very favorable surrounding comforts we can "wait upon the Lord" in all confidence, though many have permitted their lights to grow dim, and themselves "to go out from among us." Darkness does not reign supreme, as in some past Shaker-history it has so appeared; we are more favored; we are just as hopeful; and *the world at large needs our testimony, much more than we need members!* We are supposed to be wealthy by many: excepting the millions of dollars' worth of real estate we possess, this is not true. The majority of Shaker Communities have a very lean bank account—in fact, many individuals in New York city could buy out the whole number of Communities, *if we would sell!* Just why we do not make more money, must be left for another article to show. We are already experiencing the fulfillment of our founder: "Souls will flock to you like doves to their cots, by hundreds and by thousands!" and we have seen more than this num-

ber flocking to Shaker principles for years! and, at the same time, we have too many flocking to our temporal doors, who have only those seven principles at heart—five loaves and two fishes. Of

THE SHAKERS OF THE FUTURE

we need only say a few words. Reasoning from causes to their effects, we will not be charged with speculation. We are witnesses of ripe scholarship, in all that adorns earthly life, very common among the people: Arts, sciences, mechanics, æsthetics, etc., are educating the masses. These are finding their theology is not religion; that religion has salvation in it; that salvation will appear as a positive necessity; for they will be touched by the quickening power of the Spirit of God, that will cause all earthly acquirements to appear as dross in comparison to the salvation of the angel-life. Spiritualism will be the science of a new condition; and, all other pursuits neglected until this condition is reached, the use of acquired abilities will return, and together with their souls, be consecrated to the pure purposes of God. We are few and ignorant now; by-the-by we shall be the many and of the most wise on the earth! And as, in the spiritual heavens there are more souls than in earth and hell together, so will these heavens baptize and consecrate the useful of the earth. And none need fear our numerical force, any more than our poverty of numbers; for "Christians never did, never can fight." *

Bound copies of the first volume of THE SHAKER, may be obtained by application to the Resident Editor. Price, Two Dollars; extra binding, Three Dollars; unbound, 75 cents.

Any parties sincerely solicitous of a thorough explanation of Shaker views of religion; and who would willingly bear the expenses, *in transitu*, of a Lecturer, to discourse upon "Religious Communism;" or "*Ann Lee and the People called Shakers*;" may communicate with this office. G. A. Lomas, Shakers, Albany Co., N. Y.

Deceased at Mt. L., Nov. 7, Mary E. Oliphant, aged 26.
 " " " " 26, Jane Ann O'Hare, " 26.
 Deceased at Shakers, N. Y., Nov. 29, Margaretta Lannuir, aged 70.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., FEBRUARY, 1872.

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FIFTY CENTS PER ANNUM.

Jesus, the Son of Man—Jesus Christ, the Son of God, Christ the Lord from Heaven.

A want of proper distinction between the foregoing different characters has been the theoretical authority for untold errors in faith and life practice, among professors of Christianity, for nearly two thousand years! Making the child "Jesus," when born of Mary, both Christ and God, bars all possibility of following Christ, and being like him, in purity and holiness; hence the origin of the idea of Christian sinners; the impossibility of living without sin; for it is impossible to be like God! But a clear perception of the distinction of the foregoing characters reveals a possibility to follow Jesus Christ, in living righteously, and holy. Let us then enquire, first, who was

JESUS—"THE SON OF MAN?"

On this subject, there is, probably, no better authority than Jesus himself, and as our space is limited we must narrow our historical research. In speaking of himself, genealogically, Jesus calls himself "the Son of Man." The four Evangelists record about eighty times, Jesus' use of this appellation, and under a great variety of circumstances, as if purposely to forestall all claims for a higher origin which he appeared intuitively to anticipate would be awarded him. According to the original Hebrew Scriptures, not interpolated, Jesus was the son of Joseph and Mary, and the Jews, who were familiar with his genealogy, on the occasion of his having performed some miracles, and taught in great and astonishing wisdom (since he was now baptized and had become *Jesus Christ*), said: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Juda, and Simon, and are not his sisters here with us?" Jno. vi. 3.

The reason why the Jews failed to believe of Jesus as *becoming* the Messiah, the Christ the Son of God, was because they knew the parents of Jesus; but they looked for their Redeemer to be born of God; and they understood not the second birth.

Jesus himself appears to have confirmed the testimony of the Jews relative to his genealogy, in that he said: "I, Jesus,

have sent mine Angel to testify unto you these things in the churches, I am the * * * offspring of David." Rev. xxii. 16. If Jesus was the "offspring of David," was he the child of Joseph? for Mary was of the house of Levi. But it is not our purpose to attempt to prove the genealogical origin of Jesus. It is sufficient to accept his own testimony, that he was the "Son of Man." A Son of Man is the product of man—male and female. Paul said Jesus was of the seed of Abraham; but he confounds Jesus, with *Jesus Christ*, as it is often done in Scripture. He saith: "Concerning his son Jesus * * * our Lord, which was made of the Seed of David (not of Levi), according to the flesh." Rom. i. 3. "For verily he took *not* on him the nature of Angels; but he took on him the seed of Abraham; wherefore, in *all* things it behoved him to be made like unto his brethren that he might be a *merciful* and faithful high priest." Heb. ii. 16, 17. His brethren, after the flesh, were James, and Joses, and Juda, and Simon, and Joseph and Mary were their parents, and, if in *all* things Jesus "was made like unto them, who were *his* father and mother?"

It is, however, very necessary to maintain the distinction between Jesus, *before* and after his baptism.

After Jesus was born of Mary he lived with his parents, and worked with his "father," according to Jewish history, and at the carpenter's trade, and was subject to his parents (except on one occasion), until he began to be about thirty years of age. On that occasion his mother admonished him by saying: "Thy father (Joseph) and I, have sought thee sorrowing."

But, at the time when Jesus quit his home to preach, a prophet had arisen in Judea, named John, who foretold the coming of *Christ* to the Jewish nation, and the whole nation was in anxious expectancy looking for the Messiah, the Saviour of the world. John the Baptist taught confession, repentance, and remission of sins, as a preparatory work for the nation, to enable them to receive the Messiah when he should come. Jesus, who had previously felt a call of God to preach a higher, holier, purer baptism than that which John was preaching, went to John to be baptized of

him in order to prepare him for the higher baptism of the Holy Ghost and fire of Divine life and inspiration. It thus became Jesus to "fulfill all righteousness," which required that God's work should be performed in order, each step of the soul's progress in grace in its proper place; first, John's baptism into confession, repentance and remission of sins; this Jesus received of John.

After this baptism, the Holy Ghost, the Christ, in visible form, like a dove, descended upon Jesus, his soul having been prepared by John's baptism, and he now became born of the Spirit of God; a Son of God—he was now

JESUS CHRIST.

But, whatever Jesus was by his birth of Mary, whether "Son of Man" or Son of God, it is clear, by this baptism he was not *sufficiently* a "Son of God" without being born again; spiritually regenerated, in order to become a "Son of God" after the Spirit; for he said to Nicodemus: "Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God"—that is to say, except a man be baptized with John's baptism, the confession, repentance and remission of sins, and of Christ's baptism of the Holy Ghost, and fire of gospel truth and heavenly life, he cannot see the kingdom of God. Jesus having received these baptisms the first of any man, became "the first born among many brethren" into the kingdom of God, Rom. viii. 29. "The first born from the dead," Col. i. 18, (in the nature of sin.) "The first born of every creature," Col. i. 15, (in the New Creation or Kingdom of God.) Therefore, having the pre-eminence he became the "Son of God" and, at that time, "The only begotten Son of God." But other sons of God have since been born, as Jesus then was, or else he has not had the "many brethren" of later birth.

These brethren (and sisters) consist of all souls who have since been baptized into John's baptism (not the mere dipping in water—the empty sign), but the accompanying confession, repentance and remission of sin; also into Jesus' baptism of the Holy Ghost and fire, and thus have been born of God as Jesus was, and are now

become "Saviours" like unto Jesus, only younger brethren, "the Salt (Saviour) of the earth."

But, the baptized Jesus is now become *Jesus Christ*, or "The Christ of God"—the vicegerent of God on earth, or Emanuel "God with us;" God manifest in the flesh. But his younger brethren have also become vicegerents of God on earth, and God through these also was, and still is, manifest in the flesh. But Jesus Christ is pre-eminently the "Mediator of the New Covenant" between God and man. Yet, the younger brethren, and sisters too, are also Mediators of the New Covenant. But Jesus Christ is the "King of Kings" of a heavenly kingdom, "not of this world," and "Lord of Lords." Of course there must be other Kings and Lords in the kingdom of heaven, even "kings and priests unto God," Rev. i. 6.

These are the sons and daughters of God, who follow Jesus Christ, the pre-eminent "Son of God;" for Jesus Christ taught a new birth for all humanity who would become the children of God, and enter the Kingdom of Heaven; and, to be the least child in the Kingdom of Heaven, at that time, was to be greater than John the Baptist, who was the greatest, then, among natural men; because John had not yet been "born again" of the *Christ Spirit*, the *Holy Ghost*, into the Kingdom of Heaven.

Jesus Christ is now "The Lord from Heaven;" "A Quickening Spirit," a Law-Giver in Zion; and "The Elder Brother" of many brethren and sisters—an EXEMPLAR for all who would "be 'perfect'" in righteousness, and is Authority of God to say: "I am the way; follow Me." "I am the Truth;" speak the word of God as I speak. "I am the life;" live as I live, an Angel life, fulfilling "all righteousness." Be *at one* with God as I have become. And this is the "atonement" (*at-one-ment*) that I have made with my "Father in Heaven" to do His will, instead of my own will—"Not my will, but thine be done."

The evidences of Jesus Christ's vicegerency and authority as the Divine Law-giver, are his works. "If I had not done among them the works which none other man did, they had not had sin." Jno. xv. 24. "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." Jno. xv. 22.

We now have *Jesus* the REDEEMED; and *Jesus CHRIST* the REDEEMER, a High Priest forever, after the order of Melchizedek; that is, an order which does not recognize an earthly genealogy, for neither Jesus nor Jesus Christ had an earthly

posterity; he was harvested from the earth, or generative order. And, if Jesus had an earthly *parentage*, Jesus Christ was a Son of God, begotten and born of the Holy Ghost, who said at Jesus' baptism, after he had become *Jesus Christ*, "This is my beloved Son, in whom I am well pleased."

But, had Jesus been born of God, and been a Son of God by his natal birth of Mary, why had he need to be born again in order to see the kingdom of God, and be a King in that kingdom? What was his second birth into? Or, if he became a "Son of God" by his natal birth of Mary, what did he become by his spiritual birth of the *Christ*, the Holy Ghost, when the voice said, "This is my beloved Son?"

OF CHRIST, THE QUICKENING SPIRIT.

We have yet to consider that this was the Spirit that baptized Jesus after John's baptism, and was seen in the visible form of a Dove, which lit upon and abode with Jesus, and constituted him a Christ, or, for that time "The Christ," Jesus Christ, an anointed of God; a "Saviour of Men," and pre-eminently their Exemplar. But this same Christ subsequently descended from Jesus Christ, and baptized other sons of men just as Jesus was thus baptized, and made them also saviours of men, according to the prophecy of Obadiah: "And Saviours shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." Obadiah, 21. The "Mount of Esau" was the mount of flesh, or generative plane of humanity. And, as Jesus by this Christ baptism became Jesus Christ, in like manner all those thus baptized "Saviours on Mount Zion" became Christs; hence, we have Peter Christ, Matthew Christ, Luke Christ, and a host of other faithful Saviours, even *Ann Christ*.

But Christ, "The Quickening Spirit," the original Baptizer was "The Lord from Heaven"—the "Dove"—"The Root of David"—of whom Jesus Christ spake as of himself; with whom he had now become *at one*, even as Christ, the Holy Ghost, was one with the Father. It was this Christ, by whom God "made the worlds," as stated by Paul to the Hebrews, 1st and 2d. It was this Christ (tho' now, by Paul, identified with Jesus), who was "the brightness of God's glory and the express image of His person"—who was "made so much better than the Angels, as he hath, by inheritance, obtained a more excellent name than they." "For unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee?" "And again: I will be to him a Father, and he shall be to me a Son." "And again, when he bringeth in the first begotten into the world, he saith, Let all the angels of

God worship him." "And to the Angels he saith: Who maketh his Angels Spirits, and his ministers a flame of fire." "But unto the Son he saith: Thy throne, O, God, is forever and ever—a sceptre of righteousness is the sceptre of thy kingdom." "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "And thou, Lord, in the beginning, hast laid the foundations of the earth (the New Earth), and the Heavens (the New Heavens) are the work of Thy hands." Heb. ii. 4th to 10. This referred to "Christ," the "Quickening Spirit," "The Lord from Heaven," the "Root of David," etc.

But, as *Jesus Christ* was *at one* with this Christ Spirit, his Father, it was referred, by the Apostle, also to him; for *Jesus Christ* said: "I and my Father are One." "He that hath seen me (Christ), hath seen my father." For through Jesus Christ, or Christ manifest in the flesh through Jesus, was the Fatherhood of God revealed; and, through the first anointed female, who was baptized with this Holy Ghost Christ, was the Motherhood of God made manifest to mankind.

But, this same Christ is also transmissible to other sons of God, aye, and daughters, too, who become the followers of Jesus Christ, even as Jesus Christ prayed: "Holy Father, keep, through thine own Name, those whom thou hast given me, that they may be one as we are," Jno. xvii. 11th. Thus, to portray, in one view, all these special characters, we have synonymously:

First. Jesus—Son of Man; of the seed of Abraham—flesh and blood; who *could* sin, if he would; having a sinful nature; who said: "Why callest thou me good?" Offspring of David; who had to be born again—became

Second. *Jesus Christ*—the baptized Jesus—the Son of God—became a quickening spirit; of the Seed of God—who could not sin—(being *redeemed* from sinful nature); *one with* the "Root of David;" Born of God—the first begotten from the dead—the "first born of many brethren;" sent of God—anoointed—Saviour of the world!

Third. Christ: The Pre-eminent and original Son of God; THE Quickening Spirit; THE Root of David; Baptizer of Jesus; who made the worlds (of the New Creation); and the (New) Heavens are the works of his hands.

GILES B. AVERY.

THE SPIRITUAL PILGRIM has been sent us by Albany News Co. We need only to say it is the life of that eminent worker for humanity, J. M. Peebles, to interest all Shaker readers in its behalf. It is a most interesting volume.

Monopoly.

All superfluity is fruit of sin;
 The palace rests upon a thousand huts;
 The hand that seeks unbounded wealth to win,
 By each success, some door of blessing shuts.
 By each success some misery is sown,
 Some sorrow for the future day to reap;
 Some guilt is kindled, that, when years have flown,
 Shall through the heart like streams of lava sweep.
 Monopoly is but the largest theft,
 The robbery that swells beyond the Law—
 A subtle power which hath the earth bereft
 Of that sweet good which its Creator saw.
 It is a blight upon the human race;
 It ill the cities with their dens of shame;
 It sits a threatening fiend in every place,
 That honest industry might rightly claim.
 The Angels see it, and their eyes are stern,
 Yet full of pity for the poor and weak:
 Before their tribune how shall conscience burn!
 And who will for the grasper dare to speak?
 Ah, who could plead the cause of him who made,
 By usurpation, want's appalling pains?
 When shall his crimes from his own vision fade?
 And what forgiveness could remove his stains?
 Not till the dwarf'd and smitten thrive and bloom,
 Not till the crushed and thwarted rise to life,
 Not till his spirit toils revoke the doom
 With which his earthly deeds were ever rife;
 Not till all marks of penary depart
 From souls whose mortal destiny he made,
 Not till the depths of his own sordid heart
 Break forth in sympathy—in loving aid.
 O, not till then can he the past forget!
 This is atonement that will never fail;
 For, by this law shall sin's dark train be met;
 And through this law shall deathless truth prevail.
 The Angels say to every heart: "Do right!"—
 Though man-made systems may sustain the wrong,
 Guilt shall be guilt, in God's impartial sight;
 And not less heavy carried by a throng.
 Before the Angels, pangs are types of woe;
 The gorgeous fruitage of a poisonous tree,
 Whose cruel roots luxuriantly grow
 From hearts long buried in fell misery.
 With deep compassion, over earth we trace
 The ills that through Monopoly have come:
 One spot is radiant—it has no place
 Within the borders of our sacred home.

CECELIA DE VERE.

Good Fruit from a Bad Tree.

If such a thing were possible, it would seem to be the teaching of the following extract from a letter recently received by one of the Brethren, from a popular Western Minister:

"I do not believe a bit, you know, in your peculiar notions of the separation of the husband and wife, or of the isolation of the sexes to the destruction of the marriage tie, and so at last of the whole world for lack of a new generation. I am quite sure the canon must be all wrong that would leave this good, green earth as bare of human beings as the moon.

"But you have solved one problem. I take you to be the most honest artizans; the most upright dealers; the most harmless livers (if that is a merit); the most comfortable, and, as I hope to find when I see you, the most generous people in your ideas and habits I have ever heard of."

The above is quite characteristic of the man, and at the same time shows how very little believers are understood, by those even who, of all men, should have a correct knowledge of a *Faith* which, according to his own testimony, incites such excellent *Practice*.

"By their fruits ye shall know them,"—is as true to-day as when uttered by the Saviour.

It is strange, after so much has been spoken and written to inform the world that we do not condemn marriage in its own order and place,

for the children of this world do and will continue to marry, and if they would not abuse themselves and the laws of nature under the cloak of "sacred" matrimony, the Shakers will not find much fault, and some of them would feel much more respect for themselves, and be better fitted and prepared to receive the pure testimony of Christ's second appearing, and its Resurrection power, which elevates the mind above sensuous passions and desires.

It may be a question whether we ought to be required to stretch our "generosity" so much as to be patient under so much misconception and misrepresentation.

Evidently, this is no time to slacken our hand, but, by "THE SHAKER," and every means in our power, "Let the tide of Truth roll on." Amen. JOHN WHITELY.

Radical Christianity.

The adjective in the above title would be superfluous were it not the fact, that what is now called Christianity, is exhibited under various aspects, some of them wholly diverse from others. It becomes necessary, then, in order to discover which is the genuine, and which the false, to compare them with Christianity in its original feature, if it is possible to ascertain what that is. We have records purporting to have come down to us from its primitive times, and to have been written by those who were the intimate associates of its founder. Though these are not entirely free from errors, from contradictions apparent and real, yet, on the whole, so uniform are their statements respecting what was taught by Jesus Christ and his immediate disciples, that all who profess to be Christian teachers appeal to them as a standard to prove the truth of their own doctrines, however great may be the diversity exhibited by these.

One of the most prominent statements in these records, largely dwelt upon by some of the writers, is that the gospel or religious system of Jesus Christ, is the manifestation of the power of God for the salvation of men from sin. There can be no doubt that what has, for ages, been called Christianity, has been a power in the earth, and is, at the present day, as potent in its various organizations and methods of inculcating its doctrines upon its immediate subjects and of spreading them throughout the world, as any other power in existence, whether religious or political. But a question very naturally arises in the mind of every one who prefers practical religion to mere dogmatic theology or to any display of worldly dignity and authority, whether the immense power which has been in existence for centuries, under the name of Christianity, has been the power of God unto salvation, or something else. The question is one to be decided by the student of history, and, of course, its investigation is not of a nature to come within the limits of a brief essay. But the earnest and careful enquirer after Christianity, as taught by Jesus and his apostles, cannot fail to see that, as presented to us by these original records, it is eminently practical and experimental, aiming at a radical and thorough change in the lives of all its subjects. He learns from its teachings, both the simple

and direct precepts of Jesus, and those expressed in the more elaborate writings of the apostle Paul, that the Divine power is always bestowed upon those who render obedience to the requirements of the gospel, and invariably proves itself by its effects.

It matters not whether Jesus or Confucius, or any one else first gave utterance to the golden rule—"Whatsoever ye would that men should do to you, do ye even so to them." Jesus Christ reduced to practice this and other important precepts so difficult for men generally to exemplify, and showed how others could do the same. Such practical teaching commends itself to the judgment of all who desire salvation from sin, and leaves no excuse to those who refuse it obedience. Hence, the propriety of the words he uttered in his final charge to his disciples: "Go ye into all the world and preach the gospel to every creature; he that believes and is baptized" with this Divine power, "will be saved, but he that believes not will be condemned"—by his own judgment and conscience, for not accepting that which he is assured will save him.

The radical precepts uttered by Jesus on the Mount, have a value that they would not have had if they had not been reduced to practice by himself first, and subsequently by his early disciples. We should have been inclined, had this not been the case, to class some of them among mere abstractions or "glittering generalities." Even as it is, many, if not the most of those who profess to be his disciples at the present day, practically reject them. And why? Evidently because they are not "endued with the power from on high," which they need in order to carry them out in their lives.

It will be found by those who carefully look at the matter, that the greatest miracles performed by Jesus Christ were not those which he wrought upon the bodies of men, but those which he exhibited in his sublime life, so much above the ordinary passions of human beings. It is not to be wondered at that some, ignorant of the power which he possessed, should have said he was destitute of the affections common to humanity. The truth is he was beyond their comprehension. But there is nothing more mysterious or unnatural in this than that a Newton should be beyond the comprehension of a mere tyro in mathematics. Let them be "baptized with the Holy Spirit, even with fire," and they will discover their error. They will learn the superior power of his spirit, and will be able to prove from their own experience the wisdom of his most radical sayings.

To have lived a celibate life was not an original thing with Jesus—thousands had done the same thing before him, and from religious motives; but the being "born from above" as he expressed it in his conversation with the Jewish Senator, or, being elevated to the life of the heavens, was, if not a new thing in the earth, yet something extremely rare. He—to use his own figurative language—though the Son of Man, yet came down from Heaven, and still was in heaven. Celibacy was an adjunct of the first stages of that new life, a necessary step to its complete attainment, but necessary only as repentance and confession of

sin are requisite to attain it; because the sensuous life of man is limited in its nature, adapted only to partial affections, while the heavenly life is universal and eternal.

But it may be asked, is not such a life that of the mere recluse—the ascetic? It may seem so to the one wholly absorbed in worldly gain and ambition, but not so in reality. Jesus, though he lived the life of heaven while upon the earth, yet was a person of the most active benevolence. He was not an ascetic, except in the original signification of the word, being a practical worker, with his hands, his head, and his heart. The meek, he declared, shall inherit the earth. They are its inheritors in the best sense of the word; for who so worthy of its inheritance as those who cherish and cultivate it instead of laying it waste by indulgence in the passions that are perpetually disinheriting such as think they have a claim to it by discovery, conquest or entailment? They are its lords, “to the manor born,” rather than the devastators who have undertaken to parcel it out among themselves for their exclusive possession, and they will continue to occupy it, as rightful heirs, dwelling in a “peaceable habitation—in quietness and assurance forever.”

W. H. BUSSELL.

Leaves from a Journal of Spiritual Enlightenment.

AUG. 20TH, 18.—*The speaker lies on a bed of sickness.*

“My soul is weary. My life is a constant combat of conscience with sin. I am so weary, I feel it would be a relief to die; and yet, I fear to die. Yes, whatever may be my profession to others, I must own to myself that I fear Death. Thou knowest, O, Father, that I have honestly striven to live up to the precepts of Thy dear Son. Yet, strange it is, I don't half believe in his existence, or in a future state. I cannot comprehend my own state; I seem to believe and not to believe. I see now: My reason is convinced, from the evidence which appeals to it, that there is a future existence, and a God; and that Jesus is His Son; and that his precepts are the bread of life; but I cannot realize these things. I can consider, and speculate upon these things, but they present nothing to me that I can be sensible of. I want to feel a communion with the Divine Spirit. But, stay; the Church, to which I belong, is steadfastly opposed to such communion. I shall get soon to be that absurdity—a mystic. Hang the Church! and all the Churches! I don't believe in them; they can give me nothing to satisfy me. I want peace, and they give me unrest. Why, O, God, can I not have Thy Spirit dwelling in my soul, like Thine Apostles of old? Why is this, O, my soul? A voice answers me: ‘It is because of Sin!’ Yes, I know I have sinned; and I know very well what Sin is, though I can't explain it; and I know that as soon as I get up from this bed, I shall be at it again. But it is ridiculous to say I must not sin. *How can I live without Sin?* The Churches all say we must sin. I will own it, I am quite puzzled. O,

my God! must I ever struggle like this, and yet find no releasement?”

Enter, elderly, socialistic-materialist Friend.

“Well, my dear boy, does your philosophy support you, as you contemplate Death?”

“O, let Death come, he has no terrors for me!”

“Well, have you thought upon my remarks on the singular superstitious institutions of this extraordinary time? To me many of them present much that is well worth study.”

“I have considered your remarks, especially on ‘The Shakers.’ Pray, repeat some of their peculiarities.”

“They dance in their worship.”

“Ridiculous!”

“They believe Christ has appeared a second time, in a woman.”

“Blasphemy!”

“They have all things in common.”

“Fiddle-dee-dee!”

“They do not marry, and have no criminal intercourse of the sexes.”

“Hold! Hold! or you will send me to the popular King of Terrors sooner than need be. My curiosity, however, is excited, and, if I recover, I will go and see these Shakers. It will be deeply interesting to me to witness, in actual life, the extremest phase of hypocrisy and fanaticism: for, as a student of human nature, I know these two can exist together in one mind. But, friend P——, I will bet you that, in three weeks, I will find out the humbug. Before I go, I know enough of human nature to be certain I shall find just this:

The most fanatical and the weakest are tyrannized over by the most cunning, who work on the low fanaticism of their weaker companions, and who indulge themselves secretly in those enjoyments which they profess to despise. I have no faith in human nature. The fate of all these attempts to get above the world is this: the attempters start with much real earnestness of purpose, and with a great deal of effervescent enthusiasm; but, when they come to the daily life, the earnestness and enthusiasm sparkle off, and leave the old, old sediment. Again, away from the world, the mind becomes contracted, and preys upon itself, and the necessity for excitement and novelty, which is inherent in the human heart, will have satisfaction; hence hypocrisy. The mind, crushed into itself, will find, in low ambition, and in paltry selfishnesses, an activity which is, in the outer world, more healthily exercised on the legitimate duties of life!”

“Well, go, and I prophesy you will much alter your opinions!”

PART II.

ARRIVAL.

SEPT. 14TH.—“What a remarkable air of calmness, and of neatness is around the place. Surely, iniquity cannot exist in such repose. The genius of the place is, evidently, Order. But, ‘still waters run deep!’”

MEDITATIONS AFTER CONVERSATIONS.

“I am quite surprised! I have failed to detect, in the countenances of those I have conversed with, that mixture of cunning and of acerbity that I expected. There is a candor, and a calmness of demeanor, which, if

assumed, must stamp them as the most consummate of hypocrites. I have witnessed many phases of human character; I do not think I could be so easily deceived. I am favorably impressed; yet, I will ‘speer’ round. With reference to their doctrines, they don't seem to attach so much importance to those things which I think absurdities, as to that which I know is not absurd, but impossible, namely: that they live, day by day, without sin. They do not call themselves saints, nor use canting expressions, which I loathe. But I begin to feel I'm somewhat on unsafe ground. This may be the work of God. I don't much like to play tricks with it. I'll examine it to the bottom. I will work with them daily, and I will search their writings.”

MEDITATIONS AFTER EXAMINATION.

SEPT. 28TH.—“I am convinced there is truth here. But it is so wrapped in a husk of absurdity as to conceal it from the general view. I see clearly from a study of the doctrines of Jesus, and from the writings of Paul, and of the other scriptural essayists, that celibacy is a virtue, and I now inwardly resolve that I will never marry. I wonder if I shall keep that resolve; I should say it is one hundred to one against it. As to the people, they have almost killed me with kindness. I could almost weep to find such disinterested affection as they exhibit. I begin to have a little faith in human nature. Here are no bolts nor bars; in fact, now I think of it, tyranny is not possible in America. I can see they are willing spirits, held together by affection.”

OCT. 5TH.—“I feel strongly inclined to try an experiment: Some of my sins are a burden to my soul; I will bring them to the light, and observe the effect upon myself.”

OCT. 6TH.—“I have confessed those sins, after earnest prayer, and I certainly experience a comfort and satisfaction that I have never before found. I feel greatly interested. I am inclined to go on with the work, and to let everything else take its chance. This seems to me to be the very thing I have been in search of. I begin to feel a new feeling, as if it were possible to gain a communion with the Spirit. But it is too absurd to suppose I could live with them, or that I could even join them. What! me, who have always prided myself on my refinement and social cultivation, to hop, and to skip about with a pack of lunatics! I won't do it! Consider my dignity!”

OCT. 8TH.—“The more I meditate, the more am I inclined to join them, that I may continue what I have begun, and see where it leads. I feel an internal power grasp me with an iron grip, which seems to assure me that here I shall find what I am in search of.”

OCT. 15TH.—“I have now united with this people; and, if I understand what I have to do, I must make a stand, in myself, against that nature of lust, of malice, of deceit, and of pride, which I inherit jointly with the rest of mankind. I will make such a stand! Father help me.”

OCT. 30TH.—“I don't feel much success yet, in standing against my interior weaknesses; I feel I haven't cleaned out the sanctuary, so I will bring to light every sin I know of, and see the effect.”

Nov. 5th.—“Marvel of marvels! I begin to feel an extraordinary internal power, which enables me to turn my thoughts from evil, and to steadfastly contemplate good. I will throw my all on this work! I begin to see my way! This new power is bringing to light all the sins of my life! I will give myself up to this influence! I will strenuously exert myself to get free from sin, and from the very nature of it! What a marvelous work! I am amazed! I will humble myself even to the dust, O God, in thy presence. Oh, help Thou thy servant!”

Dec. 1st of the year following, this entry appears:

“Oh, what is this within my soul,
That seems to make my passions dead?
A flow that o'er me seems to roll
Like liquid fire from heaven shed!
It is a subtle piercing flame,
That makes me labor into life;
That gives me power o'er all my shame,
And brings me lasting peace, for strife.
Shekinah of the soul!
Golden glory, tho' unseen!
Move in me, take control,
Abide my soul within.
Oh, this sweet communing
With the heavenly powers above!
Oh, this is ever tuning
My heart to sacred love!”

THOMAS I. STROUD.

Love Omnipotent.

No dark'ning frowns, no boding fears,
When love confronts the foe;
But cheeks still wet with passion's tears,
With friendship's smile shall glow.

Hate is the moonless, starless night,
Where gleams no dawn of day;
Love is the morning, glowing bright,
That charms dark night away.

Hate dreams of lands beyond the sky,
Where kindred furies are;
Love tells of fairer homes on high,
And waits to guide us there.

Hate cannot curb the human will,
When passion arms the foe;
It may Love's sunny fountains still,
But cannot make them flow.

When human wit, and human art,
Where Hate inspires are vain,
Yet Love, but touch the stony heart,
And foes are friends again.

Then let us soothe each stubborn will,
Till with our own it blend,
And love our every foe, until
Love makes him all our friend.

E. T. LEGGETT.

A Search for God's Peculiar People.

I find in the Religio-Philosophical Journal, two searches instituted, one after God, the other after God's people—his peculiar people—the latter of which, elicited the following:

S. S. JONES: Dear Friend—I am a reader of your paper; and my humble and devout prayer is, that the ever-living and true God, who is Spirit, the great architect of the Universe, whose ways are past finding out, the prime cause of all effects, whom no man hath seen, nor can see, and who will still continue to elude the “Search after God” of poor Friend Frances and all other created and subordinate intelligences; may he overrule and aid you in the work assigned you, and all other laudable and honorable pursuits in the way of progression.

I see in the last number another “Search after God's people” instituted from St. Joseph,

Mo., by Edward Abner Davis. This is one of the best and most progressed productions of the age. This search, please allow me to predict, will prove a perfect success; unless, however, the eyes of the dear man, like many of his fellows, be hopelessly blind by the God of this world, while that of Friend Frances' “Search after God” has done, and will continue to do untold good; believing that all things are working together, and must, and will continue to work under the supervision of Divine Providence for the elevation, purification and ultimate happiness of the race.

We are now living in the morning of the great Sabbath of the world, in which man, who is a figure of him that was to come, and who is male and female in the image and likeness of Him that made him; for the work of multiplying hath begun to cease from his own works (procreation) as God did from his, both on Sunday. The work of the old world was finished on Sabbath; the work of the new world will be finished on Sabbath also, and is now in a marvelous state of progression. Just look at the surrounding co-operation of the signs and facts of the times; and let all parties hasten conditions preparatory to honorably and profitably meet coming events.

God's people—his peculiar people—under the hallowed influence of the laws of the spirit of life, entered into the work of cleansing the temple under the auspices of the American government, formed themselves into a body in the way of holiness in the year 1792, precisely upon the same principles of the primitive pentecostal church; who first became pure, then peaceable. This important event proves, first, that E. A. Davis could not find “God's people—his peculiar people”—where he sought for them, for the simple reason, that the son of perdition still held the temple. Second, that Christ does not, will not, and cannot dwell in a dirty house or temple, for the temple of God is holy, which temple ye are. Third, that Christ has returned the second time without sin. Fourth, that the days were shortened, and that too, for “God's peculiar” people or elect sake, 208 years; and let the members of this heaven-born association thank the Lord, that they are now no longer under the painful necessity of praying “Thy kingdom come,” for they now move and live in harmony with the general assembly and church of the first born that are written in heaven; and now preach and sing the fact, that *now* is come salvation and strength, and the kingdom of our God, and the power of his Christ; and claim to be an association of incarnate spiritualists of the pure, unadulterated, primitive Christian stamp, and are now living in some of the very houses, and enjoying some of the very fruits, of some of the very vineyards, that God told the prophet Jeremiah, his peculiar people should build and plant, together with the hundred fold, that Jesus told Peter his peculiar people should hold and enjoy, and this is the only order of people under the heavens, that ever did, or can possess the hundred fold of houses and lands, etc., with the title to a happy future existence in consideration of their sacrifices for Christ's sake and the Gospel.

Dear friend Davis, like good old Nathaniel, come and see—see God's peculiar people, a people to be wondered at, a company of virgins, both old and young together, whom the prophet saw go forth in dances, led on and governed by the same Prophets, both *he* and *she*, the true antitype of Adam and Eve, the Lord our righteousness.

Come, and see, and judge for yourself, for “ye shall return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not; for by their fruits ye shall know them.”

Your friend,

G. H. RUNYON.

Life in God.

We cannot change God. The great benefit of prayer consists in the possibility of changing ourselves, and coming into harmony with heaven.

We cannot commune with God without sincerity; we cannot ask His aid without the purpose of doing right; thus by continual prayer we accustom ourselves to seriousness, devotion and truth. In this way, we gradually attune ourselves into the love of righteousness, truthfulness, and the love of our fellow-beings. When in harmony, or conjunction with the grand Luminary, we receive the rays direct, just as the sun shines on our bodies, when no clouds intervene; spiritually we feel the influx creating a congenial influence; the divine rays permeate our souls; our bodies sympathizing and partaking; the whole man becomes homogeneous under the benign influence. In a large assembly, all fervently engaged in prayer, the united spirits produce a powerful force for good; we may say, almost irresistible; thus, all engaged are partakers of the common good, enjoying the benign benediction.

In a city of infidels, their spirits can be felt, and become oppressive; like a black cloud overshadowing earth, portending calamity, the sympathy of evil with evil gives the painful idea of history, how large cities become so desperately wicked! The youth and children breathing the contagion, grow up, and fill the decimated ranks in the polluted and besotted precincts of vice and misery. For this reason the saints should make a united effort, joining their feelings and blending their souls in holy invocation; beseeching the heavens to give us their powerful aid in withstanding and staying the torrents of earth!

Love, among God's people, is an abounding and abiding treasure, on which the members are continually drawing, and the stores thus drawn, are paid out and add to the circulating medium; in this way a united blessing is continually going the rounds.

How long, may we ask, before the general practice of the divine attributes will convince men and women of the *potent efficacy of choosing* the good and of refusing the evil? Good universally produces good, and will, in the last practitioner, to the endless ages of eternity, causing unceasing happiness! And evil will, in the same ratio, produce its kind, propagating misery and unhappiness, so long as people continue to be willing devotees to a life of wretchedness!

Strange! yea, very strange, why people cannot see and feel the consequences of sin, and return and make choice of a righteous life!

We appeal to the consciences of men and women, if they have not felt a blessing in the practice of the divine nature; and condemnation in a sinful life?

Men and women, in their normal condition, can bear testimony to these unfulfilling facts; in speaking the truth, the simple truth, the man is satisfied; he feels he is right, has done right to his fellow-being, and all will be right in their future intercourse and transactions; and cannot possibly harm anybody in the divine precincts of truth; but, like a ray of light, truth passes directly on through the consciences of men, to its destination. If all the conditions and intercourse of human beings were predicated on truth, the results would be just, satisfactory, and harmonious.

Justice is nearly allied to truth, and may be said to be concomitant; every person feels that he or she should have justice, or their rights in every transaction, and are not satisfied without it; in the common relations among men, every man, in speaking, writing and conversation, wishes to be reported truthfully; so in commercial transactions, he wants full weight and measure, and also the quality, good of its kind; to be delivered punctually as stipulated, at the time and place, in good condition. And it may be said that traffic, or commerce of the world, is predicated on the amount of justice obtained in it, at the time of the importation or exportation. When the parties act in justice, according to the dictates of conscience, the machinery of commerce moves smoothly, carrying the articles of exchange safely into the port of destination; the same honest performance in overland exchanges produce the same good results, leaving no just cause for accusation.

In order that human beings shall do their duties faithfully to each other, it is absolutely necessary that they should keep in a normal condition; no artificial excitements; nothing of any kind, to throw the physical or mental faculties out of equilibrium or balance; these conditions will require total abstinence from all alcoholic and stimulating drinks; also, of the narcotics, and every other substance calculated to confuse the mind.

Truth and justice, in their externals of ownership, seem to come up only to the judiciary, of which law takes cognizance; we must have something deeper; the holy Saviour said, "A new commandment I give unto you, that ye should love one another." This higher law covered the whole Mosaic, having a large margin over, on all sides; calculated to take in and shelter all conditions and wants of society. There were many pains, aches and wants in the human family, which the preceding laws did not reach; but the compassionate Lord Jesus alleviated these by the introduction of love into the economy of life, both physical and metaphysical: It was "more blessed to give than to receive; from him that would borrow, turn not away;" the second coat had to supply the neighbor's want and comfort; poor and needy, the sick and infirm, every degree of want and necessity were supplied by

love. Love is full of sympathy and kindness; has compassionate tears for the afflicted and distressed, in the most loathsome form; love has a way to alleviate all the distresses of suffering and mourning humanity. Love institutes "Peace on earth and good will to man." "Love worketh no ill to its neighbor." It is the sovereign remedy for all wars, combats, contentions and strifes in the human family; the heart once full of love, there remains no disposition to discord of any kind; the children of earth could and should greet and embrace each other in the arms of love!

"My Kingdom," said the Lord Jesus, "is not of this world, if it were, my servants would fight." Strange, passing strange, that professing Christians have never come to the knowledge of this most important truth; but still continue the most diabolical and scientific modes of wholesale murder! and at the same time kindly and coolly make preparation to be merciful and compassionate, after the atrocious deeds are accomplished. O wonderful Christians! Why not at first heed the voice of God, "Thou shalt not kill!" And of the compassionate Lord, "Love thine enemy, do good to them that persecute you and despitefully use you." These are the laws of the Christian. Murderers are not Christians.

WM. N. REDMON.

Our Picnic Hymn.

Hail to the Gospel, in union cementing,
Hearts that are loving, together in one;
Hail to the voice from the pure heart ascending,
Heavenly Father, thy pleasure be done.
Here with the skies shining brightly above us,
Here from the green grove and wild flowers around,
Here to the father and mother who love us,
Let our glad voices to Heaven resound.

Light as the zephyr that's whispering lowly—
Fleeting as Summer clouds flying above—
Earth, are thy grandeur and fame to the holy;
Time, are thy pleasures compared to our love.
We are united as sister and brother;
Golden the chords that encircle our heart;
Living and loving, for God and each other,
Heaven uniting what man cannot part.

Groves where the frost, and the wintry winds never,
Blight on their vesture of beauty bestow;
Flowers, whose fragrance is living forever,
Bloom but to welcome us whither we go.
Light be our hearts as the merry birds singing,
Anthems of praise as they hasten away;
Glad be hereafter, our memory clinging
Fondly to thoughts of our union to-day.

E. T. LEGGETT.

Christianity

"Should be a brotherly bond of friendship connecting all duties and regulations for spiritual and temporal interests, and uniting all mankind into one social bond of union."

CHRISTIAN GOVERNMENT.

"The reigning system of Christianity ought to have been a true and pure theocracy—religion ought to have settled all disputes among Christians, and not the judiciary tribunals. The elders as Shepherds, as Fathers, should correct faults with energy and love; and promote, by their own examples, the cause of virtue and good conduct."

SUCCESS IN CHRISTIANITY.

"Whoever pursues Christian principles diligently, will obtain the Kingdom of God; for that cause cannot come to nothing, nor be always oppressed, which a number of truth-loving souls persevere in through life and death."

TEST OF RELIGION.

"The purer the principles of religion are, the more strictly will it promote the welfare of community; and this is the most true and infallible test of the present religious societies."

OPPOSITION TO TRUTH.

"The more obstinate and stubborn a man or a nation is disposed towards principles of righteousness, the more severe and the longer will they have to bear their judgment, and suffer their loss, and, consequently, will arrive later at the goal of redemption from error."

"The interior of humanity must become the exterior, and all its abilities and faculties must be manifested and unfolded."

"Many a good fruit grows in a hard shell. Everything begins small, and whatever is true, ends great."

"The spirit of the age abhors needless works of vanity and self-interest."

"The career of time advances, and the will of God is fulfilled in defiance of the contumacy of men; and the more they engage in controversy and opposition, they reciprocally and gradually, among themselves, smooth off their ragged sides and corners, until finally the truth is acknowledged, and the social life is granted to be the best and the most advantageous."

"To test the principles of any party whatever, either political or religious, we must enquire: Do they tend to the promotion of human happiness?"

"Many enthusiasts, by their fanciful ideas, and fine-spun speculations, have formed to themselves a heaven, and a kingdom of God, which nowhere, in reality exists, and is nowhere to be found, excepting in their heated imaginations."

"Mistaken men try to arrange affairs with God, before becoming reconciled with their fellow creatures, by whom they are surrounded."

"That religion is at one with God which makes its possessor first pure then peaceable."

"Christianity is the salt of the earth; and humanity needs salt rubbed in to keep it from spoiling."

"All deeds done to our fellow men not wrought in love, are a curse to humanity—they are murderous."—*Selections from Geo. Rapp.*

WE learn from the *Western Star*, Lebanon, O., that our Union Village friends have inaugurated a Lyceum for home interests and individual improvement. We should be pleased to hear the declamations.

THERE is an association in N. Y. city which is organizing under the impression that cooperation is to be the saviour of the nineteenth century. They claim to have received this impression from the welfare exhibited by those of us who are denying to ourselves, the selfishness which acts detrimentally to human interests. We doubt their willingness to let self-denial prove a success in their work of cooperation.

Keep Doing.

Perhaps there has never been a time in the history of our race when there was so much need of true, earnest workers as at present. As patient, loving parents await the growth and development of children, hearing with the foibles of childhood and youth, guiding, instructing, reproving and holding them in check through the period of young, immature life; and, as the husbandman watches the growth of his fields and gardens, and anxiously, yet patiently, waits for the glad harvest-time when he can gather from the seed sown, a large increase; so have the Eternal Parents of the Universe watched and waited for the growth of the race; every part of God's creation has been growing, changing from grosser to higher forms of life, and is becoming more sublimated.

During the last two decades, it would seem that all things have combined, throughout the realms of mind and matter, to hasten the fulfillment of the visions of ancient seers, who, touched by inspiration's holy wand, and warmed by the celestial fires which are kept burning continually on the altars of truth in the inner worlds, pointed to a golden age, a millennial period, when truth would displace error, and light would dispel darkness, and when there would be a gathering together of the saints, who should build cities and inhabit them, plant vineyards and eat the fruit of them. Intellect has been quickened; mines have been penetrated, and, by the aid of man's intelligence, have poured forth their treasures of wealth—gold, silver, iron and coal—by means of which, facilities for travel, trade and commerce have been increased many fold. Moral, as well as physical forces have worked powerfully to aid in removing great wrongs which existed in the American nation. War, although direful and demoniac in its nature, grappled the slave power, and severed the chains so strongly riveted. It may take a generation to efface the bruises and scars that chattel slavery has left upon its subjects, but its power is broken. The nation passed through a severe ordeal—a deadly contest; but, perhaps, it was the only remedial agency that could have reached the disease which, like a cancer, was gnawing at the vitals of the nation.

The heavens have also been opened; Angels from the interior, spiritual world have descended to earth, and mortals who were the most spiritually progressed went forth to meet them with a joyful welcome. Others, less progressed, whose mental and spiritual vision was beclouded, because of their strong love of, and attachment to, outward natural things, have stood doubting, halting, between diversified opinions. While yet another class is strongly allied to sensuality, yet boast of intellectual attainments and scientific knowledge, but includes lovers of pleasure derived from the sensuous appetites on the low, animal plane of existence, deride and scoff at God's messengers sent to teach the higher truths; and such, if convinced at all of inter-communications between Angels and mortals, must be met by gross manifestations through ponderous, material objects.

But, Oh, the change, the mighty change, that has been wrought in Christendom, in the thoughts, in theology, and in the modes of reasoning. True, the effect upon life has not been practically what may be desired; but coming events are casting strong shadows before.

New truths have never found favor with the masses. Persecution has always been a concomitant of newly-revealed truth in all ages. The prison, the faggot, and the rack, have stood to defy the progressive powers, and the agents of those powers, to keep them from *doing*. But, when the heavens have opened, and spirits have descended to earth as messengers of truth, whether in form of a dove, or in the semblance of a pillar of fire, or of the word of testimony, which proceeds out of the mouths of saints, there is an opposing spirit which makes war with those who have the testimony of Jesus, which is not only a spirit of prophecy, but also a swift witness against all works of iniquity. There have always been those who, Gideon-like, have triumphed over the dark powers of the beast and his image, which came up from the bottomless pit of unsubdued passions, who would not league with them; and though the arm of civil power was raised against them, and sentence of death was passed upon them, they loved God and his truth, and feared Him more than mortal power that was only able to kill the body; and they *kept doing* until they were cut down by the hand of persecution, and other media came forth in their places. Truth has lived and worked its way from age to age, and now we have outgrown the old and grosser forms of persecution, and we do not fear the prison nor the flame; but, to-day, the same spirit works in a more subtle way; and were it not that spiritual media are numerous, and the influx of spirit power so universal, flooding the land with light, and the proofs of their mission so strong, the force of popular public opinion would be the guillotine of to-day, and the reputation of the subjects of new increasing light would be suspended from a scaffold which priest and laity would unite in building, as for the old against the new.

The grosser forms of persecution intensified the zeal of the martyrs, but the subtle agencies of the present time are more to be feared, because the opposing spiritual forces in the unseen worlds lend their aid and stimulate the opposing forces in those who are still in the material form.

It would seem that this is pre-eminently a time for work; the field of labor is large, and let everyone *keep doing*; if but little be accomplished in the right direction, that little is better than nothing, and better than inaction.

The Seers and Sages, Prophets and Martyrs of the past, to you we will sing requiems of praise, and render thanks, while we pledge ourselves not to stone or kill the Prophets of to-day, but with them work—for God and humanity. *Keep Doing.* A. DOOLITTLE.

✠ The R. P. Journal has intimated so strongly that J. M. PEEBLES was the author of "The Moral Aspects of Spiritualism and Shakerism," in the July No., 1871, that we here give it authoritative denial.

Peace-Making and Thankfulness.

BY F. W. EVANS.

As a people, we have much wherewith to be glad, in our present relations to "the world" without. Like all Reformers and Prophets, we have had to pass through the stereotyped phases of opposition to the introduction of a new system of thought and action among mankind.

Ridicule and contempt have had their day; active persecution, legal and illegal, injuring person and property have passed, and are no more. Misunderstanding of our principles, objects and hopes, remain, to give rise to the slanders and misrepresentations, as the present form of opposition to Shakerism (whatever that may be or mean), is what we have to depend upon as the "seed of the Church," so far as evil is the agency.

Thankfulness is our predominant feeling (as a people) for present relations to those without. This civil Government is the only one upon earth that would be *civil* to so radical an organization as Shaker Communities.

All the "Church and State" persecutions, for the last two thousand years, have been for some one or more of the principles of Shaker, religious faith. "It is the Lord's doings" that so just and *untheological* a Government as that of the United States exists to-day. It has no theology; may it ever so remain: a home for all peoples, nations, kindreds, and tongues; where they can meet upon terms of perfect equality, so far as theological rights are concerned. The believer in *one* God, in *no* personal God, in *three*, or a *thousand* Gods, are all equal before the Law. This is a great and glorious blessing; "extend it, then," until all of earth's inhabitants are accountable to each other for their *works* alone; leaving all matters of belief or unbelief to be settled between themselves and their own consciences. This will never prevent those of similar faith, in any views or principles, from gathering together as they list.

As an evidence of the growing good will towards the Shaker, I quote from a letter just received: "I am a stranger to you, but I know your people and your principles. Your ways are ways of purity and peace; and you have good reason to be glad. There are few people among the learned in the world, who do not envy you, and long for such a fraternal feeling as exists among you. It is plain to the worldly mind that you exemplify your belief by your works." After stating that he is a Methodist, he says: "I have not yet felt the power of the spirit of religious worship so sublime in any Methodist Church as I have in the simple Shaker Meeting House. Many people in the world would have a different opinion of Shakerism, if they could become 'pure in heart;' without that, no one is allowed to partake of that spirit that has sustained the United Society called *Shakers*, for so many years. My love to your Church." Mass. * *

From Minn: "Kindest of Friends, F. W. Evans, I wish to take the "*Shaker*" another year; the truths therein contained do me much good. I have been *used* to introduce truths new to many minds by its circulation; re-

member me in your highest aspirations for good."

From New York City: "I enclose one dollar, to renew my subscription for two copies of that Christ-like publication; for certainly, if the mission of Christ was to bring Peace and Good-will amongst men, teachings and example are a practical exemplar of his mission. The Christian Clergy *preach* peace, but *there is no peace where they are*; the Shakers have peace in all their borders. The little paper is good, and is necessary to let your light shine before men; and, like the sun, it only needs circulation to do so. Mormonism, which is the very contrary of Shaker Christianity, appears to be going down to hell. Its prototype is Judaism, and is of the earth, earthy and animal; but Shakerism is spiritual, and of the *spirit*, and must live forever here and hereafter. Every brother and sister in every Shaker family, should write articles for publication in the Shaker.

"Is not the Christian world, so called, a horrible spectacle of crime, vice and suffering, in every department of civilized life? Prisons, jails, penitentiaries, murders, swindling, frauds, falsehoods, villainies of every kind, mental and physical! I do not see much of real Christianity in this city, though there is abundance of preaching. If your people could see the worrying, fretting and quarreling, contention and crime, and evils of all kinds, in the Christian civilization, so called, they would bless Providence that there is a home of peace."

These are a sample only of what we receive, going to prove that the Protestant world are coming to look upon the Shaker institution in a true light—a medium of temporal and spiritual good to the nation in which it is located that the people thereof cannot afford to do without.

In the State of Maine we have a little society who wish to change their location, but the people around are unwilling to part with them. Jesus said, "Ye are the salt of the earth." If this be so the salt should be kept in good and the two should be in proper relation to each other.

There is plenty of room for all the Shaker communities that people can be found willing to establish and support; and so far from "running the world out," as used to be charged, the extension of the Order, and its influence upon the reproducing people, is all that will keep the race from destroying themselves by population-checking practices, such as are known as the "Social Evil," or by war (civil and national) that always grows therefrom.

Here is a copy of a letter from one young believer at home to another one in England:

"MOUNT LEBANON, Jan. 7, 1871.

"DEAR BROTHER JAMES—Almost three months have passed since I wrote to you. They have gone very fast, as I have been quite busy all the time. Our religion is decidedly practical, and therefore requires practical work. The teachings of the first founders of our system inculcated that principle in a most remarkable degree. One of the counsels of Mother Ann was: 'Put your hands to work, and your hearts to God.' And so we do. We work, not only because we like to do it,

not only because we love one another, and, therefore, want to help and assist one another, but because we see the God-principle in it. God is love; and true love is active—active in self-sacrificing and devoted work for the good and happiness of others.

"During the short season you staid here, you went with us through our daily occupations; they are, of course, very different now from what they were then, in the fall. Perhaps you would like to hear a little about them. In the winter we pass the most of our time in our shops. Only a few favored ones, the happy farmers and teamsters, are still out, drawing their logs and bringing home the wood that you are coming to help us saw and split next spring. I fear they would not think much about the favor of a day like this, when the mercury stands 20 below zero in a Fahrenheit thermometer, and the north wind would call forth thrifty colors on their cheeks. Such a clear, beautiful day you could never see on that foggy little island of yours, so you had better leave it, as soon as you can, and come over here.

Now we will go through the shops; we have many such to answer our needs. Here is our printer at work, that old brother you remember, with a little bent body and the active speculative mind. Here is our carpenter, with his lumber and chips; a great heap of the latter, showing that he has done a good deal of work. Here, among all this machinery and iron-ware, is our comfortable looking little blacksmith. His enviable business is to mend all that the rest of us break, and to fix all that we put out of order. Do you wonder that his face is so bright, and his smile so pleasant, when you know that he has had so many good opportunities to practice patience and other Christian virtues? Then come the shoemakers, in two shops, both full of sunshine. In the one dwells that venerable old brother, with the silvery hair; he who cut the carrot seed swifter than any of the rest of us. In the other, we feel the inspiring influences of more youthful powers devoted to a holy cause. While we speak about the shoemakers, it comes quite natural to think of the tailors. Well, the sisters are our tailoresses, and they are excellent ones too, as this is about all they do. There are two more shops that we have not yet visited; one of them is the broom shop. Do you remember, Wilbur, that tall young brother with the open countenance and the bright eyes? He is our broom-maker, and he turns out a good many every day. Now there remains only the seed shop: that is a very important place. If you only had known how much trouble we take about those seeds you helped us gather in last fall, you would have considered more than once before going to England. When we have got the seeds thrashed and well cleaned, we take them to the shop and put them up in little paper bags to send to our customers. What a job that is! One cuts the bags, another folds them, a third one prints, a fourth one pastes them, a fifth one put in the seed, a sixth seals them up, a seventh puts them in the boxes and off they go, to our great rejoicing. One more has to go and collect the money for them, and that is the worst of all.

Now, what do you think of all this? I do not know how my description may appear to you; but I do know that the reality is very pleasant, very beautiful to me, to us. Our system stands unequalled. The spiritual man never yet arrived to a higher plane. The natural man never will understand it. When you come to taste its sweets, you will be heartily welcomed by all of us, and especially by your friend and brother,

EMIL BRETZNER.

EDITOR OF "THE SHAKER:—Presuming that "THE SHAKER," being *liberal* as well as *radical*, will permit *defense* as well as attack, oblige me by inserting this:

1. Among the nations, the Israelites were the most advanced in spiritual growth and receptivity.

2. Jesus, of preternatural birth, was the acme or culmination of that growth.

3. A highly-organized person has all the phrenological organs *well balanced*; the basic, or sensuous, being under perfect control of the superior or spiritual organs.

4. Jesus, being the acme of the spiritual growth of a peculiarly chosen people, the nation of nations, was the *Man of men* and, therefore, of necessity, must have been most highly organized and constituted, and so was well balanced from his childhood.

5. A child having all its organs well balanced, being highly organized and constituted, and, being under the best moral and spiritual training, especially the training by angels and holy spirits, *will not sin*.

6. Jesus, I think, was preëminently such a child.

7. Therefore, in my opinion, Jesus DID NOT SIN, neither was guile found in his mouth or heart.

Thine, for justice,

J. ROBE.

OBITUARIES: At New Gloucester, Me., John Brown, aged 81, Dec. 10, 1871.

At Shirley, Mass., Walter Willard, aged 74, Dec. 19, 1871.

At Mt. L., Miranda Barber, Dec. 13, aged 51.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., MARCH, 1872.

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Universal Church.

PROPHETIC ORDER *versus* ORGANIZATION.

Progress implies imperfection, or unattained perfection, in an individual, or in a body. Prophecy is based upon the idea of progress. Now, as the last and greatest of Jewish Prophets was Jesus; and even his "testimony" is affirmed to be "the spirit of prophecy" itself; the conclusion is logical, that the organizations resulting from his teachings and precepts, were not a finality, but that prophecy and progress were still the law, not less than the hope of humanity; consequently the disintegration of Christian organizations has been as uniform as their formation down through the ages, and is still more potent and actively operative to-day, than at any previous period of mundane history.

The first spiritual conference organized in New York, by Partridge, Brittan, Benning, Gray, Halleck, and others, was itself a protest against all organizations, not even a chairman being in order. Babel buildings are falling before the angel of Spiritualism; the Prophet—SHAKER CHURCH—alone remains in the land, to witness the dissolution of all things—the overthrow of kingdoms, nations, peoples, tongues, and Churches—upheaval, "turning things upside down."

THE PROPHET.

Who is the Prophet? and whence does he derive his almighty power and authority, that he alone remains, amid "the wreck of matter and the crush of worlds?" The Prophet, before whom kings tremble, and become as suppliants. "Pray for me, that the things which thou hast spoken come not upon me," is the voice of the despotic tyrant no less than of the necromancer. Samuel the Prophet made and unmade kings in Israel.

When Benhadad, king of Syria, was sick, "he sent Hazeal to Elijah, a Prophet in Israel, to inquire of the Lord, taking with him forty camels' burthen of every good thing in Damascus," as a present, and received for answer, "Thou mayest certainly recover, but the Lord hath shewed me, that thou shalt surely die." He then informed Hazeal that he would become king of Syria, and what he would do in Israel. To Saul, Samuel said, "The Lord sent me to anoint thee king over Israel." Again: "Anoint Hazeal to be king over Syria, Jehu king over Israel, and Elisha to be Prophet in thy room."

David also was thus anointed king. The Prophet Moses "poured oil on Aaron's head, and anointed him high priest." The higher law in Israel was, that no king, or high priest, was equal in power to, or safe from being

supplanted in office through, the order of Prophets. Could anything be more pertinent than the inquiry, Who is the Prophet, and from what fountain does the spirit flow that the anointing oil typified? This is the more interesting from the fact, that the gift of prophecy was common to the *race*, and was thus unlike other powers peculiar to the Jewish organization, all of which were exclusive, and made the Jews themselves the most separated and isolated of all people, "dwelling alone, not even being numbered with the nations."

PROPHETIC GIFT UNIVERSAL.

So that a Prophet, when once his character *as such* was established, was no longer held as belonging to any particular people; but, as we have seen, was sought unto as a representative man, ranking above the officers of all human organizations, however divinely appointed by tutelary deities. It was this conflict of authority between the Prophets and the organizations, that caused the former to be so often stoned and killed. "Which of the Prophets have not your fathers killed, and stoned them who were sent unto them?" "It cannot be," said the iconoclastic Jesus, "that a Prophet perish out of Jerusalem:" and himself did not elsewhere die.

The high priest, king, and priesthood, were "the powers that be," who had been appointed of their God. From that stand-point, what was a Prophet, but a rebel against the existing organization, or a martyr under it? By the law of self-preservation—the first law of nature—did he not deserve to be persecuted and killed?

There were some thirty men, immediately preceding Jesus, each of whom claimed to be "some great one"—the Messiah of the Jews. These had worn out the patience of the Romans, so that Jesus was summarily dealt with. Gamaliel refers to this class as those who had made much trouble, coming to "nothing" but their own dispersion or destruction.

As the mushroom grows out of the dung-hill which has hitherto produced only toad-stools, so does the true Reformer and Prophet grow out of those elements which had previously produced a crop of spurious or imperfect Prophets and Reformers, for all of whose idiosyncrasies, short-comings, and crudities, he is held responsible. "Save me from my friends," is the fervent prayer of every genuine Reformer or Prophet. The half-way Christian, who cries "Lord, Lord," worshipping Jesus as one of the Three Gods who died to let him live in lust uncondemned, of all others,

is the greatest sinner, and the least known of the Christ Spirit

Abraham, the father of the Jewish nation, who, by common consent, is held as the type of Jesus the Messiah, was himself a Prophet and friend of the Hebrew God. He met Melchizedek, who (under the popular ruling) was a heathen; but he was "king of righteousness," a "king of peace," a celibate; being "without father and mother, and without descent, beginning of days, or end of life, made like unto the Son of God (whoever that may be), and abideth a priest continually." In plain English, Melchizedek was a Christian, who had not only been ministered to by the Christ Spirit, from the seventh or resurrection heavens; but he had incarnated that Spirit in his character, and was a "high priest of the Most High God." Unto him, poor heathen Abraham very properly *confessed his sins*, which thenceforth became an established Jewish ordinance. He also paid the sacrificial tithes to Melchizedek, not only for himself, but for all the Levitical priesthood (yet in his own loins) down to Jesus, his descendant and antetype, who confessed *his sins*, if at all guilty, to John the Baptist, the Christ Prophet, as did Abraham to Melchizedek; for John was the antetype of Melchizedek, as was Jesus of Abraham.

PHYSICAL WAR CONDEMNED.

Abraham had just returned from the "slaughter of the kings," when Melchizedek, "the king of peace," taught him that war was animal—brutal; and wrong for him, and all that should proceed from him.

It took two thousand years for Abraham to reach that gift of *peace* in the person of his descendant, *Jesus*, who, under the law of Prophecy and Progress, became the "Prince of Peace," and was anointed king of righteousness; for "he loved righteousness, and hated iniquity;" and the Christ Spirit also "anointed him with the oil of gladness above his fellows."

CELIBACY.

It is said of Jesus (prophetically), "His life was cut off from the earth, and who shall declare his generation?" he having no physical (or natural) posterity, like Abraham; but, like Melchizedek, he too became a celibate, forsaking his earthly generative relation of father and mother, of brother and sister, for those who knew and *did* the will of God, this being eternal life, and not confined to earth, made him without descent, beginning of days, or end of life; thus receiving the kingdom of heaven as a little child, precisely as the Shakers of our day commence *their* spiritual travel.

PRIESTHOOD.

Melchizedek was "made like unto the Son of God." "Thus, after the similitude of Melchizedek, there ariseth another priest, and another priesthood. For Jesus is made a priest for ever, after the order of Melchizedek," outside of the Mosaic Law, yet including it as a "schoolmaster," to prepare souls for the Christ Order—the Christian life.

UNIVERSAL CHURCH.

Thus does a ministration from the innermost (or seventh) sphere end the world of generation, physical war, and private property, to all nations, in all times, and in all worlds.

"Jesus was made higher than the heavens" of generation, or the angels in them; from which alone the Jews had received *their* ministrations. Nor do the generating, warring Gentile Christians receive ministrations from any other than generative heavens and hells.

REPENTANCE.

John the Baptist, the greatest of Jewish Prophets, the Melchizedek of his day, who told the soldiers to "do violence to no man," was the minister of baptism to Jesus, who came to him acknowledging the order of confession, as Abraham went to Melchizedek, and as Ann Lee went to James and Jane Wardley.

COMMON PROPERTY.

Melchizedek and John were each a minister of the Christ Spirit, "the second Adam, the Lord from heaven." Abraham paid tithes of his property, thus acknowledging that it all belonged to the Lord. Jesus gave the *whole*, retaining not anything. "All things commou."

PEACE.

When Abraham and his posterity—all true Jews—did fight, it was as spiritual mediums, always (like Moses and Elijah) depending upon the spirits to slaughter their enemies. But Jesus would not call fire down from heaven, as did Elias, to kill; but learned of the Christ Spirit to do good to all—evil to none; and to be "first pure, then peaceable."

PROGRESSION OF PRIMATES.

From the day that Melchizedek blessed Abraham, the Jews traveled towards Christianity—progressed. As the result of that progress, Jesus, probably the best of Jewish boys, progressed towards Christianity, until he "saw of the travail of his soul, and was satisfied" therewith, by incorporating it into his character, so that the "prince of this world" found nothing of it in him.

CHRIST ANGEL AND INTERMEDIATE PROPHETS.

The intermediate Prophets, between Melchizedek and John the Baptist, were ministers of the Christ heavens. It was this that raised them above all earthly powers and principalities, above the kings and the holy anointed high priests, and the subordinate priesthood, while acting officially as Christ ministers. But themselves, as men, were often far from being Christians. Even Jesus was not born a Christian, but a Jew; "born of a woman, born under the Law," and had to work out his salvation as have all other

men; only he had none but the Christ Spirit to help him after John had baptized him. Hence the Prophet Zechariah says that he was shown, in vision, Joshua—Jesus—the high priest, "standing before the Angel of the Lord (the Christ Angel), and Satan at his right hand to resist him. And "the Lord (Christ Angel) said unto Satan, The Lord rebuke thee, O Satan. Is not this a brand plucked out of the fire" (of lust)?

CONFESSION OF SIN.

"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Now (Jesus) was clothed with filthy garments, and stood before the (Christ) Angel. And the Angel spoke to them who stood before him (John and his disciples), Take away the filthy garments from him," by confession; and the Spirit said, "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. So they clothed him with garments (a work of time); and the (Christ) Angel of the Lord stood by," to help, and said to him: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt keep my courts, and judge my house." It was conditional even with Jesus the Messiah, to whom Christ first appeared, to begin the work of human redemption. And we have still the Spirit of Prophecy and the laws of Progress operative unto the second appearing of the Christ Spirit in Woman, as the first had been in Man. That second appearing has been and is often prophesied of.

"Hear, O (Jesus), the high priest, thou and thy fellows that sit before thee (Christians); for they are men wondered at. For, behold, I bring forth my servant, the Branch." "A rod"—Jesus—"shall grow out of the stem of Jesse; and a branch"—Ann—"shall grow out of his roots"—the Gentiles; "and to her shall the gathering of the Gentiles be; and his rest shall be glorious."

"For, behold, the stone—(Branch)—that I have laid before Jesus; upon it shall be seven eyes: behold, I will engrave (by revelation) the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

"In that day, saith the Lord of hosts, shall ye call every man under his vine, and under his fig tree." There shall be co-operation in the civil Government; and also Communistic elements, out of which shall grow Christian Pentecostal Communities of Gentiles, with "all things common," as the body, and an abiding of the Christ Spirit as the soul, of the Universal Church.

THE MAN JESUS.

Moses was a Prophet of the God of Israel, but he had a vision of the Christ heaven, which was "the (spiritual) mount" and was told to "make all things (in his natural order) after the pattern" of what he saw there; that it might serve as a prophecy of the spiritual order yet to come on the earth, to succeed, include, and supplant himself and Dispensation. Moses said, "The Lord thy God will raise up unto thee a Prophet, from the midst of thy brethren, like unto me; unto him ye shall hearken." Such was Jesus,

who came teaching a higher law than the Mosaic—more spiritual.

CHRIST.

Jesus asked, "What think ye of Christ?" "Whose son is he?" They said, "David's." "Why then does David, in spirit, call him Lord?" "How is he David's son?" Now, inasmuch as Jesus never objected to being called the "Son of David," it is self-evident that he knew the Christ Angel to be a distinct person—the second or spiritual Adam—through whose agency he became a "Son of God;" and "to as many other men as receive him, he" and his successors "give the same power to become sons of God."

SPIRITUALISM.

If Paris were a spiritualist, she would comprehend, that, in killing "the Communes" by hundreds, she is increasing their power to injure her; and furnishing them with the strongest motive to use it—vengeance. Cannot she read? or is she "drunk with blood?" "How long, O Lord, dost thou not judge and avenge our blood?" asked the martyrs. Until your fellow-servants, the Prophets, that shall be killed, as you were, is fulfilled. In other words, until an infidel Government succeeds the Church and State Governments of Christendom—Republics that are *untheological*.

THE BRANCH, ANN LEE.

The "Two Witnesses"—male and female—inspired from the Resurrection—Christ—heavens, to "prophecy in sackcloth and ashes, under persecution, during the "1260 years" rule of this "Wilderness" Christianity, closing in 1792, when the *untheological* civil Government of the U. S. ended the power of Babylon priests to kill the Prophets. Up to this period, the spiritual truths of their testimony had "tormented" the Church-and-State organizations, whether Catholic, Protestant, or Greek, in all of which are interblended War and Peace, Marriage and Celibacy, Riches and Poverty, Churches and Barracks, Monastic Institutions and Houses of Prostitution, Charitable Orders and the Inquisitions of Rome and Naples, Prisons (like the Tombs and Ludlow jail) and a hireling Police, with a hireling Priesthood, under a "One God" and "Three God" system, which prays continually for the *second coming* of the man Jesus—as Christ—who, now that he has appeared "in ten thousand of his saints," proves to be the English *woman Ann Lee*; and "to as many as receive her, she" and her successors "give power to become "sons and daughters of the Lord God Almighty." F. W. EVANS.

Thankfulness.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you."—2 THESS. ii. 18.

Mark the reason why we should be thankful for all things: Because it is the will of God. Let me ask myself this question: Am I thankful for everything? Am I thankful for that which displeases and crosses, as well as that which pleases and comforts me? Do I make a blessing of everything? Do I rejoice when persecuted? Do I pray for my enemies or persecutors? Am I thankful for

the opportunity of giving up all for the gospel? Do I thankfully give up my own will, my feelings, words, thoughts, and actions, to be governed by the Gospel, through my accepted Lead? If I do not thankfully give up all these, then I do not give thanks in everything. But I can go farther, and say, that I am not only thankful for the opportunity of giving up all; but that *I have done so*, and am thankful I have given up Father, Mother, Sisters, Brothers, Wife, and child, with all my relations, and worldly goods; and also that *spirit* that desires the continuance of such relations; and am ready to give up my own *caral* life in all things, and be thankful for the opportunity.

Therefore in everything I give thanks. My particular thanks are due to you, dear Editor, and Correspondents, for the genuine spirit of comfort I derive from "THE SHAKER."

NAPOLEON BROWN.

Pleasant Hill, Ky.

Living Comparisons.

The rolling river as it flows
From glacier fields on high,
Dissolving from the mountain snows,
Like dew-drops from the sky,
Leaps dazzling in the yellow sun,
Rejoicing on its way,
It spans the chasms, one by one,
And crowns them with its spray.

Exulting in its new-born joy,
It bounds from hill to plain;
No heights impede, no depths destroy,
Nor gathering winds restrain.
'Tis thus when dawns the better way,
With brightness on the soul;
Our hearts will bound like Lambs at play,
Or ocean billows roll.

But as Love's current flows more wide,
More gently will it flow;
Though strong as moves old ocean's tide,
Yet soft as falling snow.
Each golden sun, each silver star,
Swift as its mystic flight,
Moves through the azure fields afar,
Still as the voice of night.

Far down within the bosom deep,
Where ministr'ing angels come,
Where faith and hope their vigils keep,
There is devotion's home.
Thence from each pure and trusting soul,
Doth grateful incense rise;
Unspoken, thence heart anthems roll,
That gladden fairer skies.

Pure gospel life is like a stream,
That moves with even tide;
No lightning-flashes o'er it gleam,
No cataracts divide.
But mirror'd in its waters bright,
The smiling stars appear,
Like jewels from the crown of night,
The Angels scattered there.

Thus may the current of our love,
Like some fair river flow;
Though brighter than the skies above,
More deep than seas below.
And while o'er Jordan's rolling stream
The glistening fields we see,
Serene as is an Angel's dream,
May our devotions be.

E. T. LEGGETT.

THE BHAGVAT-GEETA, sent us by The Religious Philosophical Publishing House, is a small, but invaluable work to the student of antiquity. The work is no doubt a Brahmic production; but the curiosity that afflicts one continually, is the wisdom prevailing in it, and to think this was prevalent so many ages ago!

REJOINDER.

In a late number of *The Christian Advocate*, Dr. Curry, Editor, there was published, as original matter, an article copied from Scribner's Monthly, entitled "SHAKERISM"—reflecting very unfavourably and untruthfully upon THE SHAKERS. We wrote the subjoined article in reply, by which the readers of THE SHAKER can judge the *Unchristian Advocacy* of principles, in the article to which we reply. Our reply was refused publication, and the refusal of the Editor was accompanied by the following remarks:

"It seems to me, you ask very much of us, when you call on us to allow you to defend in our columns a system that convicts our parents, ourselves and our whole people of criminal carnality. You may think your system an eminently spiritual one; we do not, but quite the contrary. * * * Without any wish to shorten your liberties, but still looking upon your system as a bad one, we are content to let you enjoy your peculiar notions," etc. These views are such, that no sincere Methodist, being acquainted with THE SHAKERS, would willingly coincide with. By them we are able to judge what the spirit of intolerance would do with us were we not so favored by the Provisional Constitution of the U. S. It would crucify Jesus as readily to-day as ever; and knowing how soon the Constitution of the U. S. would take a sectarian turn, when once the opening wedges of "God" and "Christ" are entered therein, we are unreservedly and vehemently opposed to any amendment that will give the Constitution of the U. S. any theological signification, or that would make it an unfit instrument for the Jew, the Mohammedan, the Christian, the Infidel—of any religion or of no religion. And we warn all, that any sympathy with such amendment, adds weight to the bell that will sound the death-knell of our free government, if it is ever destroyed. Now for the rejoinder:

Shakerism's Defense.

Editor *Advocate*: In your issue of Dec. 28, is an article entitled "SHAKERISM." To remove prejudices created thereby, and to prevent further misconceptions, we ask your kindly consideration and publication of "SHAKERISM'S DEFENSE." We are well acquainted with the author of "Shakerism" in *The Advocate*, having harmlessly experienced other intended rebukes and sarcastic lectures upon Shakerism from his pen. We do not blame him—we do pity him—and all others failing of a true comprehension of real Shaker polity. In one of Holland's lectures, he observes: "I believe God loves the Shakers, but I do not think he admires them!" Now, we do not ask admiration of our worship, our dress, nor of our self-denying testimony; but if all good Methodists will love our lives, we will be satisfied with them. In THE SHAKER for last November, we wrote upon "The Difficult Lesson,"—being learned by us, and by us being taught to the world at large. We find Dr. Holland as ignorant of this "Lesson" as the generality of readers, though he has had very favorable opportunities of learning it.

The worshipful exercises, which we permit strangers to witness, we are aware, excite, in the minds of those misunderstanding them, less reverence than we feel; and in the very worldly-minded, mirthful derision; and such would mock the movings of the good Spirit in a Methodist Church, or wherever else manifested. And yet, while many thousands annually visit our meetings, coming, mayhap, with fun in their hearts; still, we believe, the majority "tarry to pray with us" that the right will prevail. Of the continuance of our Public Meetings as a successful missionary enterprise, we have a personal doubt; and while expecting (not announcing) their

discontinuance at no distant day, we believe they have done much good.

As in "The Difficult Lesson," we repeat, that the position of the Shakers on the subject of Marriage, is very much misunderstood by even the vulture-eyed philosopher and the lion-hearted reformer.

The two planes of existence we present to the world, both right in their individual spheres, give to marriage all its sacredly demands, and more than it physiologically gets; and at the same time assert that Marriage is an *earthly* institution only, and does not belong to the spiritual heavens—neither "heaven on earth" according to Christianity, nor heaven "in that world which is to come." No Shaker, having been baptized with fire and the Holy Spirit (and these are what make true Shakers), ever "acknowledged that the society of woman, in the intimate relations of a wife, would be *inexpressibly sweet* to him," nor many similar assertions in your article on "Shakerism." Any person who does not realize greater blissfulness in being "a cunuch for heaven's sake," is not a Shaker! and if making the profession, is either an infant in the faith, or a designing hypocrite, seeking the "loaves and fishes."

We do "assume (and know), that we live purer lives in the abstinence of marriage," when complying with the injunctions of our faith to chasten every deed, word and thought that would excite sensuality in the flesh! Can you look upon such a system as a *bad* one?

While we look upon marriage as honorable in its place—yet that place is outside and beneath a Christian life—and those engaged in it as respectable when properly respecting it; yet, to us, there is a sphere as far above the reproductive, as our estimates of heaven are superior to our estimates of earth. Few, if any good Methodists believe that the Angels marry; and can they object if the Shakers pattern the hosts of heaven in this respect? Certain it is, that as individuals approach Angelhood, they are adopting Shaker principles, consciously or otherwise.

The Shakers do look for a reward; but not after the storehouse or hay-stack theory, but in the effects upon their characters, of the causes they engage in; and we realize daily, sufficient reward to repay us for all the cross we endure from the absence of matrimony; hence the cross, so apparent to the devotees of marriage, disappears to the thorough-going Shaker. To the Shaker,

"The pleasures of an earthly life can give no peace of mind;
But the gospel is full recompense for all we leave behind."

"The sweet sinfulness of marriage" is a term we never have used, and bearing as it does the mark of the beast, we will not adopt it.

A man is what he makes himself; whether level with or beneath the brute creation, or as you give us the credit of aspiring, "preëminent among the saints!" By refusing to fall in love with the earthly, and by rising, cheerfully, in love with the Angel-life, we do not "insult our own nor others' parents!" they, under the light of God manifested to them, did

rightly; and yet they were (unconsciously) not Christians!

That which was proper *before* the advent of Christianity, or the adoption of the Christian profession, becomes, in as many respects as the systems differ, very improper *afterward*; and to full Christians, the elements that would make of us, first, husbands and wives, then fathers and mothers, and necessitate the gathering of private property for the sustenance of all that is "*mine*," are *unchristian elements*, however absurd or unpleasant the ideas may be to the mass of *professing* Christians!

We claim an increase of light beyond the illuminations of our parents; and in the face of this would fall under a condemnation our parents could not know of, should we now do as they have done; and our personal feelings strongly object to the proposition "that our virgin Sisters become Mothers" by any power with which we are acquainted. In these opinions, "the Shaker may be mistaken," but we opine not. The wholesale slaughter of virgin purity, indulged in by the writer of "Shakerism," wherein he styles, it "a damaging thought among the Shakers, celibate priests, monks and nuns," reminds us how wide-spread is sympathy for us, and how sincere are the imitators of the virgin spirit of our Lord.

"Marriage peoples the earth," said the sage, "but Celibacy increases the forces of heaven." While admitting the good of marriage, we as readily assert its corroding effects upon true, spirit growth, and for the acquisition of the superior good, reject its good and bad together. And why find fault with us, and not with our much adored exemplar—Jesus? Dr. H. would not write such scurrilous remarks of the celibate Jesus—why of us?

We hate the selfish spirit of the bachelor worse than he does. If we are engaging in aught that Jesus did not, or which he failed to predict would come to pass, then we are not his followers. We also recognize the *heroism* displayed by the missionaries of the various sects; while we are positive that carnal men and women will face all other dangers, rather than "crucify the flesh, with its affections and lusts," in their own unregenerate hearts. So far as the inuendo goes, that "marriage would be a greater personal purity on the part of the Shaker," that charge of secret sensuality lost all its force, years ago. The sum is this: Could we enjoy the felicities of matrimony, exceeding the most finely drawn picture of the most exaggerative, sensual novelist; and could we produce offspring as perfect as was Jesus, we should feel no more permission to engage in either, than we now feel, when "incompatibility of temper" is so nearly universal, and when less healthful progeny than cattle is so general. "Our lives are cut off from the earthly," as was our exemplar's; and having transcended the procreative plane, we experience the transmutation of our natural abilities into spiritual relationships.

We judge, Ed. *Advocate*, that the writer of "Shakerism," if not your honor, has more faith in real Shakerism than he is willing to practice.

By your help we would place this article into the hands of every Methodist, and its substance in the hearts of all liberal thinkers.

G. A. LOMAS.

Trust in God.

O Lord, in thy temple my soul shall abide;
Though sorely afflicted, in thee I confide;
Though stripes be my portion, intensely to feel,
The hand I will bless, that hath power to heal.
Lord, fashion me, subject to thy righteous will;
Yea, search me, and try me, I will love Thee still.
Deprived of treasures and friends dear to me,
My soul must be saved, and I'll still cleave to Thee.

Though early companions have sought the broad road,
Yet nearer, still nearer, I'll walk with my God!
The way may be narrow, the passage be straight,
Yet the city of God lies through the straight gate;
The weak and world-loving, may quail at the fire,
That's kindled in Zion, for a purifier;
In this cleansing furnace of God I'll be tried,
Though intense be the heat, yet in it I'll abide.

The gold will not perish, though dross be consumed;
The purified only, by heaven are owned;
Prepare me thus Lord, for that rest which remains
For the people of God, without blemish or stain.
In the first resurrection let me have a part;
Impressed be the image of Christ in my heart;
Inspired by Angels with meekness and love,
Endowed with wisdom that comes from above.

O what avails pride, or the pleasures of sin,
Their fruits are all bitter, remembrance a sting!
A justified conscience, a heart that is pure,
Yield pleasures abundant, and these will endure.
Heart and voice all attuned, grateful praises I'll sound,
On the Zion of God, where salvation is found.
Bright Angels bear witness, my vows I renew,
Of a full consecration to God I'll be true.

OTIS SAWYER, ALFRED

Eternal Damnation.

I have experienced much heavenly joy from enlightenment respecting this subject; and believing, dear SHAKER, that what has been so comforting to my own heart will be equally comforting to that of other hungerers after truth, I venture to offer the following remarks.

What a fearful consideration to the feeling heart! The damnation for ever and ever of a human being! It is of the utmost importance that we should comprehend the nature and the consequence of that most awful sin, of which the result is, by many, supposed to be eternal damnation. Let us approach this consideration with feelings of reverent hope.

First, the Evangelists' report of Jesus' sayings on this subject are to be considered. Matthew's account (xii. 22-37) is the fullest. According to him the circumstances were these: Jesus, in a house in Nazareth probably (Matt. xii. 46; xiii. 1; Mark iii. 27, 31), had healed a blind mute. This miracle, no doubt, seemed to him to be sufficient to convince hearts of flint; but the cold and supercilious pharisees and scribes—some of whom had real faith in him, but from self-interest confessed him not (John xii. 42)—sneeringly said that he did those mighty works by means of devils: as some, in this day, say the Shakers at present do their mighty works. As Jesus read these thoughts in their hearts, what bitterness of spirit must have been his! He had not yet overcome (John xvi. 33); he still could feel some human anger. What self-restraint must he have exerted to keep from pouring out upon them his contempt and

wrath! But the real bitterness and disappointment of his heart find expression in the cry, 'Ye generation of vipers!' This was uttered in the spirit of John the Baptist (Matt. iii. 7) with a force that must have struck terror into the hearts of those who would not honestly confess their faith in him, but who willfully spoke against their conscience, and who said that his works were of the devil; he denounced on such eternal wrath. Though Jesus had said not long before, 'I am meek and lowly in heart' (Matt. xi. 29), yet had 'the devil left him, for a season' only (Luke iv. 13). When Jesus had overcome, his words were, 'Father, forgive them, they know not what they do.' They knew as little what they did, when they spoke against his spirit, as they knew when they crucified him. What is the meaning of the agony in the garden of Gethsemane, if Jesus did not gain there a great victory over himself? Jesus felt this himself: for, almost immediately after the denunciation, he said (Luke xiii. 50), 'I have a baptism (of fire) to be baptized with, and how am I straitened till it be accomplished.' Are there no souls on the earth who can feel all the anguish of these words?

St. Luke's account of the matter is substantially the same. The only striking point is that, in his gospel, the denunciation is in the wrong place; it is meaningless as it stands, and should be transferred from Luke xii. 10, and placed after Luke xi. 20. No doubt some well-meaning saint of dark times *has improved on the evangelist*. We must here lament the defects in the gospel records: of the accounts in each, some are defective, others inaccurate. Where there are two, three or four accounts of the same transaction, we must bring them together, being careful to read them all by the greater light of this day, compare them, and extract the truth. Now, St. Mark's account contains a striking qualification. The words are, 'hath never forgiveness,' yet is only 'in danger of eternal damnation.' One would suppose the words 'hath never forgiveness' to mean the same thing as 'eternal damnation'; yet, there come in the stangely qualifying words 'in danger.'

Next, the commentators on the testimony: St. Paul (Heb. vi. 4-8) says of 'those who have tasted of the heavenly gift, if they shall fall away, it is impossible' (so it seemed to him) 'to renew them again unto repentance'; he also says, 'they are like bad soil, and nigh unto cursing.' Again: he says of those who sin willfully after having come to a knowledge of the truth (Heb. x. 26), that 'a fiery indignation,' or literally, 'πυρρός ζήλος, a zeal of fire shall devour the adversaries.'

St. John, though his gospel seems to be especially devoted to the spiritual teachings of Jesus, does not mention, in that place, this imprecation by Jesus; but he has a few indefinite words in his general Epistle, which may bear on this subject. He says: 'There is a sin unto death,' and 'I (John) do not say that he (the sinner) ἐρωτήσῃ περὶ ἐκείνης, may solicit for that.'

Here we have before us all that is contained in the Gospels and Epistles of the New Testament on this subject. It is clear that the sin

against the Holy Ghost is committed by three kinds of sinners: by those who, blinded by their own lusts, speak and act against the work of the Spirit; by those who, contrary to the convictions of their conscience and from selfish motives, act in the same way; and by those who, having tasted of the heavenly gift, become barren by willful sin, and thus turn from friends to adversaries.

Jesus said, in a masculine, unqualified way, out of the bitterness of his heart, 'Those who say a word against the Holy Ghost are in danger of eternal damnation.' This Jesus said, and this Peter illustrated, drawing his prophetic power from the spiritual force of Jesus ascended (Acts v. 5). Yet we must observe that though Peter tells Ananias he has lied to the Holy Ghost, and though he prophesies the death of Sapphira, there is no mention of eternal damnation. They both fall physically dead, overwhelmed with terror at the discovery of their sin, merely losing by their misconduct the privilege to work out in Time the work of that day.

Such sudden discomfiture to persons suffering from heart disease would very easily cause death. God, foreseeing the effect of this event on the minds of after ages, suffered it in connection with Peter's words. It is not to be supposed that Ananias and Sapphira thoroughly understood the nature of their sin: even Peter himself had not entered into the depths of love; for, to enter into those depths requires the full light of truth. The words of Jesus, the illustration by Peter, are a manifestation of Power, the Father in God. But, if there be any meaning in the Bride, which, radically, signifies the principles of the Second Church of Christ, then has the present manifestation through her of Love, the Mother in God, softened the criminal's sentence; or, more exactly, has made that sentence clear. So long as any blind their spiritual eyes by lust of any kind, or willfully and selfishly shut their eyes to the light, so long will they exclude themselves from seeing by the light, both in this world and in the world to come; and the more they kick against the pricks of conscience, the more will they lay up for themselves a treasure of wrath.

So far we have dealt with those who, not having entered into the rest of the heavenly kingdom, do, from their external pride and hypocrisy, lose the joys of loving God during the time of their impenitence. But, when a spirit has tasted of the joys of life, and has walked by the light of the Spirit, yet the soul or flesh, from carelessness, or from willful sin, or from the deliberate shutting of the eyes, involves the spirit again in void and darkness, then is such a case very grievous. Oh, what tender pity ought we not to feel for such souls! Through ages on ages will their pride, their vexation of spirit, keep them from again humbling themselves, and from coming to the fold of Christ. During this time their misery will be tenfold enhanced by their knowledge of the permanence of the very principles they deny, by their knowledge of the joys of the cross. But 'a zeal of fire shall devour them; the flames of the love of God (or, of the wrath of God; the sound differs, the *word* is the same),

which burn in conscience, shall blast out of them that nature which keeps them from happiness; and, when they humble themselves, they shall hear the divine words 'thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee' (Isaiah xxx. 19). Yet their work will be harder, far greater their agonies in overcoming the nature of sin, than they would have been had they gone straight through in Time. Dear SHAKER, I take the lesson home to myself.

THOMAS J. STROUD,
Enfield, Conn.

"I want to be forgiving, and to be forgiven."

When we sing these beautiful words, do they find a response within our hearts? and do we practically carry this out in our daily intercourse with our fellow-beings? Are we not *all* God's creatures? and have we not oftentimes felt the need of forgiveness? "To err is human, to forgive divine," is one of the truest of maxims. How soothing were the sweet words of forgiveness, that fell on the ear of the erring one, who in bitterness of spirit cried, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son!" What were those words? "Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet," etc. Again, we pray: "Forgive us our trespasses as we forgive those who trespass against us." The question arises, How can *our* trespasses be forgiven, if we withhold this boon from others? How touching the words of our Saviour, when, in sorest agony, he cried: "Father, forgive them, they know not what they do!" Let us not only sing, "I want to be forgiving," but cultivate a spirit of forgiveness.

MARY C. SETTLES,
Pleasant Hill, Ky.

An Original Parable, No. 1.

A certain benevolent judge was continually defamed by a wicked and malicious neighbor, who had taken it in head that the good judge was his enemy, and that he intended some day to imprison and torture him during the rest of his mortal life. The judge was anxious to convince the wicked neighbor that he was his friend. That he loved him and wanted to do him good; but the bad neighbor carefully evaded and kept out of his way. Finally the judge called on a poor, honest neighbor to become a mediator, and sent him to the bad neighbor to assure him that he loved him, and greatly desired that he would put away his enmity, which made him so unhappy. You may assure him, said the judge, that love is better than hatred, and that I long to have his soul filled with love, that we may both greatly rejoice together. The judge also sent the bad neighbor divers good gifts by the mediator, to convince him of his benevolent feelings toward him. The mediator plead so eloquently, and set forth his employer's character in such lov-

ing terms, that he melted the heart of his neighbor, and being encouraged by the ambassador, he confessed to him all the hard sayings and evil actions he had said and done against the good judge. Come, said the mediator, go with me and see the truth of my words, and feel the love and blessing there is in his friendship. They went and had a most joyful meeting and the *atonement* (at-one-ment) was complete. Their friendship grew into perfect love and so ever remained.

NOTE.—The view given in this parable, of the doctrine of atonement, supposes God to be unchangeably GOOD, and that the reconciliation is effected by a necessary change in man's understanding and affections.

But this is not the orthodox view, that will be given in

PARABLE NO. 2.

There was a certain stern and inexorable judge, who plumed himself on the inflexibility of his justice, boasting that he let no transgressor escape vindictive punishment. He had a neighbor who hated and maliciously defamed him. The judge had the culprit arrested and found guilty of a penitentiary crime, and sentenced him to imprisonment for life. The judge had a son, a very benevolent young man who thought the sentence was cruel and unjust. He besought the judge to be merciful to the offender and remit his punishment, saying, he believed he could, by reasoning and persuasion, convince him of his error and bring about an atonement. The merciless judge insisted that the convict had violated the eternal principles of justice, and nothing would satisfy its demands but the vindictive punishment of the offender or his substitute. And said he, young man, if you are sincere and interested in saving that wicked wretch from deserved punishment, you may just take his place and suffer the full penalty of law in his room and stead. So that vindictive justice is satisfied, I care not who pays the penalty. The humane, kind-hearted young man replied: Well I am sure that I am in a condition which enables me to bear the punishment much better than my poor offending neighbor, and if you cannot show mercy nor forgive, you may punish me and let him go free. This blind judge could not see that eternal justice would be more violated by punishing the innocent and letting the guilty go free, than to pardon the guilty and let him go free without punishing the innocent; therefore he accepted the good young man's offer, threw him into prison and made him suffer the full penalty of the bad man's sentence.

Orthodoxy says the son was *killed, sent to hell*, staid three days and was then let off and restored to life. Reader, which of these judges do you like best?

R. W. PELHAM.

GOOD FRIENDS OF THE SHAKER: Look out for the pamphlet soon to be issued, from the pen of J. M. Peebles, entitled: "Spiritualism, Shakerism and Free Religion,—which?" There will be hundreds of copies ordered in advance. We want ten.

Who feels interested in the approaching centennial anniversary of Shakerism in America? What do you suggest as a fitting testimonial? How shall the 6th of August 1874 be celebrated?

(From the Mirror of Typography.)

The Spirit of Intolerance.

It is a common error to believe that intolerance was abolished when the feudal system was swept away or crushed by the invective of a Calvin, a Luther, or a Knox. It exists at the present time with as much force, and is as practical in its results, as when the bold baron rode forth with his armed retainers to levy and slay with all the grim ferocity of the twelfth and thirteenth centuries; is just as strong as when Rogers, and Ridley, and Crommer, sang their hymns of praise amid the blazing pile and the hootings of their persecutors, or when Salem judges sent innocent women to the stake. The intolerant baron lives still; he is not mounted upon a barbed steed or clad with steel, nor does he hold the lance ready to enforce his demands; his charger is a "hobby," his armor respectability, and his lance the tongue, the pen, or the purse. Unlike his prototype of the twelfth century, the feudal chief of the nineteenth urges on his retainers from behind the barriers of the journal, or the statute book, instead of leading them on in person and showing a courageous example. The same judges, in spirit, that condemned reformers and witches to the stake, still breathe in our midst. Filled with wise saws and armed with glib tongues, they prate of civilization, free speech, free press, and kindred blessings; declare with emphasis that they love mankind, that is, those that love them, and believe as they believe. Precepts so harmonizing and tolerant are scattered broadcast, yet the authors, by their own lives, belie the words they utter.

Intolerance is part of the human system, as it is also an indication of strength. It drove the Huguenots from France, and the Puritans from England, as did the same elements drive the Quakers from Massachusetts and the Mormons to the desert of Utah. The same story is repeated over and over again through history, sacred and profane, and is being and will be repeated while the human race exists. The strong are born to crush the weak, unless the growth of the latter be so rapid as to defy the efforts of the former.

Keep theology out of the Constitution of the U. S., or this "Spirit of Intolerance" will throw off its mask, give the Constitution a sectarian name, and wage war on those who will not bow down to it. *

Community of Intellect.

Come down all ye high, and ye lofty in *Mind*,
And mingle with kindred of lower pretense;
Give each one a share of your wealth, more refined,
And serve each a banquet of love and good sense.

Then reach down in mercy, and lift up the lowly,
And cause them to feel that you love them indeed;
Your mental refreshments, then loving and holy,
Will prove a sweet season, from vile passions freed.

Then dwell altogether, and mingle your talents,
By blessing each other, and each being blest;
No one is found wanting when weighed in the balance,
For each, of this heavenly food is possessed.

Then here is the Sisterly, Brotherly kindred—
Community holy, that Heaven will own;
The heights and the depths are in harmony blended,
Cemented by love, to the heavenly throne.

ISAAC BEALS, U. Village, O.

The Practical and the Beautiful.

The Divine creations and their attending laws are all in harmony with each other. This is a necessary corollary from the fact of the existence of the Supreme and Infinite Creator. The Infinite must be in harmony with himself. There can be no infinitely disturbing cause. Whatever apparent discord there is, therefore, can be so only to the finite mind. The All-Wise and All-Good is—

"From seeming evil still educing good,
And better thence again, and better still,
In infinite progression."

As viewed by the finite mind, there are infinite degrees of ascending life. The student of Nature has more than a glimpse of this truth wherever his observations extend. All degrees of life are correlated, having a necessary connection with each other, though this connection, in many instances, may not be perceived by some. There is the same ascending series in human life, all the subjects of which being correlated, so that the apostolic injunction, "Let the strong bear the infirmities of the weak," is of perpetually binding authority. This is in force not only in the Church of Christ, where the law of love reigns supreme, but wherever human intelligences exist. It has reference not only to external needs, but also to internal wants. There is an obligation resting upon the entire community to care for all its members, in respect to the means of subsistence, and the development and constant growth of all their God-given faculties. "My Father works hitherto, and I work," was the language of Him who had a clear comprehension of this Divine law.

There is the same correlation between all the faculties of the human being; and the law of general regard that is in force throughout the Universe is binding here. As in the human race nations and individuals are in different stages of advancement, so in the individual man the faculties are not equally developed at once. Often a few sway the whole man, the others being so feeble as to manifest themselves in hardly the slightest degree. The Divine law respecting the latter is, not to neglect but to cultivate them. Though they may appear as fallow ground, yet that is to be broken up, exposed to the air and rains of heaven, and thus be able to bear fruit from seed sown.

There are many persons who possess a strong sense of moral obligation; are strictly conscientious in the performance of whatever, in their regard, devolves upon them as duty, whether to their fellow beings or to the Supreme Being; but from a lack of growth in the faculty of The Beautiful, they do not experience the enjoyment which another does who feels equally the force of moral obligation, and has, at the same time, an ardent love of The Beautiful. To the latter there is a beauty in moral actions; love, as displayed in benevolence and in a tender regard for the rights and interests of others, is beautiful; purity is a beautiful condition of both soul and body; regularity, whether in external or internal things, is beautiful. "O, how I love thy law!" he exclaims as he contemplates the All-Beautiful, because he sees it as a golden chain extending throughout all worlds and every species of existence in them, uniting each to the other in one Universe of beauty and glory. To him there is great beauty in harmony, mental and moral as well as musical; in a consistent life of self-denial for the sake of a greater good, and in that symmetrical character which is the result of cultivation of every faculty bestowed upon man. He loves to contemplate the unnumbered worlds in the vast expanse, their relations to each other, and their various movements under the guidance of Sure-Directing Force. Earth's scenery, which presents to his view so grand a variety of hill and dale, lake and river, forest and

cultured field, is a source of perpetual charm; and old ocean,—

"That glorious mirror where the Almighty's form
Glasses itself in tempest,"

is no less a cause of admiration. He also takes pleasure in viewing the numerous products of earth, whether in the mineral, vegetable or animal realms, as well as in the higher productions of human skill, displayed either in mechanics, in the finer arts, or in science and literature. All these have a practical bearing upon his life, for they serve to fashion his soul to higher conditions, to inspire him with better thoughts, and to urge him on to nobler actions.

In the mind of the person in whom the faculties of Moral Obligation and Love of The Beautiful are equally developed, there is no question whether one should be ignored for the sake of the other. They are equally cherished and cultivated, yet, like every other faculty, under the guidance of enlightened reason. For they give strength to each other. Moral Power has more completeness conjoined to the other fully developed, and Love of Beauty has a far wider field of action in association with Moral Force. This is in accordance with the general law that the greater the strength of each faculty, the greater the strength of all combined. "A three-fold cord is not easily broken," much more, a many-fold one.

But the one who is aiming at the highest life must, in all things, seek his gratification in that which is highest in its degree. That which has in itself the highest use possesses the greatest beauty. The curve is called one of the lines of beauty; but who that is thoroughly imbued with the Spirit of Christ, can view with satisfaction the death-bearing bomb-shell on its way for the destruction of human life or the useful and beautiful works of man, though the curve which it describes may be of geometrical exactness? Two armies in battle array, with their divisions, battalions and regiments, may present a scene of wonderful activity and great regularity of movement, in their various marches and countermarches. Many have journeyed miles to view such a sight, but is there any enjoyment to the Christian in its contemplation? Even the wonderful beauty of earth's scenery must be viewed under favorable circumstances to give satisfaction. There is said to be remarkable beauty and sublimity in the vicinity of the Yellowstone river, in Montana, but Everts, in the thrilling description he gives of his "Thirty-seven days peril," recently undergone there, says: "Seen under favorable circumstances, this assemblage of grandeur, beauty and novelty would have been transporting; but jaded with travel, famishing with hunger, and distressed with anxiety, I was in no humor for ecstasy. My tastes were subdued and chastened by the perils which environed me."

Wesley once made the remark that "it was a pity the devil should have all the best music;" and some religious people have undertaken to convert a portion of what has been used in his service to sacred purposes. But however sweet its melody and lively its notes, there

always appears an incongruity in transferring the music which has been used for ages in singing the praises of Mars and Bacchus, to the service of Him whose character is the exact reverse of those divinities.

The fountains of melody are inexhaustible. Let the faculty of music be enlarged and improved by thorough cultivation; let the soul be open to all the highest inspirations, and there will be no lack, in the Church of Christ, of beautiful music, with its correspondingly beautiful poetry, without borrowing anything used in the worship of the deities of the past, however inspiring it may have been to their worshippers. The shrill sounds of the clarion, the more melodious tones of the bangle, together with other instruments used to urge men on to the deadly conflict, may be allowed to remain where they properly belong; yet there are and still will be instruments discoursing the sweetest music that may aid the vocal powers in their effort to chant celestial praises.

W. H. BUSSELL.

Christian Patience.

It is impossible, and indeed altogether undesirable, considering the wickedness of the world, that individual Christians should have no enemies. This will be especially the case with those who possess force of character, and feel strongly the truths entrusted to them. The fearless advocacy of right, the zealous persistence in duty, will inevitably produce alongside of much good report, its reward of slanderous evil report. Now it is very desirable that the Christian should be aware of this, and should know how to meet such circumstances. The highest state of mind that, in this respect, we can attain to is to feel this: "It matters not at all what envious and cunning individuals may say or do against me. I am conscious of my own rectitude. God sees my heart, and gives me my reward. I feel for those poor persons who try to injure me, nothing but love and pity: how far are they from those gentle feelings of humility and goodness with which I am blest! However they may injure my external reputation, they cannot take from me my internal struggles or the victories I have gained over sin. If any opportunity occurs, I will be very tender to those spreaders of evil reports; I will heap on their hearts the burning fires of love." When a soul can feel thus, and can act on this principle, it has progressed far. But such is the weakness of human nature that, however well intentioned souls may be, few can help feeling wounded by misrepresentation. But any one possessed of ordinary intelligence and power of will can avoid crying out when hurt, however keen the wound. Nothing will give greater satisfaction to a malicious enemy than to see his malice take effect; and it is a point of prudence, if of nothing higher, to foil malice by patient self-restraint. A soul derives satisfaction from self-respect, and it is impossible to feel self-respect if we give way to expressions of annoyance at slander, or if we retaliate on the slanderers in any other way than by blessing. But some will say, especially those whose years have not given them experience, that it is impossible to enjoy life, if all their

external surroundings are embittered by the malice of enemies, and if they feel in the minds of those about them distrust and want of appreciation. This at once shows a want of deep spirituality. Until a soul feels that real substantial happiness consists only in conquest of the nature of sin, it cannot feel that calm certainty for itself in which alone subsists that peace which passeth understanding. Moreover, it is certain that, in practical life, a steady and zealous pursuance of duty will produce its inevitable consequence of confidence in the minds of those who are really worthy of our esteem. What a satisfaction it is to look back on the difficulties we have lovingly struggled through! Well-doing is a rock on which the feeble bark of slander will inevitably go to pieces. But the Christian has no right to any enemies except those produced by adherence to Christ principles. The Christian cannot have personal enemies. He hates no one, his heart is full of love; therefore his foes are those only who hate not him, but the life he lives, the truths he advocates; and who would hate that life and those truths in any one? Let us hunger for such enemies, since, alas! there must be wicked people in the world; and since it is better for us that they hate us than that they love us. Again: in the progress of our travail, before the soul has gained a thorough knowledge of itself, the criticisms of enemies are very useful. An enemy discovers a fault of character much more quickly than a friend, and the patient laborer in the overcoming field will gladly note hostile observations, and thus turn to good account malicious shafts. This will be very bitter to the old man in us, yet there cannot be a better exercise: for, the soul will find, when it can patiently listen to adverse words, and can draw therefrom truths pregnant with salvation, that it will possess a divine patience that nothing can shake.

ANNA ERVIN,
Enfield, Conn.

Notes on Plato.

Plato was born B. C. 429 years; and died B. C. 348. His mother, Perictione, was a descendant of Solon; and his father, Aristo, was of an eminent family. He studied eight years with Socrates, and was the youngest of the Senate at the time of Socrates' arraignment; but could do nothing to save his life. Upon the death of Socrates he fled, with others of his disciples, to Italy; where he gave himself to the discipline of Pythagoras, chiefly to the continence, chastity, and knowledge of nature possessed by that school. In his school he thought it all important to accustom youth to "take delight in good things; otherwise pleasures were the bait of evil." "Education should be conducted with a serene sweetness, never by force or violence." His studies did not sour his temper, nor mar his interest in mankind. His ordinary conversation was extremely winning.

He lived single, yet soberly and chastely; temperately; abstaining almost entirely from animal food. He slept alone, and disapproved very much the opposite manner. Of his prudence, patience, moderation, magnanimity and other virtues, all bear good record.

He was wont to say: "See to it, youths, that you employ your idle hours usefully. Prefer labor before idleness, unless you esteem rust above brightness."

Being asked how long he meant to be a scholar, he replied: "As long as I am not ashamed of growing better and wiser." Being asked what difference there was between a learned man and one unlearned, he replied: "The same as betwixt a physician and a patient." Hearing that some one spoke ill of him, he answered: "No matter, I shall live so that none shall believe him." He owed no man anything. He died on his 81st birthday, of old age, which Seneca ascribes to his temperance and diligence.

In his ideal republic he afforded the same chances to women as to men to become its rulers, thus representing the whole interest.

E. H. WEBSTER.

Life in God.

The English translators of St. John the Evangelist, in the first verse, according to the version of an eminent linguist, have made a wonderful mistake; the Greek word "Logos" has two significations, "mind" and "word." Thomas Jefferson says, the translators by selecting "word" instead of "mind," as the representative of the word Logos, have entirely destroyed the meaning, and made nonsense of the evangelist's context.

In accepting Jefferson's translation we have: "In the beginning was Mind or Intelligence, and mind was with God, and mind was God." In thus setting forth the beginning of the Gospel, or Thesis of St. John, we restore the verse to common sense, reason and truth; for mind must precede word, either spoken or written, as word is only an emanation, whether of the Eternal or finite mind.

A right translation might have saved volumes, besides a world of trouble to commentators, and much vexation to the common readers of the sacred volume.

It would require a Nicene Council to make the Supreme out of a word; and one of more potency, to change the virgin Mary into the mother of God; and the still more potent Ecumenical Council to elaborate the old corpulent Italian into the immaculate Jehovah! In the very penning of these awful blasphemies, we feel a degree of compunction, as having taken the most sacred name of the Eternal in vain. However deplorable and mortifying these black pictures may be to the truthful and pure in heart, the nineteenth century may be in labor and travail, and bring forth a monster, of which the world has no conception, in terrible blackness and deformity! Catholicism may be called to *restore* the "Holy See" to the government of the secular and religious world; a bloody tragedy may ensue, of which the Crusades to the "Holy Land" are as a mere shadow! The civilized world may yet learn to its great consternation, that Catholicism is neither dead, nor dying; but lying in an assumed condition, of which we have a specimen in a certain animal of the west, which can die, at will, or pleasure, and again become *reanimated*, with the same ease and facility!!

But leaving these hints for future consideration, we find ourselves involved in a labyrinth of theological mysteries; according to modern sectaries, religion seems to have deserted the souls of men and women, and taken up its abode in Ecclesiastical Mysteries. To evolve, or disentangle and straighten out these knots of their divinity, has engaged the best minds of reformed catholicism for ages, and called forth many cart-loads of reformed divinity; writer after writer has puzzled his brains, and brought forth gas only; for the whole anti-christian scheme of salvation by proxy is a myth, an oriental speculation of the Brahmins. If any of our readers are yet in doubts, may we ask them to procure the "Bhagvat-Geeta," or the "Dialogues of Kreeshna and Arjoon," translated by the English clerk, Charles Wilkins, of the East India commission; in that sacred volume he will find the whole of the mysteries pertaining to the secular godhead, and many more strange ideas, in conjunction with the triune divinity and incarnation. Also, the corroborative testimony of the Governor General, Warren Hastings, as to the truth of the translation, and the identity of Hindoo mythology and Catholicism. Truth has no place in this matchless chaos of absurdities: still, men are preaching.

The disciples of Luther and Calvin, and a host of others, after a collegiate education, study their speculative theology, or Brahminism, under some of their renowned Drs. of divinity, and being duly ordained, according to creed, go forth to teach, and spread paganism through the land; and the poor heathen, as we call them, have to be tortured with this miserable, speculative, rejuvenated sectarian paganism!

How long, before rational men and women will learn, that Salvation is a growth of righteousness in the human soul? and that this growth in the divine nature, is to continue to the endless ages of eternity? The Saviour never taught any other mode of salvation; he said nothing about salvation by proxy; nothing of "paying the debt in our law, room and stead;" but redemption from a sinful nature was to supervene by a life of self-denial and the cross; a daily dying to the propensities of a carnal animal nature, by following the Captain of our salvation in the regeneration.

In his parable he said, "I am the vine, ye are the branches, my Father is the husbandman;" thus to grow up in God, and become one with him, in the Divine nature, was the design and intent of the Saviour's mission.

This buying and selling salvation on hypothetical capital, seems too much like speculation, or gambling in matters of eternal interest.

O the folly of a deluded sectarian world! "The blind leading the blind;" and all in the ditch of ignorance, folly, and superstition:—Paganism reigning triumphant in a supposed Christian land; and fanaticism spending millions of money, and much precious time, and many valuable lives; and all for what? Simply to convert the Oriental Nations to their own Religion, of more than four thousand years' prevalence; aged and

grey-headed, long before its advent on the shores of Europe.

But there is still hope; the Saviour's Light is again burning and shining, and the nations are turning to its bright illuminations!

Paganism is destined to have an end, and the true God and his Gospel will be known; the gospel will spread to the uttermost parts of the earth; and the heavenly Father and Mother will be honored and glorified by the redemption of their prodigal children; all in their appointed time.

WM. N. REDMON.

Union Village, O., Dec. 2nd 1871.

Guardian Angels.

The Shakers do not claim that it is their special Mission to take care of Orphans, although it is said that their conditions in life, and especially those of the Sisterhood, are well adapted to the charge of those little sufferers of earth.

O were our eyes unsealed,
Glad secrets to descry,
What shining hosts would be revealed,
Divinely hovering nigh.

Bright Angels clothed with love,
True Ministers of grace,
In hovering circles gently move,
To guide the erring race.

Their gentle wings expand
In truth it may be said;
The lowliest saint, is rainbow spanned,
The child is Angel led.

And woman also shows
She can be Angel too;
The gentle mind reflects on those,
Our dim eyes may not view.

The garland that she weaves,
Would grace the Savior's brow;
'Tis fragrant as the perfumed leaves,
That by life's river grow.

In dungeons, she is day;
In sickness, solace mild;
To the maimed, a staff; to the blind, a ray;
She soothes the lonely child.

And never doth she send
More golden rays abroad,
Than when she shines the Orphan's friend,
And leads the child to God.

ANDREW BENNER,
Shirley, Mass.

Items of Interest.

"THE DEBATABLE LAND," by R. D. Owen, is a most remarkable work on Spiritualism. Those who are interested in the progress of Spiritualism will not fail of its perusal. The address to the Clergy is a valuable exhortation to thinking humanity. But let no one read who will not understand, or who fears being persuaded. Carleton, New York, is the publisher.

A MAN proves himself fit to go higher, who shows that he is faithful where he is. A man that will not do well in his present place because he longs to be higher, is fit neither to be where he is, nor yet above it.

"LIFE of Victoria C. Woodhull" has been sent us; were it not from the pen of a nature's nobleman—Theodore Tilton—we would incline to the belief that its subject was a myth of the 19th century. Price 10 cents.

AS LONG as men continue to worship an exclusively masculine God, they will never practically acknowledge the equality of woman. Let women teach their children to pray MOTHER GOD, and there will soon be a change in the current of public opinion. Go to the fountain head, if you would purify the stream. The world has inherited its theology from the times when women were considered as the servants or slaves of men—when animal force was predominant, and men's highest conception of God was that of a being capable of executing justice, by force. The higher element of LOVE they had not realized as a moving power in the Godhead, and

hence had not recognized this feminine element in their worship. How long will enlightened women continue virtually to acknowledge their inferiority, by continuing to ignore the representation of their sex in the Godhead? Is this the Nineteenth century, and are the people awake? Who are the heathens to-day?—*Moonly Voice.*

AMONG our exchanges, we have found none more radical on the vital questions of to-day; none more willing to stand by and build up unpopular, but living truths; none that are willing to do more good to others than is done to it, than the neatly printed and ably edited "COURIER" of Baltimore, Md.

OUR Canadian subscribers must send postage; we are required to prepay.

ONE of the happy "signs of the times" may be eagerly observed by every true reformer, in an article on "Husbands and Wives" in "The Herald of Health" for Feb.

COMMUNISM.—Christian communism declares, "All that is mine is thine." Infidel communism, on the contrary, "All that is thine is mine."—*World's Crisis.*

Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.—*World's Crisis.*

Once virtue stood before knowledge, in the estimation of the Apostle, for he exhorted to add knowledge thereto. If he lived now, he would, doubtless, advise to add to knowledge virtue. E. MYRICK.

Bound copies of the first volume of THE SHAKER, may be obtained by application to the Resident Editor. Price, Two Dollars; extra binding, Three Dollars; unbound, 75 cents.

ITEM for meat eaters: An old ox, having done valuable service in one of the Shaker families, was fattened, and brought to the shambles. Walking up to the ring without resistance, he stood, and as if conscious of his past efforts and the impending blow, actually shed tears, until stunned by the butcher! We vouch for this.

ON page 20, present number, top of third column may be observed, a sentence—"Ye generation of vipers"—very commonly attributed to Jesus. Our reading of this in Matt. 3, 7, makes John the Baptist author of this harsh saying. "Search the Scriptures."

THE *Phrenological Annual* is out. Among other matters, we find a purported portrait of Ann Lee, together with our letter to S. R. Wells. Very few Shakers coincide with the Spirit Artist; but it is very interesting to observe what artists attempt, and phrenologists determine from such attempts.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., APRIL, 1872.

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The Spiritualism of Shakerism.

The Shakers are, and ever have been, Spiritualists. The childhood of ANN LEE was rife with spirit communications. By spirits she became the prepared subject of the Christ spirit, and the medium for its communication to other souls. From time immemorial in Shaker history, spirit communions have been active, operating like the seasons. In their spring, they affected the children and amused the adults; in the summer the adults became thoroughly affected; between summer and autumn there was a flood-tide of communications, when the very atmosphere seemed pregnant with spiritual influences, which affected nearly the whole of society in almost every conceivable manner—physically, and with great power; mentally, and with wondrous performance; spiritually, and with an irresistible conviction of sin; and then we have known of "the full corn in the ear" of Spiritualism's first cycle, and are acquainted with its winter, though never bereft of spirit gifts and manifestations.

The association of Shakers with Spiritualists has been the cause of much comment by the press, and the expression of much regret on the part of those who have a deep respect for the Shakers, but who are avowed opponents of Spiritists and of the spiritual philosophy. We do not wonder at these fears and comments; we should wonder were they not expressed. Spiritualists—the *bona-fide* class—are now, in their theology, where we once were. The philosophy is doing for them what it has already done for us.

The church multitudes are quite familiar with our radical estrangement from the theologies of every other church; and of our adoption, on the earth, of a heavenly practice in life; which, while the churches are forced to admire, they well know would be death to any other church than our own, should the same life be adopted and be generally enforced. The clergy and laity, generally speaking, are not aware of the elementary forces that are fledging all true spiritualists for their flight into immortal, eternal life. Of these, *we are aware*, and are far more happy in the disenthralment of true Spiritists from errone-

ous theological bondage, than we have ever been at the emancipation of oppressed races from physical servitude; and equally happy for them as for our own freedom from obstacles in our way of spirit progress. Spiritualism impresses upon its communicants a thorough infidelity to the frame work of man-made creeds—non-communication with the departed; the physical resurrection; the Trinity and the vicarious atonement by Jesus! Upon these, and many other points, Shakers and Spiritualists are of one faith. What has Spiritualism given for what it has taken away? If it has built up nothing, we will still thank God for what it has knocked down. It has confirmed communications between the visible and invisible worlds; and these have broken into myriads of pieces the erroneous theologies of the day. The Shakers have ever found the Books of Revelation open; so do the Spiritualists. In exchange for the physical resurrection, the Shakers and many leading Spiritualists have accepted the *practice* in life that elevates the soul above the earthly, pro-creative plane, up to the angelic. Both have exchanged the monstrous Trinity for the eternal duality of deity—Father and Mother God! while both are assured that their salvation will never be accomplished by another, but by their own efforts, aided by the reform circles of the spirit world. Both view Jesus as a Jew; made the medium for imparting very spiritual truths for the guidance of true spiritualists' lives. Both see the possibility of other Saviours arising, as did Jesus, above the common lives of the multitude, to testify the necessity of advancement and against error in all that pertains to life.

Thus far have progressive spiritualists followed and accompanied the Shakers. We love them for all the reforms they have made for the better.

Some, in their illuminations of the heavenly relations of "the better land," have mistaken (purposely or otherwise) the fraternal unions there existing, for the free-love tendencies of sensualists; thus abrogating the bondage of marriage by substituting something worse! With these we have no fellowship. Wherein do we differ from true Spiritualists? To answer this, necessitates a reference to the line of de-

marcation, beneath which we will not go; and above which we are certain every spiritualist who is true to his or her spiritual instincts, will and must ascend. Very few Spiritualists will ever permit themselves to go back to the vomit of theological fooleries they have forsaken. To go forward is the only alternative left them; and so sure as the same causes lead to the same results, so sure are all true spiritualists destined to be at-one-ment with all true Shakers; and all conjoined to the innumerable company of thoroughly spiritualized individualities—the angels. The difference between Shakers and Spiritualists exists in the degrees of spirituality attained to by each, rather than any difference in the principles of life—the Shakers being radically in the advance, having spiritualized strong points in life where spiritualists are yet on the earth.

The time is near, has already arrived to some modern spiritualists, when selfish interests, such as houses, lands, husbands, wives and children—all that is called *mine*—will yield to the spiritual impress of the pentecostal church. Here we yet differ in too great degree—we plead guilty to a little impatience. Again, Spiritualists, as a body, are not yet convinced how very unspiritual are the lusts of the flesh—how very much beneath the inspiration and aspiration of an angel to engage in at all! The very name of spiritualist should signify one freed from the lusts of the flesh and of the mind—an elevation of character that despises sensual indulgence. Generally speaking, we differ widely here; yet more in practice than in convictions; and none are better aware of this fact than true Spiritualists themselves.

Spiritualism will yet present crosses of self-denial to the believing in its ranks; and then will come the test of sincerity, and moral courage. Many will decline to make the advances called for, while it is in their power to *save* their earthly, generative lives; while others will *lose* their unspiritual lives with pleasure, and on the earth begin a life that never needs change to be eternal.

Wherein must the Spiritualist change, here or hereafter, who is surrounded by or filled with the same affections for unspirit-

uality that his neighbors, Methodist or Presbyterians engage in, (excepting their theology), that he may be numbered with seraphims? Wherein must the Shaker change? As our aims are both heavenward, whose lives comport nearest with our convictions of the angel life?

Spiritualists will not, cannot ask the Shakers to participate with them in any unspiritual practice; nor need any, friendly to the Shakers, fear their demoralization by associating with those *who alone* have "despised the shame" of religiously comingling with the Shakers; and, excepting the materialistic infidels (who are not so far from the kingdom of heaven as the so-called orthodox churches), the Spiritualists alone have invited the Shakers to their pulpits, granted them unrestricted liberties to preach, and who have become exstastic over their ministrations. In various reforms, some Spiritualists are in advance of some Shakers; herein those Shakers must advance or find themselves in the rear of advancing Spiritualists. We live in a day of theological revolutions—and these will never go backward—and the cry of the spirit is: "Forward, Shakers, forward!" and to the Spiritualists: "Be true to your convictions of right!" And then in yonder heaven—a condition attained unto here or hereafter, we shall be one in faith and in life. Until then we shall enjoy just that degree of fellowship that proceeds from self-denial to ourselves of erroneous, earthly, unspiritual conditions; by which self-denial we may "walk in the spirit and not fulfill the lusts of the flesh. AMEN. *

Liberty, What is It?

I was led to the following thoughts by reading an article in the January number of the current volume of the *Phrenological Journal*, entitled POLITICAL RINGS.

While I can approve of much of the article referred to, I must confess that I was surprised at language like the following, evincing, as it seems to, the spirit of bigotry and intolerance. And the more surprising from the candor and liberality usually evinced by the editorials of the *Journal*, and its progress in liberal ideas, and freedom from intolerance and bigotry, that forms so prominent a feature of the *Journal* as a whole.

After portraying, to some extent, the evils of the political parties of the day, and of Tammany in particular, it goes on to discuss the means for correcting this state of things in this wise:

"We would require every man—not imbecile, insane, criminal, or idiotic—to take part in the municipal State or National affairs, whether he be Shaker, Quaker, or Communist. All who enjoy the privileges of our free institutions, should be required not only to pay taxes, but to vote and to fight!"

"Should be required," of course, implies

the right and power to *compel* to the acts required; and a disposition to use the compelling power. Now, as we, the Shakers, are one of the classes named above, and may pass as representatives of the whole, let us look into this matter; as the editor, a little farther on, informs us, that "eternal vigilance is the price of liberty," civil or religious. And he also speaks, as dear and inalienable, of the right to worship God according to the dictates of our own consciences.

Perhaps the editor is not aware that it is a part of the religious faith of the Shaker order to take no part in the political movements of the times, either municipal, State or National, either directly or indirectly; that, as Christians, we are called to be separate from the world, and that we cannot, under any circumstances, mingle or take part in the affairs of the civil government, or of political life, without sacrificing one of the foundational principles of our religious *faith and life*. Then if we were to be compelled to do this, contrary to our honest convictions of right and duty, what becomes of the so much boasted liberty of conscience, the right to worship God according to its dictates; which implies also the right to serve God as our faith may lead us.

If the editor is aware of our faith and real position on this subject, I think there is, at least, an apparent inconsistency in the article referred to. If he is ignorant in these respects, we advise him to read the 'SHAKER,' and other publications of the Society, before stating, so positively, what he would do, or what he would compel others to do, had he the power.

But further—"should be required to vote and to fight." We can hardly think so well informed a writer as the editor of the '*The Journal*' can be ignorant of the fact that the Shakers, Quakers, and some others of the numerous Communists of our country, have always been averse to war and bloodshed; and have, from motives of faith and conscience, abstained from, and refused to bear arms, or to learn the arts of war as practiced by so-called Christian nations of our day, our own included. And that they have steadily adhered to this course, not only when policy and prudence might seem to dictate it as the path of safety, but also when persecution for this refusal stared them in the face, or fell on their unoffending and unresisting heads; and the strong arm of military and despotic power was stretched out for the purpose of *compelling* obedience to its requirements; just as the editor would do, it seems, had he the power.

It would seem that so-well informed a man could not be ignorant of these facts; or that he should attribute our adhesion to these principles and exemplifications of our faith and principles in our lives, in these and other respects, to any other than honest conscientious motives; of obedience to the light God has given us; and, that this being the case, he would think twice before he again advocates such an arbitrary and unjust course as that marked out in the article referred to; and that while he prizes so highly the right to worship God, he will at least be willing to accord to others, even Shakers, Quakers, or Communists, the same privilege and the same rights.

HENRY CUMINGS, Enfield, N. H.

Oneness of Faith.

Christ's Church is a school; the spirit of Christ the authorized and inspired teacher, and believers are the pupils. Perpetual revelation of truths, new to the pupils, is the law of eternal progression, the guiding star of destiny for the School of Christ.

The scholars of the primitive school announced a oneness of faith as the governing element in Christ's Church, or School. "One Lord, one faith, and one baptism; one God and Father (and Mother) of all, who is above, and through, and in you all." Eph. iv. 5, 6.

Should the question arise what this oneness of faith has reference to, or consists in, the Prophets and Apostles conspire to answer it: *First*, to the Divine character of the School, and the authority of the Master. For the Church of Christ is the Heavenly Jerusalem prophesied of by Zechariah xiv. 9, in the day of which "there shall be one Lord and his name one." "And the seventh angel sounded, and there were great voices in Heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. xi. 15. "And I saw a new heaven, and a new earth, for the first heaven and the first earth had passed away; * * * and I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The primitive Church, of Jesus and his Apostles, was the church of the bridegroom; the Church of Christ's second appearing is the Church of the Bride, the female dispensation of the coming of Christ. "And I heard a great voice out of heaven saying, behold the tabernacle of God (the Church of Christ) is with men, and he will dwell with them, and they shall be His people, and God himself shall be with them and be their God." Rev. xxi, 1 to 4.

Second. To the harmonious union of the scholars. "For the Church of Christ being "one fold," John x. 16, and of "one heart," Acts iv. 30, will have "access by one spirit" (Christ) "unto the Father," Eph. ii. 18.

Third. To the travel or *progression* of the pupils in the perception and reception of truth and knowledge of godliness. "But unto every one is given grace according to the measure of the gift of Christ," Eph. iv. 1; and on "till we all come into the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "That ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." "But speaking the truth in love, may grow up unto him in all things which is the head, even Christ."

Thus, oneness of faith refers prominently to the principle of an ever increasing revelation of the truths of God in Christ's Church, manifest through the quickening spirit—Christ. And as truth is eternal, there will be a oneness of faith in all souls who have traveled, or progressed to the same degree of light and Christian baptism, so as to perceive, receive, feel and live the same Christian testimony;

that is, those who have learned the same lessons in Christ's School. But these lessons are practical life lessons, taught by facts. "Go and tell John the things ye see and hear" (Jesus). "If ye believe not my words, believe for the work's sake, for these are they which testify of me" (Jesus).

Yet, as all souls in the kingdom of Christ have first to be begotten, then born of God, when they may gradually travel in growth to become of full stature; so infants and children in Christ's School cannot have the same standard of development of faith as attained by men and women of God, yet, "one faith will govern their lives; that is, confidence in, and reliance upon obedience to every degree of revealed truth, for justification.

But the word *faith* implies more than *mere belief*; it expresses an inclination of the heart, an impulse and confidence of the soul, while *belief* is simply an action of the mind, and may be entirely speculative and erroneous; hence, a person for a time may entertain a very false conception, belief, or creed concerning God or Christ, and yet have a true faith, confidence, or trust in Him, which may guide his life in righteousness, so that he will eventually come to the belief of truth only. The expression is often used with propriety, "I have faith to believe thus and thus." Hence, persons of different beliefs, in some points, may live in obedience to the *same and one faith*. Belief is not always regulated by the reasoning faculties, or the truth of things. Persons often believe, from prejudice and ignorance, things to be true which are very false, or in false principles, sophisms, &c.

"Oh, I've heard him talk

"Like the first-born child of love, when every word,"

"Spoke in his eyes, and wept to be believed,"
And all to ruin me."—*Southern*.

One person conceives of, and believes God to be a personal being, having form, dimensions, and passions, to which those of man are analogous, thus necessarily finite as to the occupation of space, the wield of power, and the assumption of dignity, therefore *not* a supreme, but only a superior being. While a different mind cannot conceive of God as a finite being having form, but rather *etherial*; an inexpressible and inconceivable, subtle, and infinitely dispensed latent power, different throughout all creation—a creative principle; the former of all forms, but surpassing the extent of form conceivable to the human mind—a power that, saith the poet,

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

One person conceives of evil as originating from an evil god called, in common parlance, the devil, whom they understand to be coeternal with the good God, and equally self-existing, and as independent of the good God, as God is of him; hence, that evil is no more destructible than good. While another mind conceives that some of the created intelligences of the good God originated evil by putting things of God's creation out of order; hence, that evil is not eternal, and the devil can be destroyed. And yet, while the mental conceptions and *beliefs* of these different individuals so prominently oppose each other, they may

all have *one faith* in the work of God, through Christ, for salvation, and their lives conform to one standard of righteousness. And it may not be anticipated nor desired, that, in all things a sameness of intellectual perception shall be attained, and that the thoughts of all minds shall flow in the same channels. And the saints of the Church of the "Latter Day" have no need to tease their zeal into a foam to make converts to some creed of so-called christianity, by torturing the bodies of unbelievers; nor to bathe their hands in human gore to reclaim heretics; to do what God never attempted to do—make all human minds to think alike!

The history of the ages is bathed in the blood of martyrs to creeds; but creeds—theological dogmas—perhaps the sophisms of metaphysical philosophy—the mere objects of faith, shut and bar the door of revelation from God, and narrow the human understanding to the application of one specific for all the diseases the soul is heir to, and all the doses in the same proportions; they tether the soul to the bounds of the present degree of understanding concerning God and Christ, however far short of the whole truth that may be. They are the fevered pulsations of life that generate those foul ulcers of hatred and strife which have put millions of persons to the sword and instruments of torture and death, because they were heretical to what? Not to a godly life, but to an *idea*!

While the *true Christian faith*, a soul baptism of *life in God*, opens the pathway of unlimited progression in the *knowledge* and *practice* of godliness and grace, adapting the gift of God and the means of salvation to the ever varied and changeable vicissitudes of lost souls in every situation, and *its fruit is love to the whole family of man*!

The final answer, then, to the great question, "What is the essential principle of unity of faith?" is to *live wholly to God*; "If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself," John vii, 17. "But whosoever shall do and teach them (these commandments) shall be called great in the kingdom of heaven." Hence, "oneness of faith" in the Christian Church, radically considered, refers to the credit and confidence of the mind and trust of the affections of the heart to a truth manifested to the understanding, or illustrated by practical life; for the power of God, of principles, of persons, and the virtue of things, are the only proper objects of faith; and these are substantially learned only by their fruits. If, then, the souls of the children of God, all led and governed by the spirit of Christ, flow together to partake of, and disseminate the feast of His great salvation and redemption to humanity, it is well and it is enough!

GILES B. AVERY.

GOLDEN OPINION OF "THE GOLDEN AGE."—Elder Evans, in a late letter to this office, says: "Of all the newspapers I have seen, *The Golden Age* has my largest esteem. Its columns fairly overflow with exuberant truth. Among its contributors may be observed men and women who are thoroughly in earnest after truth—a class of reformers who know what truth is, and are determined to find it in its fullness. It deserves success, and I believe will enjoy it."

Which is the Greater?

How is it that Christians place so much stress on the bodily crucifixion of Jesus, and have fixed their hopes for ages in the atoning blood of one man? For certainly the Spirit of God, the essence of deity in the man Jesus, could not have been the sufferer by a physical death. If there is an inherent virtue and an atonement for sin in the Master's physical crucifixion, why ignore the atoning effect of a disciple's dying, and teaching the gathered multitudes through the space of three days, tied to a cross? For whom did the myriads suffer; who endured death in its most terrible forms, by beasts of prey, burnings, and the vilest passions of men? Was it for their own atonement? or was the death of Jesus, upon the cross, but an example to his disciples to suffer all things, even cruel physical pain, to maintain that liberty of spirit which the truth had given?

How vastly exceeding any mortal agony was the mental anguish, buffetings and temptations of which Jesus shared with his brethren! Is that severe ordeal, passed through in the comparatively short space of forty-eight hours, to be compared with the recorded wrestle with the spirit of temptation in himself, after his baptism, forty days and nights?

We believe that many Christians now living can testify by the same spirit to the like experience, in all but degree; who feel that the daily crucifixion of their carnal lives in obedience to Christ's command, "follow me," is infinitely more tedious and painful, humbling, and finally atoning, than to walk resolutely to the stake and burn.

Where ambition finds no room, no patriotism is required; no hero worship allowed nor opportunity given for the display of great and ennobling deeds; nought but the almost unnoticed performance of duties with faithfulness every day to keep the energy of a Christian life at fervent heat—this is certainly a crucifixion with and following Christ; and Christ thus followed, will carry the spirit in victory over all physical pain.

If the prescience of Providence designed for aught the sorrowful, though not uncommon end of Jesus, how much more consistent that he should meet it as an example to his disciples, who could not do otherwise than bleed freely for the principles of the cross, under the power of the savage human nature of that day.

What but the self interest of a deliberate life of sin, contrary to the life of Christ, could so blind the reason and pervert the understanding of the educated, powerful, and apparently pious minds, who have studied the atonement of Jesus for their own hope, and to sustain the hope of others, that salvation in their sins is possible, and that salvation *from the practice of sin* is not a necessity?

Mt. Lebanon, N. Y.

H. HOLLISTER.

Babel Builders.

It would seem that Noah's posterity became quite as corrupt as the antediluvians. Instead of placing their confidence in a life of virtue that would elevate them above judgments, they conceived the idea of escaping by a high

tower; and it is even intimated in Gen. 11, 6, that they might possibly succeed. Taken literally, it was a senseless proceeding to attempt to reach heaven after this manner, however much flood might be escaped. But do we not find among so-called Christian sects to-day as much Babylon in theologies and as much error in their anticipations?

No complicated system of theology will save any one, no matter how extensive its display, nor flattering its prospects. Those who build up as a substitute for a pure life any structure of mere faith, will find they are Babel builders; the whole will come tumbling down and necessitate a new foundation. While the only true theology and religion is the *practice* of Christ's life in all of its self-denials, this being eternal because it is pure, containing no elements of error nor decay. C. DIBBLE.

Shakers, N. Y.

Phenomenal.

The following questions and answers will be interesting to all. One peculiarity will be observed, that the answers were given through a Shaker Sister—A. Z. Potter—months before the questions were propounded, and both purporting to come from the same spirit—Seth Y. Wells. The Shaker Sister writes: "On the evening of March 25, soon after I had retired, I heard my name called distinctly. I arose, went to the door, but found no person there. Soon after Seth Y. Wells came to me, and invited me to go with him. I reluctantly complied. We went to a telegraph office, where were many spirits I knew, and more I did not know. I was requested to copy all that came over the wires. I did so, though the substance was quite unintelligible to me; for, as nearly as I could understand, it was answers to questions some person had put to some other person; who, or what the questions were, I could not tell." The boy did not know of the answers being already given; and yet the questions were given and numbered, *seriatim*, with the answers.

The following questions were given through the mediumship of a boy 12 years of age, at the house of D. D. Phelps, in Stratford, Conn., September 7th, 1850. The sentences were rapped out letter by letter. The medium was an entire stranger, never having previously seen a Shaker.

Answers were given in vision through the mediumship of a Shaker Sister, on the evening of March 25th, 1850, five months and eighteen days previous to the questions. Answers were given at Mt. Lebanon, N. Y. A. Z. Potter, Medium.

1st. Why are spirits permitted to visit different denominations?

1st. Because, in this merciful dispensation the Lord sees fit to become all things to all men.

2d. Will the Lord manifest himself to all unbelievers?

2d. Yes, He will continue to meet each one in his own path, and show them his power according to their dark views of his all-wise decrees and mysterious doings.

3d. Why are relatives the ones employed to make these communications?

3d. Because there is a more nearness of feeling and affection between relatives, and a knowledge of many things can be obtained in this way, that is beyond contradiction.

4th. Why is there no injury ever done to any person?

4th. This, also, is an indulgence from a forbearing God.

5th. Does the Lord intend these manifestations to become universal?

5th. I cannot answer you myself; but my friend will soon.

6th. Can all persons command the spirits?

6th. No; there will be means provided by a more holy power than we possess; and the spirits will proceed in conformity to the will of the sincere, so far as they have permission.

7th. Will the knockings soon cease?

7th. This almighty work will increase and go on till every nation, kindred and tongue shall taste of the mercy that quickeneth the rod sent forth by a just and equitable God.

8th. Will man have power to control the knockings by defiance?

8th. No mortal will have power to do that; although some have presumed to defy the spirits to give them a satisfactory answer.

9th. From whom do they receive the correct information?

9th. From the angels and spirits of the justified before death.

10th. Why do the spirits not speak without the knockings and other manifestations?

10th. The Holy Spirit suffers it now for a more perfect confirmation; but the power is sufficient without the aid of philosophy or any material substance to act upon the mind.

11th. Is it not confined to any particular people?

11th. No. God nor the Holy Spirit has any respect to person, sex, condition, color nor persuasion.

12th. Then it does not belong to the Shakers only?

12th. No; but their declarations are literally fulfilling; and I doubt not that they, as a first favored people, will rejoice that their fellow-creatures are sharing a similar notice of God.

We have received the following from some friend whom we do not know, but whose sympathies, conjoined to many others, to us made manifest, we appreciate.

A Word in Prose with a Poetical Illustration.

The undersigned is decidedly of the opinion that the so-called "Shakers" have a providential place in the economy of the "Kingdom of Heaven," of which the sects in general are, as yet, not sufficiently cognizant. I am quite certain that, in various particulars, I should essentially differ from them; but, for all that, there is a certain principle in their

practical formula and vital life which should be specially considered by the religious world at large.

Not to enter into this topic more fully at present, let us test the point in question by the following brief Psalm or Hymn.

To whom is the "door" of the "Kingdom" more fully opened to-day; and who have more entirely entered in to the spirit and practical adaptation of its principles, than have the disciples of Mother Ann Lee? Many of the truer and vital forms of FAITH can speak of "rest unto the soul," but merely from the influence of their beautiful convictions; while in their external relations they are yet attached to "the world," and are joined in with its selfish methods, and fully (?) subject to its corrosive cares and vexations, to say nothing of its falsities, frivolities and ferocities. Such, in *sentimental* measure and feeling, can sing, in the expression of our rhythmical subject below—we have sought—we have found the Lord—we are happy in our trust in Thee, etc.! but yet what class, like the Shakers, can absolutely and genuinely speak of themselves as "from the world won away?"

"In the soul's calm retreat, safe and blest."
"Till self-styled Christian society makes its system practical and vital in Christ," the special unction of a spiritual song, like the following, will find its most appropriate response from the hearts and lips of a people who are so *unific* in the spirit of Christ, as are our Shaker friends.

Those who, under the name of Spiritual-ists, are assuming just now to control the great spiritual movement of the age, can surely lay scarcely the shadow of a claim to any particular appreciation to our poetic theme; it is indeed a question whether they have, in any degree, the estimate of Jesus Christ as the "Master," "Lord" or "Savior," which would enable any of their Journals to publish it as expressive of the finer element of their cause. The real "first fruits" of the spirit movement, however, are up to the point presented in this effusion, and the people of the Shaker Communities can *sing* the annexed verses from the hearts and voices of true workers in religion and reform.

"KNOCK AND IT SHALL BE OPENED UNTO YOU."

We wait and we watch at thy portals, dear Lord,
We invoke thee with patience and prayer;
We remember the counsel and call of thy word
And we knock—Blessed One art thou there?

Our hearts are not faint though we come from afar,
Though we've struggled and toiled to the end;
For thy love has sustained us—thy door has no bar,
Yet we knock—dost thou hear us, dear friend?

We listen in silence; no sound of thy voice
Has announced that thy presence is nigh;
But we smile through our tears, for in Faith we rejoice,
As we knock—wilt thou now make reply?

Lo! the door opens wide, and Jesus appears
Full of goodness and cheer—come to win;
And he cries, as his hand wipes away all our tears,
"Ye who knock, welcome home! enter in!"

O, happy are we, from the world won away,
In the soul's calm retreat safe and blest;
And to all who yet wander we earnestly say,
Come and knock—and with Christ be at rest.

D. J. MANDELL.

F. W. Evans and G. A. Lomas occupied the platform of the Troy Spiritualists, morning and evening of Feb. 25.

Providence.

With dark, foreboding thoughts oppressed
I wandered forth one summer's day;
Hoping abroad to ease my breast,
And grief allay.

Deep in a lone and green retreat
I laid me down, with many a sigh;
When lo! a daisy at my feet
Allured my eye.

Methought, with sympathetic smile,
It seemed to pity, and reprove;
And thus my bitter cares beguile
With words of love:

"Sad mortal, cease thy anxious sighs!
Why sit you down in sorrow here?
Does not each leaf that meets thine eye
Reprove thy fear?"

"Although a mean, unheeded flower,
My daily wants are all supplied;
And he who brought me to this hour,
Will still provide.

"The light and dew, the sun and rain,
Are daily seen to foster me;
And fearest thou God will not deign
To think of thee?"

Ashamed, I rose: rebuked my care,
And blest the teacher of the sod;
Resolved, to chase away despair
And trust in God.

Immaculate Conception.

The immaculate conception doctrine of the Catholic Church, results from the belief of the possibility and practicability of a pure spiritual gospelized generation, in past ages, as recorded in Jewish history—Isaac, John Baptist and Jesus, being only instances under a general law. This doctrine is the basic foundation of Gentile—generative—Christianity.

While the Catholic Church numbers marriage among the sacraments, it yet recognizes celibacy as the highest form of Christianity; and requires it undeviatingly of the priesthood and of all the monastic orders, as being essential to a true life of spirituality.

With Protestants, that "light has become darkness;" to them, salvation is by faith, independent of works. "The man of sin sitteth in the temple" or church, and is sanctified out and out. Commencing with the dogma of "total depravity," they depend entirely upon the "imputed righteousness" of *somebody* who suffered for their wrong-doing, and "in their stead;" and not at all upon their own good, true, and honest works, to form to themselves a genuine Christian character.

Believing Jesus to be God, they look for him to come, personally, to each "seeker," without the intervention of any mediators; either man, woman, tutelar or subordinate gods.

Salvation is a matter of will and favor, rather than of character and principle. Hence the vilest sinner can be transmuted into the best of saints in a moment of time, and just before they draw their last earthly breath.

As "there is no repentance in the grave"—no probation in eternity—at death, each becomes, instantaneously, a devil, or a saint and angel. After admitting such premises, it is easy to swallow a camel, and to accept the remainder of the "doctrines of devils," which have no foundation either in reason or revelation.

The reanimation and transmutation of the physical bodies of mankind into spiritual bodies, with corollary dogmas, equally absurd, are some of the logical sequences which flow from the interblending of the dispensations and spheres—of natural and spiritual ideas—that commence with the confused notion of a spiritualized, holy, generation, that culminated in an "immaculate conception," by the Holy Ghost or the Virgin Mary, of the most abused man Jesus of Nazareth.

In plain English, reproduction appertains exclusively to the material earths, which are the ultimates of all spiritual spheres and worlds—the lowest, most outward and external of all the "many mansions" or planes of existence in the realms of thought, or known to human consciousness. Consequently, while natural generation—the reproduction of souls conjoined to animal human bodies—has its proper appropriate plane on the earth and in the earth; for there are corresponding invisible spheres, which are the sources of vitality, back to deity—the innermost of all spheres—and agents as angels in them, who are God's ministers—as parents are creators, in the place and stead of deity—intermediate and subordinate powers and principalities—as is the order of existences in the world we inhabit.

Human association exhibits ascending spheres from the most low and animal, to the most interior, intellectual and spiritual. The Shaker Order is but the innermost and central sphere on the earth.

"That which is born of the flesh is flesh;" and Jesus was as truly born of the flesh as were Adam and Eve, and as have been all their posterity.

"That which is born of the spirit is spirit;" and Jesus needed to be begotten and born of the Spirit as really as any other man of the race of Adam, before he could become a Son of God in the spiritual order of the resurrection.

Adam was a "Son of God" on the natural plane, by his first birth, and was as "holy a thing" as was the child Jesus. And it was as impossible for Jesus to be born the Christ—a spiritual being—as it was for Adam to have been born a spiritual being; that which is natural is first, and afterwards that which is spiritual. It is the only way that God can do things, because he is governed by law just as much as we are, or ought to be.

Right here must commence a line of demarcation between a believer of pure simple Christianity, and a Babylonian Christian, who mixes generation and regeneration, natural and spiritual, light and darkness, good and evil, and the good of one plane, with the good appropriate only to a different plane, together—thus making confusion or Babylon.

Without faith in Christ—interior to all earthly and generating spheres—visible or invisible—as the mediator between God, who is spirit, *per se*, and man who "also is flesh," there can be no spiritual begetting as "new birth" into the Christ sphere. For if Christ is the second Adam and Eve—a quickening spirit—it is just as impossible for any natural son or daughter of the race of the first Adam and Eve—Jesus included—to become a son or daughter of God—a spiritual man or woman—

resurrected from the natural order of generation, up to the spiritual order of regeneration—except by a baptism of the second Adam and Eve, as a quickening spirit, to beget and bear them, such as Jesus was the subject of, as it would be for a natural child to be begotten and born, except through representatives—successors—of the first Adam and Eve; and it would be as unnatural and unreasonable to expect the first Adam and Eve to beget and bear all human beings, as it is for the generating Babylonian Christian to first call Jesus "the second Adam," and then look to him as their only and immediate spiritual Saviour and father, when he has left to them no spiritual posterity—no successors or representatives.

It is the Christ outside of the first Adam—that is, the great Mediatorial Sphere—the second or spiritual Adam and Eve—which is the agent to transfer all the forces and powers of man and woman from the natural to the spiritual plane of their existence.

Yea, "though I have known Christ after the flesh, as Jesus, yet now henceforth know I him no more," in that way.

In the Jewish generative heavens there were prophesyings, as there was on earth, of a human being who should be the first to be begotten from the dead order of the flesh into the living order of the Spirit. And when the event occurred, there came prophetesses and prophets from both the generative earth and the generative heavens, to announce the advent of the coming extraordinary man. Not that the prophets or angels of either sphere comprehended the significance of the event they celebrated—but, the Christ Spirit moving upon them, modified their utterances.

Of themselves they did not, could not understand the spiritual resurrection, of which Jesus was destined to be the first fruits; a specimen of what each and every one of the race, to which he belonged, might become in time or in eternity.

The Christ heavens were "far above all of the generative heavens" of these inquiring angels; hence they earnestly desired to "look into them," and to understand what the inspiring spirit in them did signify by the words of their own mouth.

The wise men of the East, and the angels, united in singing a joyful *generative song*. But how widely different was the "new song" of the resurrection, which John the Revelator heard while in a visionary condition, and of which he wrote—that was a song which no generative man or angel could learn; Jesus himself could not sing it until after John had baptized him with the Christ Spirit. When the Christ "Spirit descended in bodily shape as a dove," it claimed Jesus as the first begotten from the dead, the first born among many brethren, who confessed and forsook sin—all generative sin—the primary cause of all death—and called upon him to die to his generative life—that he might be quickened into a true Christ life—become a Christian.

Thus Jesus was born of a woman, under the Law; but was not born the Christ until thirty years of age. Of that second birth, the angels and the wise men of the East knew no more than Nicodemus, for no one could call Jesus by his spiritual name, unless like Peter, he had a similar baptism. And true Christians are only known to each other in that way. Antichrist adheres to the man,

and ignores the Christ. "But as a living dog is better than a dead lion," so is a living elder of to-day of more value to a lost soul, in protecting, directing, and saving it, than all the dead saints of the past, Jesus and Ann included. He is of more value than a legion of angels without a medium. The father and mother of Jesus, when he lay in a manger, were better to him than would have been Michael and Gabriel, with all their angel companions.

The second appearing of Christ is necessary to lead us into a knowledge of the first appearing, as we are led into a knowledge of our natural ancestry, through the kind offices of our papillary nurse. Personal travel in the spiritual order of the resurrection will demonstrate to any soul the fact, that as is the union between Christ and Belial—flesh and spirit—so is the union of a genuine Shaker with the immaculate conception of Mary and the most holy generation of Jesus. As the baptism of fire burns up the generative life—the testimony of the Christ Spirit pierced, as a sword, through the bowels or womb of the Virgin Mary.

F. W. E.

Mt. Lebanon, Columbia Co., N. Y.

Reform.

"— is joined to idols; let him alone." Hos. 4, 17.

EDITOR OF THE SHAKER: The signs of the times emphatically point to a period in the future, when believers will, in all human probability, enjoy the blessing of a re-vitalization of all their now dormant energies; and, as we fondly hope and fervently pray, a rich harvest of honest and faithful workers, and an advent of spirits from the ranks of the sincere and sin-sick of the world, into our midst, who are more than satisfied, even disgusted with the low, groveling pleasures of the rudimental plane of existence. But I have a very strong impression, that before this glorious day of gladness and prosperity shall be ushered in, and a dispensation of truly *spiritual growth*, and development in purity, peace, and personal righteousness, be the unspeakable boon of Zion to enjoy, a thorough and radical *Physiological Reform* must indisputably precede. And this, inside of, as well as outside of Zion; and from the child of five years old, up to the octogenarian.

I am persuaded that, abnormal, unnatural, artificial stimuli, by which the passions and animal powers of man are terribly and ruinously intensified, far beyond the control of reason or religious conviction, and by which these are actually destroyed oftentimes, are now, and have been for years, the potent cause of our failure in obtaining valuable and reliable material from the world, wherewith to build up, support, and retain intact the interests and behests of this, our beautiful and glorious organization!

And parry the matter as we may, the truth must and will remain, that a holy spirit *cannot* exist in an unhealthy, physical organization. For instance, if one's blood, brain, nerves and muscles, are saturated with the narcotic principle of that filthy, detestable drug, tobacco, how is it possible that normal energy and activity of the spirit can be enjoyed, and that those calm heavenly inspirations should be accessible, which pure, healthy,

physical structures are constantly blessed with.

O how excessively nasty and loathsome is the tobacco inebriate! I am weary unto death with the detestable practice of chewing and smoking tobacco among believers! But this is going but a very little way into the subject, and I fear I might encroach too narrowly upon the tender feelings of some, if I should define my ideas of sincere, physiological integrity in regard to food, drink, air, exercise and sleep; the only really therapeutic agents in the earth or sky. But really we shall be forced, ere long, to overhaul this whole subject, if the signs of the times are at all to be depended upon. Thousands, outside of our institution, are probing this terrible abscess on the vitals of society, to the very core, and coming into a conscientious, practical atonement, with physiological truth. These are upright men and women of God; determined, at all sacrifice, to live in holy allegiance to their convictions.

These are the salt of the earth, full of a sweet and salutary virtue; and if we, as a christian institution, desire an accession of such noble souls, to help us carry on to perfection the noblest, mental, moral and spiritual structure ever reared for the benefit and happiness of the race, then must we get right into the forefront of this great physiological conflict with time-honored errors, sinful habits and animal indulgences, and cleanse our temple of all filthiness of flesh and spirit; that when sin-sick and sin-ridden souls come into our midst, we can welcome them to an asylum of peace and righteousness, where, in deed and in truth, their highest, holiest aspirations for a sinless life can, and may be realized. How mortifying, not to say humiliating and shameful, to have to begin to apologize to one of these physiological reformers for our use of tea, coffee, tobacco and alcohol! For fourteen years we abjured these drugs, and why can we not do it now, since our illumination upon this subject is far greater than when we cheerfully submitted to their prohibition?

How often have I thought, how happy I should be, to be one of a family, or society, who, for ten consecutive years, would agree to abstain from tobacco, tea, coffee, flesh meat, and every species of intoxicating liquors, by way of experiment. It seems to me I am inspired by heaven itself, to see the perfect beauty of holiness, such a family would exhibit to the world, and enjoy among themselves! Just consider for a moment the present, terrible state of the world, through the instrumentality of artificial stimulation! It is absolutely frightful! One generation has followed another in an increase of indulgence in this abnormal process of stimulation, until the whole civilized world is a hideous mass of disease and sin, voluptuousness and lust, followed up closely and inexorably by the seething, red-hot indignation of insulted, violated, physiological law (which never forgives), in the shape of idiocy, crime, insanity and "suicide, to crown the black, infernal brood!"

This horrible excitement from poisonous drugs, beverages and improper aliments, develops the animal passions so precociously, that they blaze out in uncontrollable fury, far ahead of the normal, animal instincts; and

still farther ahead of the reasoning and moral faculties; consequently, thousands of boys and girls are, every year, hopelessly ruined in body and soul, long before any instinct of self-preservation, moral or spiritual restraint, is possible to be brought to bear upon them, either by themselves or by their friends. Is it any wonder then, that out of such material scarcely any can be found who are able to live lives of uprightness and purity? And is it christian tenderness that would refuse to love, cherish and suffer for the restoration of such; or that would saddle upon them the entire iniquity and consequent responsibility of a hundred or a thousand generations of sinners before them? It is not. It is simply cruel and utterly uncharitable! Poor young creatures, may God and all heaven help you! And I will cheerfully add, what little I can do or say, for your reconstruction in holiness. Now, if we were living in a manner perfectly normal and natural, we should be able to furnish facilities for final, physiological perfection, and (gradually) spiritual redemption and reconstruction to these our unfortunate fellow-beings, which we never can furnish while allowing amongst ourselves iniquitous accessories to abnormal development. It is as if we were trying to baffle and restrain the unnatural and precocious development of impure and unholy tendencies, by one class of means and incentives, while we are keeping in activity another class directly calculated to stimulate and precociously develop these very tendencies.

Consequently, I am persuaded we should begin right here to lay the first stone of that sublime structure, which it is now full time to begin to build upon, and which is to exceed in glory, righteousness and beauty, all which up to this time, in the history of the world, have preceded it. In consideration of this momentous subject, and my bright anticipations thereupon, I feel happy in my unqualified endorsement of Elder Frederick Evans' sentiments relative thereto; and should be happy to see his theories, in regard to diet and physiological correctness, generally, fully experimented upon, for a number of years; still more, I should like to be one of a family who should volunteer therein.

Finally, may the Lord make his face to shine upon us, and, by the serene brightness thereof, may we be able to see our way clearly out of this present transition state, into the undimmed glory, prosperity and happiness of that "new cycle," to which we are all looking with such fond anticipation, is the sincere prayer of yours, faithfully,

O. C. HAMPTON.

G. A. LOMAS, Editor SHAKER.

Friendship.

It is commonly the case, when we meet with trials of our faith, to feel that we have no friends. But, do we realize what a true friend is? Are we able to appreciate true friendship? We all want friends; yet are quite unwilling, sometimes, to recognize them in those "who tell us of our faults and show us how to correct them." Those who are willing to bear with our faults, while we are exerting our-

selves to overcome them, are true friends; while those who are indifferent to our evil ways, bad habits, unchristian behavior, etc., or who chastise us merely to display authority, are not our friends, but enemies to our souls' best good. To be worthy of the forbearance of true friendship, I realize I must give evidence of an improved disposition; that there is a proper length to forbearance—a point where mercy is encouragement to vice, rather than an illustration of Christian friendship. Those who are ever singing the need of more charity, are too often chanting desires for continued indulgences; while to grant them such charity would not be friendship; but rather, as President Lincoln expressed it, "mercy to the individual is murder to the State!"

HENRIETTA CONROY.

Shakers, N. Y.

Seed-time and Harvest.

Beneath the dark November sky,
With the cold rain falling drearily,
And the bleak wind moaning and shrieking by,
The seed o'er the land is cast;
In the grave-like furrows the grain doth lie
Till the weary months are past.

In eurling mist and frosty air,
And weeping skies, it lieth there;
Or buried in the snows; or bare
To every wind that blows,
And night's deep darkness, like despair,
Hangs o'er it while it grows.

It grows in spite of cloud and blast
And sullen rain, descending fast;
And snow-wreaths thickly o'er it cast,
And thund'rous dark'ning skies.
And every tempest, roaring past,
Strengthens it as it lies.

Anon, a kindlier season shines—
Warmth and light—the spring's soft signs,
With many a beauteous balsam, twines
The breast of icy death;
And the grain, in delicate, emerald lines
Springs up, a fairy birth.

Then sunny months, in swift career,
Bring up the lusty ripened ear;
And the golden, harvest-time draws near
And the reaper whets his scythe;
Till on the day, the rich sheaves rear
Their shapes on the landscape blithe.

Sown in the dark, cold, desolate days—
Reaped in the sunshine's mellow blaze
Thus, in the dim and wondrous ways
Of fate, are the deeds of men—
Sorrow and trial, defeats, delays,
Like storms, that soften the grain,

Must test the heart's aspiring claim;
But every just and noble aim
Shall pass the ordeal, clear of blame;
And, in the appointed hour,
Bring forth its fruit of wealth or fame,
Of knowledge, wisdom, power.

In the winds of scorn, the storms of hate,
In the darkness of hope, deferred full late—
Through days when the world shows desolate,
Must sleep the good deeds thou hast done.
Patiently labor, patiently wait,
Thy work shall see the sun.

That which was sown in the wintry air,
Shall blossom and ripen when skies are fair;
Though thine should be many an anxious care
Ere the harvest is gathered in;
Be stout to toil, and steady to bear,
The heart that is true shall win.

To J. B. V. and others: We do not know, as yet, the price of J. M. Peebles' pamphlet, soon to be issued, entitled "Spiritualism, Shakerism, or Free Religion—Which?" but presume the same will be about or less than the subscription price of THE SHAKER. Let us have a few orders.

Sympathy.

There is a power pervading the entire Universe, which manifests itself variously, yet with quite similar results. That degree of it which permeates the solid spheres, flowing from each to each, and uniting them together in indissoluble bonds, has received a name significant of the influence exerted upon bodies of vast size and which are usually at immense distances from each other. Other degrees of it, more subtle than this, are no less potent, though they may not be so apparent to outward observation. That which exists in the vegetable world manifests itself in a great variety of forms—in grasses, shrubs, trees, fruits and flowers—yet there is in them all a similarity sufficient to determine the rank of the botanic kingdom in the scale of existences.

From the numerous aversions and repulsions displayed by mankind and the inferior orders of animal existence, one might infer there could be no common influence pervading the animal kingdom; yet the science of Animal Magnetism unmistakably proves its existence. Were there not any, man could not obtain control over the animals that he makes subservient to his use, nor be able to tame and dally with the most ferocious of beasts. And were there no common feeling of brotherhood among mankind, vain would be all efforts for the improvement and progress of the race, and our expectations of a world where harmony forever reigns would be idle dreams. It is not necessary to enter here into the numerous details of facts which the modern sciences of Psychology and Spiritualism furnish to prove the truth of one common influence pervading the entire race of man. These facts have been abundant, throughout the civilized world, for years, and are within the reach of all who desire to acquaint themselves with them.

There is a prominent doctrine of Christianity which this diffusion of a common or sympathetic influence serves to illustrate, and that is the doctrine of Christ's sacrificial offering. Jesus is said to have died for our sins, or, more correctly, on account of our sins; to have offered himself a sacrifice in our behalf. This has been construed as importing that he died to suffer the penalty of all the sins of mankind, from the first one that transgressed the divine law to the last of earth's inhabitants. The question is often asked how he, an innocent person, could have died on account of the sins of all men; how "the chastisement of our peace was laid on him, and the *Lord laid* on him the iniquity of us all," unless it was to bear the penalty of sin in our stead. By his death is meant his crucifixion by the Jews and Romans; yet Jesus was not the only person who has suffered innocently. Many have died a more aggravated death than that of Jesus, for no offence whatever; but no one is so unreasonable as to suppose that a single transgressor of divine or human law could escape punishment because of the death of these; and only because Jesus has been regarded as the Supreme God, is infinite merit attributed to his death at the hands of his enemies. An outrage was committed against him by the bigoted persons that demanded his death, but Divine Justice holds even balances to re-weigh every human wrong. That "Je-

hovah should have made his soul or life an offering on account of sin," was but an evidence of infinite love, both towards Jesus and those in whose behalf he was offered; for he was to "see his seed, prolong his days, and the pleasure of Jehovah was to prosper in his hands."

Jesus certainly suffered on account of the sins of all men, and in their behalf. How? By sympathy with all as a human being. As one of us, he felt as we feel, participated in our miseries and shared our burdens, so as to be a "merciful and faithful High Priest." For our sakes as well as his own, "he endured the cross and despised the shame," throughout a life consecrated to God. Whatever iniquities of mankind were laid upon him, he offered up in sacrifice by means of his holy life of self-denial. The Apostle Peter says to Christians: "Ye are a holy priesthood to offer up spiritual sacrifices." In the same epistle in which these words occur, our English version makes him say, speaking of Jesus Christ: "Who his own self *bare* our sins in his own body on the tree." The same verb—*anenengikai*—which the translators in the former passage have rendered *to offer up*, in the latter, without any sufficient reason, they have translated *bare*. Rendering this, as it should be, *to bear up* or *offer up*, the passage would read: "Who, himself, offered up our sins in his own person on the cross." Hence the propriety of the inference drawn, "that we, being free from sin, should live unto righteousness." Christ, as Head of the Church, offered up the sacrifices of sin in behalf of all men; his Church, also, offer up the same sacrifices in behalf of all. "Christ suffered for us, leaving us an example that we should follow his steps."

Bearing or offering up the sacrifices of sin is not confined to Jesus Christ nor to his Church, but is common to the whole human race, by reason of the universal sympathy existing in the race—parents for their children, and children for their parents; brothers and sisters for each other; the skillful physician for his patients, who sometimes offers for both physical and moral diseases. Healing mediums among Spiritualists are obliged to make an offering for sin in behalf of those who apply to them for relief. Often, by magnetic sympathy with their patients, they undergo sufferings similar to those endured by the latter before a cure is effected. There never was a better example of sympathy with others and of offerings in their behalf, than that of Mother Ann. This was conspicuous throughout her whole ministration of the gospel of Christ. She frequently participated in the conditions of others, who were borne down by the weight of their sins and afflictions, even when they were miles away from her, to such a degree as to suffer extremely, both in body and spirit, on their account. And when they were lightened of their burdens, and she, in consequence, was filled with the joys of the Spirit, by ministrations from the heavenly world, they shared in her exceeding joy. By this she proved herself a true spiritual Mother.

The offerings of Mother Ann, as well as those of Jesus Christ, were intended to be final; that is, to remove sin and its consequences entirely from the Church; to raise

every member of it from the sensuous to the spiritual life—from the life of earth to that of heaven. In their own case, the offering was complete; and the result, eternal redemption, has been experienced by each. If the Head is holy, so must the body be. The sympathy between Christ and his Church can be only that of souls saved from their sins and born into the life of heaven; who are wholly dis-severed from the wars and contentions of earth, its lusts, passions and pleasures, and live in the elements of peace and purity. Only when the Church is such, can it be a true sympathizing priesthood or medium for those sacrifices that bring eternal salvation to a sinning world.

W. H. BUSSELL.

Truth, Faith, and Reason.—No. 2.

God is truth. Truth is Increate—never began to be. It eternally was, and is, and will be the same unchangeable reality. How infinitely absurd then is it for man, who is but of yesterday, to try to alter or bend the truth to his inclinations?

We illustrate the eternity and ubiquity of Truth by the following mathematical problem: "The three angles of a triangle are equal to two right ones."

The truth of this relation of angles to one-another never began to be. It is eternal and ubiquitous. It exists equally in any and every imaginary portion of the universe. It is as unchangeable and omnipresent as Deity.

There are certain moral relations, which have been discovered or revealed, that are as fixed in Eternal and unchangeable Truth, as any mathematical problem whatever.

"A rich man cannot enter the kingdom of heaven." This is a truth revealed by Christ, and is a simple truism. It informs us that the principles of the Kingdom of Heaven or Christian institution, which he was about to establish, consisted in "Righteousness," a rigid equality of enjoyments, and that therefore a man possessing individual wealth could not enter or be admitted.

"Ye cannot serve God and Riches." Defining the "service of God," love, as we must, to signify that perfect devotion to the Divine will, which Christ taught and exemplified, then we say, that such "service of God," and the service of personal wealth can no more coexist and be performed by any intelligent being in man's condition, than two parallel lines can cross each other. Hence the impossibility of serving God as a Christian, and at the same time serving Mammon or possessing personal wealth.

The brotherly love, and perfect equality of enjoyments which Eternal Truth enjoins on Christians, forever debars them from the possession of individual wealth, and requires them to support a joint interest, and to have all their goods in common.

The possession of individual wealth, and equality of enjoyment, are forever repugnant one with the other. Therefore no man while holding individual wealth can ever enter into the Christian institution.

The generative order and Church order, or joint interest, are forever repugnant, and can-

not coexist. The young man who came to Jesus, and all others who would be his followers, were required to divest themselves of all personal property, and were thus unfitted for raising offspring.

As the generative order necessarily requires a separate interest and the possession of personal property, it is forever repugnant to the Christ order which requires a relinquishment of personal wealth.

In the generative order, the man and woman are "one flesh," and their relation to each other is a flesh relation; but those joined to the Lord are "one spirit."

"The flesh lusteth against the spirit," that is, the flesh relation lusteth against the spirit relation. "And these two are contrary, one to another." The truth of this antagonism is eternal—it is founded in the very nature of things. They can never harmonize any more than truth and error.

"The flesh lusteth against the spirit, and these two are contrary to one another." The truth of this irreconcilable conflict between flesh and spirit, did not then begin to exist in the day when it was promulgated by Paul; it is eternal and ubiquitous—exists every where in God's universe.

The flesh relation existed from Adam to Moses, and from Moses to Christ. Unceasing efforts were made to bring it into order and subject it to law. "Divers washings" and carnal ordinances, with many restraints, were imposed by divine sanction, but all without success. The eternal truth was thus developed as declared by Paul, that "the carnal mind, the fleshly nature, is not subject to the law of God, neither indeed can be." And witnessed by the Martyr Stephen. "Ye do always resist the holy spirit, as your fathers did, so do ye."

Thus an experiment extending through 4000 years, develops an unbroken testimony to the existence of an eternal truth—a fixed Law, that the flesh always resists the spirit.

R. W. PELHAM.

Resolutions.

TROY, February 25th, 1872.

At a regular meeting of the Board of Trustees of the Progressive Spiritualists, of Troy, the following resolution was unanimously adopted:

Resolved, That we extend a cordial invitation to our Brothers and Sisters of the Shaker fraternity, residing in the Societies of Mt. Lebanon, Watervliet and other places, to join us in a two days' Convention (or Conference), in Troy, to be held on the 23d and 24th of March; to the end, that the ties of sympathy and love may be strengthened and extended between us, and the truth made manifest.

(Signed.) B. STARBUCK, *President*.
B. C. BARTO, *Secretary*.

This invitation has been accepted, and will be the occasion of a meeting of delegates, from various Shaker Societies, to a number exceeding forty. *

We anticipate a beautiful piece of music, for May number of THE SHAKER, from Canterbury.

In a late number of *Woodhull and Claflin's Weekly*, we read with pleasure "The March of Events," accredited to a "Quaker Lady;" but we soon substituted, "By a Shaker Sister—A. Doolittle."

In our leader of this number we use the terms "Spiritist" and "Spiritualist." The suffixes are synonyms; but some Spiritualists, and nearly all eminent lexicographers, make a marked distinction between *Spirit-ists* and *Spirit-u-alists*—one, Spiritists, determining merely the sensational phenomenologists,—who are content with table-tipping, raps, and all the physical movements made by spirit agency, but who do not strive to become pure and heavenly through its influence. In our leader we did not make this distinction as apparent as we might. Again, we intended to remark therein, that what is denominated modern Spiritualism, was, with us, a matter of prophecy thirty or forty years ago. Many eminent Spiritualists have seen the Shaker Societies in full operation in "the better land," before they knew of their whereabouts on the earth. Spiritualists take great pride in naming Robert Owen as one of their number; but the fact that he was converted to a faith in the unseen, by the mediumship of Daniel Offard, of Mt. Lebanon Shakers, is not commonly known, the details of which we hope to present at some future time. We give Spiritualism the largest credit for introducing Shaker theology to the attention of reformers, and we hope yet to admit that it has been the most successful medium for accomplishing the fruits that grow from real, Christian self-denial. *

ANN LEE once prophesied, that she saw individuals flocking to the standard, of which she was bearer, by hundreds and by thousands! In view of the few representatives of Shaker principles, this sounds oddly enough; but there have been millions flocking to the doors of our theology for many years—the prophecy is more than fulfilled in a very marvelous and encouraging manner. *

J. M. Peebles and Dr. E. C. Dunn spent an agreeable season at Watervliet, N. Y., on the 26th of February. An impromptu Society meeting was called, and all moved satisfactory to all who participated. *

MEMBERS OF SOCIETY

Appointed to answer Correspondents, among whom are the Board of Editors.

- Elder F. W. Evans, Mt. Lebanon, Columbia Co., N. Y.
" Issachar Bates, Shakers, N. Y.
" Calvin G. Reed, Mt. Morris, Livingston Co., N. Y.
" Simon Mabee, West Pittsfield, Mass.
" Stoughton Kellogg, Thompsonville, Conn., Shakers.
" Albert Battles, Tyringham, Berkshire Co., Mass.
" Wm. Leonard, Ayer, Mass., Shakers.
" Jonas Nutting, Shirley Village, Middlesex Co., Mass.
" Benj. H. Smith, Shaker Village, Merrimack Co., N. H.
" Henry Cummings, Enfield, Grafton Co., N. H.
" John B. Vance, Alfred, Shakers, York Co., Me.
" Alonzo Gilman, West Gloucester, Cumberland Co., Me., Shakers.
" Chas. Clapp, Union Village, Warren Co., O., Shakers.
" Ezra Sherman, Preston, Hamilton Co., Ohio, Shakers.
" Stephen Ball, Dayton, Shakers, Ohio.
" Jacob Kulp, Pleasant Hill, Mercer Co., Ky.
" J. R. Eades, South Union, Logan Co., Ky.
" J. S. Prescott, Cleveland, Ohio, Shakers.

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., MAY, 1872.

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Saviours,

Analyzed, signifies persons or things which save. Salt is a preservative; and individuals, who are "Saviours come to Zion," have been alluded to as "the salt of the earth." The aspiration of every spiritually inclined soul, is to be saved. Salvation, to the multitudes, signifies an escape from a just penalty—having been wicked, to avoid punishment. This is folly. "He shall save his people *from* their sins;" but never *in* their sins! The power to be a Saviour presupposes the individual saved. A drowning man is in no condition to help, much less of saving a companion in a similar plight. Physicians have no right to be sick; when they are so, they are no longer qualified to help the sick. What lever and fulcrum have parents, with bad habits, to arrest and correct those same habits in their children?

The name Saviour, like the title Christian, is good for nothing unless accompanied by evidences of its work. Shakers are called to be Saviours—and this call of the spirit should be accompanied by the qualification of themselves being saved. Are we saved from the lusts and vices of the world? Therein are we the empowered agents to work for others. Are we free from all vicious habits which we know would disgrace a saint? Can we, from practical experience, bear testimony against worldly pride, fancy fooleries; against patent medicines and all other medicines? Can we be abused and not *feel* to return it? Do our ideas of being the inhabitants of Zion consist as really in soul-consecration to Christian principles, as in the hope and love of reward for some crosses we fully take upon ourselves? Do we ever balance the crosses we endure, with the increase of the Gospel, which leads unto full salvation from every pernicious habit—every worldly way? Truly, we can number Saviours among us! Jesus was and is a Saviour, inasmuch as his life and invitation yet are seen and heard: "Follow me!" The hope that God will dispense salvation unearned, is supreme folly. We know that all the salvation we experience, from evils that have afflicted us, has been obtained by severe

and constant labor, aided by the examples and influences of those already saved.

The world, to-day, needs Saviours more than aught else. Belief in one, three or many Gods will avail nothing. God saves souls by giving them instruction how they can be saved, and blessing them with the help of individuals already saved—not otherwise. Let those who prate about salvation, from week to week, but give their congregations evidences of their salvation from sin, by living a clean, holy, self-denying life, as did their humble exemplar—Jesus; then will there be less sound and more salvation. God calls for volunteers to fill the ranks of Saviours to the race, even as was Jesus; and the required credentials are, *be ye saved*. Rise, Believers, in the majesty of your faith, and give evidence of your Saviourships by an increasing, personal salvation; not alone in one particular, but in a fully redeemed character—

"Sparing no idol, great nor small—
Passing one sentence on them all." *

Is Man a Fallen Being?

BY GILES B. AVERY.

1. If man hath never fallen, then he hath no sin, for sin premises a departure from rectitude, or uprightness, that is, a violation of a known law of God.

2. If there is no sin in the world, then there is no spiritual darkness or death! Do spiritual life and light universally prevail and become generally manifest?

3. If there is no sin in the world, then there can be no sorrow, for sin is the cause of all sorrows that mankind know. Sorrow is suffering for the violation of law! Is there no sorrow among mankind?

4. Spiritual death is the consequence of sin! If there is no spiritual death in the world, then there is no resurrection from the dead. The English word resurrection, is from the Greek word, "*Anastasis*," which literally means to *stand up again*. How can that *stand up again* which never hath fallen down from an upright or standing position? Christ said: "I am the resurrection." If there be no *fall*, consequently no *resurrection*, then Christ spake falsely, and hath come in vain. But are all mankind spiritually alive? And do they stand spiritually upright?

5. If there is no spiritual darkness, the fruit of sin, then Christ is not "the light of

life!" as the Scriptures declare. But every true follower of Christ can testify to the truth of his words.

6. If there is no spiritual darkness among men, *the fruit of sin*, then the testimony of Jesus, "This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil," must have been falsehood, for condemnation is the fruit of sin! But, alas, how many millions suffer condemnation!

7. If there is no sin, sorrow nor condemnation, then all our senses belie us.

8. If man hath not sinned, then he is not lost, and needs no salvation! And Jesus Christ, as a Saviour, hath been vainly sent upon earth, for there is nothing lost to save, and when Jesus Christ declared "I came to seek and save that which is lost," he spake foolishly. The language should have been, "I came to seek and save that which never hath been found nor developed!"

9. If man hath not fallen from rectitude, then the present work of generation among men is *perfect*, or the Scriptures belie the character of Noah, who, it is said, "was perfect in his generations." For the Scriptures declare the present race of man to be the *descendants* of Noah. Is it the general understanding of mankind that they are perfect in their generations? Nay, verily! The corruption of generation is the crying sin of our whole race!

10. If man hath not sinned and fallen, the whole law and the Prophets are a deception, for they all recognize gross sin in the human family.

11. If man hath not fallen, then the whole Gospel plan for man's redemption from a fallen state is a myth, and God has made a great mistake of man's needs, in commissioning Christ to preach such a gospel.

12. If man hath not fallen, all the testimony of Jesus, concerning tares in the Gospel field, is false, and the whole field is *good wheat, though not fully grown!* What does universal experience say to this?

13. To deny the fall of man, is to deny the whole revelation of God to man (so called), manifested in both the Old and New Testament Scriptures.

14. If man hath not sinned and fallen, there is no *regeneration* necessary, because there is no *degeneration* from which to be regenerated, since, according to this theory, man hath nothing lost.

15. If man hath not sinned and fallen, then the peaceable state of the kingdom of Christ, anticipated by the prophet, when the lion and the lamb should lie down together, is now reigning on the earth, or God created man in

a state *not good*, that is, not in harmony with creation at large! But, does universal peace now reign?

16. If man hath not fallen and sinned, then the brute is not fallen, and man is his Lord invariably, and the whole brute creation is his willing subject. But, is it so?

17. If man hath not fallen, then the whole testimony of taking the kingdom of Heaven by force, as manifest by Jesus, is falsehood; because Heaven is man's pristine home, or God created him in misery! Hence there would have been no need of a warfare to take it!

18. If man hath not fallen, then either the harvest of the world, instituted by Christ, is prematurely commenced, and God did unwisely to send his Son to inaugurate that dispensation, or, being instituted, and souls, by the voice of God, being called to come into it, through God's vicegerents on earth, all souls would immediately obey the command of God, as the next step in their normal and legitimate development, which they do not do.

19. If man hath not fallen, then as do the waters cover the sea, so doth the knowledge of God cover the earth. For, it would be cruel in God to create an intelligent, accountable being, and make that being punishable for not obeying His will, and then not reveal that will to him until myriads of ages after his creation! But does the knowledge of God thus cover the earth?

20. Verily, man is in darkness, loss, sin, sorrow and woe, and very much needs salvation and redemption! And, to deny it, is to deny all revelation of God to man, of which we have any record or experience. It is to make Noah, Moses, all the Jewish Prophets and historians, John the Baptist, Jesus, all the Prophets and Apostles of the New Testament Scriptures, liars and blasphemers! It is also to deny all *present experience*; for there is not a living man, but recognizes, in some degree, both himself and his fellows have transgressed some known law of right, for which a degree of condemnation is resting upon the soul, until confessed and repented of.

Shaker Communism.

When Elder Frederick was in England last summer, people got impatient at his dissertations on Bible history and spiritual doctrines. They desired to know what Shakerism could do for them physically; how easily and comfortably it could fill their bellies and clothe their backs, and enable them to provide themselves with those conjugal relationships which are so highly prized amongst mankind generally. Thus there was a decided misunderstanding between the Shaker missionary and his auditors. They looked at the subject from the side of the flesh, while the Elder viewed it from a spiritual aspect. The history of communistic efforts exhibits the fact that these schemes have been founded in all instances upon the physical appetites of man, rather than the spiritual principles of his nature. Hence, the Shakers say, that no form of communism has been able to perpetuate itself, except that of their order. Numerous communities have been established, but they have all eventually been broken up through selfish-

ness and anarchy. The Shakers avoid such a calamity by adhering to their principles, which they consider to be as scientific as any functional law in physiology.

The little work before us* is partly historical and partly scientific. It treats of certain peculiarities of man's spiritual constitution, the observance of which constitutes the essence of religion, and reviews the progress of this religious life from its early dawn amongst the primitive peoples. Historically, Elder Evans accepts the Bible narrative, perhaps more as a symbol of man's spiritual experience, than as a chronological record of mundane facts. From this source he divides man's spiritual efforts into four dispensations or churches. During the first, which ended with the flood, man fell. The function of generation given to man for a use, was abused by him. This constituted "the forbidden fruit," and therefore the fall of man. The second, or Patriarchal era, commenced with Abraham, on whom was enjoined the right of circumcision, and procreation, though permitted, had to be atoned for as a sin. Jesus introduced the third dispensation, or First Christian Church, of which Love was the soul or life, and community of property the body or outward form. The fourth era was instituted in the person of Ann Lee, who, on the part of the female side of humanity, received the Christ baptism, and inaugurated the order of the male and female capable of living in accordance with the requirements of this fourth dispensation.

So much, then, for the historical part of the work: next comes the anthropological or scientific. The Elder regards man as a spiritual being with access to the spirit-world. These dispensations have been the results of revelation, originating in the spirit-world, and afterwards becoming part of the life of mankind. By the inauguration of these eras man was successfully enabled to commune with still higher degrees of spirit-life, and therefore able to manifest more spirituality in his outward nature. "In this fourth dispensation," says Elder Frederick, "is established the final church and kingdom of Christ which possesses the 'Urim and Thummim,' and therefore cannot be deceived or overthrown by evil or ignorant spirits." The ostensible purpose of the book is to afford "tests of divine inspiration," whereby those having communion with the spirit-world may be able to decide as to the purity of the matter communicated. The test recommended is the acknowledgment, on the part of the spirits, of the "Christ principle," which teaches self-denial, purity, and fraternity; and he adds, "the practical effort of this church is the entire banishment of poverty and want, sin and misery, and a full supply of physical and spiritual necessities for the body and soul of every one of its members." The one essential evil to be controlled is the sexual function. "He who teaches that Christ and generation can coalesce is deceived, or is a deceiver."

It therefore appears why it is necessary to introduce so much theology and religion into

* Tests of Divine Revelation: The Second Christian or Gentile Pentecostal Church as exemplified by 70 Communities in America. By F. W. Evans. London: J. Burns. Wrappers, 50 cents.

the discussions of Shakerism; for that part of the book treating of religion makes it apparent that Shakerism is the practice of a purely religious life, in which the functions of animal existence are used only in so far as may be necessary for the physical sustenance of the individual. The Shakers are thus ruled, as to their head, by spirits from the "Christ sphere," and therefore they consider themselves as much in the spirit-world, and living as near to its laws, as if they were divested of their bodies.

Such then, is a condensed view of the principles of this book, which is a text-book of Shaker doctrines. It is a very interesting and suggestive little work. There is scarcely one word which could be omitted. The author possesses a terse and perspicuous style, and his very apt introduction of texts and quotations throws a great amount of light upon the meaning of many passages of Scripture which seem to be perfectly misunderstood by the usual expositors. We consider this work of so much interest to our readers, that we give them the opportunity of purchasing it with this month's *Human Nature* at half the published price.—*Human Nature (Eng.)*.

Revelation.

BY ELLIAH MYRICK.

The ever-developing law of necessity, implanted in our being, demands perpetual revelation: for "the eye is never tired of seeing, nor the ear with hearing," nor the living soul with new inspirations.

The Scriptural, the sacred, the prophetic and commonly accepted word of God, as relates to the spiritual, have their votaries with all shades of belief—their skeptics and infidels. Yet all are believers in present revelation in the material world; no one doubts the revelations, through the science of astronomy, which tells with unerring certainty, the motion of the planets with such accuracy that an eclipse is foretold with mathematical precision years before its occurrence; the evidence is undeniable, though the mystery of the science may hang like a miracle before the vision.

All discoveries, inventions, improvements in the arts and sciences, are so many revelations emanating from the same source as the spiritual. Mind transmits from the world of causes to the world of effects; these being objective to the sensuous vision, impel universal belief.

Who doubts the revelation to Columbus of a new world, which permeated and inspired his whole being, enabling him to confront calumny and all manner of derision; stay the hands of a mutinous crew, till the physical vision confirmed his soul inspiration and gave us this land of the free—God's reservation from the tyrant's rule, where "the meek *begin* to inherit the earth?"

The acknowledgment of revelation in the terrestrial world is universal; admits of no issue, no shade of opinion, it being a legitimate supply of a demand.

But why has spiritual revelation come into such disrepute when the spiritual has always gone parallel with the material, or followed close in its wake ("first the natural then the

spiritual") yet unrecognized? Because people of sincere motives, in all ages, through a false punctuation, have put a period or an exclamation in place of an interrogation or comma, or where the subject indicated no pause; and intolerance, the child of ultra veneration and twin brother to selfishness, saw fit to stamp with eternal infallibility what was proper to the child development of the race, or perhaps mere local circumstance. And bigotry has handed down this hermetically sealed dogma, declaring it to be the ultimatum of all spiritual intercourse or revelations; hence the darkness of the sun of spiritual revelation.

The human family is like a child in a continued series of revelations; and what is proper to one age is not always adapted to another; like the rounds of a ladder, the first is necessary to the succeeding.

"Except ye become as a little child ye cannot enter the kingdom of heaven." Little children are artless truth seekers, always inquiring, desiring to learn; importuning, impatient to solve all objective problems and incorporate into their experience; then again pursue their interrogations in response to new impulses and aspirations. This demands present and continued revelations. Such, Jesus said, were the subjects of the kingdom of heaven.

"Marvel not that I said unto you ye must be born again;" born of the spirit, to enter the kingdom of heaven as a little inquiring child, a disciple learner of the spiritual alphabet, and through it, the science of the spiritual heavens.

Would it not discover sublime ignorance and idiotic obstinacy to contend that repeating the alphabet by rote was the culmination of all literary acquirements, and that it revealed all that these letters were intended for, or capable of? when it is by their ever-varying combinations that they convey intelligence from mind to mind. So is it with spiritual induction in this ever-recurring, infinite combination, conveying a knowledge of truths adapted to our present conditions and circumstances, instead of the old, bottled-up, traditional, time-hallowed theology. The spirit world is progressive; and its denizens, like mortals, cannot impart what they have not acquired. Mortals have expected too much perfection from its early manifestations, and through an excess of veneration, made them objects of worship; hence they became dead to the ever living present. Much of the revelations held most sacred, are the experiences of departed spirits in various stages of progression; and if we go with them they will give us better experiences; but if we entomb and worship them, they become our hitching post on the highway of progression.

John the revelator received an instructive admonition, when he fell at the feet of the spirit who was communicating with him, to worship him. "And he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy." Worship the source of this testimony and prophecy, but not the medium. Worship the primary cause

—intelligence—perfected mind. For according to the best authority, "in the beginning was *mind*, and *mind* was in the beginning with God, and the *mind* was God." And mind was revealed to man, and he became a living soul—a reasoning, reflecting and accountable being. This first and greatest revelation is the unqualified essayer of all others.

All the revelations in the material world affecting man's physical wants, have been eagerly appropriated, while only of late the science of the spiritual world was almost entirely ignored. No wonder Jesus, in attempting to introduce his spiritual philosophy, exclaimed: "O fools and slow of heart, to believe all that the prophets have spoken."

"Ye read the Scriptures, for in them ye *think* ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life." The inference is, that they adhered to their old traditions, instead of recognizing in him the culmination of the prophecies. His invitation is: "Come on, we have outgrown the past;" and then, as if to forestall infallibility, adds, and "greater works than I do shall yet be done."

If all revelation were in the past, it shows poor design in placing the eyes in the fore part of the head, or giving the feet the direction they have. The physical, mental and spiritual vision, prophecy forward, onward, upward.

True prophecy is a science, by which the higher intelligences reveal to faith, what experience will record in the book of knowledge. "Where there is no vision the people perish," is the natural sequence of the "blind leading the blind." John saw a woman clothed with the sun, the direct source of light and heat; and the moon under her feet—standing above or upon all semi or reflected lights; wanting the heat of the sun, of direct revelation to permeate and vitalize into life.

"The children of this world are wiser than the *assumed* children of light." Though each man's invention is patent to himself, the label of infallibility would not be worth the printing, as the records of present revelation in inventions, and daily improvements on the past will testify.

Every new era, cycle or dispensation is prophetic of progress; and the bigot that would arrogate and dogmatize its life into a fossil, finds his parallel in the poor ignorant emigrant trundling all his earthly goods in a wheelbarrow, denying that there is any improved method of transit; while the earth-vibrating locomotive at his heels shakes the libelous falsehood out of his mouth.

We need more of the childlike spirit that asks the simple truth and seeks its revelations daily; we must have the living testimony of Jesus, the spirit prophecy. The subscription to the gospel of progress adds nothing to that of the gospel of salvation; we have both at one price. The children of light are growing wiser; to them by-gone inspirations are like flowers without fragrance; though real, they have diffused their life. The children of this world are exceedingly wise; they will not trust to the vision of Solomon, his wisdom nor his gold. They have vision to gratify, wisdom to emulate, and a passion to appropriate gold to themselves. "The children of

this world *are*," but by what authority shall they *always* be "wiser than the children of light?"

(From Troy [N. Y.] Times.)

Shaker Sermons.

SPIRITUALISM—THE CHARACTER OF JESUS CONSIDERED—CONVERTING THE HEATHEN—SOME GOOD IDEAS FOR THE CHURCHES—REMARKS OF ELDERS EVANS AND LOMAS.

Among the persons in attendance at the late Conference of the Shakers and Spiritualists in this city, were Elder Evans, of the Lebanon Shaker Society, and Elder Lomas, of the Watervliet Society. Both are esteemed as Leaders among their peculiar people, and from the addresses which they delivered here during the Conference we have selected two, which set forth somewhat at length their views upon religious questions. They will be found interesting:

SERMON BY ELDER LOMAS.

"Watchman, what of the night?"—"The morning dawns."

Spiritual Friends: I draw some delightful inferences from this assemblage of familiar spirits. I have a larger faith that there is greater good in humanity; even a zeal for the truth, and an increased desire to live it. Shakers and Spiritualists mutually conferring upon what truth is, what its demands, and who are its most obedient subjects! How shortly the time when this happy conference was deemed an impossibility! Truly, "the morning dawns;" the world does move! If there ever were a people, whom those who are properly denominated "the world" have despised, that people are the Shakers. If there was ever an organization which the popular religions of this or any other age were quite willing should be enjoyed by its own members alone, that organization is the Shakers. And yet, if there is a living demonstration of greater spirituality—a greater fervency to know the truth and to live it; if there is a stronger testimony against, and opposition to sin; popular, but erroneous theologies, human woes, and unspiritual practices; then I am here, a willing listener, to learn of the way; to make its precepts the life-line of my conduct; to be thereby a better Spiritualist—one who "walks in the spirit, and fails to fulfill unspiritual lusts."

The Shakers date their distinctive existence from Ann Lee. You have heard of the carpenter's goodly son; Ann Lee was the beautiful daughter of a blacksmith. There has been none foolish enough yet, to surround her conception and birth with anything miraculous. "Many daughters have done virtuously;" but Ann Lee's system of virtue has been elevated too high for worldly reach or admiration; and to the world it is there still—if obtained, it is by an exertion upwards. She was the spiritual medium for the introduction of those organizing principles that made up and sustain Shaker societies. In view of some of our social regulations, we have been termed "woman-haters!" and by the same vituperative class, we have been branded as the "fanatical followers of an old woman!" "Consistency, thou art a jewel." Spiritualists, and hate a woman! better ask us to worship a monstrous three-headed God, whose subjects make the best fighting material the world ever saw.

How false these charges are, we will not waste time to advert, but will assure you that we are the followers of no mere man nor woman that ever lived; and we will not admit that any have greater love for woman than ourselves. We love her so well that we are anxious that she shall become as good, pure and angelic as the heavens; and no desire of ours shall ever soil her spiritual aspirations; and if woman becomes angelic, we are determined to be there too.

But "Watchman, what of the night?" The age in which we live is not yet remarkable for its religious enthusiasm—religious zeal is not prevalent. The spiritual faculties are not roused. Revivals "are few and far between"—those that knew an existence have died for want of breath. The speculative, the acquisitive, united with the inventive and discoverable, demand a large attention, while the senses receive a support beyond my power or wish to estimate. The multitudes seek daily, joys that are earthly, and how they may obtain "the almighty dollar," while very few are deeply concerned in "What shall I do to be saved?" Hence, on the planes of genius, of self-gratification and aggrandizement, there is light, there is a brilliancy. But upon themes of spiritual life, of eternal growth and practice, darkness is prevalent, and humanity seems swayed into a callousness that makes the spirit's voice almost unheard, unfelt, unknown. We go to church; this is honorable, fashionable and proper. We there hear much theological teaching, but experience only a little practical religion, for one is not the other. Religion is life—eternal life; and so certain is there an eternal life, so sure is there a theology that teaches how to live this life. Amidst the cries of "Lo, here! and Lo there!" darkness has flourished, the night has seemed almost profound. Images for worship have nearly everywhere been elevated—thus have we seen Moses and Mahomet, Confucius and Jesus. These very names are adored, while the characters which made these individuals objects of esteem seem unworthy a consideration. Idols of fashion and objects of lust sweep unrelentingly against spiritual aspiration; and thus, in the nineteenth century, idolatry is almost universal; erroneous theology prospers, but religion—the elevating, spiritual kind—is at a very great discount.

The man Jesus occupies a prominent place before the multitudes to-day; the masses bow in reverence to his name. The crucifix, emblematical of the manner he met His physical death, is also an object of worship. To these, millions look for their eternal salvation, while just so many are doomed to disappointment. Jesus was the medium of the Christ Spirit for the introduction of spiritual truths. Through the influence of this spirit He became a most noted theologian—He taught the science of true religion; more, He practiced spirituality and realized that the Gospel was "the power of God unto salvation" from His sins. It has been asserted that Shakers and Spiritualists ignore Jesus. For the Shakers, I deny the charge. We love Jesus Christ, the first-born Spiritualist and very honorable Shaker. He taught an exceeding self-denial, illustrating

in His life that its results were an exceeding spirituality. Jesus, under the influence of the Christ Spirit, is "the way, the truth and the life-example" of true Spiritualists; but without the baptism of the Christ, I have just as much honor, and no more, for Jesus, than for the millions of ancient Jews whom I have never seen!

The human mind, clouded by constant draughts of sensual pleasure, never will be illuminated until it enters the church of true Spiritualism, and there learns that true theology is true to life. For he is a fool who believes that even God can save him from the just rewards of his service to sin, unless he repents and lives differently. No more solid truth does Spiritualism teach, than "that every human tub shall rest on its own bottom;" and let the millions of Christian heathens prepare to face the music! But, "Watchman, what of the night?" There is a light breaking through the clouds of darkness, and the wise are taking advantage of it. Those that were dead are alive again; the lost are found. They return and tell us they are not in the graves of clay and sand; more, they tell us they never have been there: and more, that an attempt to bottle lightning would be as fruitless as to put them there! So-called orthodoxies, which find exponents in some Baptist churches, in other churches, and in some Young Men's Associations, cry aloud: "We don't believe it." And truth remains whether they do or not; for the bell of their monstrous theologies is cracked by the spirit's return, and the light is shining through. They can never ring those theologies as of yore, even in their chimes, without divulging the mortifying but delightful truth that they are so badly cracked by the light of Spiritualism as to be entirely useless!

"The morning dawns!" We have seen the patriotic elements stirred to their very foundations. We have heard the guns of Sumter, and have witnessed the uprising of a mighty nation. If the patriotism of humanity can be so ruffled, why may not the spiritual elements be excited? We claim that they may, and that we as self-denying Spiritualists must set the ball rolling. If the God of the Jews can use the thunders of Sumter for the emancipation of the physically enslaved, cannot the God of the Christian Spiritualist use elaps of spiritual thunder to wake up the sleeping, and the dead in darkness and sin; and for the cleansing of the atmosphere in that far better day that shall disenthral the millions of theology-stuffed, but religiously-starved souls, called Christians? "The morning dawns!" The spirit of inquiry is unfolding itself as never before, and this reveals large dissatisfactions with existing theologies that have no religion in them. Honest souls say: "We went to church to be fed; we returned hungry, with no more power to take up our crosses, no more salvation from our besetting sins; we went to drink, and returned worse than dry!" And these individuals come to the conclusion that popular churches would make very good sepulchers for dead men, but are no place for the living. What follows? They become infidelic—this is the

first work of Spiritualism—it makes of its subjects through infidels to preposterous errors. This was what made Franklin, Paine and Jefferson what they were; Parker and Peebles, your Starbucks, Waters, McCoys and others, honest engineers of unpopular truths; this is what persuaded Ann Lee, Elder Evans, Abraham Lincoln and an innumerable host of honest men and women to be what they were—thorough infidels to man-made creeds! And blessed are such infidels.

The call of the spirit is for progress, and no progress is more necessary for humanity than a belief in and reliance upon the revelation of the holy spirit to-day. We may use the revelation of the past to stand upon, but we must lean, *more, press* forward to hear the voice of God speaking to-day. Why need we rely on Hebrew bounties, while from all around, more truthful revelations are daily unfolding? Here is one of the fruits of condemnation—men choose the darkness of past ages, rather than the spiritual light of to-day, for very obvious reasons. Can we vitalize our souls with the bread of the ancients? Never! Yet this is what millions are trying to do, forgetful of the living present. Souls have grown since then, so have their necessities. The yesterdays have gone, let them go; let us use them only the more effectually to draw out the present; let us do them homage only as far as they speak truth to the soul. Wisdom did not die with the ancients. God speaks to us as fatherly, *more* motherly, and as frequently as to the ancient prophets, and it is through the influences of present revelations that we look to see torpor and darkness, the sting of death and the victory of the grave destroyed. When we all shall ask for spirit aid as a necessity—as "give us our daily bread," then will it be forthcoming in abundance, as the sweet bread of heaven, and as fountains of living waters, ever refreshing, ever vitalizing. The natural manna answered its purpose very well, but give us the life-giving substance of the spirit to-day. The baptisms of John were positive essentials to his Judean followers; but give us a refreshing shower, as a baptism of the holy spirit, and we care not if all the fonts and ducking holes are as distant as the Red Sea.

"The morning dawns," teaching us to say our prayers and to do them—to ask for the kingdom of heaven on earth, and to deny ourselves of every unheavenly practice. To profess less, and possess more of the divine spirit of true religion, which will make of us "new creatures" of light, and work out in our lives the purity of the angels. Said Wesley: "I am sick of opinions; let us have good works, and the faith of practical benevolence." Was not Wesley a better Spiritualist than his pretended followers? When we yield ourselves to the inspirations of the angel-life, we see how dark are the century-mossed systems of the past. By this life, we learn that if we would be more spiritual, we must be less sensual. It teaches the truth of our father and mother—God. It shows the uselessness of war on the plane of spirituality, where the causes of war—the lusts of the flesh—are being daily crucified. It makes us dissatisfied with theologies that would teach us to be content with

mortal pleasures and carnal indulgences; and opens our eyes to the Christ plunisphere where the resurrection of life is established, and where an exceeding self-denial is the powerful lever for its accomplishment.

And the watchman answered, "The morning dawns!" We see it dawning by the progress of spiritual truth in the churches, and particularly out of them. We see it in the call of the spirit to the millions of Spiritualists to "come up to a higher life!" We see its light in this tottering power of Rome, in the foolish dogmas of "Immaculate Conception" and "Papal Infallibility;" in its excommunication of thousands of its former subjects, who are almost ready for Spiritualism. We see it in the downfall of empires, and the purification of republics; in the eternal separation of church and state; in the exclusion of "God" and "Christ," "Virgin Mary," "Ann Lee" and the "Methodist Church" from the constitution of the United States. We see the dawning of the better day in the excitement over woman's wrongs and woman's rights—her wrongs of oppression, and her rights to do as she pleases, when she pleases to do rightly.

In the trial of Theodore Cuyler we see light, and in the apologetical manner of rendering the verdict against a woman's opening her mouth where Theodore Cuyler does his, shows the day is not distant when the question of woman's having a soul will be settled in the affirmative. We believe these very same sticklers for church government, who have been so fearful lest woman in the pulpit should create a breach of Divine injunctions, would be among the first to violate her rights as a physical being; and while abusing her privilege of being true to her womanly instincts, they would exclude her soul from heaven, were it possible to get a man to go to heaven and stay there without her! Having given woman a representative in the Godhead, we look to see her rights effected entire; and then, if she aspires to fill the White House in Washington, or the White Throne in heaven, the same will be her right, as really as her rights now are supposed only to extend, to the filling and rocking of the cradle.

In the face of the light of present revelation, we protest against the prostitution of the so-called heathens, by the promulgation of the most erroneous doctrines the world ever knew. While these heathens, so-called, are living better lives than the majority of missionaries sent among them, we call up Bergh, or some more active humane power, to arrest the infliction of these theological barbarities. Rather than a God should send men and women to teach of the atoning blood of Jesus; of a triune monstrosity; of a physical resurrection of the body, and hundreds other non-essentials to a pure life; as men and women, we had better hang up that god and let the heathen go; or rather, call upon the heathen to convert these barbarian missionaries!

"The morning dawns." The Spiritualists have accompanied the Shakers in many degrees of spirituality; they have untrammelled their souls from many burdensome obstacles; and yet the call is for progress. We present for

their kindly consideration the following radical propositions, from the Shaker standpoint:

1. That marriage is an honorable institution; but that it is an earthly, not a spiritual relation. Angels do not marry.

2. That the flesh is opposed to the spirit; the engagement in fleshly lusts is unbecoming the progressive Spiritualist.

3. That private property, war, riches, poverty, pride and worldly ambition originate with unspiritual lusts, and will be discontinued when these lusts are done away.

4. That the life of the angels constitutes Heaven; and that same life will introduce the millennium on earth.

5. That salvation from sin, and the enjoyment of eternal life are realities that can be enjoyed here on earth, as in the spiritual world. That salvation from sin means the cessation of sinful practices, and not an evasion of merited punishment; and that eternal life is an unchangeable condition—having had all elementary conditions removed from it.

Standing on these bases, and the cry comes, "Watchman, what of the night?" We will answer: "There is no night: all is concert, all is Summer—we have reached eternal day!"

ADDRESS BY ELDER EVANS.

THIS AND THAT.

The revelation of to-day is the key to revelation in the past. Upon this rock the church of Christ must be built as its foundation to rest upon—not upon the record of a former revelation. How absurd for one generation to ignore revelation and spirit communion; holding them impossible for their attainment; while implicitly believing that some previous generation was open to them in the fullest degree! Spiritualism comes to remove this absurdity; and to explain the mysteries of the Spiritualistic history of Jesus and the Apostles.

All the miracles—so termed—become miraculous, as the growing of the grass, and the falling of a stone, or the continued suspension of the earth in space, are miraculous. And the conclusion is reached, that either these things were not performed by reason of the divinity of Jesus, or that his Apostles and such as shall do "greater works than these," are also divine beings—Gods.

Possession of spiritual gifts and powers proves that persons may be Christians, not that they are so—wanting these gifts cuts off the claim altogether—but not at all does Christianity prove infallibility. Like Adam, or John the Baptist, Jesus was born a natural man—a generative man. Not until born again of the Christ-spirit could he say in truth, "I am the way, the truth, the life"—"I am the resurrection."

The popular error is, to make Jesus all that he was, or all that they claim him to be, by means of his superior generation—a fatal error—that deprives Jesus of his chief crowning glory. Abstinence, self-abnegation, self-denial, persevering adherence to principle, by means of which he formed his own character (just as all men can do or have done) up to his Christ Baptism: and then the same regeneration—travail—that awaits all who shall

"follow him" into the holy of holies, the inner heavens; as it also deprives humanity of the great comfort, encouragement and hope implied in the exhortation: "Be of good cheer, for I have overcome the world." If he was born a Christian—an utter impossibility—he is our inferior; we, who have "fought the good fight, kept the faith," and overcome by means of "Christ within" us, have done what he never did. He may have possessed the innocence of childhood, of an unbodied Angel, but not that sturdy, manly innocence which has been attained under the hammer of temptation, and in the fiery furnace of affliction.

Being the first—"treading the wine-press alone"—may somewhat balance the ante-natal superior advantages of his class. He was subject to his own parents, who did not comprehend the spiritual impressions impelling him, and foreshadowing the future work, on a higher plane than the natural, which they occupied.

As a natural man, Jesus had to learn Judaism—a natural law applicable to the material world. 1. The law of physiology—no sickness. 2. The law of property—no monopoly or usury. 3. The law of reproduction—use, not indulgence. 4. The law of war—force—right against wrong.

When Moses killed the Egyptian, that was war on the lowest plane—physical force.

Mediumship War.—When Jonathan with his armor-bearer defeated a whole host, saying, "There is no restraint to the Lord to save by many or by few."—1 Samuel, 14, 6. When Gideon discharged twenty-two thousand men from his army, leaving ten thousand, the Jewish God still said, "The people are yet too many." "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man into his place."—Judges 7. And with the three hundred men, with trumpets, lamps and pitchers, Gideon created a Bull Run panic in Midian, and a hundred and twenty thousand men fell, mostly by their own swords.

Sampson, with the jaw-bone of an ass, slew a thousand men; and then a spring opened in the jaw-bone, and he drank of it. That was *medium war*.

Jesus also was thus inspired in cleansing the temples.—Matthew 21, 12. Jesus went into the temple and cast out all them that bought and sold therein, "and overthrew the tables of the money-changers, and the seats of them that sold doves." This, too, was *Jewish medium war*.

The entry of Jesus into Jerusalem was in the faith that the kingdom of God was to be set up *outwardly* and by *outward* means; for as yet I do not think Jesus himself was converted to know that his "kingdom was not of this world;" and he still believed in Jewish Mediumistic war, as did also his disciples even until after his death. The highest form of Jewish war was where the medium of the spirits did nothing, any more than the medium of table-tipping or other manifestations is expected to do—sit still.

Even to the last, it is not clear to me that

Jesus was yet a consistent non-resistant. Luke 22: "He that hath no sword, let him sell his garment and buy one," was the advice of a war man; and, like the advice of Paul to a young woman to marry, was not proper advice to give to full Jewish Christians. And when he told them that two swords were enough, he expected spirit aid in the work of destroying men's lives—Jew like.

At another time, when under better and more Christian influences, he went even beyond Elias, who called down fire, by the spirits, to kill one hundred men, which Jesus refused to do—then he was as "Prince of Peace" under the Christ influence. In short, it was a matter of travail towards Christianity with Jesus, as with his apostles and all who follow him. He took the sword and perished with it—*crucifixion*. "Jesus was not yet perfected," even after he was out of the body—in Christian principles—is the record. There was a travail, and there were sufferings left behind for others to fulfill and endure, before the body and the head could all be compacted together.

Does the presence of Jesus at a wedding prove that at his "beginning of miracles" he was already converted to celibacy, as a Christian virtue?

The fact that it takes ages upon ages for the rays of the natural sun to become converted into a diamond, and that many superior stones are formed before the diamond of the first water is produced, may be a fit simile of the effect upon humanity of the shining of the Christ spirit for the seventeen hundred years, during which period there has been one continued succession of efforts to produce the true pentecostal church—the kingdom of heaven—a *spiritual* diamond of the first water.

ERRORS OF SWEDENBORG AND THE APOSTLES.

Swedenborg, as an embodiment of the Angel of Spiritualism (see Rev. xviii), in assuming to set up a "New Church," committed the same error the Spiritualists of to-day fall into when they set up Spiritualism as a Religion. The chemists, or the agriculturists, or the professors of any one of the sciences, might, with equal consistency, resolve themselves into a religious sect.

Swedenborg was never resurrected (either in this world nor the other) out of the Natural Order—having *generation* for its central power. Hence, "*conjugal love*" was the primary law of his Church—"New Church"—and of the heavens to which he had access in the spirit world. Consequently, the theology of Babylon, in its fundamentals, was not subverted by the doctrines of the "New Church." The Scriptures, as the "Word of God," were never so glorified on earth before by mortal man.

The *Trinity*—"the Divinity of our Lord"—he was wholly absorbed in. With him, Jesus was born the Christ. "The Lord had a Divine essence from conception itself. His soul was Jehovah, and Jehovah was God. Thus the inmost of the Lord was essential Divinity; and that clothing of matter was from the Mother—the humanity. The humanity of the Lord was not as other men, being conceived from the Divine Being Himself. Jesus

was the Son of God from eternity." This is orthodox, and is one with the general creed of Christendom.

Even the Apostles were not infallible. They "knew in part, prophesied in part, and saw as through a glass darkly." They confounded the ideas of a physical resurrection with those of the true resurrection. Acts ii, 32: "This Jesus hath God raised up, whereof we are all witnesses. David spake of the resurrection of Christ (meaning *Jesus*, for they confounded Jesus and Christ, as they did the physical and spiritual resurrection), that his soul was not left in hell, neither did his flesh see corruption."

His physical body, with the wounds in the hands and side, was not left in the grave (hell), and his fleshly body did not putrefy, as the body of Lazarus had begun to do when it was brought to life. Yet, what became of the body of Lazarus after it was raised? Did it not die again? And why should not the body of Jesus do the same, provided it ever was quickened like that of Lazarus? are proper questions. The same also of the "dead bodies of the saints, which came up out of their graves, and were seen of many."

Scriptures could be cited to show that Jesus, the Apostles, and the angels *first* believed in the reanimation of the body of Jesus (and of other men to follow in due season), also to show that they thought a certain transmutation would occur, by means of which the physical body would be spiritualized; in fact, become a spiritual body that could go to heaven. "This same *Jesus* whom ye have seen go up to heaven, shall so come in like manner as ye have seen him go," etc.

Phil. iii, 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body." "This corruption must put on incorruption, and this mortal, immortality." "For if the dead rise not, then is Christ (*Jesus*) not risen. Now if Christ be preached that he rose from the dead, how say some of you that there is no (physical) resurrection? then would your faith be vain," etc. In short, it is no clearer that the Apostles looked for the setting up of a temporal kingdom, that would be sustained by the sword, than it is that they believed and preached a physical resurrection.

Election.—It is also in evidence that the Apostles believed in the doctrine of Election. Rom. ix: "Jacob have I loved; Esau have I hated, before they had done either good or evil; that the purpose of God might stand, not of works, but according to election." Chap. viii, 9: "For whom he did foreknow, he also did predestinate," etc.

The Apostles were also in confusion in their understanding respecting Melchizedek, his character and office; and of the character and office of his successors, the Prophets, down to John the Baptist. According to orthodoxy, Jesus going to John to be baptized with water (a rite administered by John only to the people of Jerusalem and Judea, when and after they had come to him "confessing their sins"—their Jewish sins—physical sins against their own bodies) was confusion, as "the less is of the better blessed."

And, after the water baptism, his baptism by the holy Christ Spirit, through John as the medium, is as Greek to Catholic and Protestant divines, as is the fact that Jesus is established as the Head of a new priesthood, "after the order of Melchizedek," a heathen—and that is nearly all we know of him, except that he "was a priest of the Most High God, a king of Peace and of Righteousness, like unto the Son of God," etc.; and that he blessed Abraham, the ancestor of Jesus, who bowed to him, as did Jesus to John the Baptist; all of which is sufficiently confusing, not to say confounding, to poor orthodoxy, which is in a bad way at this time, having Spiritualism incessantly at work undermining the old orthodox heavens of Christendom, and *Shakerism* substituting entire new heavens in place of them. Rev. xxi, 1: "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away; and there was no more sea"—no more world. "For there was sorrow on the sea, and it cannot rest and be quiet."

There was a civil governmental organization which should know no war, poverty or prostitution; nor the want of any rational supply for the body. "He that sat upon the throne said, 'Behold, I make all things new.' God shall wipe away all tears from all eyes; and there shall be no more death"—the result of sin—"neither sorrow, nor crying; neither any more pain; for the former things have passed away. The tabernacle of God is with men." The kingdom of heaven has come upon earth, securing human beings their inalienable rights to all of the elements of existence—religious communism. The valleys are filled by the leveled mountains: there is neither rich nor poor, for all things are common; neither bond nor free, for all labor and share alike; neither Jew nor Greek, for the Gospel is for all people. "There is neither male nor female;" for both of the sexes have risen, in the resurrection, to a life of divine Christian celibacy, finding an Angelic sexual union "in the Lord."

The prophecies are realized, and the vision of John is fulfilled, to the honor of God, by its good to humanity.

Gods.

BY F. W. EVANS.

The Jews worshiped the God of battles—the Lord of hosts of fighting angels—a great warrior. The Heathen, when converted to Heathen Christianity, made a God of Jesus—declared him to be Jehovah—the God of the Jews—and as such, he could not object to Marriage, Private property, nor War, all of which, as Jehovah, he had blessed, in his chosen people—the Jews. Therefore the Heathen Christian nations practice all of these things unto this day—for all people will be like the God they worship.

If Jesus was a celibate, it was because he was God, not man. If he owned no property, it was because he did not need it; and if he did not marry, it was because he could make children out of stones. And the reason he did not fight was, that he himself had created the weapon and him who used it.

THE HOUR OF WORSHIP.

Ad libitum.

Arranged for THE SHAKER by the Society at Canterbury, N. H.

1 Once more the sacred hour has come, When saluts to-gether meet, To bow be-fore Je - hovah's throne, And wor - ship at His feet.

O holy spir - its, do in - spire Our hearts to sing His praise, And touch our lips with heavenly fire, Our minds from earth to raise.

2 We would forget its scenes and cares,
With angels to commune;
And offer up our fervent prayers—
Thy will, O God, be done.
This brings the promised blessing down,
And knits our souls in love;
While heart with heart in spirit joined,
Still heavenward we move.

3 How strong our bond of union is!
'Tis heaven thus to share;
Nothing of earth affords such bliss,
Nor can with it compare.
May love divine unceasing flow
From Christ, the living Head;
Through His Anointed here below,
To make His people glad.

The Song of our Little Sisters.

BY E. T. LEGGETT.

Dear brethren and sisters, though simple our song,
At least, like the singers, 'tis not very long.
'Tis one, you'll discover, but only too soon,
We sing most delightfully—all but the tune.
We hope 't will convince you, before we are through,
We're not *Katy Dids*, but are *Katy's that Do*.
We sweep with such skill—though we don't like to
boast—
That dirt's nearly frightened away from our coast.

We knit and we sew—even milk with good grace,
And smile, though 'tis sometimes *the wrong side the face*.

And if, like the clock, we are often too slow,
Please think of the time *that it takes us to grow*,
We've oft been so sadly done over with play,
That even our shadows near fainted away.
Oh, pity us! pity us! lend us a tear,
To drown ourselves in—when our trials appear.

We'd scorn to live merely to eat and to drink;
Though merry, we often stop laughing to think.
To think, though the heart be all throbbing with pain,
'Twill cease, by and by—and we're smiling again.
When the winter winds howl 'round our beautiful
home,

We think of the spring-time and summer to come,
When baby birds waiting, like us, to be strong,
Will join us in singing our holiday song.

We list when you tell of that Beautiful Way,
Where children learn something more pleasant than
play.

We want to walk in it, that we, too, may share
The Heaven that comes to the pure-hearted there.
Then, though the salt tear may still come to the eye,
We'll smile when we think of the Good By and By.
Then though, like the winds, we are often too wild,
We know you'll remember you once were a child.

The dear little stars peeping down through the sky,
Are they little angels whose home is on high?
They wait us their love for the love they receive,
And smile, in return, for each smile that we give.
Oh! oft, in our slumbers, like music, they come,
To sing us the songs of their beautiful home;
Pointing still, as they leave, to the sunny land shore,
Inviting us there, when our journey is o'er.

How pleasant it is, that above or below,
We've friends to smile on us wherever we go.
We know we've a Mother 'way up in the sky,
Who loves little children, and hears when they cry.
We feel, in our hearts, that she ever is near,
To bless us and shield us when dangers appear;
And should we, oh, sometimes be careless or vain,
She knows we're but children, and loves us again.

As mists of the morn disappear in the day,
Thus, too, may our faults with our youth pass away.
Our hearts, now so little, with love may expand,
'Till blooming with fruits of the Heavenly land.
Oh, bless us, and love us, that we may be strong,
In singing not only, but *living* our song.
Now thanks for your kindness, thanks for your care,
And love for remembering how *little* we are.

Life in God.

BY WM. N. REDMON.

"Cease to do evil; learn to do well." This sentence comprehends the whole moral duty of man, and is worth a wagon-load of theological metaphysics.

All the so-called "divine mysteries" are a thousand times worse than nothing, as they have led myriads of innocent minds into error, thereby causing great distress of soul and fearful forebodings as to the future, tinctured and imbued with sulphuric hell-fire!

The delusion and utter worthlessness of these theological speculations, bring forcibly to our mind Dr. Johnson's Egyptian Philosopher, whose fame spread over the land, and to whom was committed the equal distribution of rain; and whose unflinching integrity had stood good, in the face of many bribes from millers and other interested parties. Among the throng attracted by the renown of the philosopher, were the Prince and Princess of Abyssinia, sojourners in Egypt; the Prince, who having heard of the fame of the celebrated

wise man, sought his presence, that he might be instructed in the wisdom of the age. The interview continuing for days, his sister became solicitous to know with whom he was spending his time, as he must be engaged in matters of importance which could cause him to stay so long from home.

The Prince, in order to increase her anxiety and raise her anticipations to the highest pitch, told her of the marvelous wonders revealed by this extraordinary personage. The Princess becoming charmed with the excellence of the philosopher, insisted on paying him a visit, with her brother, that she might see, hear and know for herself—as all her sex are determined to do. The Prince being no longer able to restrain or conceal his mirth, said: "Dear sister, I must tell you the facts; our teacher is one of those philosophers of whom it may be said, '*the more he says, the less you know.*' The visit could add nothing to your store of knowledge worthy of your acceptance, or that could raise in your estimation the excellence of the masculine gender."

This illustration may not exactly coincide with the views and feelings of those who have spent the best part of their lives in a theological education and the study of Oriental divinity, but it is the best we can do for them at present.

The life and simple teachings of the Lord Jesus, are worth more to the unsophisticated minds of the children of earth, by way of instructing and leading them into the Divine Life, than all that has been written or printed since by the outside world. Commentaries on the New Testament have been multiplied, according to the views and conditions of the writers; speculations, without the spirit and power of the Gospel unto salvation.

But the writers of polemical divinity have

not been confined to the use of the pen or the tongue; in their heated controversies, the worst passions of the human mind have boiled over; men and nations have come to blows, to arms; and individuals to the stake and torch! Heresy, in every age of the world has been called to an account, and made to pay the forfeiture of life for its inability to see and believe the "divine mysteries," as held by the standard bearers of mythology.

The gods have multiplied in numbers, and increased in severity, ever since "the falling away" of the Apostolic Church. And now, when the Martyr fires have gone out and men have ceased to settle their polemical discrepancies on the field of battle, wisdom would suggest, that the materials of discord should never again be collected; but be permitted to remain, with the history of the past, as a memento of the consummate folly and ignorance of the nations and the age; and with all effete matter be cast off, and in deep humiliation and mortification be left behind. In preceding time, to be the greatest human butcher, has been the most consummate glory of brutal men; gloating on the wide-spread field of mortal carnage, as the tiger over his bleeding victim!

To quarrel and fight is not the vocation of philosophers; and Christianity teaches men to govern their passions, and bring them into subjection to the law of Love!

To irrational animals let us leave the field of blood and carnage; as, after nations have exhausted themselves on the fields of wholesale murder, from inability to continue the bloody strife, they cease, then diplomacy has to resume her work, and settle the dispute.

But men and nations can never make reparation in time, for the ungodly deeds committed on the fields of blood! One wrong can never right another; Justice, in the even-handed balance, alone can weigh out the dues of individuals and nations. Right must ultimately prevail; and Might be instructed, that "he that takes the sword, must perish with the sword!"

Let us suppose, that men in all ages had preferred one another; and in all the departments and vocations of life, given precedence to each other; that all the lives and treasures lavished in wars and destruction had been devoted to the good and upbuilding of nations, peoples and families; can any one imagine or describe the blessedness of the condition of earth!

Fair and honest dealings between nations and individuals will yet obtain; and the children of earth, of whatever nation or people, will learn to love and respect each other; consequently envyings, jealousies and strifes will cease on our globe, "and nations will learn war no more!"

They will be consummated the advent of the Lord of Glory, and the kingdom resigned to the Father, according to intent; because the evils of earth have been overcome by kindness and Love, which have drawn the children of time to the Father, and they become one with him, according to their measure, in His sublime perfections.

O, Speak the Loving Word.

BY MARIA WHEELER, UNION VILLAGE, OHIO.

"Love, and love alone is the loan for love!"

O, speak the kind and loving word,
To every heart, or friend, or foe,
Or stranger lone.
For human hearts by words are stirred,
And leap with joy, or weep with woe,
So oft unknown.

Yea, speak the kind and loving word,
E'en tho' their hearts are happy now,
And no dull woe
Sits guest-like at their hearth; unheard
May come some grief with clouded brow,
A nameless foe.

O! let thy words of love be strong,
Thy sister needs them, tho' she frowns,
Her heart is sore.
She may have wrestled with the wrong,
Grown hopeless of the victor's crown,
And strives no more.

Or if from virtue's path she's strayed,
And pleasure won her heart's embrace,
O, love her yet.
Perchance for kindly words she's prayed,
And smiles, instead of frowning face,
And love for hate.

O, speak in love, and live its praise:
The truth may shine with lustre bright
Around our way;
And yet a film may cloud our eyes,
And shroud us from its glorious light,
Obscure its ray.

Hearts oft grow cold, and proud and stern,
For love to melt their ice away;
So firmly set;
O! never teach a heart to spurn,
As meaningless, kind words, for aye,
So rarely met.

Unto the happy, light and gay,
Give kindly words, for sorrow needs
No herald here;
Unto the child in guileless play,
To Age, whose step and dim eye pleads
Our gentlest care.

How sweet the music kind words bring,
Unto the heart and household dear—
No chimes so sweet.
No warbler can so softly sing,
The choirs of heaven pause to hear
The strain complete.

Nay, never will the kind word die,
Or ever cease a throb of pain,
But live alway.
Will glow like planets in our sky,
Will plant sweet flowers for our gain,
O'er life's rough way.

"Generation of Vipers."

TO THE EDITOR OF "THE SHAKER":—I observe in the March issue of "THE SHAKER" an advertisement upon the use of the above words in the article in the same number upon "Eternal Damnation," in which article Jesus is represented to make use of the unchristian expression in question. As the argument of that article greatly depends upon the fact that Jesus sometimes spoke under the influence of a spirit inferior to that which is now looked upon as so peculiarly his own, even after he had received the first ministration of the Christ Spirit, that article would be grossly presumptuous unless Jesus did use those words. It is not, however, a personal question, but one of historic truth in which are involved

some of the gravest spiritual issues. I therefore, in all meekness, beg to place before you the fact that the expression, as used by Jesus, will be found in Matthew xii, 34, in accordance with the reference in the early part of the article. Again, in Matthew xxiii, 33, Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

THOMAS I. STROUD.

WE offer an apology for the space used by "Shaker Sermons;" but failing to get our supply of *The Times*, this was our only alternative to meet the demand for them. *THE SHAKER*, abjuring creeds, relies upon "the Spirit" to finally lead it into all truth; therefore, each contributor is measurably responsible for his or her utterances—*opinions* only, being growing truths—knowledge in the process of formation.

"FIFTEEN years a Shakeress"—a series in the *Galaxy*, we pronounce *some truth founded on fiction*.

The American Spiritualist, commenting on the Troy Conference of Spiritualists and Shakers, thus speaks of Elder JOHN B. VANCE: "We regret being unable to give more of his able address. There was no more smooth and eloquent speaker present than Elder Vance." Beautifully true.

ON Thursday, April 4, at Watervliet, N. Y., deceased: David Hawkins, aged 84. One of the most able, amiable and good men that ever blest the earth. His character was apparently faultless. *

"ADDRESS of Antoinette Doolittle" at Troy Conference is crowded into June number. It is interesting.

SUBSCRIPTIONS to *THE SHAKER* are credentials that pass as *Season Tickets* to all Shaker meetings this season. Fifty cents per annum. Secure your tickets.

F. W. EVANS and company have been again invited to Troy, N. Y. We hear he has also accepted an invitation to extend his lecture to Utica. Utica is 96 miles from Troy!

THE article on *Shaker Communism* is a Review by James Burns—a self-sacrificing Spiritualist of London—of a valuable treatise on Shaker Spiritualism. His assistance is gratefully acknowledged by the author in a thorough revision of the work. Copies supplied from this office. Price 50c. Postage 6c.

PERSONS desirous of circulating sample copies of *THE SHAKER* can obtain all they need for such purposes on application to this office.

WE feel compelled to warn our readers that we have such a pressure of matter as to necessitate an enlargement of *THE SHAKER*, or the issuing of the same as a semi-monthly, should all be printed. How will this please?

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., JUNE, 1872.

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Shaker Societies.

THEIR PURPOSE AND MAINTENANCE.

We would, in present article, deal with this subject as connected with the consecrated services of those individuals which the Good Spirit seals as acceptable members of said Societies. The very common idea prevails that the Shakers are rich. Viewed from whatever point any may take, the very reverse of this is true! We have large possessions, but we have large numbers as occupants and possessors; and there are thousands of farmers within a few miles of Shaker homesteads, who possess more earthly wealth than the Shakers would, were they divided into families as small as theirs. In the "Constitution" of the United Societies we find that the sole aim, purpose and intent for the accumulation of any and all possessions in the power of the Societies honorably to secure, to be for "charitable and religious purposes" only. None, not even the Bishops of the Societies, have any right to disburse the funds derived from the consecrated services or donations of individuals, for any other purposes whatever. It will clearly appear to any reasonable individual, that a Society whose financial basis is like ours, must be the very reverse of a money-making institution. This being so, many will ask, how are the Societies maintained and improved? It is a fact, well known, that the Shakers rely upon the adhesion of individuals outside of their order, to increase or sustain their numerical forces—no children being born in the Societies. Many of Society's pillars entered it when very young, others in riper years. Some became acceptable members after reaching the meridian of life, able to sustain themselves and a little more; while many others are unable to do even this. Many, advanced in years, seek admission to Society under the well-founded assertion that they are "able to pay their way" at the time; and it will appear cogent to all, that if Society is sustained, some must considerably exceed an ability to sustain themselves, and willingly consecrate that ability to the cause, or it must fail. Here, then, we have the key to Society's improvement—the consecrated offer-

ings of those able to bear to Society more than they cost it. Many children have been adopted, in the hope that their riper years will not only compensate Society for its fostering care of their youth, but add largely to its facilities, whereby their spiritual fathers and mothers, less able brethren and sisters, other adopted children, and themselves may be assured a happy maintenance for all time to come; making Society a permanent institution for the sin-sick Zion-traveler who earnestly pleads for a privilege to devote his or her life to a cause so holy and just. We enter into a "Covenant" at maturity of years, that our whole being, without reserve, shall willingly be devoted to the upholding and upbuilding of Society; and sacredly attaching our names to this instrument, forbids our demand, if not our acceptance, of a single dime for services so consecrated. "Can a man rob God?" Nor does Society invite this consecration without giving us a solemn assurance that it takes us "for better or for worse, in sickness and in health," in old age, and through unforeseen accidents and difficulties, so long as we fulfill our part of the "compact" to which we, at mature age, have understandingly and voluntarily attached our signatures. This "Covenant" has passed the ordeal of the best legal acumen and criticism in our country, and pronounced a safe document for the preservation of Society for the purposes it sets forth, and an impassable and imperishable barrier to the cunning design of malignant apostates, than whom Society has no more ignoble, unworthy foe. Bearing in mind many, who, in parting with Society as their *Alma Mater*, have ever respected and honored her; yet some of those departing have, with unexampled ferocity, demanded large sums—a division of Society's substance, little of which was gathered by their efforts in her behalf, but rather by the life-services of the saints departed, and the living faithful. Such would bring Society to an end of practically fulfilling its sacred obligations to faithful adherents, and obliterate the very purposes for which Society was established. And why? Because *they* have chosen to depart Society! Dark times were those, when Society suffered the unjust allegations of

living in secret impurity—hypocritically professing, but failing to demonstrate a pure life! Those times are past, and now the very reverse is believed; and we mean to take advantage of the change, and ask, how do we do it? For the purpose of keeping our sacred obligations intact, we have rules which act as safeguards, securing to us spiritual protection, while making us better able to enjoy and enhance the physical blessings of Society. By the carnally-minded, these regulations are pronounced silly, unnecessary, tyrannical. But those who admit the feasibility of living a SHAKER life, find in these apparently insignificant regulations the secret of our success, while we challenge any to live as purely as we do together, without them. United as we are to Society, we become its humble servants, and so far part with our identity, that *even our correspondence* with relatives or others becomes a part of Society, and our every breath is drawn for Society's good; and thus, in the language of one of Kentucky's wise statesmen, "we challenge the world to furnish a truer, purer example of consecration to God than a faithful Shaker!"

We, who represent Society to-day, have been put in trust with its substance, and we mean to transmit the same, unviolated, to our successors. We enjoy the benefits of Society as far as we are faithful representatives. We have no individual possessions, and only as we enjoy the benefits of Society in common with our God-serving brethren and sisters, they are not ours. These blessings, deriving their origin and continuance from and by the consecrated services of the self-denying, we are *unable* by the "Covenant," as well as unwilling, to share this godly substance with the self-gratifying crowd of ungodly doers. Being thus bound by the most solemn act of our lives—signing the "Covenant"—we fulfill our obligations to our predecessors, ourselves, and to our God, by devoting our temporal gains to the purposes as aforesaid only. We wish it distinctly understood that we never have admitted any as members, with promise or intimation of reward, excepting a share of Society's benefits, while in it; and we never will. We positively assert that we are not using conse-

erated funds for the aggrandizement of the few, to the exclusion of the general body; and despising the reereant policy of renegades, we declare Society to be carrying out its original plan—first, for the care of the bodies and souls of its members, and the residue, if any, is being applied to “charitable and religious purposes” only.

Believing our Society to be founded upon principles that are eternal and just, that God is the Architect and Builder, we mean to do our duty fearlessly; and we warn the foolishness of man from any further attempts at defrauding God-loving souls of their God-given rights. If our institutions are founded upon the selfishness of man, we know they will soon pass away, and the sooner the better; but if they are of God, they will endure forever—the whole world to the contrary notwithstanding,—and this we believe. *

Address of Antoinette Doolittle.

TROY, MARCH 24, 1872.

A renowned preacher came to the conclusion, many years ago, that “there was nothing new under the sun; nothing but what had previously been.”

We recognize the law of cycles, but are disposed to believe that some new things occur in each successive cycle. It is rather a new thing for Spiritualists and Shakers to meet in convention; but we hope this meeting will not be in vain. We do not see any reason why a season like the present may not be one of interest and profit, if *Love* is our guide, Truth our aim; and we “abide in Faith, Hope and Charity, that beautiful trinity of graces which, when woven together, form a strong cord that cannot be easily broken.” There is great power in Love, and strength in Truth. Error is weak, fragile, and must eventually be shaken by Truth, and be broken in pieces. We cannot do anything effectually against the truth; but when we work with it, then are we strong.

It has been said, and well said, that “theology is not religion.” When any human soul pours forth its best treasures, gives its best and truest feelings in devotional exercise, in prayer, in song, in speaking of the things which pertain to the kingdom of God, or in the joyful and sacred dance, whether they be Roman, Greek or Jew, such offerings ascend as sweet incense unto spheres celestial, and are treasured as memorials there.

Theology points in different directions, is diversified; like a “trumpet giving many and uncertain sounds.” Religion is the language of the soul, it is one with goodness and truth. Religious aspirations go forth seeking the fount where sin-dyed garments may be washed from every stain, and be made white and clean; for the divine elements which give life to the soul, will bring it into harmony with Angels of purity and love.

Religion is the product of a spiritual baptism, which, as at the Pentecostal feast, fills the soul with the fire of truth, resulting in

practical works of righteousness, producing unselfish love, and teaches that the best and strongest proof that can be given of love to God is, loving and serving our brother and our sister who are with us in the daily walks of life.

Is there anything more needed at the present time than an increase of the Holy Spirit baptism? And is not the present a good time to seek, that we may find it? Let us resolve to walk hand in hand with “the spirit that is able to lead into all truth.” Then, if our pathway, at times, lies through the thorny maze, or we pass through the furnace or the flood, “as our day, so will our strength be.” Many pilgrims have journeyed on before us, who are now marching the streets of the Heavenly Jerusalem, in the spirit land, with palms of victory in their hands, and crowns of glory on their heads.

Spiritual philosophy alone cannot satisfy the soul’s needs; we want, we must have the very *life* and *spirit* of it, that will make new creatures of us; will mould and fashion us into the image and likeness of those beautiful spirits which we so much love and admire. We need not wait until we put off the mortal coil before we bask in the sunshine of God’s redeeming love, and enter into rest. We may, through faith, prayer and self-sacrifice, bring the summer-land to us.

We are complex beings—have two natures. The love of goodness and truth belongs to the higher—the Angel nature. The love of pleasure, derived from the sensuous and animal, without regard to principle, and the law of use, belongs to the lower, the inferior part of our being—whichever we serve, that becomes our master. When under the influence of gross passions, the senses—hearing, seeing, smelling, tasting, feeling—all become perverted. But when we turn from low and selfish loves, to the divine of our being, then the senses become refined, and we begin to understand that beautiful saying, “Blessed are the pure in heart, for they shall see God.” And we enter into communion with the spirits of the higher spheres. We hear angel voices—they gently lay their hands upon us, and pronounce benedictions over us. They feed us with the bread of heaven, and give us to drink of living waters. Pure breezes come to us, laden with the fragrance of flowers which bloom in celestial gardens. The music of the heavenly spheres breaks over our spirits, as the waters of the deep cover the bodies of those who plunge beneath the swelling tide.

When we are fully baptized with the Christ spirit from the resurrection Heavens, we hunger no more for those things which the natural unregenerate man and woman feed upon, content for and glory in. Our desires and appetites are changed. By the light of divine revelation we perceive new truths—feel new life and power. We put off the old corrupt deeds committed in darkness and ignorance, by confession and repentance; and give new pledges, that henceforth our deeds shall be wrought in the light—in God. This is the Shakers’ method of getting a new heart—of being born again—changing the life and character. This is not the work of a day—but a

progressive work from faith to faith, accompanied with good practical works.

And there is nothing more needed to-day than living faith, *actualized*. There are many beautiful ideas and theories in our time; but many have been so fearful, that they should depend on their own good deeds instead of *imputed* righteousness—that the golden rule of doing unto others, as we would that they should do unto us, is a thing of the past, gone out of date—and become obsolete, except with a few old-fashioned people. But nothing can be truer than the saying of the Apostle James, that “Faith, if it hath not works, is dead, being alone.” Whatever is honest, true and just, pure and of good report (in angelic circles), should have a place in our thoughts, and take form and shape in practical works.

But we are now living in a time that is fraught with great events; every day and hour has its history. Scientists, Rationalists and Spiritualists are all at work. A new cycle is opening upon us. Present revelation is solving mysteries of the past, unlocking the doors of the spiritual temple in the inner spheres, where all the prophecies of the ages past, given by Angels, through saints and seers, pointing to the present and future work of God upon earth, are treasured without human alloy.

The prophets of to-day are penetrating those spheres and searching the records there. Time-honored theories, ecclesiastical dogmas and priestly rule cannot stand before the advancing light of the present time. The old theological heavens are passing away with a great noise, caused by the conflict between the old and new; but the fan is in motion that will blow away the chaff.

The ancient Prophets and Apostles, who did their work in their time and have gone to their reward, but whose doings and sayings were recorded for the benefit of their pilgrim brethren who should follow them on life’s journey, cheerfully lend their aid to the toilers in the field to-day. Their sympathies are with us, and their eyes are upon us.

Every cycle has its prophets—as guiding stars; and they are the burning candles of the Lord to light the spiritual temple on earth, for the time being. When they have done their work, they will pass away; but the candlesticks will remain, and other lights will be placed in them.

Are there no new cycles in the spirit spheres? If we could look into the interior spiritual heavens at the present time, we should see mighty forces at work there. The male and female are conjointly working in unison with the dual Godhead for the redemption of souls who are out of the body. The heavenly harpers are attuning their harps anew: singing a new song: for the marriage of the Lamb is come, and the hosts of heaven rejoice. The celestial fires are rekindled, and scintillations have found their way from heaven to earth, and are kindling a fire here that will not be easily quenched.

The good old prophet Jeremiah, who stands in the first rank among the ancient prophets, looked through his spiritual telescope down through the ages to our own time and saw,

with a prophet's eye, that there would be "a new thing in the earth. A woman should compass a man." The spiritual is *not* first, but is preceded by the natural. And already on the natural plane, "a sound of going in the tops of the mulberry trees" has been heard; and woman has caught the sound, and is gathering her forces for battle. She feels that the time is fully come for her to work; to battle against error, and to aid in pulling down the false and building up the true.

Many fears are entertained for the safety of woman who engages in this work! It is said, "she claims rights and privileges that would be imprudent for her to possess; that already she is growing bold and venturesome."

But it must be remembered that man has the start in the race some thousands of years, and it will require some energy and will-force to overtake him.

Now, Jeremiah was either a true or a false prophet. If true, his prediction must be fulfilled some time. The question is, when, and in what way? Perhaps when that prediction is fulfilled, we shall be better prepared to understand the "great wonder that appeared in heaven," seen by John, of the Isle of Patmos, clothed with the sun, and the moon under her feet." Think of it. "A new thing in the earth," and "a great wonder in heaven," which must have been a new revelation there, or it would not have been a wonder.

The admirers and worshipers of Paul do not like the idea that woman must help roll forward the car of progress; they would much prefer that she should continue to "learn in silence of her husband at home, with *due subjection*." We will say, "Peace to the ashes of the dead." We will not contend with Bro. Paul for aught that he said or did, in his time, but will venture to say, that his day is over, as far as the woman question is concerned. His counsel in that respect does not meet the needs nor demands of the nineteenth century.

Man has worked unaided by woman's influence in many departments of life, through a long period. We will not say that he has not made progress. But now, a new era has dawned, and woman is called into the field to act her part; and as well might we undertake to bring back the years before the flood, the antediluvian period, as to change the course of events, or bind the spirit that is moving in this respect!

There are times and seasons in God's providence, just as much in the spiritual as in the natural; and we must work according to *his* designs and *his* time. We do not go forth and scatter our seed over the land with the expectation that it will germinate, and grow and produce a harvest, when the cold breath of winter is upon us, and the snow-capped hills and ice-bound streams tell us it is neither seed-time nor harvest. Then how important is it that we watch and strive to understand times and seasons, spiritually. Not merely "watch lest we enter into temptation," which is very essential, but watch the seasons as they roll around.

Are there wise men and women, prophets and prophetesses in the ranks of the spiritual Israel of to-day, who discern times and sea-

sons, so that they understand what Israel ought to do? Is the present a seed-time? If so, let us work! "sow the seeds of truth in the morning, and withhold not in the evening. Let us sow by all waters." While some plant, others may water; but God will give the increase in his own time.

The duality of Deity is, to me, a beautiful idea! To feel that we have a loving mother in Deity, who watches over, loves and cares for her children, and feeds them from the great spiritual store-house in the heavens, touches a chord in my heart, and causes a thrill of joy that nothing else could do. As long as we have all male Gods in the heavens we shall have all male rulers on the earth. But when the Heavenly Mother is revealed, and is sought unto as freely and confidently as the Heavenly Father, then will woman find her proper sphere of action, and be able to fill that sphere. Under the guidance and direction of Wisdom and Love, she will work effectively against social, moral and political evils on the natural plane of life, and help to elevate the race. Then, when the Spirit calls them to leave the generative plane, and rise into the resurrection Order, to commence a new and purely spiritual life, on the Pentecostal Church plan, it will be easy for them to become brethren and sisters in one heavenly communion, breaking their bread together, spiritually and temporally. And, having their hearts and affections purified, they will begin the song which will never end, and join in the dances of them that make merry—being filled with holy rejoicing, that they are able to conquer the world in themselves.

The Shakers.

BY SAMUEL HOOSER.

I often heard of Shakers, while in my native land,
That they were a deluded, a blind bewitching band;
Such awful news was spreading, too horrid to relate,
How wicked they were acting, in the Ohio State.

At length I went among them, to see how they went
on,

I quickly was convinced that these reports were
wrong;

I found them such a people as I had never seen,
So bright, so pure, so holy, and much opposed to sin.

I often heard of Zion, but now I've found the place,
The city that's adorned with truth, and love, and
grace;

My heart was struck with wonder, to find such glory
there,

Where all was peace and union, without a single jar.

I found I'd got to Zion, where saints and angels dwelt,
Such piercing streams of glory my soul had never felt;
This is no place of darkness, but one eternal day!
Here doubts and fears are banished, and Satan cannot
stay.

I cried adieu to pleasures of every other kind,
I'll give up all my idols, and leave the world behind;
I've found the blessed people, with whom I'll bear the
cross,
And count all earthly glory but vanity and dross.

Here is the holy fire that burns all sin and shame!
The guilty sons of Babel cannot endure the flame.
I'll shout eternal praises to Zion's King and Queen,
That I have found a gospel that saves the soul from
sin.

O why was I so stupid, to stay away so long!
And labor in confusion, with Babel's mixed throng;
But since I've found the city where Christ in glory
reigns,
I'll bid adieu to Sodom, and all its dismal plains.

Salvation here is flowing, from sin and dross refined!
I'm willing here to tarry, and leave my lusts behind,
I feel my soul united to this despised flock;
Let earth and hell oppose us, we're safe upon the
rock.

Though persecution rages, we'll boldly shout and
sing,

We shall be safely guarded by Salem's conquering
King;

Amidst all tribulations, we feel our love increase,
Altho' the world may hate us, in Zion we have peace.

Sweet union here is rolling, all through this happy
place;

Here flows the crystal fountain, and God unveils his
face;

Fair lilies here are growing, that never fade nor die;
No other ground produces such fruits of peace and
joy.

How blessed are the people who are admitted in,
And dwell secure in Zion, delivered from all sin!
Their joys are still increasing, their songs are ever
new,

They love their great Creator, and all their brethren
too.

The Cross.

BY DANIEL ORCUTT.

What is the cross? or what is there in the cross which is objectionable? Let us see. Of all who present themselves as candidates for heaven, it is required that they become penitent for sin, poor in spirit, humble as a little child; that they deny self, crucify the flesh, set the affections on things above, hunger and thirst after righteousness, forgive enemies, and submit to persecution for Christ's sake. Yea, the whole man is to be brought under new influences, to be governed by new principles, and to live for new ends. Self-denial, self-discipline, and self-conquest are made indispensable prerequisites for the kingdom of heaven. This is the cross. It stands in the path of life. Christ is the way; there is no other way; there can be no other. To proceed in that way, we must embrace the cross. The cross is irksome and disagreeable only to the carnal mind; it is its nature to be so. By bearing it, a man shall see and know what he is. To neglect the cross is to neglect all; it is like going to the feast without the wedding garment, or like going forth to meet the bridegroom without light, and without oil in our vessels. We may try to substitute something else for the cross, but it will be all in vain. As long as we continue unwashed and impure, we are unsafe. Thus reads the proclamation: "Except a man deny himself, and take up his cross, he cannot be my disciple." The Saviour has conquered and reigns. We must conquer and reign also. No one can enter the kingdom of heaven, unless he be a disciple of Christ. But no one is a disciple who bringeth not forth good fruit. Observe, it is not the person who hears or believes the word, but the *DOER*, that is, the prudent and wise man. It is folly to try to carry the world and bear the cross together. The elements of the world cannot be united with the cross. Such a union is declared impossible by the gospel, of which the influence, doctrines, tendencies, and final issues are contrary to the maxims, practices, and interests of the world. The Christ has pronounced the decision, "No man can serve two masters."

Reason.

BY ABRAHAM PERKINS.

Faith is the effect of evidence, the assent of the mind, proceeding from light, and standing in close connection with the attributes of God, perfectly uncontrollable by any human power. Proportionate with knowledge of scientific truth, faith is made perfect. Therefore, when founded on just and eternal principles, principles nourished and lived, man is made better; while on the other hand, faith based on that which is perishable and false, he is relatively made worse, however sincere he may be, or however true to its support.

Hence the importance of a knowledge of genuine godliness; and hence the necessity of an education that develops the understanding, enlarges the mind, and capacitates it for the reception of the seed of divine truth, in which is embraced a power to unfold the principles of all science, revealing a law in every creation and handiwork of God. We are therefore compelled to understand that all we see, hear and feel is the effect of cause; and however mysterious and incomprehensible to man, yet it is the result and operation of law, understood by a higher intelligence.

God is a rational Being, and as order is His first law, His works must necessarily be in conformity to order and law. As a consequence, with God there is no miracle. Man being finite, is incapable of comprehending the infinite beyond that which is necessary for the profitableness and happiness of himself, and the acknowledgment of miracles would be the admission of other means of creation than by divine law, an incongruity in universal law, and a detraction of wisdom from the character of the Almighty, which is heretical to true faith, an offense against Christianity, and a doctrine untenable.

Success to the Shaker.

AN ACROSTIC.—BY SARAH A. NEAL.

Sad though thy march, lovely pilgrim, toil on!
Unaided by many, rejected by some; yet
Continue thy course, fair SHAKER sublime,
Cease not to sow good, for now is seed time.
Each virtue engraven upon thy fair face,
Shall yet merit love from the whole human race.
Speed on, then, forever, thou herald of truth,
To the far distant nations of earth go ye forth.
O! halt not at trifles; climb the rough, rugged road
To perfection's fair height, in the kingdom of God.
Heaven opens in splendor, the day now doth dawn,
Earth's joys are dispersing as dews of the morn.
Soar aloft, then, O, Shaker! and quicken thy speed,
Henceforth be thy motto, to sow the good seed.
Angel bands will attend thee, and give thee success;
Kind friends read thy columns with great earnestness.
Eternal the truths, on thy banner arrayed,
Right shall yet rule the day, and cast wrong in the shade.

"Reform."—The Motion Seconded.

BY SHUBAEL PRENTISS, SHAKERS, N. Y.

On reading O. C. Hampton's article on *Reform*, my mind was very agreeably impressed, and I wish to express to him my approval of it. I would say to Bro. Oliver and others, go ahead. It is time that all loathsome habits, such as smoking, chewing and snuffing tobacco, and all excesses of eating and drinking

should find no place among us as *believers* in all true reforms. There is also a fashionable custom of using alcoholic drinks as medicine, in cordials, bitters, etc. Whether the drug steeped in the alcohol is most desired, or the same swallowed as a cover for the alcohol without it, I leave each to determine. I hold an opinion. I have seen bad habits formed from this fashionable practice. Medicine can be prepared without alcohol, but would it then be as desirable? How much would then be used? Very little, I think. Doctors would starve for want of business; and they ought to starve if they could not find better employ. I long for the day when humanity will be represented by "sound minds in healthy bodies,"—bodies equally sound "as the beasts that perish." Would not it be as profitable business for the generative world to take as much pains in the production of humanity as is now exercised for quadrupeds? I second the motion for "reform" on humanity's account, and in contemplation of Zion's needs.

Correspondence.

TO THE DEAR SHAKERS OF ENFIELD, N. H.: My visit with you, my dear friends, has been pleasant, and I trust, very profitable to me spiritually. When I reflect upon the general appearance of your Society, and recall the candid expressions of happiness and content together with the inspired instructions given me, bearing upon the eternal principles of life, I think no real seeker after truth can fail to recognize the high-toned intelligence, the urbanity and purity of character exemplified among you, without having a desire to advance in the scale of being to a purer and holier life; aspiring to combine all the best attributes of humanity in a true life. I feel to tender my heartfelt gratitude for the kind attentions received among you, and I would that all who come into your circle might receive from you the baptism which I received.

Although I am in the world, surrounded by all classes of minds and diversities of character, perhaps I can do some good in proclaiming the good tidings of saving power, vouchsafed to your people. Though not in form like your order, I have long been familiar with the exercise of dancing in spirit, or, as it has been denominated, "dancing before the Lord," and holding sweet communion with departed saints. The field is broad in which many are rejoicing in the reappearance of God, as manifested through Jesus. And generations yet unborn shall rise up to be glorified in the true worship, as manifested through the Shakers—a life worship. I am often *shaken*, to prove that God is spirit, and must be worshipped in spirit and in truth. After leaving your place, we spent several weeks with our friends in Boston, Fall River, and in the Connecticut valley, and in each place all were interested with the account of our visit to the Shakers. Some of my Spiritualist friends expressed a fear that they should lose me out of their ranks; but so far as principles are concerned, I believe true Spiritualists and Shakers to be nearly synonymous. Your books will have a faithful perusal, and "THE SHAKER" shall

have a free circulation. May the white-winged angel ever wave peace and prosperity over your beloved community. Your friend,

ELIZA BLOSSOM,
Middle Granville, N. Y.

MY KIND FRIEND ELIZA: I received your very kind letter, and though I have so long deferred answering it, I would say, we hope and trust with you that your visit with us will be productive of good. We are also pleased to know that you appreciate the life and spirit which we are striving to maintain, and that you realized, in some degree, a baptism of the spirit from the resurrection heavens, while with us. We believe that any one who receives the degree of light and truth which is so manifestly evident you have received, though dwelling outside of the relations of our Church, if true to the convictions of right in their own souls, cannot fail to realize, when coming among us, something of the purity of life which we maintain, and the true love that draws us together, and proclaims us the true, unselfish Christian Church. But no one can know much of our real inward lives, unless they enter into the work unreservedly, and do as we have done—honestly confessing every known sin before the witnesses of God; striving to forsake them; making restitution for every wrong done to others, as lies within our power. Those who have done this work, can testify that it yields them justification, is as a consuming fire to the corrupt and sinful passions of their depraved natures, and gives them power to rise, step by step, into the high and holy element of spiritual life. It expands our love for our fellow beings, creates new fathers and mothers, new brothers and sisters, making the household of Christ our nearest and dearest relations, who are free and welcome to enjoy every blessing that we possess, both spiritual and temporal, in sickness and health. Hence, the temptations so prevalent outside of our order, to sacrifice principle and chastity to obtain the means to pander to fashion, and procure the necessaries of life, are not felt in our communities. Oh, Eliza! when I go abroad among the rich and poor, and see the contrast in their earthly comforts—some toiling to gain an honest livelihood by the sweat of the brow, not able to obtain enough to clothe them decently, or supply the demands of hunger, while another class revel in luxury, my spirit melts into sympathy, and I lift a prayer that the heavy chains of slavery, which still rest upon the human family, may be broken. I bless the spirit so earnestly at work, to set poor, down-trodden woman free from the bondage in which she is held (and I fear, by her own free will, too,) a servant to passion, to the spoliation of her own health and happiness. What a contrast from my sweet Shaker home, where not only the outside of the cup and platter are clean, but the inside also! Where love, uncontaminated with worldly, fleshly lusts, bears sway, and keeps the whole household in order. Oh, may our Eternal Father and Mother hasten the day when light shall be shed upon the souls of men, that they may behold the beauties of this glorious Millennial, which has dawned upon

us, and realize, by experience, the true happiness which the life of purity and entire consecration affords. Though you have passed through many trying scenes of suffering and persecution, to attain to so great a degree of the knowledge of God, you receive, if your experience is similar to ours, untold blessings for every sacrifice, yea, a treasure, far surpassing all worldly riches, honor or fame. You say that some of your Spiritualist friends were afraid they should lose you from their ranks. We think, when they see us as we are, they will not fear the loss of you or any other good member, but will strive to bring themselves up to our standard, and rejoice to see any one forsaking the perishing joys and pleasures that are now urging millions into the common vortex of human depravity. You say, "The field is broad in which many are rejoicing in the reappearance of God, as manifested through Jesus;" also, "Generations yet unborn shall rise up to be glorified in the true worship, as given through the Shakers." Here, I see, is a prophecy. Our kindest love to yourself and daughter, we remain your true friends,

THE SHAKERS.

BY CAROLINE.

Enfield, N. H.

The Future Work of Spiritualism.

As Spiritualists, our work measures and overarches all the reforms of the age. To continue it successfully requires brave, enthusiastic and self-sacrificing men and women; Media passive, pure and holy in every aspiration; speakers with tongues of fire, hearts pulsing with prayer, intellects rich in genius and culture, and souls touched with the baptism of the living Christ. We are in the Second Coming. The angels are already in the clouds of heaven.

There is about to be a religious revival such as the world has not seen for eighteen centuries. Christians will be converted; outsiders will inquire the way to Zion; Christ spirits will lead them; the white faces of martyrs will illumine their pathway. After the cross, the crown.

The very foundations of the old social, political and theological religions are being shaken. "I will shake earth and the heavens also," said God by the prophet. The world is becoming literally a *world* of Shakers. The most stupendous drama in history is now unfolding. The sixth trumpet has sounded. The books are open. The world is the stage; nations the actors. The fig tree has put forth. The angels of the spiritual dispensation are calling us to judgment. My soul pleads for you "yet a little longer," and the "spirit and the bride say come." Are your lamps trimmed and burning? Answer as in the presence of God's angels.

Let us, Oh Spiritualists, be true to our convictions; true to our moral and religious natures; true to the principles of purity and right; then should our mortal barks speedily strand, or go down even, they will only sink to rise into those calmer seas that make divinely beautiful the love-lands of the angels.

J. M. PEEBLES.

My Shaker Faith.

BY ANDREW BARRETT.

What thanks and praise to God belong,
Who gave to me this precious faith;
It is an anchor, firm and strong,
The best estate a Shaker hath.
Thanks be to God for holy faith,
That bears me through all trials sore,
And like a light in shades of night,
A stay when angry billows roar.
When trials weigh my spirit down,
And troubles like the tempests beat,
Faith is my guide, and points the way—
Directing sure my erring feet.
It leads my bark through calms and storms,
And like a skillful pilot, too,
It proves to me of greatest worth—
Faith is the guide I will pursue.

Faith is my armour and my shield—
A heavenly weapon, bright and sure;
It makes my greatest foes to yield,
And gives me courage to endure.
Faith is the holy gospel ground,
Where heavenly beauties ever show;
Where plants of purity abound,
And innocence will thrive and grow.
Lord, may this living faith increase—
Grow daily stronger in my soul;
It is the guide that leads me o'er
All dangerous rocks, each tempting shoal.
It is the compass that directs
The soul to heaven's port above;
To dwell with those who live in truth,
And bonds of everlasting love.

Mother.

BY WM. H. BUSSELL.

By the same process by which we trace out the existence of the Supreme Being, and the various attributes which are generally ascribed to him, we arrive at the conclusion that there are in the Divine nature both masculine and feminine principles. The universal Father and Mother are necessary complements of each other. Both combine the formation of worlds, on which their image is indelibly impressed. So plainly is this inscribed there, that one needs only to open his eyes to be able to read the inscription wherever he turns his gaze. It requires no metaphysical acumen, no laborious investigation, to reach this result, but merely the simple process by which we attain to ordinary truth, so that one who has admitted this truth into his mind, wonders that a thing so plain should have escaped the observation of reflecting minds in Christendom for so many ages. Yet we may account for this from the fact that, instead of looking into the great volume of nature, spread open before them, they have drawn their ideas from the Scriptures, where masculinity alone is generally ascribed to Deity. Other nations, whom we, Christians, in our self-conceit, have been accustomed to style ignorant, God-forsaken heathen, have had clearer perceptions of this truth. Gods and goddesses both have formed the groundwork of their theology, however absurd many of its details may appear to us.

There are reasons for believing that Jesus acknowledged the fact that Mother as well as Father subsist in Deity, though our canonical gospels represent him as using exclusively the term Father when addressing or speaking of God. In the Gospel, according to the Hebrews, translated into the Greek and Latin languages by Jerome, one of the early Christian fathers, was a passage quoted by Origen, another early Christian father, which represents Jesus as saying, "My Mother, the Holy Spirit, took me and brought me to the great mountain Tabor." The book from which this was quoted, was not ranked as canonical by those who made the selection from among all the Christian books anciently written, yet is as likely to have been genuine as those thus classed. Eusebius, the early ecclesiastical historian, says, "The Ebionides use only the Gospel according to the Hebrews." These were a body of Christians living mostly near Jerusalem in the earliest times.

Regarding the Holy Spirit, then, as Mother, we see the propriety of the words of Jesus

addressed to Nicodemus,—"*Except one be born of the spirit, he cannot enter into the kingdom of God.*" This is not a mere figure of speech, but alludes to the real and substantial work of regeneration wrought in the believer, so that in life and spirit he becomes a new creature, being completely transformed from the earthly to the heavenly life. The Divine Father and Mother, through the ministrations of angels, both male and female, devoted Jesus himself to the life of unchanging love. "Ye shall see heaven open, and the angels of God descending to and ascending from the Son of Man," were words addressed by him to the guileless Nathanael, which assured him and other disciples of their prospective induction into the profoundest truths of the heavenly life.

Various figures were used in the ancient prophecies, expressive of the female principle in Deity. In the 115th Psalm she is represented by the Queen sitting at the right hand of the King, whose "throne God is for the age of ages." Her name is "to be remembered in every generation, and the people shall acknowledge her from age to age." (See Septuagint version.) The pre-eminent influence in the Church of Christ, which is to govern that and ultimately the whole world, emanates from Deity as Father and Mother, in the psalm represented by the King and Queen, to whom all inferior authorities must finally submit. In the book of Zechariah, their representatives are described as "the two Anointed Ones—two Christs—who stand by the Lord of the whole earth." In rebuilding the temple spoken of by the same prophet, the hands of Zerubbabel—strange to confusion—laid the foundation, and his hands were to finish it; yet, "This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The mountain difficulties in the way of its erection were to be removed by the Spirit as the Divine Mother, and the cap-stone was to be put on "with shouting, Grace, grace to it." There is an allusion here to the practice of giving some expressive name to a building, when its frame has been raised, or the finishing stone laid on, by those engaged in erecting it. The practice is still kept up in some places even in this country. From the top of the edifice one calls out to another, asking what name shall be given to it, and the other replies by giving the name selected, which is confirmed by the unanimous shout of all present. The name to be given to the temple, when the finishing stone should be put on, was to be Grace, or Beauty, one very expressive of the finishing work of the Mother of salvation. Grace, representing not only the Divine favor, but the refinement, beauty and perfection of spirit in all those who are the subjects of it. The Hebrew word, rendered Grace, is the one from which we have derived our proper name *Ann*, and those translated "to it" read *Lee*, as any one may see, who is familiar with the Hebrew. When the mountain of a carnal nature, which hides from the soul the Sun of Righteousness, was leveled to a plain in Mother Ann, by her unceasing efforts, aided by the Holy Mother Spirit, then Grace and

Beauty shone forth in her character in a remarkable degree; then was she constituted **MOTHER IN CHRIST**, able, by Divine assistance, to help others to effect the same work in themselves, and thus to become the sons and daughters of God in the very highest sense of the terms,—the legitimate offspring not only of the **ETERNAL FATHER**, but also of the **CO-ETERNAL MOTHER**.

"What Induced you to Join the Shakers?"

BY ELIZABETH H. WEBSTER.

'T was not that I might win a name
Among the gay and fair;
For earthly flatteries are but tame,
They'll vanish into air.
Nor to enjoy the transient bliss
The child of pleasure knows;
'T was not a selfish cause as this,
That so much good bestows.

'T was not for ease or wealth I pined—
Enough of all I had;
I heard that constant toil I'd find,
In "Shaker land so sad."
I thirsted for the "living spring"
Whence true enjoyment flows;
Its little streams did comfort bring—
I'd seek it where it rose.

I longed to gain the heavenly grace,
That dwelt in Christ, our head;
That strengthened him to "grow apace,"
And raised him from the dead.
I saw him suffering, meek and mild,
Yet bold and firm for right;
In agony, whilst others smiled,
And watchings all the night.

I saw him cast earth's honors by,
Reject the offered crown;
And with his Father's will comply,
Nor pomp, nor splendor own.
'My kingdom's not of earth," he said,
And proved it by his life,
As on the altar *all* he laid,
Nor murmured at the strife.

I heard him when his mother came,
Her much loved son to see,
Amidst the gathering crowds exclaim—
"My mother—who is she?"
'T is such as do my Father's will,
My friends and brethren are;"
These are the ones my joy doth fill,
To me they're dearer far.

I heard him called a friend of wrong,
For teachings such as these;
I saw him lashed with cruel thongs,
Nor would their wrath appease.
I saw him his disciples meet,
Ere yet his hour had come,
And thus with tones of love entreat—
"Be followers of the Lamb."

I've looked around with anxious eye,
Far o'er this wondrous earth,
To find those who themselves deny,
And follow him in truth.
One seeks for gold, the miser's trust,
With eager, panting heart;
Another worships *mortal dust*,
Nor gives to Christ a part.

Another, though of Christian name,
Still follows his own lusts;
And while he worships still the same,
His good my soul distrusts.
Bright beings I could round me see,
Of gentleness and love;
By *nature* clad their souls must be,
Not "wisdom from above."

But where are those who battle long,
With anger, pride and sin;
And fight with courage bold and strong,
Their foes that lurk within?
I heard of spirits who had fled
From thoughtless scenes of earth,
And in the life which Jesus led
Praised him with joy and mirth.

I found this holy love embraced
"The Brotherhood in one;"
They "dwell in love," as Christ has said,
And "by these fruits are known."
Their faith and works together blend,
To make the whole complete,
Nor idly dream that faith will lend,
A robe for glory meet.

In Christ-like purity they dwell,
And keep a conscience clean;
Their blessed Lord they love full well,
And honor Zion's Queen.
The virgins in the dance rejoice,
Old men and blooming youth,
And daily praise, with solemn voice,
The God of love and truth.

These are the ones, exclaimed my soul,
Who walk with Christ in white;
Whom purity and love control,
And they are God's delight.
But when I saw how high they stood,
And still how very low,
How great a price they pay for good,
How few the straight way go,—

I shuddering, asked myself, can I
So great an offering make,
And be content to daily die,
My Saviour's yoke to take?
"A fire I kindle," Jesus said,
"Which will the house divide,"
What though the dross be there consumed,
The gold is purified.

But who can paint how great my grief,
When those I loved, reviled;
And sent me forth, a bruised leaf,
My fondest prayers denied!
My babes in mercy to me spare,
The ones for whom I live;
And let them have the tender care
My fond heart loves to give!

Who will their little griefs assuage,
And comfort in distress,
And teach them in their infant age,
How to forgive and bless?
Alas! a mother pleads in vain,
The vow to love's forgot;
But strength from the angelic train
Comes whispering, "fear ye not."

But can I bear reproach and scorn,
From those who once have loved?
Can I be thrown, a worm forlorn,
Upon the Best Beloved?
O, can I share the humble lot,
Of those so poor and low,
And like my Master, have no spot
Of rest while here below?

Can I endure from all to part,
My loved and valued friends;
And drink, though with a bleeding heart,
Of every cup he sends?
The same good spirit that shed light,
Now spake within my breast;
And gave me strength to choose the right,
Where I find *peace and rest*.

The conflict's now with inward foes—
I'll kiss the chastening rod;
My part I'll bear of Jesus' woes,
My *all* I give to God.
Though sorrows rise, I'll never fear;
The "GOODLY PEARL" I've found;
'T was *this*, my friend, that brought me here,
ON CONSECRATED GROUND.

ANN LEE'S TESTIMONY OF JESUS.—Job Bishop testifies hearing Mother Ann say: "Jesus had to overcome the nature and spirit of the world, the same as we have; and you must all do the same, or you can never go to God."

BACK numbers of present volume are in all cases supplied to subscribers; and we shall continue thus to do until July, when it will be optional with subscribers.

Parable No. 3.

BY H. W. PELHAM.

VICARIOUS ATONEMENT.—JESUS A SURETY.

There is another phase of vicarious atonement, presenting man as a *debtor*, instead of setting him forth as a *criminal*, guilty of capital offense. Paul speaks of Jesus being made "the *surety* of a better covenant." We will here give the comment of the famous commentator, Dr. Gill, who thus explains: "Christ is the surety of the better testament or covenant. Heb. 7, 22. The word signifies one that draws nigh. Christ drew nigh to his Father in the counsel of peace, and undertook to be the saviour and redeemer of his people. [The Dr. seems to have been present at that counsel!] He substituted himself in their room and stead; he interposed between the *creditor* and the *debtor*, and became *surety* for the payment of the debts of the latter, and so stood engaged for them and in their room. Christ is not the surety for the Father to his people, but for them to the Father, as to satisfy for their sins, to work out a righteousness for them, and make them happy [in their sins], which is an instance of matchless love." To illustrate this view of the vicarious atonement, we set forth the following *parable*:

M. is indebted to G., and becomes hopelessly insolvent, and prays G. to forgive him the debt, as he is rich and able to lose. Nay, says G., the debt is just, and unless you pay up, or give security, I will forthwith have you arrested and cast into prison, and you shall not come out thence till you pay the uttermost farthing. In M.'s extremity, the benevolent J. comes along, and offers himself to G. as M.'s "*surety*," and is accepted. G. then addressing himself to M., said, "Remember, justice cannot be set aside. I have a thousand other debtors, or may have, and if I were to give way in this instance, they would all be on hand, wanting forgiveness. I will have my own, and I will either take it out of you or your surety; when the debt is paid, you and I will be on good terms again." But M. still pleading, says, notwithstanding J. is becoming my surety, I am informed that he has failed, and is as poor as I am, and he proves the truth of this statement by the infallible word—the Bible—which declares that, "tho' J. was rich, he became poor" (2 Cor. 8, 9), and J. says, "of himself he can do nothing." This being the case, you will have to forgive him, for when the principal and surety both fail, the debt must be canceled. I beseech you, therefore, to forgive me at once, and not trouble him, as he is innocent, and in reality does not owe this debt. Nay, nay, says G., eternal justice shall never be cheated so. I will let all intelligences in all worlds know that they may never hope to escape my justice! Finally J. was arrested, and though he declared he had not one cent more than to meet his own wants, and not even that without help, yet G. pushed the prosecution, till, in some mysterious way, J. was furnished with means, and discharged the debt. It is said that this mystery was revealed to a certain hierarchal order, self-styled orthodox, who professed great intimacy with G., who

had entrusted them with a knowledge of his secret decrees. They stated that G., J., and one H. were joint partners in trade, the title of the firm being "*Father, Son, and Holy Ghost*," and J. was furnished with the means of paying the debt out of their joint funds, which, however, all belonged to G. Thus G., the great stickler for justice, secretly paid the debt himself in this underhanded way, in order to keep up a show of his inflexible character for justice. Many sensible people thought that the ends of justice would have been quite as well answered, and the ends of love and benevolence much better, to have forgiven the debt at once.

But we have not got to the end of this matter. This G., who had hitherto been thought somewhat of a benevolent sort of person, being rather overstrained about his eternal justice, so as almost to exclude mercy, now began to develop a most malignant character. With all his bluster about justice, he himself violated her nature in the most shocking manner. After M., through his "*surety*," had paid the debt, and been discharged, G. had him arrested for capital offense, and without any formal trial, sentenced him to eternal torments. J. again plead M.'s cause, and again offered himself for surety. G. is inexorable; says no surety is allowed in cases of capital offense. M. shall meet his sentence, or you, J., shall suffer the full extent of his punishment as his substitute. Justice must and shall be satisfied. Poor, merciful, sympathetic J. agrees to become a substitute of the whole race of M., and the inexorable, unforgiving G. accepted the offer, and as it reads, Acts 2, 23, J. was delivered up by the determinate counsel and foreknowledge of G., and suffered a most painful immolation. His offer to do this was on the condition that the whole race should be saved. "He tasted death for every man." Yet G., after agreeing to this, only extended the benefit of J.'s substitution and suffering to a few select sinners, called the *elect*, but vowed eternal vengeance on nine-tenths of mankind. Thus G. displayed his "glorious justice," by defrauding J. out of far the greater portion of those whom he had suffered and died to redeem. Such is the character which orthodox Calvinism gives to the infinitely good and wise Creator of heaven and earth—the God and Father of our Lord Jesus Christ.

Our Happiness.

BY DANIEL ORCUTT.

The happiness derived from the performance of good deeds is of the highest, of the purest kind; it is, indeed, the only lasting enjoyment. The vilest sinner on the earth, if he has done one good action, has a perception of this truth. Then how strange that millions should risk their health, their life, and their eternal happiness upon the pursuit of those pleasures which end in pain, and should entirely neglect this source of enjoyment, which is accessible to all, and which not only brightens life, but removes the sting of death.

Since this life is a preparatory state, to be succeeded by one in which every spiritual power will be greatly expanded, and every capacity for happiness or misery will be greatly enlarged; and since the state of our future being will be determined by the manner in which this brief opening of our existence is spent, is it not surprising that any intelligent being should over-estimate and depend upon the fleeting things of Time? Should not the thought, "I must *live forever*," shut every eye, and turn every heart from these trifles, and arouse every power of the soul to the work of preparation for ETERNITY.

Shaker Cemeteries.

BY OTIS SAWYER.

"Why do Shakers appear to have so little respect for their deceased members? Why do they neglect to furnish them monuments, and bedeck their graves with flowers, shrubbery? etc." I answer:

First, living objects of charity—those who cannot wait for remembrance—are all around us; those in the grave do not suffer. Secondly, we abominate idolatry; and such "cities of the dead" as Mt. Auburn and Greenwood are the fashionable institutions of idol worshippers.

Money is lavishly, wickedly spent thus, while the living poor have not where to lay their heads, or wherewith to appease their hunger.

We do not believe in a physical resurrection, nor that our dear departed lie in the ground; neither will they ever have need to use the decaying mortality again—this having subserved its purpose, as an old, worn-out garment, it is laid aside forever.

We look to those mansions, "eternal in the heavens," for those we loved on earth; for "in my Father's house there are many," agreeable to the condition each has attained unto in the great work of salvation. When assembled at our funerals, the souls of our departed loved ones often make their presence known, and their voices chime with ours as we sing:

"And when I am called to leave earth, so fair,
O chant not a mournful refrain;
Let angelic music float free on the air,
Count all earthly losses my gain!"

We are sorry to part with loved gospel companions, but we do not foolishly express our sorrow by mournful habiliments and badges. We mourn only for the "dead in trespasses and sin"—for those who, having tasted of "the powers of the world to come," turn back to the "beggary elements of the world"—for these we sincerely mourn.

We never shock our own nor other souls by singing, "Hark! from the tombs," etc., for we seek in no such place of "rottenness and dead bones" our needed inspirations. We need erect no monuments to bear witness what we wish to remember of them; their virtues are engraven on our hearts as perpetual reminders of good examples.

Our graveyards are simple, yet unostentatious. They please our spirit friends, who visit us, more than would an intemperate dis-

play of marble. Virtues are more enduring than granite, and in these our faithful friends have laid up treasures that are safe from moth and rust. We believe in decently interring the mortality of those who are happily released from the troubles of earth. A plain slab, with name and age, marks the spot. Mother Ann Lee's grave differs not at all from those of her surrounding children. We advise that the various appropriations now uselessly expended on cemeteries, should be used for the elevation of the downcast, homes for the destitute, and for charitable and religious purposes generally. Then would humanity be honored with lasting remembrances, and angels delight in the resurrection of the people from *dead works* to living shrines,—from the honoring of the dead to the association of the living. We die as did Jesus—unto sin; like him we are daily crucified—unto the world; we realize a present reward with an increasing happiness. With him we are enjoying life eternal; and if, like his, our earthly grave should be unknown, no harm will accrue to any, nor should we care.

Short Sermons.

BY D. A. BUCKINGHAM.

The doctrine of James Whittaker (one of the founders of our Institution), was, "Be what you seem to be, and seem what you really are, and not carry two faces." Dissimulation of character is too prevalent in the world; particularly is it out of place among Christians, or those who profess to be such. What fraud, what downright knavery is practiced among mankind under the cloak of religious profession! Seeming to be what they are not—Christians. True Christians being themselves honest, are apt to place confidence in those who profess to be so, but often, when perhaps too late, find that many sail under false colors.

"Repentance," said he, "will yet be the most joyful sound ever heard by mortals. True repentance is forsaking sin. Where Christ is, there is power to put away sin from the soul; and where there is no power to put away sin, there is no Christ"—no real Christianity. Repentance is preceded by *confession*. "He that covereth his sins, shall not prosper, but whose confesseth and forsaketh them, shall find mercy."

Mother Ann Lee, when instructing her disciples or immediate followers, said to them, "*Own God where you find Him*, whether in man, woman or child." There is some good, some degree of virtue in all men; even a child may possess the germs of Christianity, which, if properly cultivated, will grow and flourish in life. Parents and guardians of the young should seek to plant the seeds of truth and honesty in them, while their spirits are yielding and susceptible. "Train up a child in the way he should go," is a maxim of long standing. Virtuous principles should be early inculcated, that in after life they may bring forth fruit—thirty, sixty, or a hundred fold. Christians should so live daily as to be walking with Christ in the present tense, and enjoying a foretaste of the bliss of immortal

and angelic life. Sin is the great obstacle, hiding from mortals the bentitude of the heavenly spheres. It veils from us the glorious future, as well as depriving us of present happiness.

"Be ye perfect, even as your Father in heaven is perfect." Not so much what we now are, as what we may, can, or must be—the ultimate of good works. Now, to arrive at perfection of any kind requires time and growth,—not an immediate effect, but a gradual change, step by step, or from one degree to another. A true Christian character is attainable only in regeneration—being born anew, born of God, in which state or condition a soul "cannot sin, because they are born of God. We progress by and through faith. "Faith," we read, "is a gift of God"—seed planted in the soul, where it must germinate, mature, and perfect. Man lives by faith until he can obtain something better to subsist upon. Experience or knowledge is more reliable and substantial than faith. The latter is only "the substance of things hoped for, and an evidence of things not seen." Hope leaves a convert in expectation, not really in present enjoyment. For, according to the Apostle, "we hope not for that which we see and enjoy."

Have good regard for the consciences of men, wherever they are, and respect the sincere, devotional worship of all persuasions, whether Mohammedan or Christian. Sincerity will commend the soul to God. It is the heart God looks at. "He is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him."

"Pray without ceasing," saith the Apostle. How can a man's thoughts be constantly in prayer? By being constant in Christian duty. Acts of kindness, deeds of charity, hands to work, and soul to God—these form the most effective prayer, as well as the loudest preaching. Prayer, to be effectual, must be fervent—nothing doubting. "The effectual, fervent prayer of the righteous availeth much."

Self-Examination.

BY ANNE ERVIN.

It is remarkable that in the New Testament there is no elaboration by the Apostles of this subject, which must present itself to the thoughtful Christian as one of the very first importance. A few, though very valuable thoughts are to be found scattered through St. Paul's writings, such as "circumcision of the heart;" to the Corinthians, "Examine yourselves whether ye be in the faith; prove your own selves;" before any one come to the Lord's Supper, he urges that "a man examine himself." Neither James, Peter, Jude, nor John contains a word directly inculcating the necessity of heart-search. Yet all their teachings incidentally require more or less to give them practical effect. Nothing in the writer's opinion could better illustrate the essential distinction between our forerunners, the primitive Christians, and ourselves, than the fact that the former advanced doctrines which in themselves require a certain amount of self-examination, but failed to see that a deep,

vital, an intense and ever-increasing heart-search is one of the essentials of spiritual life. But we, who are called to partake with our Lord of a continual feast, not of an external commemoration of his death, but to partake forever of the same death, suffering, and joy; we who are called in very truth to be a royal priesthood, whose sovereignty is over death; whose only acceptable offerings are those of a meek and pure spirit; whose treasures consist in the sweet graces of Christ; whose conquests are only of our own evil natures,—it behooves us surely with every energy we possess to search and diligently try our hearts, that we may progress in our high calling. For it is quite certain that never shall we rise in the resurrection, until we have thoroughly seen ourselves. Oh, what depths of depravity has every honest mind discovered within itself! What a distance between itself and the divine intelligence! What depths of humiliation has every sincere struggler experienced from deep self-sight! But in the discovery of this depravity, in this sense of loss and of humiliation, there is promise of ultimate safety. It is certain that no one has found salvation without experiencing these sufferings.

Now, to enter upon serious self-examination, we have need to bring an intelligent understanding of the purpose of our work. We are called to travel out of death into life. Death is every moral evil which diseased humanity inherits; life is purity, love, unselfishness in heart and mind. What a world of work is here involved for every soul! A lifetime, in which every thought and effort has been directed to this great work, is not sufficient to subdue every evil propensity of the heart. And unless we enter into the work with a single and simple determination to conquer, we shall not be likely to meet with much success. Surely then it is needful to strain every nerve to see our failings, because, until we do see them, we are unable to eradicate them. When we have seen that we possess certain failings, we must be ready to admit to ourselves that we do possess them. If we do not, we shall not grapple with them. When we have seen and admitted to ourselves our failings, we must devote our attention with all diligence and patience to eradicate those evil propensities. The single-hearted should not be impatient with themselves, nor should they be surprised if, with the honestest effort, they sometimes fail to come quite up to the standard they have set for themselves. Soil which has for a length of time been injured by bad tillage, needs care, skill, patience, to bring it to a crop-bearing state.

There are some who bring to the gospel work, much of honest intention in many respects, but who, to excessive love of approbation, join painful incapacity for internal search. Now these persons cannot fail to be aware of this, and they should beware of themselves. Herein is their great cross. Let them thankfully labor day and night until they do really gain an insight of themselves. Let them keep before themselves the greatness of the work they are called unto. To these may appropriately be applied the saying of St. James respecting those who hear the gospel, yet do not its requirements, that they are like "unto a man beholding his natural face

in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Those who are endowed with a capacity to see and remember their own failings, are indeed greatly blessed. Let them be careful to improve to the uttermost this faculty.

But ye, who are critical of the faults of others, I say unto you, awake! This is not the work you are called to. Remember that "the righteous scarcely be saved." Those who are, with single purpose of heart, laboring to subdue themselves, looking neither to the right hand nor to the left, who "shut their eyes from seeing evil" in others, but are constantly alive to their own evil natures; these, by constant internal search, toil and suffering, scarcely be saved. Where then shall ye appear, who are occupied in observing how little others are carrying out the principles of meekness and godly fear that ye are neglecting? Remember that the angel Michael, that bright and perfect being who is striving to perform his work upon you, dared not to bring a railing accusation against Satan, when he contended with him. Oh! remember that true self-examination will produce that fervent charity which will close your lips from speaking aught against another, and will save those who love you the painful sight of beholding you very bitter against others for the failings which you possess in even a greater degree. Remember, if you possess the Spirit of Truth, he will search out for you the thoughts and intents of your own heart; that he will pierce you even to the dividing asunder of your soul and spirit. But alas! how many gain a glimpse of surface light; how few penetrate the interior!

The following obituaries have been lately reported: Joseph Goodnough, Waterthet, N. Y., March 17, aged 83.

Thos. W. Hoyt, Canterbury, N. H., April 6, aged 71.
Clarissa Foster, Canterbury, N. H., April 2, aged 73.
Jesse Myrick, Harvard, April 10, aged 92.
Hannah Quance, Enfield, Conn., April 4, aged 45.
Eldress Clarissa Pease, Enfield, Conn., April 15, aged 59.

Henry Annis, Enfield, N. H., May 2, aged 68.

The American Spiritualist is worthy the support of all progressive minds. Its Spiritualism is in the right direction—teaching to "walk in the spirit"—and thus we claim that it precedes THE SHAKER as a John Baptist. A. A. Wheelock, 29 Beckman St., New York. \$2.50 per year.

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" John B. Vance, Alfred, Shakers, York Co., Me.
" Joseph Brackett, West Gloucester, Cumberland Co., Me., Shakers.
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" Ezra Sherman, Preston, Hamilton Co., Ohio, Shakers.
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" J. S. Prescott, Cleveland, Ohio, Shakers.

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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G. A. LOMAS, EDITOR.

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"What is Truth?"

"When Pilate had said this, he said to the Jews, I find in him *no fault*." The multitudes of theories seeking to answer this question, find expositions, such as they are, in the various theologies of the day. These theologies form the most monstrous Babylon ever existing. The majority are professedly Christian; but instead of converging toward each other into the Christ life, which is "the way and the truth," "no fault," a diverging from the principles of truth are continually consummating. We propose the burning of all the so-called Christian theologies, and substituting the simple, faultless life of Christ as a guide—this is all the theology needed; relieving us from the necessity of clerical legerdemain, pulpit wrangling, and the vast expense of that branch of colleges and academies used for theological purposes.

The popular, pettifogging education of the priest never yet made truth more apparent. The agility acquired to twist the scriptures in this or that direction, never yet had a savory influence. It has been used, rather, to interpret to the masses what the original does not mean; to quiet the conscience of the people, thus preventing a revolt against sectarian errors. Truth has a living expression. Christ is that expression. Whoso lives as Christ Jesus did, will be a living representation of truth. Is there any doubt how Jesus lived? None. But no sooner did or does the cross appear, than its unpleasant application is excused by the introduction of a theology that teaches an evasion of the truth; and the exemption of every carnal taste from the cross, rather than its application, is popular Christianity to-day. Every step made in this direction will be repented. What did Jesus answer to Pilate, that so suddenly convinced him of Christ's life being the embodiment of truth, and caused him to exclaim, "I find in him no fault?" We believe Jesus implied in his answer to the question: "What is truth?" that it is "the eternal relinquishment of error." Are we seekers of truth? We learn it in Christ's life—"seek" it there, "and you shall find it."

Had we no theologies, excepting the life of Christ, represented through the

medium Jesus, where would this affect us first? "If any man would be a disciple of truth, let him do as I have done—follow me." To the rich man he said: "If thou wouldst be perfect—truth, without fault—make others to share in all that you possess." How this truth would cross the multitudes! But they have theologies that excuse them. What next? "Be virgins!" "I am the Resurrection; my children do not marry! the children of this world do marry, but as I am not of the world, so as my followers you must not be of the world." (John xvii. 16.) "The angels do not marry, neither will those who live like the angels." (Luke xx. 35, 36.)

How simple the testimony, yet how unpalatable the cross! Back fly the apologists, to a command given to the first man Adam and his followers; and refusing to see the two orders—the flesh, generative, and the Spirit, resurrection above the flesh—fears for the extinction of the world's inhabitants, conjoined to an ardent desire to prevent such catastrophe, soon form a theological excuse from becoming angels just yet, and again, the senses preponderate truth, the life of Christ; and the more effectually to blind the eyes of the truth-seeking, the once Church of Christ, which began its career by making brothers and sisters of husbands and wives, is prostituted to the reversal of this rule, and glories in making "children of this world" of those who should be the "Children of the Resurrection"—Christ—Truth.

We believe Christ actuated Jesus to an entire relinquishment of unchaste, lustful manipulations, either individually or sexually. Some ignore the marriage bond, who do not truth in their lascivious practices. Just so, some, in their illuminations of truth, discard the "private property" error, while they indulge every other. Some see truth in freedom from war—peace—yet enter a disclaimer if asked to put away the lusts that are the cause of war! Do such seek truth? The desires for fleshly lusts, for private property, for martial glory, banish truth, and when these are banished, then will truth appear. Were Jesus, under the influence of Christ, to enter the various places of worship,

witness the fashions, the rich and poor; the libertine, the military heroes; husbands and wives, representatives of millions of private property, together with a theology concocted for the purpose of their continuance, we believe he would feel a holy indignation, that, though it might not call for a scourge of small cords, yet would he rouse the congregations to the truth, that sooner or later they *must* face the testimony: "Whoso would be my disciple, let him follow me; I am the way, *the truth* and the life."

Constitution and Bible.

DOCTRINAL FINALITY.

BY F. W. EVANS.

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

There is also in man a desire for doctrinal finality—a completed and perfected system; like the village that was finished fifty years ago. In esse, this is right, as indicative of a time when there shall be "no darkness at all" in the human soul, even as there is none in Deity. Perverted, it is forever concluded that the end of the journey, in pursuit of truth, is already reached.

A man or woman who resists the tendency to a fixity which organization engenders, moving as the Spirit moves, increasing with the increase of God, creating the letter of the future, rather than being bound by the letter of the past, produces trouble to themselves and their organization. War—controversy, hatred, and persecution—follows in due course of time.

Authority requires an inquisition to keep its subjects on the basis of creed and dogma, lest they substitute therefor the rock of Revelation.

"Woe unto those who are at ease in Zion," who seek to escape the disquiet of continual investigations, occasioned by the influx of new truths.

The Constitution! the Constitution! was the war-cry of the South. To it, the Spirit of Truth on the political plane daringly responded, "What is the Constitution? Who made the Constitution? and the answer came back from the

"sovereign people:" We uttered the declaration of principles, and of independence of all Constitutional Governments then in existence; when the Conservatives replied, we will have and wage endless war, unless you let us have a Constitution that shall be a compromise—a covenant—between your Radicalism and our Conservatism, in which our "Peculiar Institution," and a few other peculiar things, shall be incorporated and protected; which covenant shall not be revoked, nor the Constitution amended, except by mutual consent; and that consent we will never give. Thus your declaration of rights and abstract principles shall never be practically attained, except by and through another bloody Revolution. That bloody Revolution came in due time, and the "Peculiar Institution" found no place in the now amended Constitution. Will the other peculiar things ever be removed without another, and another, bloody Revolution? Or, will the Civil Government become, to the Church, as the moon to the sun? and will the Church become as the sun, shining on and on forever?

The Bible! the Bible! is the cry raised against Progress in the Church. But its living members undauntingly ask, What is the Bible? Who made the Bible? How many Bibles are there? Did not God and Christ, and "all truth," exist before the Bible? Again: Who translated these Bibles after they were made?

And history answers: As was the Constitution to the Declaration of first principles by the nation's fathers and founders, so is the Bible—so are all Bibles—to the sermon on the mount, and to the Pentecostal fathers of Christianity—to the simple declarations and statements of first principles by Jesus and his immediate followers, who finally gathered together in the Christ Spirit, and upon the foundation of those abstract, simple principles, in a Pentecostal Church, practicing celibacy, and holding in common all temporal property.

It is well known that the Catholic Bible was formed by the Council of Nice 300 years after the events it purports to record had transpired. While the Protestant Bible, by king James, was a thousand years later coming into existence.

The men who translated these Bibles (for no women have yet translated any Bible) were, as compared with men of our own time, ignorant of science. They believed in the Trinity, the Atonement, the vicarious sacrifice of Jesus for our race, provided they became orthodox; the resurrection of the body, and that the earth was only 6,000 years from its creation out of nothing, and *that* by the mere

fiat of will of a Being. To them God and the devil existed somewhere in the natural universe. One had a city made of all precious things that were grand and good; the other was in a pit, with no bottom to it, filled with brimstone in a state of ignition, like the crater of Vesuvius that never goes out.

Would, or could, these translators fail to find, or to put into their Bibles, the irrational and absurd theological ideas of which they were possessed? That they did this, each affirms and demonstrates of the other. Jerusalem did ever stone her Prophets; and the Zion of the day was ever indignant whenever a new Zion was born. The struggle between organization and revelation is continuous unto the "end of the world;" until all worldly elements are worked out of the organization, and God rules supreme therein. As Gideon said to the people, "I will not rule over you; neither shall my son rule over you. God shall rule over you."

As the Christ Spirit passed from Elijah to Elias, so did the Christ Spirit pass from John the Baptist to Jesus. As a Jewish reformer and master, John had baptized Jesus with water, after his confession. But he had previously been inspired to know that, amongst those who came to him to be baptized, the Messiah would be made known to him by a certain sign; and, when he saw the Spirit of Christ as a dove, resting upon and abiding with him, he knew that the Christ had passed from himself to Jesus, and that he was to become the Messiah, i. e., to incarnate the Christ in his character; and then, as he was decreasing and Jesus increasing, he said to him, Comest thou to me to be baptized? thou didst well; and I did well in baptizing thee. But now I have still more need to come to thee, and be baptized "with fire and the Holy Ghost," than you had to come to me confessing your Jewish sins, and being baptized with water, for I must confess all that the Christ Spirit has come to burn up.

As the natural creation was progressive, so was the spiritual. The moral, spiritual, and religious nature of man was of gradual development in Noah, Abraham, Moses, and in Jesus. Their histories evidence that they learned as long as they lived. The Spirit in Noah created Bible, or record, for Abraham; perhaps only in the form of tradition. The Spirit in Abraham did the same for Moses; and Moses made Bible for the Prophets, down to Jesus; and Jesus made Bible for Ann Lee—"the Scriptures of truth." Ann could read; but she could not read the Catholic or the Protestant Bibles, nor any outward record. What a blessing! seeing that it made her

the more dependent upon the Spirit—upon Revelation. And thus may each true Christian throw himself upon the rock of Revelation, and have all traditions, records, and Bibles broken to pieces.

Because the first class of reformers do so much, shall the next class do nothing but ape and worship them?

The Christ Spirit in Jesus, declared that his successors should not only do the same works that he himself had done; but that they should exceed him in that respect. "All truth" must exist, before any could progress into it.

In Noah's time, the millions of earth were sensualists; while he was perfect in his generations for 600 years. *Abram* came into spiritual truth beyond all Mesopotamia; being the father of a new people, who practiced self-restraint in generation, as *Noah* had done before him. *Moses* stood opposed to and by all Egypt in relation to the substance of the whole of the Mosaic laws and institutes.

Jesus "trode the winepress alone;" and *Ann Lee* was one of a company of eight only, to found the Gospel in America.

Let us Seek Health!

BY G. B. AMERY.

In this day of light and knowledge, any attempt made to attribute bodily ailments, such as headaches, disorders of the stomach, and nervous debility, to some unknown cause, is justly regarded as unfair; and if, as some claim, that in their special case it is not to be avoided, do they not judge that the Lord is dealing very partially with them? Has the Lord intended that we should be sick? Has he, by a fixed and unalterable decree, determined that we shall have the headache, be sick unto death with dyspepsia, or has he decreed that, in obedience to his laws, we shall enjoy health? Let us not evade the issue. Our profession is to do God's will. If it is not his will that we should be sick, let us either ascertain for ourselves or from others what law we are transgressing, and sin no more. Has any one ever traveled out of the lusts of the flesh without experiencing at the commencement of their travel an awakening of the low and sensual desires of that "serpentine nature?" We think not. Those who desired deliverance from it, being tormented with it, readily embraced the testimony against it, and accepted the means placed at their disposal to overcome it. Count it not strange that they who are not convicted should be indifferent, but the *testimony* against the lusts of the flesh convicted many of its sinfulness and impurity, who at first were thoughtless. "The whole need not a physician," said Jesus. Those who through improper eating or drinking were made sick, and who earnestly desired health *at any sacrifice*, would eagerly accept any course of diet which would give it; and such, upon their restoration to health, would, of course, have an experience and testimony

to give to others, and doing as "they would others should do to them," whenever they meet one afflicted as they had been, would naturally prefer their advice, whether it was accepted or not. If one who has been dyspeptic sees a brother or sister eating or drinking that which caused nauseating sensations in their experience, is it wrong for them to state to the sufferer that abstinence from that article of diet removed the feeling? Having been a confirmed dyspeptic, miserably sick day and night, and through abstinence from certain articles of diet, and fasting at times, measurably diminished the inordinate desire for food, and rid myself of the sickness—enjoying reasonable health as I do, is it strange that I should firmly believe that others afflicted in the same manner that I was, may be cured by the adoption of the same means? Many, when approached upon the subject, say they don't *believe* they could do without this or that article. *Believing* where we can *know*, is weakness. And feeling that we cannot do without, what science and the experience of others prove to be hurtful to our health, is only an evidence of our abject servitude to a depraved and unnatural taste. To put the matter plainly, it is letting our appetites (lusts) tell our minds what they intend to do, instead of our rational faculties deciding what is lawful and for the best. No one will get out of the flesh without suffering, nor need they expect to get out of any evil without tribulation. Any one so bound to any article of diet, as to be unwilling to sacrifice it, if economy and health demand it, is certainly (according to the degree of their opposition) a slave to appetite. Christ's gift of healing was thought to be a great one; but as the ability to live without sin is superior to all the "carnal washings," so is the gift to *keep well* superior and more to be desired than any gift of healing, which, if sickness be a "transgression of law," could only be temporary in its effect. As lovers of truth, and desirous of progression, let us have a keen testimony against lusts of every kind, being assured that "truth alone prevails."

Whitewater, O.

Self-Government.

BY D. A. BUCKINGHAM.

To wisely speak and rightly act,
In no case deviating,
Require deep thought, much caution, care,
Perhaps some hesitating.
For he who ventures out to Sea,
Tho' in a course well beaten,
Need oft observe the Polar Star,
The point of compass taken.

It is a work of nicest skill
To rule one's self completely,
Day after day, year after year—
In all, perform discreetly.
He who his tongue would govern well,
Must first control his passions;
For most assured, the latter are
The "stepstone" to expressions.

Talk not too much—speak not in vain—
Beware of *little errors*;
Like Jesus, overcome the world,
Yea, face the "King of Terrors!"
What tho' our natures plead for ease,
And for indulgence prattle,
The Cross of Christ will limit these,
And hold us to the battle.

Jesus, our guide and pattern too,
Sought not his own will merely;
He lived for higher purposes,
And wrought redemption dearly.
He gave his life of carnal birth
For life that is eternal,
Inviting all to follow him,
And with him reign supernal.

'Tis not the noisy winds nor waves,
Tornadoes, avalanches—
That make our hearts harmonious bleed,
With inward, heavenly dances.
The stately oak may stubborn stand
And face the storm and thunder;
But the willow bows most gracefully,
And lets the winds pass over.

Soft words do more to quell the foe
Than volleys of vexation;
Speak kindly then, and thereby show
We abound in good sensations.
For, from the heart the mouth doth speak,
The tongue doth utter phrases,
Some little spark of strife, when lit—
Oh! what a flame it raises!

The still small voice—the voice of love—
Kind looks, and speeches pleasant,
Will heal the wounds misfortune gives,
And happily the present.
'Twill rend from social life distrust,
Discord, and cold embraces,
Make desolation teem with life,
With joy and smiling faces.

Then Heaven will not yonder be,
Above the clouds, and hidden,
But here on Earth, the Kingdom's come,
In which all souls are bidden;
The lame and blind, the deaf and dumb,
No sex nor color slighted,
A glorious Jubilee to all—
And Heaven and Earth united.

Continnence and Community.

BY R. W. PELHAM.

There are moral and spiritual truths, either discovered or revealed, which are as fixed and eternal as mathematical ones, and equally demonstrable.

"Ye cannot serve God and Mammon." This aphorism, first uttered by Jesus over 1800 years ago, did not then begin to be a truth; it is a fixed and eternal verity. Beings in the condition of the human race cannot serve God with all their mind and might, as He requires, and at the same time give up their hearts and lives to the acquisition of riches. This is a truth that exists eternally and unchangeably in all worlds. This same truth has been again uttered in other words near the beginning of the 19th century by a modern poet:

"Within the human breast
Two master passions cannot co-exist."

Mammon means riches, wealth; sometimes personified as the God or Demon of riches. The two conditions of mind, devotion to God and devotion to Mammon can no more co-exist in the human breast, than two parallel lines can cross each other. This repugnance of these two conditions, this impossibility with regard to man in his intellectual constitution and present moral condition, and the requirements of Christ's gospel, or the Christian institution upon him, is as certain, unchangeable, eternal and ubiquitous as any mathematical truth. Therefore, in order to be a Christian, a man must divest himself of personal wealth.

The brotherly love and perfect equality which eternal truth enjoins on *Christians*,

forever debar them from personal wealth, and require them to support a joint interest, and to have their goods in common.

The possession of personal wealth and equality of enjoyment are conditions forever repugnant to one another and to eternal truth. Therefore Jesus required the young man to sell *all* his personal possessions in order to gain an inheritance and treasure in the heavenly kingdom which he was about to set up. He required *all others* who would be his disciples. "*Whosoever* he be of you that forsake not *all that he hath*, can not be my disciple."

The rule of Jesus in regard to property is, *individual poverty* and social abundance.

The marriage relation is forever repugnant to equality of possession; and this repugnance is founded in the eternal nature of things. If the young man had obeyed Jesus and made himself a pauper, he would have been utterly unqualified for entering the generative order and raising a family. And it was impossible for him to obey that other command of Jesus, "*Come follow me*," and at the same time perform the work of procreation. Jesus cannot be followed where Jesus did not go.

The generative order necessarily requires separate interests, and the possession of personal property; and this, too, has its foundation in the very nature of things. Consequently, the generative is forever repugnant to the Christ order, which requires the relinquishment of all personal property.

"The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary the one to the other." The truth of this irrepressible conflict of flesh and spirit did not then begin to be, when it was first announced by Paul, but is eternal and unchangeable, and exists everywhere in God's universe when they come in contact.

The order of the flesh existed from Adam to Moses, and from Moses to Jesus: Unceasing diligence was exerted to bring it into order and subject it to law. "Divers washings and carnal ordinances," with many other restraints, were imposed by divine sanction, but all without success, as testified by the martyr Stephen: "*Ye do always resist the Holy Spirit*, as your father did so do ye." Thus, an experiment extended through 4000 years develops an unbroken testimony to the existence of an eternal truth—a fixed law—that *the flesh always resists the spirit*—that "the carnal mind is not subject to the law of God, neither indeed can be."

A fixed and immutable law of the generative order is to *multiply and divide*. Thus a series of successive divisions and separations of interest is continued. The fixed and immutable law of the regenerative order is *aggregation*—gathering together uniting in one till it reaches the whole brotherhood of man.

The fleshly dispensation or procreative order, is that in which a man and wife become "*one flesh*" for the purpose of procreating a *fleshly offspring*. "That which is born of the flesh is flesh."

The spiritual dispensation inaugurated by Jesus, is that in which a man "forsakes the

wife," and all fleshly relations, to become one with Christ in being *spiritual offspring*. "He that is joined to the Lord is one in spirit with him," and "that which is born of the spirit is spirit." "To be carnally minded is death, to be spiritually minded is life." In this aphorism of Paul, he again sets forth the eternal antagonism of the flesh and spirit. It is but the utterance, of a fixed, immutable and eternal truth—a truth which every one who has been made alive in the spirit, knows just as well as Paul. The antagonism between the flesh and spirit does not take place in the air, but in the human breast, and every spiritually minded man knows that this conflict is irreconcilable—knows that his carnal, lustful, generative nature is not subject to the law of God in the Christ order, neither indeed can he—knows that he must keep up an unceasing warfare against it, at the peril of his spiritual life, until it is subdued.

"If ye be risen with Christ, seek those things that are *above*," where Christ dwells. Those counted worthy of this resurrection—those who have risen with Christ and live in his *sphere "above"* the flesh, neither marry nor are given in marriage. "They are children of the resurrection order, who follow Jesus in the regeneration, and are exalted with him above the generative work.

"A Temple which Hath Foundations."

BY E. H. WEBSTER.

Matt. vii. 24, and Haggai ii. 6, 7, 8.

Tempered with sadness is our joy,
And prayers our thoughts employ,
For avarice which walked on high,
Whose temples almost touched the sky,
Knows not, alas! its doom is nigh,
But vainly strives to build anew
The temples of the past,
And makes of earthly clay and dew
A temple that will last.

The glory of the latter day,
Whose strength shall bear truth's keenest ray,
Must be with broad foundations laid,
With justice and with virtue stayed,
And righteousness so long delayed;
All else will surely sweep away,
All refuges of lies,
All shaken in that burning day,
When grim oppression dies.

O, Tempora, O, Mores!

We are in receipt of very many letters that bewail the conditions of the sectarian world—of its high professions, yet poor practices; of its advanced call to higher life, and from unchristian loves and lusts, with so small reply.

The following, from a Rev. Dr., near Springfield, Mass., puts the case, not just as we should; but, we believe, fully as strong as his congregations will bear with him; and we have no doubt, if he continues thus to preach, he will have to flee to the rocks and caves of Shaker homes for protection. His name is free to those interested.

"WHO ARE THE INFIDELS?"

*** "The essential features of the testimony of Jesus are: That his followers must be of 'one soul and mind, and have all things in common;' and, 'that it is good for a man not to touch a woman.'"

"The *first* will prevent temptations to stealing, cheating, prostitution, etc., lessen labor, do away with armies, castles, war, police; so that there can be better education, better living, and more comfort for all.

"In the *second*, we find a prohibition to marriage, free love, fornication, and lust generally, as now found inside and outside of the marriage order; all must live as sisters and brothers. He that is already married, must "lead about his wife as a sister."

"The original says, not that marriage is honorable; but *let marriage be (made) honorable*; that is, abstain from carnal intercourse even in marriage. The Catholics say: "That the irrational, insane stupidity of carnal intercourse cannot be pointed out too clearly, nor condemned too severely." Those who preach much of an all-good, all-wise Creator, must know he cannot love to see such miserable children as they produce; that they interfere with his right to produce the best.

"Even though I say it, so-called Christians who fail to live up to these two foundational doctrines, are infidels to Christianity; hypocrites to the cause; liars in profession; sailing under false colors, and unworthy the confidence of the true believers in Christ.

"There are very many Revs., who believe these assertions as truly as I do; yet none of us dare preach but a part of the truth for most obvious reasons. *The Shaker* is doing a silent, but terrible work to old theologies; and is the only medium I know of, that dares make known the whole truth, without the loss of its bread and butter, together with inquisitorial persecution." D. J. M.

Act from Principle.

How few persons there are whose lives are governed entirely by principle, rather than inclination. Even those of us who may be endeavoring to live for high purposes, come far short of our aspirations; alas, how very far short! How often we find ourselves debating with our convictions of right and duty, questioning if it might not be as well for us to yield to inclination just for this time, promising our disturbed consciences that we will make up for the present indulgence by more rigorous self-denial, and strict attention to duty.—Vain, fallacious reasoning of a weak nature! We can never make up for a neglected opportunity, one misspent hour, one wrong, selfish act. Once past, the opportunity unimproved, the hour wasted, the act committed, and it is beyond our reach—beyond recall, except in thoughts of regret. We may atone for it, but we can never change the past. Alas! how painfully are we aware of this fact.

Then should we all endeavor the more earnestly to make our lives ornaments of principle; for we all know that after all, the path of duty, though sometimes rugged, is not without sweet pleasures; and let us never follow our inclinations, if they would lead us away from the right. Then shall we be permitted at the last to look back upon our lives with satisfaction, feeling that we have "done what we could," and that our Father regardeth us with smiles of approbation.—*Zell's Casket*.

Answers to Correspondents.

"Is marriage, as generally practiced, wrong in all cases?"

We answer in the negative. Where there is no law manifested to the individual higher than marriage, let him practice it. Jesus answered this question very properly, see *Matt. 19, 11*. Some want and will have no higher law, until they are forced to do so; others, like the Shakers, seek to know God's will, and to do it.

"How does marriage affect the spirit?"

By bringing it under bondage to the generative order—the dominion of the first man—earthly; and by preventing its entrance into the Christian ranks, its whole being is consecrated, not in the service of the God of the Christians, but of the Jews, where marriage, war, private property and their consequences were and are popular. If you are a professor of Christianity, and adore marriage, compare your profession with *1 Cor., 7 chap. 32, 33, 34*, and either repent, or join the Jews, and strictly keep the marriage laws.

"Is it wrong to work for an independence in riches?"

No man has any right to be rich. The gospel teaches Christians to share alike. Whoever is rich, should know, one or many are consequently correspondingly poor. The gospel says to the mountainous rich, come down, and to those in the valley of poverty, rise up. The rich are still comfortable, while the poor are made equally so. Now take conscience and an eternity of reflection into the council, and our word for it, present and future heaven would demand a liberal division.

"Do you require individuals to give up their money or other property upon joining?"

We do not, never have. Your information is incorrect. Individuals are welcome to retain property in their own right; but Society does claim, that while said individuals are enjoying its benefits, that the use or interest of their property shall be for the upbuilding of the Cause. No individual would desire to remain long in a society who had so little consecration that he meant to get what he could and keep it. This is world-like, not Christian. Send for a copy of our "Brief Exposition"—Six cents.

"Why is it, that those who leave your Society are seldom or never successful after they leave it?"

Shakerism spoils individuals for worldly enjoyment, worldly ambition, etc. The fact is a notably true one, and admits of a larger illustration than we can now give. He who would be a Shaker should seriously count its cost. There is nothing terrible nor compulsory in the system. To its subjects it is all lovely. But he is a fool who, having been on the firm basis of truthful life, could expect to succeed with God's blessing, after forsaking the counsel of God. We know of no more pitiable case than a seceding Shaker—and they share our pity. *

SUBSCRIPTIONS FOR THE SHAKER may begin with July Number, or with the beginning of the Volume, at the option of the subscriber.

Christian Home Missions.

BY RUTH WEBSTER.

While reading in the *Golden Age* of March 23, the account given by Marie Ladreyt, of the child labor in England, I had no doubt of the correctness of her statements.

Every feeling heart must be grieved at the bare recital of such deep degradation and misery on the one side, and the utter depravity and brutality on the other. We have just rid ourselves of chattel slavery—that incubus which was fast sinking the nation into ruin, and which was enough to make every true American blush for the honor of his country. But American slavery is civilization and refinement compared with the condition of many thousands of children in the factory districts of England. But we need not go to England to find sufferings and objects of charity; to find work for philanthropists and reformers; for though we have done much there is still much that remains to be done. There yet are untold sufferings in this country. Who, that having lived in our cities, but has been pained to see the extravagance and luxury of the rich, and the abject poverty and degraded condition of the poor? It is true that many philanthropic individuals have done nobly; having given largely of their abundance for bettering the condition of the needy. But does this reach the root of the matter? Is it not like lopping off a branch here and there, while the tree still grows and bears its bitter fruit? Our friend Marie, after having faithfully delineated the vast amount of misery it costs to earn wealth and procure luxuries for a small minority, more than hints at the remedy.

She asks, "Is it strange that Communism finds so many advocates, and that it gains ground so rapidly in all countries?" I suppose, of course, she means the rapid spread of the doctrine—the idea; for it is no where practically carried into effect except in the United States. In the regular progress of mind, we must first have *ideas* and then *practice*; and it is an encouraging fact that the idea of Communism is so extensively being embraced.

But can Europe, and England in particular, do nothing in the mean time to ameliorate the condition of her poor outraged and suffering children? England! who sends missions to christianize China, Hindostan, the Isles of the Ocean, and to the ends of the earth, while there are millions in her own domains, more degraded and worse abused, than in any heathen nation on the globe. Yet she claims to stand at the head of the civilized nations—boasts that she is the bulwark of the *Protestant* religion! It is well to call it *protestant*, for certainly it is a protest to Christianity. Out upon such Christianity—such Christians! "Why call ye me Lord, Lord?" Shall we advise her to send missionaries to humanize her suffering children? Of what use to preach, or try to instruct them in their present condition? If they had a passport to the Kingdom, they would barter it for a loaf of bread, or a bottle of whiskey. But are these really the heathen? Are not

those who oppress the poor; who rob the hireling of his wages to fill their own coffers, that they may live in splendor and revel in luxury—are not these the heathen? And I had almost said paupers too; for they are a non-producing class, living on the earnings of others without a just remuneration. But what use of knowing these things—of having our sympathies awakened, unless we can do something for their relief—unless we can apply a remedy? If every thing has failed heretofore to reach the case, suppose we try something new? At least new on the other side of the water. It has already been tried on this side to a limited extent, and, as far as it has been practiced, it has proved effectual.

There can be nothing valuable gained without *self-denial* and the *cross*, and these are what mankind do not naturally love.

The times call for self-sacrificing souls, that are willing to suffer and bear and *do* for the advancement of the race.

The remedy for this vast and growing evil cannot be reached in any other way. Are not the devout every where praying: "Thy kingdom come, thy will be done on earth as it is done in heaven?"

Is there heaven on earth? Is not hell there too? As one advances, the other must give way. We need a pentecostal baptism to relax our grasp on our earthly possessions! There is land enough, and wealth enough, were it equalized, for every individual to have a competence, and every child properly educated. Shaker Communism, we believe is a sure remedy. No member of the Community ever suffers for food, clothing or shelter; but mankind seem unprepared for so much self-denial. Let those over the waters, or on this side, who embrace the *theory* of Communism, organize and enter into the practical life which their theory calls for. If they cannot yet bear a full cross or deny themselves as far, or as much as Shakerism calls for, let them come as near as they can, and thus test the truth of their theory, and the Shakers will bid them God-speed.

Let every one who has a heart to feel for down-trodden humanity, consider the subject and act upon it.

Union Village, Ohio.

The two articles following are from some of our Shaker correspondents. We feel ashamed to say they were sent anonymously. As they have kept so long and so well in the "pigeon hole," we have concluded to depart our usual rule, and print them, as valuable additions to our literature and testimony, whose authors we wish to know, and to chastise. *

Woman's Rights.

"WOULDEST THOU RULE? RULE THYSELF."

GENESIS, III, 16.

Evidently in this text is the voice of nature; even those must admit who deny its being the voice of nature's God; and fearfully has the prediction been fulfilled, as physiological researches abundantly prove.

"And thy *desire* shall be to thy husband, and he shall rule over thee." This sentence shows, that "in the beginning" man did not rule, at least, in whatever it is herein declared he shall; and further, that the transfer of rule was the consequence of woman's desire.

Fortunately for the skeptical, experience as well as science comes to the aid of revelation in proof of this. The maiden still rules; the wife must serve. The transfer of rule continues with the continuance of the curse. Now, since the necessity for man's reproducing his kind upon the earth, could alone necessitate the difference in sex, and that difference alone, makes it necessary or even possible for either to rule in any general sense, it follows, that the rule spoken of in the text must have reference to the procreative function.

And since the duties of maternity must necessarily restrict the action of the female; and those of paternity as necessarily leave the male unrestricted; it follows, that whatever should subject the female, in any department of the animal kingdom, to male rule, must be productive of disorder. And if, with the logically admitted power in the ruler to govern the ruled, we admit a desire in the ruled to be governed, we shall begin to comprehend the force of the text. Shall we admit this, and thus easily account for the disorders of society; thus easily solve the "mystery of iniquity"—"take away the veil from the face of all nations?" Shall we accept the scriptural account, in so far, at least, as to admit that depraved denizens of the spirit world found means to poison the mind of our first mother with the virus of illicit desire, thus corrupting the streams of human life at their fountainhead, and greatly multiplying the sorrows of earth as a natural consequence? We of the Shaker order do admit this; do believe it to be the only logical clue to the unraveling of the "mystery of godliness." We believe that the human race, in common with the animal, were indued in their creation with instincts, laws, powers, adequate to their preservation in health and happiness; that the fact that mankind have not been so preserved while the animal has is incontrovertible proof that these instincts have been followed—these laws obeyed—these powers employed by the latter, according to the design of the Creator, while by the other, they have not; and that to the difference in their habits alone, is to be ascribed the difference in their conditions. And since the principal difference in their habits relates to the procreative right, we can but conclude, that herein is seen the principal cause of the physical degeneracy and moral depravity of the human race to-day. That herein is seen "the root of the trees which the Father hath not planted;" and what woman complains of, low wages; monopoly of business pursuits; injustice of the laws; being deprived of the franchise, etc., are but legitimate branches; and only by applying the axe at the root of the evil trees, can she reasonably expect the branches to wither. And thus believing, we easily see the necessity for the second appearance of Christ, or rather, the manifestation of the Second Christ, "the Comfortor," in her own order, to restore to woman, not only her long lost rule (of herself), but a power in addition, enabling her to preserve and employ her charms in a far more noble cause than that of generation (noble as that is when conducted in an orderly manner), to wit, in that

of regeneration. And here she has no cause to complain of the usurpation of her rights by the man; for the life of purity which, following Christ in the regeneration necessitates, places them precisely in the relation of brother and sister, where they are alike mutually dependent and mutually independent. Doing away with the "trouble in the flesh," and bringing, oh, how abundantly, the blessings of the Spirit!

And all who will, may come and partake of the waters (blessings of this kind) of life freely. But, plead not for your rights, O woman! so long as you voluntarily surrender them. Dream not of liberty, so long as you desire to be a slave. "Wouldst rule? Rule thyself."

North Union, O.

"Exhort one another to good Works."

Many, styling themselves, no doubt, Christian youths, are spending much valuable time in devouring the poisonous literature which is floating unrestrainedly through the land.

Beware! their word will eat as doth a canker, as many, made weak by it, can testify; 'their word,' whose highest aim is wealth; which aim they pursue regardless of the evil influence they exert, in obtaining their hold upon the innocent mind. Who was it that said not long since to a bright youth absorbed in reading a corrupting novel, "I hate, abhor, those sickly, sentimental stories?" It was, I think, Pure Mind! She also exhorted youth to more faithfulness in cultivating the better part of their nature, by reading such books as contain instruction for mental and physical improvement; she told them to study, and to meditate upon the thoughts and actions of the good and great, and to strive to emulate their example; and that in so doing they would increase their internal beauty.

Reflection and experience prove that more, of real value, is learned outside of books than inside of them. The bulk of mankind have to procure a physical and spiritual livelihood; and it is obvious that those things are of the most value which tend to increase facilities to this end. Books are of value for two purposes: to train the mind of youth, so that they may be prepared to receive, with ease, ideas when presented to them; and that their minds may, by exercise, be rendered flexible, and capable of pursuing sustained trains of thought, and to increase in their powers of observation both of external and of spiritual things; secondly, to enable the mind as it comes to maturity, to receive with advantage the thoughts of others; that is, as an assistance to thought, not to give them a mastery over the mind. It should, however, be constantly borne in mind that reading should never be made the chief aim of life. It is necessary for the enlightenment of the understanding; but the progress of individuals is the chief aim of life, or rather the only design of our existence. It being true, then, of those books, the matter of which is, in itself, good, that they should be used as a means and not as an end, it is clearly of the greatest impor-

tance for youth—a time of life when things which affect the imagination are generally deeply impressed on the mind—to carefully avoid everything which does not conduce to solid improvement. The mind is like the stomach: those who live sparingly on plain nourishing food, and take plenty of exercise, are invariably healthy; while those who diet is luxuriant, stimulating and excessive, suffer from diseases of all kinds. Thus it is with the mind: reading that trains the mind, or brings to our aid the thoughts of others, as above stated, and thus nourishes thought in ourselves, is good; but that reading which merely excites the feeling, and increases or generates morbid fancies, a light and unsettled state of the mind, is bad to the last degree. Those minds which progress are always more occupied in thinking than in reading; and the healthier the tone of thought the more rapid the progress. Use books to nourish a progressive state of the mind, not to clog the brain with mental rubbish. Again: Reading of particular kinds, though proper for some persons, is not proper for others. Thus, those who have found out that their spiritual welfare is of more importance to them than their temporal, inasmuch as the former is for Eternity, the latter for time, will find that reading sufficient which assists the spirit to free itself from temporal influences, and to discover spiritual truths; but those who have not been fortunate enough to strike on this path, are occupied mainly with their own temporal welfare, or in the discovery of physical and intellectual truth. But those, whose time and talents are occupied in the discovery of means to rouse and stimulate unhealthy cravings for excitement of feeling in the young, are most viciously employed; and the mind that admits their influence will certainly be injured.

My youthful friends, there are abundant means within our reach for cultivating our being's highest good. Let us thus exercise the spirit of watchfulness over our minds, and let us remember that the reading of exciting, vicious stories forms no part of the vocation of a Christian.

Trust in God.

BY E. T. LEGGETT.

When clouds obscure the land,
Should we in darkness roam;
Oh! Lord extend thy hand,
And kindly lead us home.
We give our hearts to thee;
We would be wholly thine,
Thy grace will make us free,
Thy love will make divine.

Whate'er is needful here,
We know that thou wilt give;
And be thou ever near,
For only then we live.
The only wealth we have,
Is treasured up above;
The only wealth we crave,
Is thy approving love.

Earth has on us no claim;
We've severed every tie;
Home, fortune, friends and fame,
We've bid them all good-bye.
Thou art, Oh God, our all;
We ask for nothing more,
Let good or ill befall,
Thy name we'll still adore.

Be thou our Father, Friend,
As we thy children are;
When weak, thy blessing send;
When wrong, in mercy spare.
Though ill thou oft behest,
And friendship still betray,
We'll in thy faith abide,
And keep thy Living way.

Correspondence.

MIDDLE GRANVILLE, Nov. 15th, 1871.

TO THE DEAR BRETHREN AND SISTERS:
Yours of the 29th ult. is duly received. I freely acknowledge my thankfulness for the good expressions therein contained; I am fully convinced that the standard of Right, Truth, and Divine Light among your people, is towering far above all emblems of Light, given under the seal of Church Policy, ignorantly sustained, through faith in sacrificial offerings of materialism and the shed blood of one body, with other machinations of Priestcraft, all under the sanction of a fighting Church. How aptly are they styled "blind leaders of the blind!" how low, at the very base, of all knowledge of a God of Love and Truth; and how ignorant of the true resurrection of Christ, in the soul! His divine attributes are love, not hate, truth without error, light which expels all darkness, and charity without selfishness. I truly did enjoy that spirit of love and harmony which I realized among your people; it is a baptism I crave, for every moment of my life, but my surroundings are not always favorable for such enjoyment.

While on my visit to the dear Shakers, in Enfield Conn., one year ago, I felt the spirit and power of God around and in me, realizing the glory revealed through the baptism of Love. Recently, I was influenced to visit your Society, where I enjoyed, mingling in spirit with you, in the harmony and peace of your beloved circle, receiving new impulses to be good and true, to learn more perfectly the laws of my being; and "the way" which is Christ, which leads me up the highways of progression, through green pastures and by still waters; unfolding to my spiritual vision new truths, and new beauties in the philosophy of life. I believe, however, that your position has not been comprehended generally, by the world. But in this dispensation, a new light has dawned upon the earth, that is revealing your true faith and practice. Its soundness is being tested by others, their eyes being opened to behold the light as revealed through the Spirit. I have not only a knowledge of it as given through signs, but, in a visit to you, where blending our spirits, the light is still more appreciated. I must confess I think the Shakers a little ahead of this dispensation, which has shone out upon us all, for profit. The marriage question and human rights in general, are having a fair and thorough appeal to common sense. God speed the time, when all the inconsistencies of dark Theology shall have a renovation of character. Then we, Shakers and Spiritualists, with the Angels of God, can cry as of old, Away with such abominations; and let the earth rejoice that a better covenant is observed; and humanity are being resurrected from darkness to light, through the second coming of Christ.

His footsteps are traceable back to the opening up of the dispensation, when the Shakers took a bold stand against all iniquity; and now through the different phases of spiritual development among Spiritualists, the car is still moving on in which all, in time, are to be brought to a knowledge of the Truth, and its resurrecting power. I find the operations of the Spirit with me, are nearly allied to the exercises of the Shakers; not that I am free from sin and ignorance, but am striving for the higher life; and believe that unborn generations will grow more perfectly into this "way," and Shakers will be multiplied without number. I speak boldly and honestly my ideas; and I declare, I am not ashamed of the gospel of Christ; it is the power of God unto salvation. Sincere love to all,

ELIZA BLOSSOM.

"Have the Shakers made a Mistake?"

The *Phrenological Journal* for June, contained an article entitled "Have the Shakers made a mistake?" and followed this question by an argument seeking to prove that Ann Lee never taught celibacy, but merely chastity in marriage; and the following remark is what led to our answer, appended hereto: "We have not found, we cannot find, anything in history to warrant the inference that Ann Lee taught or practiced celibacy!"

MY DEAR WELLS: We have been so familiar in the past, who shall say our spirits may not consult matters of history, to-day? You are in possession of the archives of mental and psychic forces. I may be supposed to know more of Ann Lee's history—and this renews the query, "Have the Shakers made a mistake?" I will not perpetrate a wearisome rejoinder; but let me ask if it is common for a class of individuals to become more radical than the founder of that class, particularly upon a point so adverse to natural inclination, yet so conjoined to angel nature as an entire abnegation of sexual coition? Ann Lee was the leader of Shaker Societies in her day, but is not now. Yet, having improved upon some of the themes and practices of her day, we are only as strong on this, as she was. You give her large credit as a sensible woman; too much so, you think, to inaugurate a system so unnatural as existing Shakerism. Ann Lee never condemned marriage, but considered it the most honorable relation *outside of Christianity!* Her testimony was not only against coition, but her followers, upon uniting, enjoyed separate beds for the sexes. The Shakers admit the large good in marriage, when properly conducted—but claim that there is no "kingdom of heaven" on earth, in marriage. When the married die, they expect to enter into the ranks of angels, who are living just as the Shakers do here, being Shakers. We believe, they then will wish that they had learned angelic practices while here. Now, as to matters of history and fact, let us quote Ann Lee's own words.

Daniel Wood and others testify hearing her say:

"Sometime after I had set out to live up to the light of God, manifested through James and Jane Wardly, I fell under heavy trials and tribulations on account of lodging with my husband; and as I looked to them for counsel, I opened my mind to Jane. She said: James and I lodge together, but we do not touch each other any more than two babes; you may go and do likewise.

"In obedience, I did so; but could not sleep, seemingly, any more than if I had been on a bed of embers. I quitted the bed in tribulation, and continued crying to God in deep labors of soul, for the space of twelve days and nights, to know his will, and how the restoration of the fall should take place. While in this labor, I saw Jesus, in vision. He revealed to me the depth of man's loss, how it was accomplished, and how to regain lost virtue. Then it was I was made able to bear an open testimony *against coition*, from which the root of evil springs. Then I felt the power of God flow into my soul like a fountain of living waters. From that day to the present, I have taken up a full cross, *not only against coition, but all the doleful works of the flesh!*"

We live as Brethren and Sisters together, without any physical contact of the sexes, and keep a flaming testimony against individual lusts, and thus shun "the very appearance of evil." Present to us an individual, who, being married, and living under the most favorable circumstances of the reproductive sphere, who is happier or more heavenly than a thorough-going, full cross-bearing Shaker, and I will reconsider the assertions, that *Shakerism is the rudiments of the Kingdom of heaven on Earth*; and that *Marriage never was, and never can be a Christian institution!* Yours,

* G. A. LOMAS, Shakers, N.Y.

"This is for your Health."

The most popular and consistent Health journals of to-day are those which teach prevention of disease; and where this has been contracted, direct applications of water or magnetic baptisms. Of this class of journalism, we cannot speak too highly. It begins a *reformation* of the physical race in the most proper direction—*diet*. And until this is accomplished, we shall, from the unnatural concomitants of blood, continue to bewail the multiplication of so-called human beings, of whom God cannot make Shakers. We have need of more good material for Christ baptisms; and we hail every effort made on the earthly plane, to regulate the diet of the race, through this its reproductions, and through both of these, teach man of the two orders of existence, first the *earthly*, then the *heavenly*; and that properly directed, expedites *this*. We call attention to

The Herald of Health: is a good and reliable journal of its class. It has, in some late articles, dealt out to its readers some very unpalatable truths; but whoever has swallowed them, have been convinced of their efficacy. Price, \$1.25 per year, Wood & Holbrook, New York.

Home and Health, is also deserving of much success. \$1.50 a year. De Puy, Holmes & Co., New York.

The Laws of Life, Danville, N. Y., comes from "Our home on the hillside"; and no journal tells more truth about dress for females, and diet for dyspeptics. Austin, Jackson & Co., Publishers. Send for sample copy.

The Science of Health threatens to surpass all else in counsels to the well and in its truth-telling to the sick. Whoever subscribes for this, may "throw all medicine to the dogs"—who heretofore have been too sensible for the doctors. Its appearance is strikingly beautiful. Price, \$2.00 a year. S. R. Wells, New York.

True Shaker Discipline.

BY HARRIET BULLARD.

To be without fault should be the object of every professedly Christian soul. This is attained only by severe discipline. To be a full Christian requires a complete subjection of self unto the law of Christ. In the absence of Jesus, the apostles, ancient, holy men and women, we must covenant to accept as our leaders and directors those of our own day who are striving to faithfully represent Christ principles. Having so covenanted, willful disobedience on our part is as really rebellion against Christ as though we had said "I will" or "I won't" to the person of Jesus. It costs much self-denial always to yield self and selfishness to known and accepted authority, but a cheerful and continued submission there will prove a safeguard from other evils; while to rebel against this is worse than the practice of gross evils, and will even sooner prove the downfall of any unwilling mind. Let those who think they stand uprightly in all else but obedience to their present lead, take heed, or soon they

"Fall like stars to rise no more!"

WANTED:—A few hundred thousands or millions to investigate and "expose" Shakerism. We have been so interested in those attempted, *pro* and *con*, that we hail with delight these various attempts to illustrate and ventilate what we so love. If, in these varied illuminations, any fraud, deceit or unrighteousness should appear, none will be happier to learn it than ourselves, or more ready to condemn and eradicate it. Wanted: More "Expositions." *

DECEASED: J. Rufus Bryant, Pleasant Hill, Ky., went to rest on May 6th. He was a bright light in Zion's upbuilding. As a Trustee, he had few equals in all that pertains to consecrated temporal aid and endeavor. We give Elder Harvey Eades' announcement: "J. R. Bryant went to Heaven on the 6th."

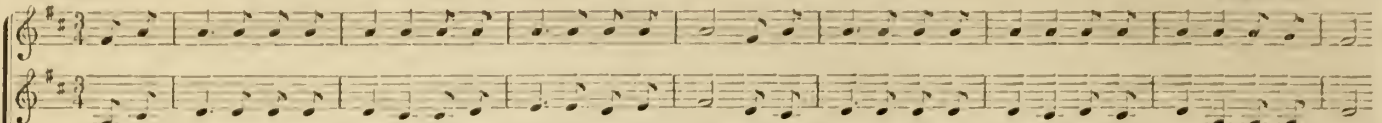
Also, Betsy Hastings, aged 67, May 25, at Alfred, Me. In Shirley, Mass., 7th inst., Caroline Baxter, 30 yrs. Also, several deaths at South Union, Ky., no names given.

AMONG many suggestions, in answer to our question in March, Elder J. S. Prescott urges an assemblage of delegates at Watervliet or Mt. Lebanon, on Aug. 6, 1874, from every Society of Believers; and to invite the most advanced Spiritualists to attend the same.

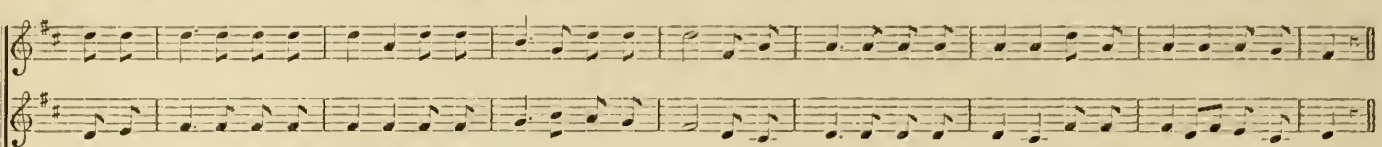
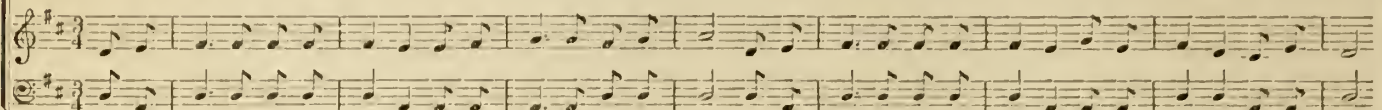
FAITH'S VISION.

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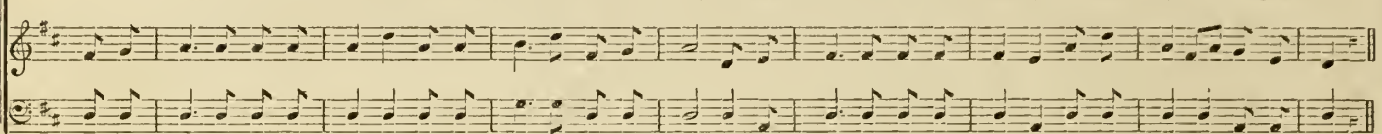
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1 To the spirit land we're hastening, Golden moments flit be - fore, While each sunset brings us nearer To its seeming, distant shore.
 2 Oft its pearly gates are opened, Floods of glory thro' them come; And we catch a glimpse of beauty, Just a foresight of our home.
 3 Yet we ask their mis - tration While we tarry here be - low, And that ever round our pathway Light in - creasing still may glow.



Yet up - - on her snowy pinions, Faith will lift our hearts to see, In the life that is be - fore us, Blessed immortal - i - ty.
 O it is by ho - ly living That we gain an entrance there; For com - munion with the Angels, Spotless robes we must pre - pare.
 If our lives are fraught with goodness, And the seeds of love we sow, We shall reap a - bun - dant blessing, And the joy of An - gels know.



Items of Interest.

WE are in receipt of glowing accounts of Shaker meetings, held at Portland, Me., Farmington, O., and Albany, N. Y., with the Spiritualists and others. While we are thus giving the multitudes thousands of invitations to investigate our principles and examine our lives, such vituperative articles as are occasionally seen, entitled "Shakerism Exposed," must fail of deceiving many, and do us much more good than harm. Nothing could please us better than to have thousands inquiring, "Are these things so?" and then come among us, sift us to the foundation, and realize as we do how truly God does cause "the wrath of man to praise him!" *

FROM our "Outlook"—whence we seek to read "the signs of the times"—we behold true spiritualists in a very advanced condition of theology, which demands of them an advance in purity of life that appears very much like Shakerism! Whether this is an optical illusion or not, remains to be seen. We anticipate on the part of these a congregation in cities and villages, where they can yield each other consolations under the cross. We are aware of some who testify to us their entire abstinence from fleshly lusts; and soon these are destined to "flow together," *inform each other*, and experience, measurably, the eternal, celibate, angel life, which will fit them *here* for the companionship of angels *there*. If we are mistaken, then we are prepared to witness the phenomenon of very bright "stars falling from heaven" into the corroding practices of earth—spiritualists (?) fulfilling fleshly inclinations, and failing to walk according to the call of the Spirit. *

ELDER F. W. EVANS and a noted lecturer and reformer have been writing each other let-

ters upon some living issues of the day. We have put these in tract form, and are ready to send them, post paid, per doz. 25 cents.

THE worldly principle of *mateship* finds no sympathy in Shaker testimony; we believing that brethren and sisters in Christ are without distinction or preference in each other's estimation. A circular, lately issued from this Office, has the names of the leading officers, male and female, of the Novitiate Orders at Watervliet, N. Y., and Mt. Lebanon. "To the pure all things are pure;" but in our absence of knowing who alone are pure, we acknowledge an over-sight on our part in departing the counsel of "shunning the very appearance of evil," thus giving the impure a desired opportunity of expressing themselves, whose pardon we now beg; for we should have been in better business. *

EXCERPTS FROM LETTERS.—"Please change my P. O. address from — to —; my husband don't like THE SHAKER, while I do, and will have it."

S. B.

"My son is greatly interested in the Shakers. As I cannot let him go to them, it will be a pacification for him to have THE SHAKER." ** DOBBS' FERRY.

"The greatest thing the Shakers have ever done for the world is the publication of THE SHAKER."

J. M. P.

"Not peace on the earthly plane, but a sword, is the effect of THE SHAKER in my family!"

R.

Elder H. L. E. writes: I sought to have a neighbor subscribe. He replied: "Do you think I am fool enough to create a disturbance in my family by subscribing for THE SHAKER?"

"I have read THE SHAKER attentively and noticed it in *The Era*, and I must say if there were not so much cross and self-denial in its instructions I should be almost persuaded to become a Shaker!"

COL. J. T.—N.

"I had thought that when I departed this life I should part with the *world*; but THE SHAKER has convinced me that unless I get rid of the *world* before I die I shall be burdened with more of it *there* than I have *here*. What is the world? Let us reflect."

S. R. W.

"Let THE SHAKER unfold its whole self. Either you must come *down* to us, or we must come *up* to you. Amen."

B. S.

Troy, N. Y.

PUBLICATIONS.

Christ's First and Second Appearing	- - -	\$1 25
Dunlavy's Manifesto	- - - - -	1 25
Millennial Church	- - - - -	1 00
Compendium of Shakerism	- - - - -	0 50
Three Discourses on United Interests	- - - - -	0 50
Tests of Divine Inspiration—Evans	- - - - -	0 50
Tracts free, where postage is paid.		

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- J. S. Prescott, Cleveland, Ohio, Shakers.

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., AUGUST, 1872.

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FIFTY CENTS PER ANNUM.

Daniel and John.

BY F. W. EVANS.

"The superior will govern," were words spoken by Ann Lee. He whose right it is to reign, will reign in the end. God is above all. The spiritual is "superior" to the natural, even as cause exists before effects. And, as a "little leaven leaveneth the whole lump," in process of time, so will the Christ Spirit, ultimately, leaven the whole mass of humanity. It goeth forth conquering, and to conquer. The highest class of spiritual religious people, in any day in the past, were as Moses expressed it to his Israel: "The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people."

As a priesthood to mankind, and as a prophetic order, how could it otherwise be? The Jews were a royal priesthood, commissioned to teach the nations of earth important radical principles. In Israel, as in every other nation, an order of Prophets and Prophetesses existed, as ministers of the Christ heavens, few in number, and a far more numerous order of Prophets and Prophetesses were inspired by the gods of their people, tutelary divinities.

As a priesthood, Israel performed the office of instructor of babes to the Gentiles in the most efficient manner. When its national organization was entirely broken up, its national priesthood disrupted, their religious ministrations abolished, the daily sacrifice taken away, the feasts and solemn assemblies suspended, the temple destroyed, and the people themselves transported into foreign lands, their missionary work to mankind was only the more decidedly successful, and powerfully triumphant. But the glory thereof redounded almost exclusively to the honor and glory of the Hebrew God. Moses, the greatest of the early Hebrew prophets, accomplished the national organization of his people; created the Levitical priesthood, and established it upon the foundation of the national existence. Consequently, it stood in its original integrity; it became corrupted, it

rose or fell, was pure or impure, as the body, of which it was the head, was holy or unholy: it was always "like priest, like people." The Prophet was the fountain, the priesthood the cup, from whence the people drank; and sometimes the people filled that cup from their own fountains. Thus, when Moses, the Prophet, was up in the mount, communing with the God of Israel, receiving from the highest spiritual source to which they had access, the ten commandments, written by spirits on tables of stone, as the basis of all succeeding laws and statutes to Israel, and having left the whole nation in charge of the Levitical priesthood, and under their legitimate ministration; "when the people saw that the Prophet delayed to come down from the mount, to inspire and guide the priesthood, the people gathered themselves together unto Aaron, their priest, and said unto him, "Up, make us gods which shall go before us; for as for this Moses, the man, or Prophet, which brought us up out of the land of Egypt, we know not what has become of him." "Now Aaron had made a molten calf of the offerings of the people, and said, These be thy gods, O Israel; and they sat down to eat and drink, after the manner of the people of the land, and, like them, when the feast was over, they rose up to commit fornication."

Moses knew nothing of the defection of his people; but "God said to him: Up, get thee down; for the people which thou broughtest up out of Egypt have corrupted themselves. Let me alone, that my wrath may wax hot against them, that I may consume them as in a moment; and I will make of thee a great nation." When acting as a Christ Prophet, and under its inspiration, Moses was not only above the Jewish king and priesthood; but was superior in governmental dignity and official supremacy to the God of Israel, who was himself but a subordinate or tutelary divinity. Yet was Moses, at that time, the meekest man that there was upon earth; and therefore did he not only resist this appeal to his ambition, but became a minister of the Christ Spirit to the Hebrew divinity, by which he pacified his anger, and allayed in him the spirit of revenge.

Thus it is recorded: "Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the land of Egypt with great spiritual power and mighty physical manifestations? Wherefore should the Egyptians speak and say, For mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and repent of this evil which thou hast devised against thy people;" for they are still better mediums than any other nation to work through—better material to build with. Should you take my posterity, they also would come to the same state, and develop similar conditions. For the attainment of your object, the final redemption of the race of man, you can do no better than keep hold of this people. "And the Lord repented of the evil which he had thought to do unto his people."

And when Moses went down from the mount, "he saw the calf and the dancing; and Moses' own anger waxed hot; for he was only a medium of the Christ Spirit, which was not incarnated in him, nor incorporated in his own personal character. Moses had not thus attained; he partook of the spirit of his God; and in his wrath—the wrath of man—he threw down the precious tablets "written with the finger of God, and break them beneath the mount." Then he took the calf which they had made, and burnt it in the fire and ground it to powder, strewed it upon the water, and made the children of Israel drink up their own God. And the Levites went in and out from gate to gate throughout the camp, slaying every man his neighbor, and every man his brother and companion, until three thousand men were slain. The remainder were plagued all their days because of the calf which they had made; for the Lord had said, Whosoever hath sinned against me, him will I blot out of my book. And all the people saw a cloudy pillar stand at the tabernacle door when Moses entered in, and God talked with him face to face as a man talketh with his friend. This caused Moses' face so to shine, that he put a veil over his face when he appeared before the

people. And the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeyings. The practical result of all this was, that Israel took possession, by means of a spiritualistic warfare, of all the land of Canaan. And it was only when the nation sinned after the manner of the people of the land, that the heathen were able to carry them away into captivity. And even then, under the law that the superior will govern, they became a power in the midst of their enemies.

As Joseph was raised up in Egypt to be its chief ruler, under Pharaoh, so in Babylon we find the captive Daniel, by the same agency, raised to power in the civil government. His spiritual gifts were superior to any which the magi, soothsayers, astrologers, or wise, scientific men of the nation, who held him in bondage, were equal unto. Thus Daniel and his fellows attained to almost supreme authority in Babylonia, the most mighty nation then upon the face of the earth. Being chosen to stand before the king, he and his companions carefully observed the Mosaic law of diet, subsisting on pulse, with water for their only drink. With this fare, the Jewish captives proved to be "in matters of wisdom and understanding, ten times better than all the magicians and astrologers that were in all the realm of Babylon; and Daniel continued unto the first year of Cyrus, king of Persia, who conquered the kingdom of Babylon."

The means by which this influence was attained and maintained for so long a period is worthy of critical examination. Principles are eternal. And the Millennium, of which Daniel so plainly prophesied, is a possibility of the race illustrated in his own history, to be ultimately effected by the same spiritual agencies that were employed by David to secure his ascendancy over all the opposing influences in Babylon. His foundational principle was vegetable diet—conscientious religious observance of the laws of physiology. He was also strictly obedient to his spiritual guide—the Christ Spirit. He feared and obeyed God rather than man, as a Prophet, and assumed the consequences.

It was the rulers of a great national organization, with its legal enactments and penal laws, *versus* the enslaved Prophet. The king dreamed, and required the magi to interpret the dream. "Tell thy servants the dream, and we will show the interpretation," they said. But the king replied: "The thing is gone from me; and if he will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be

made a dunghill. Tell me the dream, and I shall know that ye can interpret it aright." Pleading for life, they declared, "There is not a man upon earth that can show the king's matter. And no king, lord, or ruler, asketh such things at any magician, or astrologer, or Chaldean. None other can show it, except the gods whose dwelling is not with flesh." This only made the king angry and very furious; and he commanded to destroy all the wise men of Babylon," the captives of Judah included. But, when Daniel and his fellows prayed, the secret was revealed unto them by their ministering Christ Spirit. Then Arioch took Daniel into the king in haste, saying, I have found a man of the captives of Judah who will interpret thy dream and vision, and show what shall be in the latter days. Daniel saw the march of empires succeeding each other, and their varying characteristics, under the figure of a great image, made of gold, silver, brass, iron, and clay. The last of these, the toes of the feet, representing many kingdoms and republics, instead of one mighty empire like Babylon the Great. And Daniel prophesied, that, in the days of these numerous kings and many republics, shall the God of heaven set up a kingdom which shall never be destroyed, but shall stand for ever, having broken to pieces and displaced all other kingdoms and governments. This power was represented by a little stone cut out of the mountain without hands, by spirit agency, like the tablets of Moses; spiritual, not natural agency. It smote the image, as David did Goliath, and destroyed it. This dream is certain, and the interpretation sure. Thus the Jewish captives became great men, and rulers over all the provinces of Babylon, by means of Spiritualism, the mother of the sciences, and Daniel was constituted "chief of the governors over the wise men of Babylon." Is not this significant of the final triumph of the Christ Order, when the "knowledge of the Lord shall cover the earth as the waters cover the sea?"

Thus ends one of the cycles, by which the great external Babylon, of which Daniel was contemporary, melted away, and was so subdued that Government issued a decree recognizing and acknowledging the Hebrew God as superior to any of the gods of the nations, being Lord of their lords, and God of their gods. The king, Darius, wrote unto all peoples, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. I make a decree, that, in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, steadfast forever: his king-

dom shall not be destroyed; his dominion shall be even unto the end; for he delivered Daniel from the power of the lions.

Of all the Christ Prophets, none had found that spiritual soul-travel, and incarnated the Christ Spirit into their individual personal character, ascended to the heaven of heavens, penetrated the Holy of holies—the Christ sphere—as John the Revelator of it. He stood in the gift and power of Divine causation. Daniel, like Moses, was on the external providential wheel. His vision related to the history of kings—a succession of empires on the outward plane, the earth—until the final consummation; when all were subjugated by the little stone; and the kingdom and the dominion, under the whole heavens, were given to the people of the saints of the Most High. Daniel begins with the external, and moves towards the spiritual. John begins with the Christ Spirit, and moves outward. He gives the history of the little stone taken from the spiritual mountain without human hands, from the time when it went forth conquering and to conquer, till the kingdoms of this world became the kingdoms of our Lord, and of his Christ.

Daniel was a Jew, holding civil office in the literal kingdom of Babylon, attaining and maintaining his position by natural-spiritual power like Moses, and applied to the outer, material elements of earth—its earth and water, its air and fire; and over the animal creation. John was first a Jew, like Daniel, then a Christian—not of this world, its kingdoms or offices. The visions of John were of the physical, moral, spiritual, and religious history of man as a whole, from the beginning to the end; as such, they included Daniel's prophecies, as the whole includes the parts. Their visions dovetail into one another like body and soul; they duplicate and sustain each other in their minutest details, and in the most wonderful manner.

The spiritual manifestations of Moses, although upon a grand scale, and affecting the destiny of thousands of people, infesting a whole nation with lice, and flies, and frogs; killing the fish, by turning the waters into blood; destroying man and beast by fire and hail; or enveloping the Egyptians in darkness that could be felt, were yet secondary to the manifestations through Noah, by which a whole world of humanity was at once destroyed.

The spiritual manifestations of the present day reach down to the material elements more as in the days of Daniel, or as in the days of Jesus, who operated so largely upon human bodies as combinations of the elements of earth.

While the spiritual manifestations which

obtain among the Shakers, are first upon the spirit, affecting the conscience, then upon the soul, removing the causes of physical diseases in the mortal body, inculcating the law of "Go, and sin no more," by correcting all bad habits, and teaching to use all the elements of this present world as not abusing them.

Baptism of Consecration.

BY O. C. HAMPTON.

Sweet inspiration's gilded wings
Are hovering near the earth,
And in her tuneful voice there rings
The song of a new birth—
A birth to higher, holier life,
The burden of her song;
A birth from rudimental strife,
And every groveling wrong.

My spirit feels her quickening power
In every quivering nerve,
Forever, from this burning hour,
Humanity to serve;
To move in God's eternal peace,
In ministries of love;
To cause the tears of grief to cease
Below me, and above;

To make the bow of hope serene;
To span the mourner's sky;
To rid earth of the monster sin,
And every tear to dry.
My inner temple first to cleanse,
And live a sinless life,
Forgiving foes as well as friends,
With patience ever rife.

Thus peals sweet inspiration's hymn
Across the slumbering years,
As on our planet's glittering run,
Her angel form appears.
She calls to you, she calls to me,
To let our light so shine,
That men shall be compelled to see,
And own a power divine.

The records of the fading years
May leave no history bright,
Of all our labors, pains and tears,
Or arduous upward flight.
What matter, so we work in love.
The work God gives us all,
We walk serenely, far above
Fame's best or basest eall.

What though our pilgrimage be lone,
And little rest we find,
Still they are angels of the throne,
Who love and bless mankind.
A preacher of reform I'll be,
And practice what I preach,
And purpose of my destiny
Sin shall not overreach.

So shall I walk heaven's heights sublime,
And bless my fellow man,
While I remain in rolling time,
And in my weakness, can.
To leave for aye the fogs of sense,
The rudimental plane,
And take my final journey hence,
Far holier heights to gain,
Need we in starry realms to peer,
To find heaven's blest abode?
We walk the heights of heaven here,
If loving, pure, and good.

Ye saints above, ye saints below,
Help me my vows to keep;
Henceforward in this path to go,
Rich gems for heaven to reap—
Rich harvests of the souls of men,
Ripe for the realms above;
Rich spoils to take from earth's domain,
By works of peace and love.

What is Religion?

BY SAMANTHA HOWIE.

It is an awakening of truth in the soul; a love for God; giving a just sense of one's duty, by opening the eyes of the soul to the great end and purpose of life—redemption. It does not consist of words, thoughts nor actions; but these are governed by the living principle of religion.

How admirable is that religious belief, which, while it seems to have in view, not alone the soul's felicity in another world, but effectually secures its happiness in this life!

Religion is being good; and this is being like God. The various names given to religion are subject to much odium; but all admire the fruits of religion in a pure life. Morality is one step towards pure religion. Spirituality is in its advance. All things of real beauty and worth have their origin in pure religion; and nothing will satisfy the soul's demands but practical religion.

Under the influence of true religion the soul is mild, humane, and only spiritually inclined, working untiringly for humanity. It teaches souls to serve God through the love of a pure life, and not from the fear of his displeasure. There are many creeds, but there is one only religion, and this will make of all humanity, one relationship in spirit, by bringing all into a life that is alone found in Christ—pure, virginal, pentecostal.

Who Wonders?

The Springfield (Mass.) Republican does not wonder that some former members and the Shakers parted company; for, from the utterances of the departed, it is of the opinion that they would not grace any moral company, but be a disgrace to any respectable community. "Why go they out from among us? Because they are not of us;" they want the world, the flesh, and the excitement of perverted sense. These we deny to all, holding union with us.

No honorable Shaker has ever failed to merit and receive the respect of those who differed with him in matters of faith; while a suspicion follows and distrust rests upon those who depart their principles, and practice the world. It is no honor to any sect, to have a seceding Shaker become one of their number, for they leave us for nothing purer, better. *

The Avesta—Fire-Worship—Baptism.

BY J. M. PEEBLES.

Man, made in the Divine image, is naturally a religious being. In all ages and under all skies, have been found symbols of man's faith and worship. The soul's better aspirations, ever tend heavenward.

The most graceful and dignified people that we saw while traveling in the East were the Persians. They do not, as Christians have represented, worship fire, but consider fire a symbol of the sacred fire—the infinite light of the universe.

Some of the religious books of the Parsees

are exceedingly clear in statement, and spiritual in tendency. To thinkers, the "Avesta" especially is a most valuable work; enabling the student to compare its divine truths with those of the Vedas, the Koran, and the Jewish and Christian scriptures.

The Parsee religion is much older than Judaism, and has been considered by distinguished religionists, a purer faith. Their sacred books, aflame with inspiration, taught the immortality of the soul, the certainty of compensation, and the importance of purity of heart (rather than the sacrificing of animals for sin-offerings) centuries before these doctrines were prevalent among the Jews. At a time when the ancestors of the French and English nations were accustomed to sacrifice human victims to their sanguinary deities, the Parsees taught that heaven was attained only through repentance and purity of life. Though teaching the negative and relative eternity of evil, they also taught the final restoration of all souls, during the progressive period of the resurrection.

There have been different opinions as to the age of Zoroaster. The earliest and best authorities upon this subject are the Greek writers. It is a suggestive and remarkable circumstance that all the Greek authors who wrote upon the Magi and the Parsee religion previous to the Christian era, put Zoroaster back to a period 6,000 years B. C.

Xanthos, of Lydia, one of the first writers upon the subject, living about 450 B. C., was a younger cotemporary of Darius and Xerxes. He reckons, according to the statement of Diogenes of Laerte in the proœmium to his "Lives and Sayings of Eminent Philosophers," from Zoroaster to the time of Xerxes' expedition to Greece—about 480 B. C.—6,000 years. Therefore Zoroaster would have been living at a period about 6,500 B. C.

The philosopher Aristotle, and teacher of Alexander the Great, is very positive in his statement. He affirms, according to Pliny (Natural History, xxx, 2) that Zoroaster lived about 6,000 years before the death of Plato, 348 B. C., which would carry us to about 6,350 B. C. A similar calculation and statement was made by Eudoxus, distinguished for historic accuracy.

Hermippus, of Smyrna, one of the most ancient authorities among the Greeks upon the religion of the Magi, lived about 250 B. C., making the Zoroastrian books the study of his life. This Hermippus, according to Pliny, was informed by his teacher, Agonakes, a Magian priest, that Zoroaster lived about 5,000 years before the Trojan war—occurring 1,180 B. C. This would take Zoroaster back to 6,180 B. C.

The historian, Hermodorus, and other Grecian writers, confirm the above statements. The ancient Greeks all believed that Moses, living several thousand years later than Zoroaster, taught the Jews the magic he had learned in Egypt. It is quite evident that the Egyptians obtained their knowledge of psychology and magic from India and Persia.

That there was a Zoroaster living in the time of Hystaspes, Darius' father, is not disputed. As Jesus was a common name in

Syria, so was Zarathustra, Zoroaster, in Persian countries. There were certainly three distinguished persons called Zoroaster, the last living nearly a thousand years before the Christian era.

Before us lies a volume rich in the sayings and dogmas of Zoroaster. Listen:

"Come from far and near and hearken to what I shall proclaim. * * * The wise have discovered that this universe is a duality. The maternal cause is double, having received from the Father matter and spirit. * * * Praise the creator Ahura-Mazda, the shining the very shining!"

"I will proclaim as the greatest of all things that one should be good and pure, praising only truth. Ahura-Mazda delights to hear those who speak for and further the good."

"All that have been living, and will be living subsist upon the divine bounty. The souls of the pure attain at once to immortality; but the wicked have to undergo age-lasting discipline. Such is the rule of the wise Ahura-Mazda."

"All Hail, to the *divine Intelligence*, which holds in itself the Word of excellence. All pure beings who were, are and have been, existed through it. The world is of male and female nature. Oh, let us put down our gifts of praise in the dwelling-place of the heavenly singers."

"The heavens are a point from the pen of God's Perfection, the world is a bud from the flower of His Beauty, the sun is a spark from the light of His Wisdom, and the sky is a bubble on the sea of His Power. He made mirrors of the atoms of the world, and threw the reflection of His own face on every atom."

The *Mendai Ijahi* of Persia, were by their countrymen, called Sabians, and considered descendants of *Zabii*, a pre-historic race. It is very evident that Jews and Greeks derived the principles of their ascetic philosophy from India, through Egypt and Persia. After the Jews had mingled with the ancient Chaldeans, and the Persian "*fire-worshippers*," we find traces of the effects of it in the ceremonies of Jewish service, and also in such phrases as these: The "camp of fire" in the appearing to Abraham—the "flame of fire" in the Lord's appearance to Moses—the descent "in fire" to give the law—the devouring of the Sons of Aaron "with fire from the Lord," because they offered in their censers, *strange fire*—the "pillar of fire" that went before the Israelites through the wilderness—"the fire" that the Prophet Elijah proposed to convert the Prophets of the god Baal; and, "the sacred fire of the Lord," that was ever "burning in Zion." In the apostolic period of Christianity—"our God is a consuming fire"—was a common term, symbolizing the destruction of earthly dross and the necessity of spiritual purification.

Fire and water were used typically by all the ancient religionists of the Orient. The East was long the land of sign and symbol. No historian will deny that the old Brahmins of India, baptized at certain seasons in the Ganges for the remission of sins, supposing the waters contained a sanctifying quality. Hence, people flocked to the banks of this divine stream, even from remote Tartary, to be therein baptized.

The Egyptians practiced immersion as a religious rite; they also bathed immediately after having touched a swine, considering themselves morally defiled by the contact.

For a somewhat different purpose, they were baptized in the Nile as an act of reverence towards its sacred waters. (Herodot. in Euterpe, 47.)

The learned Spencer, in his work on the "Rites and Institutions of the Hebrews," says: "Not only was baptism practiced among the Jews, prior to the time of John," but, he assures us, "that they borrowed it as they did circumcision from Pagan nations—for he adds—'among the Egyptians, Persians, Greeks and Romans, baptism by plunging the whole body in water, was customary to purify those who were to be initiated into the mysteries of the sacred orders.'" The Christian father, Justin Martyr, not well versed in ancient history, yet seeing, or rather knowing that "baptism was prevalent among the heathens," accounted for the fact, by supposing that the "demons invented it in imitation of the Christians." This church father, and others also of that period, claimed in their ignorance, that the Hebrew was the original language of mankind. Max Muller and other noted philologists have completely exploded this idea. The Sanskrit of India, was a language much older than the Hebrew, as well as more rich and elegant in structure.

No thorough scholar will dispute that baptism by immersion, was a very ancient rite—implying in different countries physical and moral cleansing—change of religious faith and practice—"a washing away of sin"—a "putting off of the old man with his deeds," etc. But for a pure, perfect, and sinless individual to have presented himself by the banks of the Ganges, Nile, or flowing Jordan as a candidate for baptism, would have been considered a joke bordering on blasphemy. Only *filthy* bodies require outward washings—and only imperfect, sinful men need inner baptismal purifications—the descent and abiding power of the Christ Spirit. This, in the Evangelists, is called the "baptism of the Holy Ghost," or rather Holy Spirit, for *Spirit* is a much better translation of the Greek *pneuma*, than "Ghost."

The Essenes, sometimes denominated Cœnobite Ascetics, true to the principle of "all things in common," practiced the rite of baptism, clothing themselves in white robes after coming "up out of the water." This ceremony, considered by them a symbol of the washing away of a sinful nature, was preceded by a full confession of sin. This cross-bearing people, ever a center of moral force in the East, regarded purity as the only passport to Paradise. And, in harmony with the same inspiration, Jesus taught that "the pure in heart shall see God."

It was the custom for Saviours in the Orient, to submit to the ceremony of baptism. India, Egypt, Persia, Phœnicia, Greece, Judea—all ancient nations had their Paradises lost and gained—their Millenniums—their Crosses—and their Saviours too, baptized with the Christ Spirit. The prophet Obadiah, with vision unsealed and soul all aflame with inspiration, said: "Saviours shall come up on Mount Zion." God is no "respector of persons, nationalities or periods of time." There were many Saviours in the past. The good and the pure, are Saviours

to-day. The influence of angel ministry is to elevate humanity. The tendency of the spiritually minded in all ages has been from grossness to refinement—from promiscuity to chastity—from chastity to holiness—from holiness to divinity. This is "growing in grace," traveling from Adam to Christ.

Universal Obedience.

BY R. W. PELHAM.

"He that keepeth the whole law, and yet offendeth in one point, is guilty of all." This doctrine at first view appears unjust, but close examination will show it to be strictly correct. God requires universal and perfect obedience—the whole heart. Now the intentional breach of one of his commandments, as fully proves the want of this is the neglect of all of them. God will, undoubtedly, be merciful to our frailties; but a deliberate and willful act of disobedience cannot pass for frailty; it sufficiently shows the state of the mind, and proves that the whole spirit of obedience is wanting. A servant being commanded by his master to do ten things all equally just and right, may do nine of them with great exactness; but if he obstinately refuses to do the tenth, he cannot be considered an obedient servant, but a rebel. Indeed, he is just as willful and disobedient as if he had refused to obey all the commandments of his master. His spirit is a spirit of rebellion and not of obedience. There is no good reason to believe that he has done one of the commandments of his master from a pure spirit of love, and simple desire to do his will, since such a motive, would lead him to perform the tenth requirement as faithfully as any or all the rest. Hence, we may be assured that some selfish end, and not purely the love of his master—not a true spirit of obedience—prompted him to do what he did; and that, therefore, he had no true obedience, because he was destitute of true love.

How do We do It?

The *New York Tribune* lately reported that some seceding Shaker was lecturing against the protective measures instituted among the Shakers, upon shaking hands, kissing, etc., at the same time dilating upon the beauty and necessity of celibacy.

It is refreshing to us to have *The Tribune* "give it as our opinion, that when our friends, the Shakers, yield the point of kissing, celibacy will naturally go next." When those, inimical to us, *complain* of our celibacy, we are led to remember how much we have suffered upon the charge of secret corruption, and since it is not a question, but a charge, how we live, we force the question, "How do we do it?" When any attempt Christian celibacy and succeed, without many simple abstinences and effective crosses, then we will admit being over scrupulous, and extravagant cross-bearers.

Past, Present and Future.

BY ANTOINETTE DOOLITTLE.

The longevity of some of the ancients, who attained to the great age of five, six and nine hundred years, seems a long period of time; especially, if we look upon the race of men, as more perfect then, than at the present time.

We speak of the blissful Eden state; of man's innocence when he came from the hands of the Creator. This is well, if rightly understood. The innocence of childhood is beautiful; but it cannot be trusted like the positive innocence of mature years, gained by trial, and battling against temptation in its multifarious forms.

There are persons with us to-day, who recollect distinctly when sailing vessels, or stage coaches were the swiftest modes of transit from continent to continent and over kingdoms and countries. Future generations will look upon those modes of traveling, somewhat as we look upon historic records of the long past. And since science has developed the power of steam, and the intelligence of man has systematized, tamed and made it subservient to his use, the desires of people to travel and visit foreign lands, have become so intensified, that we should need some hundreds of years to accomplish our designs if required to return to the modes of travel which our grand-sires possessed.

If we look upon the early history of our race, as in a childhood state, undeveloped, but possessing all the germs of perfect men and women, who, by progressive degrees, under proper guidance and instruction, would attain under the full stature of manhood, progressing in natural law pertaining to the rudimental sphere in which we live, and also learning more of the higher spiritual laws which relate to the soul's welfare that must guide and control it in the life beyond, then we can understand why the ancients needed so much longer time than the present generation to accumulate knowledge which, in a large degree, was bounded by their own personal experience; while we have the benefit of the accumulated experience of past ages added to our own.

The progressive degrees of development have been under the control of teachers adapted to the condition of the people, and their powers of receptivity. Hence, the word of the Lord at one time, was not the same as at another; not that God, or truth changed, but lessons were given, as the people were able to receive.

Wise parents in nature do not force a knowledge of the arts and sciences upon their children whose minds are weak and tender; but they give them such mental food as they can digest. Thus has it been with the Universal Father and Mother of all intelligences. How clearly we see this law in operation in the first epoch of bible history concerning man; whether that history be correct, or not, the rule and deductions to be drawn therefrom, are equally true.

Their first necessity was to learn to provide sustenance for the physical part; how to cultivate the soil, and gain an honest living; and

in obedience to natural law and physical truth they received great blessings. The natural precedes the spiritual—that is the law. When they were sufficiently developed, lessons were given by degrees, relating to the immortality of the soul. Their condition was not the effect of violated law, but they were immature. It would have been an impossibility for them to have received direct communication from Deity, as much so as for an infant to understand the science of astronomy. Tutelary deities were appointed to preside over them, who were not of the highest order of spirits, yet, so far progressed, that they were capable of imparting all the knowledge and truth necessary for the time being.

The Angels who first began to minister to the people, were so near to earth, that it was difficult to decide whether they were veritable *men* or disembodied spirits. But, as the people grew and waxed strong, the ministrations to them were more spiritual and interior; and occasionally a ray of light from the inner spheres, which we call the Christ-heavens, where spirits dwell who are clothed with power to baptize souls with resurrection life, shone upon them. Only Prophets of the highest order were capable of communing with spirits from the inner heavens; but they were sought unto by Kings and Princes. The King of Israel at one time, called four hundred Prophets together, that he might enquire of the Lord through them. The god of the Jews was a warring god; and he purposely put a lie in the mouths of those Prophets to deceive the blood-thirsty King; and only one was found who prophesied truly, for which he was hated and consigned to prison. The more truth the Prophets possessed, the higher their Mediumship, the more they were feared, hated and persecuted. Thus has it ever been. *Truth*, and its defenders, have had to battle against error, as the prison, rack, and flame would attest.

At length, under the law of progress, Prophets of the higher Order, were multiplied in the land. The Christ Spirit,—“the Rock,” which followed them in the wilderness, visited them and touched their hearts with the fire of inspiration and stirred the deep feelings of their souls; and in a vision they saw the beauties of a coming day, and prophesied of a coming Messiah, who would be anointed King of Saints; and his throne be established in their midst, and he would dwell and walk with them.

Thus, from age to age, the generations of men were prepared for higher degrees of spiritual truth; and in due time, Jesus the Nazarene, according to prophecy, was anointed from the Christ-heavens; and through the Medium of the Sonship, the Everlasting Father was revealed. And as Jesus became a Son of God, to as many as received him in his Father's name, he also baptized them with the same spirit and they became sons of God; all brethren of one spiritual family. He gave to his disciples divine gifts, and empowered them to transmit the same to others. To Peter, he gave the keys of the Kingdom (the gift of divine revelation); that was a new epoch in the history of our race, when the Bridegroom came forth from his secret chamber.

As it took centuries to fill the former epoch and prepare the way for the advent of the male Messiah, so also centuries passed before a way was opened for the Bride, the female Messiah to come forth from her closet where she had been concealed from mortal view.

In the first Christian era, a church was founded upon a true basis, *i. e.*, a Virgin Life, community of Goods, and Non-resistance. But there was so little love to just principles, and the love of earthly idols so strong, that the people “gave their power unto the beast,” and Anti-Christ dethroned the true Christ, and himself sat in the temple of God for ages persecuting the saints. Civil and ecclesiastic powers combined to make war with the followers of the lowly Jesus, and a bloody reign ensued.

While we bestow honor and praise upon those who embraced the Christian faith, for their firm adherence thereto, and willingness to endure torture, imprisonment and death, rather than violate their highest convictions of right, may we not give some mitigating considerations to their persecutors! They were defending the religion of their fathers, which justified war, and taught the law of retaliation, “an eye for an eye.” The traditions which had been handed down to them were as *sacred* to them as the Christian religion was to its new converts. Viewed from our standpoint, in the light of the nineteenth century, they are not only reprehensible, but nearly allied to demons, deserving the tortures of the Calvinistic hells! But there is a tribunal higher than man, where all things will be weighed and duly balanced.

Would not the same intolerant spirit, even in this age of progress, again lift its head and stretch forth its persecuting hand, if there was not a controlling and balancing power? Let the religious Pharisees—the learned Rabbins of our time, who so devoutly desire to see the name of God and Christ placed in the National Constitution, succeed in the attempt, and *they* would show us how the *Sabbath breaker* should be punished! It would require the strength of many Washingtons, Paines and Jeffersons combined, to stay the hand of persecution, and set things right. Would it not be well to have an *amendment* to that proposition, and let woman's name be inserted instead? Let her voice be heard, and her influence felt in the councils of the nation; and let God and Christ be enthroned in the human heart, quickening the conscience and guiding it in all the practical duties of life.

When woman finds her proper place, she will help to frame the laws to which she is amenable and by which she is bound, and plead the cause of the down-trodden of her own sex. She will help to inaugurate her own rulers, and cease to be the slave of man's passions. Then, may we not hope when the law of chastity is broken, guilt and shame will rest where it justly belongs? Now man assumes the right to allure woman into vicious paths, there to leave her despoiled, helpless and hopeless, while he walks defiantly away to his companions, who receive him into their fashionable circles without a rebuke! The woman is an outcast from respectable society, left to drag out a miserable existence, while he

is honored! Shall this state of things always continue? Nay! as God is *just*, an end will come. The powers of the heavens are moving, and *justice* will arise and shake terribly the earth in this respect! A light is dawning upon our earth which gives promise of a day of freedom for woman. The strong influence of the Dove Messenger sent from the bosom of the Eternal Mother in Deity, who a century ago called upon a few prepared souls to enter into the secret tabernacle of the Most High, and hide in that Pavilion which has been guarded by the Cherubims, called the most Holy Place, because it is the house of the virgin character, is felt far and near to-day. That spirit has been working like leaven to open a way for woman to escape from her physical, moral and spiritual servitude. And at the present time a voice is heard: "Woman shall be free as man is free! Let him or her who violates the law of chastity, bear their own iniquity."

Faith.

BY F. W. EVANS.

"Believe in the Lord your God individually; so shall ye be established in your organization."

Believe his Prophets, in and as an organization; so shall ye prosper and grow, "increasing with the increase of God,"—of Truth Divine,—in your collective capacity, as a living body of Christ, ministered unto by Christ Spirits, those of the Resurrection Order, who never touched the generative life in human beings in the past, except to prophesy of its future death; and who never touch it in the present, except to kill it, and to elevate the powers and faculties involved therein to higher uses, on a spiritual plane—the Resurrection Order.

After Jesus passed beyond John, who, as a Jewish priest, had been his Elder under the Jewish Law, and was baptized with the Christ elements, he "trod the wine-press alone," like Adam or Noah, or Abraham, or Moses had done in his day and Dispensation; and as all godly Reformers have ever done in the degrees of the Dispensation in which they stood and labored.

Principles are eternal, and Prophecy is of no private interpretation, but is of universal application to humanity.

Thenceforth Jesus had no Elder on the earth, unless he came short of the glory of God in any one of the planes of progress in the natural order; then he would have been amenable to the Elders of that plane or order.

As "the Resurrection," he was ministered unto by the Angels of the Order of God that is eternal in the heaven of heavens.

The Shaker in State Prisons.

Friend David Sargent has been visiting the Shirley Shakers, and writes us his impressions. He is a man of keen sensibility, deep convictions of the right, and appreciates the life-labors of the Shakers to be "the best illustration of Christianity on the face of the earth." Friend Sargent superintends Massachusetts'

State prison at Charlestown, and it must have been a genuine relief to his care-worn soul and overtaxed body, to visit a people who are not only physically and spiritually free, but are daily crucifying that which would make them otherwise.

May the SHAKERS, that monthly go to State prisons, work out a reformatory influence with their inmates; and we would not object, nor be surprised, if many of these preceded in the heavenly race the multitudes of bigoted pharisees.

The Christian's Sacrifice.

BY JOHN HODSON,—THE AQUILLA.

The gospel light began to dawn
Upon Columbia's happy land,
And many gladly bailed the morn,
While more aloof did boldly stand.
Aquila and Priscilla's cot
Stood near the ocean's surges wild;
Peace and contentment was their lot,
They had but one, one *only* child.

The gospel trumpet reached their ears,
And wakened up a sense of sin,
Producing doubts, producing fears,
They found all was not right within.
They found they were from God estranged—
That they'd been traveling into loss;
From sin's broad path they now must change,
To follow Christ, and bear his cross.

The testimony, clear and plain,
Which unto them was ushered in,
Was, Christ has now appeared again,
To save his people from all sin.
The sanctuary to make clean,
Immersed in Jordan's rolling main,
Made fit to drink salvation's streams
For sin, no more to thirst again.

Confess, repent, the dross remove,
Before the soul can entrance find
To Zion's ark of peace and love,
Or sweet contentment clothe the mind.
All sin the soul must now forsake;
All carnal ties must now break down;
This sacrifice it now must make,
Or fail to win salvation's crown.

From sin, from sorrow now released,
Walking in truth's straight narrow way,
Aquila and Priscilla's peace,
No pen nor tongue can now portray.
By love's pure river, trees of life
Stand spreading free, and fair to view;
Their leaves heal envy, hatred, strife,
Their lovely fruits the strength renew.

But, walking in this narrow way,
A goal is reached; they must be tried,
The voice of God they must obey,
And offer up their *only* child.
At this the mother shed a tear,
The father's heart athwart recoiled;
"Can God of love be so severe,
To part from us our *only* child?"

"O mother, dry those fruitless tears,
Father, stand firm," the daughter cries,
"The God of mercy 's not severe,
This only breaks the carnal ties.
The gospel day no more requires
The blood of bulls, nor goats, nor men,
But selfish *animal desires*
Upon the cross must now be slain.

"Like Jephtha's daughter, I will not
Lament for my virginity;
But be contented with my lot,
And live a life of purity.
In heavenly joys I will increase,
All vile affections prompt repel;
I'll live in love, and joy, and peace,
So parents dear, farewell, farewell."

Now when this parting scene was o'er
The parents found all worked for good;
Their sun grew brighter than before,
On higher, holier ground they stood;
No selfish passions filled their breasts,
But universal love did reign.
They felt for all who were oppressed
With sin and sorrow, grief and pain.

With faith in Christ, their lead, before,
They press along their path with joy;
They to the world look back no more,
But prayer and praise their thoughts employ.
They're verging to the heavenly land,
Ready the summons to obey;
Upon its borders joyous stand,
While angels beckon them away.

Elder F. W. Evans frequently has an attack of admiration for *The Golden Age*. In a recent letter to this office, he tried to excite our jealousy, we suppose, by enclosing the following paragraphs, but he failed:

THE GOLDEN AGE

Is pure, free from love stories, which corrupt the young. Its columns are open to all representative writers, who can condense their thoughts. It concentrates the living ideas or issues of the Age, being the organ of Progress for the day or time. Is independent, possesses strong convictions; impartial in criticism; not fearing even its best friends, but "hears before it strikes."

If all who read THE SHAKER subscribe for The Golden Age, they will, thereby, assist in actualizing it.

What Shall I do to be a Shaker?

At present, this is not a very popular question, but is nearly as much so as its synonym—"What shall I do to be saved?" In answering either, we answer both; for if we are saved from doing wrong, we are in the enjoyment of Shakerism—if we are genuine Shakers, then are we saved. Shakerism purposes an end of sinful works: nor this only, for much that is good on the earthly plane, it rejects as useless to Angelic life. Not only does it save individuals from the commission of sin, but resurrects them to an exceeding godliness, than is possible while living on the earthly animal plane. It asks none to forsake any earthly good, until it presents something better of a heavenly nature, and thus it teaches souls to rise *from* earth to heaven. We claim that it is radical Christianity. That it takes hold of our lives, moulds them anew, just as it reformed the Jewish nature of Jesus into a model for all Christians. The most radical *Shakerism* is simple, unadorned *Christianity*. The first is a monstrous system to worldly appreciation; but so is the last in its genuineness. What is popularly called Christianity does not resemble Shakerism at all; but what is called Shakerism, is a *fac simile* of thorough Christianity. Radical means root; and that which is Christian at its root, will inevitably produce Shakerism in its every branch. Let any Church remodel its creed in accordance with the Christ life—the pattern—and who will deny that its believing congregation would become a genuine Shaker Society? And wherein would this congregation materially differ from the hosts of heaven with whom it hopes soon to consolidate? Is the prayer—"Thy will be done on earth, as it is done in heaven," impossible of realization? We know it is not. Let any individual attempt to live as nearly angel-like as he conceives an Angel's life to be, would he not resemble a Shaker in his daily practice? Let him conscientiously investigate Angelhood; compare or contrast it with his desires, inclinations, passions; and what is the result? Do the Angels eat, drink and are clothed? Certainly. But they are

very unlike this animal—murdering, bibulous, and fashion-loving race. Contrast what we know of the Angel diet with the same of the gluttonous worldling, or even of the commonplace Christian! What an opportunity for improvement. Do the Angels use tobacco, imbibe the ardent, and dress *a la Eugenie*? Some may, but they are not Christian Angels; nor will good imitations of, present such features. Let us pursue. Arriving at mature years, those “of the world” marry; and who *in the world* will object to this! Our question is, how will this compare with heavenly practice? How will the auditors of Ward Beecher and of most Revs. compare with the characters, as seen by the Revelator standing “with the Lamb on Mount Zion?” How would a Shaker practice compare? How will the paraphernalia and fashionable gew-gaws of Chapin’s, Cuyler’s, St. Paul’s or Trinity’s congregations compare with the uniform of “those who have come up out of great tribulation? Let us be reasonable. Some believe, and teach sin to be a necessity. Is there sin in heaven? In heaven or earth will there be any iniquity? If heaven is ever realized here, which must change, the Angel life or the worldly life? Is not their difference sin? Christianity was the introduction of “thy will be done on earth;” and Jesus, in obedience to Christ principles was the pattern of the new life. Whoso lives as he did, will bear the cross; will not sin, will not pervert, corrupt, nor be aught but heavenly. The same causes that made Jesus what he became, will regenerate us into the same results. These causes or principles will be like waves of progressive life, each advancing the individual adopting it, into an increased, heavenly altitude, or like the reappearing of the Christ Spirit in various cycles, making demands of us of further renunciation of the worldly and a deeper adoption of, and consecration to the heavenly.

Do you ask: “What you must do to be a Shaker?” In the usual, simple manner, I will answer: 1. Seek for a Christian conviction of, and sorrow for sin. Confess every wrong action, and renounce every evil consideration. Repent—solemnly promise to do so no more, and faithfully fulfill the obligation. Settle all indebtedness; if you have at any time wronged an individual, seek to repair the injury and accomplish reconciliation. 2. You are now a candidate for the acceptance of the Christ Spirit, and adoption of the Christ Life. Be as a Virgin henceforth; abstain from fleshly lusts and from lascivious thoughts. Had you a wife? Now use her as a sister. Is she unwilling? The Spirit never concedes to the flesh—stand firm. Are you persecuted? retaliate not, bear and forbear. Have you property? Use this for the care of your unbelieving family. If your family is one in faith with you, consecrate your earthly goods where you and they have consecrated your physical lives, and from which cause you are enjoying a foretaste of an eternal pentecost. Yours is now an hundred fold, and in the life that now is, you are experiencing the entrance upon a new and eternal existence. Yours is an exceeding peace. “The world” will seem and really be beneath you; your companions of yore

will not interest you, and the life of the “old creation,” you will verily hate. You are becoming a “new creature.” The life of the flesh renounced; a virgin character pronounced and adopted. All vicious habits rejected; cleanly, temperate and healthful substitutes accepted—you are a Shaker in the first degree of Angelhood—be faithful, be patient, the next cycle will open upon you. Here is where all true Shakers should aim to arrive in this life—and many do. Others arrive where, in accordance with their renunciation of the worldly, and agreeable to their consecration to the cross of the Spirit—if these are much, so is their gain; if not much, they are trifling with their gospel call, and tampering with inferior desires—and the consequences too often are, the backslider’s career! Have we advised anything that Jesus did not, or would not, were he here? Is there any unchristian performance recommended or the neglect of any Christian duty advised? Have we proposed the abandonment of any relation that can continue in the heavens, or of any practice but “perishes with the using?” For wars of nations and of households, do we not give in exchange, peace? For the generative life of the world do we not offer an Angelic resurrection? In the extinction of the sexual works of the flesh, do we not present the fraternal relations of the sexes as found in Christ? What becomes of the selfishness that was concentrated in self or found recognition under the title of *MINE*? It is diversified over a very large household and is *mine* no longer, but ours. What takes its place? An ambition to be an unreserved worker for the good of souls; for their salvation, even as we have been and are saved from the commission of sin. No more reliance upon the physical death of Jesus, but upon the beautiful practice of his life—a life to God, and a death unto the world of sin. This is Shakerism. This is Christianity. This is the *way* we become Shakers, experience salvation, and enjoy a life eternal. Thus we are seeking and learning more *truth*; and thus we measurably enjoy here, the Angel *life*—Christ’s life. “And let him that heareth say, Come! and partake of the bread and waters of life freely,” in our heavenly Father’s and Mother’s home. *

Truth, Faith and Reason.—No. 3.

BY R. W. PELHAM.

It is a fixed and immutable law of the generative order, to multiply and divide—to keep up a continued series of successive separations and separate interests.

The fixed and immutable law of the Christ Order, is aggregation, “gathering together, uniting in one all in heaven and earth in Christ.” (Eph. i, 10.)

“To be carnally minded is death, to be spiritually minded is life.” In this aphorism, Paul again sets forth the eternal antagonism of the flesh and spirit; it is but the utterance of a fixed, immutable and eternal truth; a truth which every one who has been made alive in Christ, knows just as well as Paul.

The antagonism between the flesh and spirit

does not take place in the air, but in the human soul, and every spiritually minded man knows that this conflict is irreconcilable—knows that his carnal, lustful, generative nature, is not subject to the laws of God in Christ, or in the regenerative order, neither, indeed, can he—knows he must keep up an unceasing warfare against it, at the peril of his spiritual life, until it is subdued.

“If ye be risen with Christ, seek those things which are above, where Christ dwells.” Those who are subjects to this resurrection—those who have risen with Christ and lived in his sphere which is “above” the flesh, “neither marry nor are given in marriage.” They are “children of the resurrection” order, exalted with Christ above the generative work.

Be cautious of forming or adopting systems.

When men become wedded to a system, either of their own or another’s, their minds are liable to be so biased, that they will desire to bend everything into conformity to it; and in their eagerness to support the system, they lose sight of truth.

Truth is a unit. No one truth can be opposed to another truth. And one truth harmonizes with every other truth, therefore, any system or part of a system opposed to one single truth, is opposed to all truth, and utterly foundationless and false.

As light is pleasant to the eye, so is truth to the understanding.

The Catholic Church requires her members to believe in Transubstantiation, contrary to the evidence of their senses, and to renounce opinions as heretical without any proof of their error; but all such requirements are as unwise as they are tyrannical and unjust, because it is impossible to comply with them.

If a man is required to sacrifice his rational faculty in order to salvation, what will he have left worth saving? He will be no better than a maniac or ourang-outang.

He that requires a man to believe mere assertion against the clear convictions of his own understanding, demands the surrender of his rationality, and would rob him of the chief attribute of man.

Nothing fears investigation but mistrustful bigotry or determined ignorance.

He who feels confident of the rectitude of his opinions and actions, fears not investigation.

The fear of investigation, or of being investigated, are certain marks of bigotry or dishonesty.

Faith founded in ignorance, is always exposed to the assaults of light and truth, and therefore constantly in danger.

The better one understands the why and the wherefore of a theory, the less liable he is to have his faith shaken.

He who through bigotry and ignorance builds on falsehood, is under continual necessity of guarding against the approaches of light and truth.

The most effectual way to shake off unbelief is to demonstrate truth to the understanding.

He who goes about to divest himself of unbelief by violently shaking his body, will be about as successful, as he who should try to satiate his hunger by running a foot race.

He can swallow incredible things whose interest prompts the resolve not to be choked by any thing.

He that is most positive in his opinions may nevertheless be positively mistaken.

I am tired of systems and system mongers; I desire to know nothing—to feel nothing but gospel simplicity—to believe nothing but pure truth.

He that loves truth for its own sake, likes it best in its pure unadorned simplicity. Great names, high sanctions, or even mighty miracles, if they do not indeed detract from its merits, can add nothing to its value.

Physical Death versus Future Life.

The World's Crisis very sharply and unchristianly criticises Otis Sawyer's "Shaker Cemeteries" in JUNE SHAKER; also Bro. Peebles' remarks in same number. It very plainly asserts that Spiritualism and Shakerism are not of God, but of him who fathers all the iniquities of the world since first he whispered in Eve's ear what she should never have known. *The Crisis* is stirred to this because we believe and know of a *future existence*—immortality. It knows only of the grave and its dead; the resurrection has not occurred to its Editor and numerous readers. But as a dead tree compares with a living and fruitful one—as a dead man and a dead God contrast with men of life and a God eternal—so do the teachings and philosophy of the physical resurrection of dead, and twice dead bodies compete with the religion of life which comforts us that our loved ones are not, and never were dead; but that "their spirits are living, in beauty they are blooming" on the eternal shore. Were there any truthful philosophy in "an irresistible force striking an immovable object," then might the "irresistibility" of *The Crisis*, affect the "immovableness" of THE SHAKER, upon the truth of *immortality*. A few days will decide this point to any who now live and have doubts. But it is a curious fact that Second Advents do die; for in all the spirit peregrinations we ever heard of, not one of them has been found in the spirit world!

We will not say *The Crisis* is of the devil; but we do infer it is blinded by the flesh, is leading souls in the dark, and needs the enlightenment and resurrection of the Spirit which we have been favored with. *

Disappointed.

Elder J. B. Vance, in an address at Troy, stated that many of the requirements of Shaker Communism appeared like the lions in the way of Bunyan's Pilgrim; and which exist more in the imagination than in anything else, being dissolved by attack, into thin air. Just so; much that we dreaded, becomes our delight to engage in.

Some fear the Confessional—yet the relief obtained therefrom compensates the soul so much, that it is never relinquished by the faithful nor its absence desired. Some dread the Dance: One individual said, "he would like to unite, but he could not agree to dance, particularly on the Sabbath."

This being his only objection, he was excused, with the proviso that we should not be compelled to keep out from the dance. He having no fears of this, "set out" to be a Shaker. But a short time elapsed, before he broke into the circle, and was the most zealous dancer in the room! It is difficult for us to get individuals to wear their own apparel; whereas ours presented an appearance too plain, before they united. Just so are individuals disappointed in their fears of what they must need do to become members of Shaker Societies. We say, if you will *live the life*, we care little what your theology is, what your fears are, desires have been, or hopes may be. The spirit of oneness will prevail, where all are united in the purpose to maintain a pure, virginal relation, as is found only in Christ. Only let an individual confess all their sins on the start in the race, and keep a conscience undefiled, and we predict all their fears will be turned into pleasurable disappointments. *

The Paradox of Jesus.

Calvin Green, of Mt. Lebanon, once said that "Jesus was the Sarcastus of his day!" Reference in this was had to "Go tell that fox, etc." But where can a greater, apparent inconsistency be found, than "He that saves his life shall lose it; but he that loses his life shall find it? The pronoun *it*, apparently refers to the same life; and only as the two lives of humanity are understood—the natural or earthly life, and the spiritual or Christ life—this paradox is not and cannot be comprehended. Would you gain the Christ life, you must lose the carnal, Adamie, generative practice that is opposed to Christ. Would you save this, then be not disappointed if you find that you have not found Christ. Though paradoxical, this is one of the most beautiful sayings of Jesus, and is worthy of a whole life's study. Probably no passage in scripture is generally less understood, and at the same time of greater value when comprehended. As in this saying so much is enclosed, so let our lives "be hid in Christ." *

THERE is a beautiful piece of music attached to "Spirit Prophecy." Believers desirous of obtaining the same, may address our young and noble Prophet Elder, THOMAS SMITH, Canaan Corners, N. Y. *

"SHAKER COMMUNISM" has not yet arrived from England. When it does we will notify. All orders for the same, may be addressed to this Office, or to Elder F. W. EVANS. See list of Publications. *

WE are in receipt of several letters from individuals who ask, among other questions, concerning our position on the wearing or non-wearing of the beard. We answer, that for uniformity, we shave smoothly twice or thrice a week. This is our present custom. We attach no religious importance to it, other than union of action. That we are physiologically wrong, many of us have no doubt; and that we shall eventually change present habit, we doubt still less; but until there can be a unanimous voice in the change, we shall abide present usage. It is a nonessential to the salvation of the soul from present sins, only as it affects the body seriously by shaving; and when individuals remove greater difficulties in their path to righteousness, the shaving or not shaving the beard will assume less proportions. Let us be alive to whatever is progress in the right direction only. *

Spirit Prophecy.

BY THOMAS SMITH.

Rivers of waters shall open in Zion;
And thousands shall seek to be cleansed therein—
"Save us, oh, save us!" I hear them crying,
"From the curses of Babylon, from darkness and sin!"
Away with your doubting, ye feeble and fainting!
Away with your fears for the Zion of God!
The Lord in his infinite wisdom is guiding
The feet of the wanderer to Zion's blest fold.

A RELIGIOUS journal tells its readers, spitefully, that it costs the heathen Chinese \$400,000,000 annually to *run* their religion, "*whatever it is.*"

That, the Chinaman might reply, is the strange part of this religions interest. The Christians, before settling among themselves what Christianity is, hasten over to convert China whatever *it is*; whereas, if they knew Christianity and Bhuddism as well as the Chinese know Bhuddism, they might perhaps admire the wisdom (politically at least) which liberally spends so much money on a system of religion that can keep three or four hundred millions of people whole centuries as a unit, without rebellion or schism, giving out of itself an educational system which faithfully reaches one hundred per centum of the population, and to which, to our sorrow be it said, the best Christian school system is but a feeble and as yet rather ineffective copy. It ought to be a good religion, which is worth \$400,000,000 a year to keep up, and, no doubt, the Chinese are proud that no where but in China can a religion be found which is valued even half that high.—*American Land and Law Advisor.*

PUBLICATIONS.

Christ's First and Second Appearing	- - -	\$1 25
Dunlavy's Manifesto	- - -	1 25
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Compendium of Shakerism	- - -	0 50
Three Discourses on United Interests	- - -	0 50
Shaker Communism—Evans	- - -	0 50
Tracts free, where postage is paid.		

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., SEPTEMBER, 1872.

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Conservatism and Progression.

How shall they be Reconciled?

BY ELIJAH MYRICK.

The desire and effort for preserving what is established, as first principles of rudimentary truth, are not necessarily antagonistic to Progress. Radicalism is the forced, unwilling antipode of near-sighted Conservatism. Conserve and preserve are synonymous. Hence, what is good, sound, and true of the past, should conserve the present and future, interblending like the colors of the rainbow.

The conflict between finality and young germs of truth, in the individual mind, is carried into sects and communities. The former depending upon its defensible ability, forces the latter into a war of triumph, as portrayed by Bunyan.

All real progress is sanctified by adhering to first principles. The prophets and philosophers of each dispensation could only give utterance to the truths of their day. "The old heavens and earth" will continue to give place to the new, in each succeeding cycle; and, when reason and wisdom shall take the supremacy of fear and superstition, the change will not necessarily be attended with "a great noise." Isaiah, 45: 22. "They shall not build, and another inhabit; they shall not plant, and another eat; for, as the days of a tree, are the days of my people; and mine elect shall long enjoy the work of their hands."

This beautiful, significant figure, symbolizes growth; and the existing harmony between conserving and expanding, rightly recognized, is mutually dependent; and an issue is detrimental to both. Should the extending bud refuse to respond to the inward pressure for a new growth of life, and say to the sun of revelation, "*Touch me not*"; this is the final growth; obedient to God's law, I shed my foliage, and his cold winter closed me up forever," the internal pressure, induced by the external warmth, would produce an argument in favor of eternal progress; a fitting rebuke to the adherents of the dead past.

All real good belongs to the present; and the present should willingly yield to

the futuro; not lay dormant, to be exhumed hundreds of years hence. Let each dispensation glory in, and be glorified by, the other.

Conservatives, as leaders of old organizations, block the wheels of progress, and falsify the declaration and prophecy of future increase.

Resistance to improvement contradicts the noblest instinct of the soul, and begets its opposite—fanaticism of reform—caused by the obstructions which perverted conservatism has thrown across the stream of progress; and revolution is the sudden sweeping away of barriers which should have been reasonably and seasonably removed.

On Progression's banner is inscribed, "Let there be light;" and may the time soon come, when all human governments shall form a co-partnership with the divine, in carrying this baptism and benediction into fulfillment. The beautiful fragments of the Roman aqueducts made level across vallies, and through hills, for the want of the knowledge which every intelligent child now possesses, are often cited to test the power of their builders; but, they are only so many monuments of their weakness, instead of strength. Job, 38: 35, "Canst thou send the lightnings, that they may go and say unto thee, 'Here we are?'" If that question were put to modern science, it would answer in the affirmative.

When thought cannot find vent, the mind ceases to think; it will not continue to produce its births of power and beauty, to see them fall dead-born into the world. Even the rapt spirit of Isaiah would droop its wings, but for the effulgence of the vision they project, reflecting pictured glories on the solid earth.

What deep floods of the direful miseries of superstition and barbarity have, in consequence of stifled thought, been poured upon the world! Hence, a disastrous alienation has ensued between the disciples of science and the teachers of religion. Between science and true religion there can be no conflict.

With an earth, sky, and heavens full of truths all around and before us, upon the extreme margin of which we are but just entering, how can such a world produce a

dogmatizer, or a bigot? Bigotry shuts itself up in narrow limits, and would bind the thoughts, and manacle the limbs too, had it the power. Forming a co-partnership ages ago, with its natural allies (ignorance and superstition), it strove to hinder the discovery of hitherto unknown parts of this globe, and the navigation of the same, and denied the true astronomical knowledge of the terrestrial, as it now does of the celestial heavens.

But let us think, betimes; knowledge is but an instrument, free alike to the profligate and the just; therefore *wisdom* must be commissioned its guardian. The unpardonable error of education has been, that it did not begin with simple truths and elementary ideas, and rise by gradation to combined results. It began with teaching systems, rules, schemes and complex doctrines, which years of analysis would scarcely serve to unfold; all is administered in a mass. In this way, errors and truths are passed over to our successors, done up in the same bundle, and they pass them to others, and so onward, to be perpetual sources of error, alienation and discord. A new era is opening upon the world! the history of the future is like a widening stream, and is about to pass through regions such as have never been traversed before; we must prepare ourselves to pass with safety through this new ordeal:

"Put hand to the plow of endeavor,
Place feet in the truth-furrowed track;
Set face to the future, and never
One wavering moment look back.
For none, who confidently center
All hopes on the by-gones, and ban
The present, are fitted to enter
The on-going progress of man."

Just in proportion as man becomes Christ-like, he passes out of the region of finality—system building—into the region of perpetual activities for good; his is the religion of philosophy, science, love, which expands the mind, reaches out to every capacity; says: "Suffer little children to come unto me;" and as "I am lifted up (progressed) so will I draw all men unto me." Could Jesus stand where we now stand, and view his record o'er,
Would he still cling to that star light,—and that alone restore?
And say 'tis done, 'tis final, all that man can ever be,

That through one twain the race did fall, by
one alone they're free?
 He was the promised Saviour; first saved himself
 from loss;
 Then said, "If ye would Saviours be, come bear
 your daily cross."
 His life was one great prophecy, which told of
 future good;
 Declared, the state of Infaney betokened angel-
 hood.

All truth undiscovered, or unrevealed,
 partakes of the nature of the concrete; it
 is like gold in quartz; a part of the mass;
 and as it forever sparkles, it is viewed by
 some as a mere curiosity; by others as an
 object of worship, not knowing its value
 and use, till some adventurous hand liber-
 ates it from the crude mass. Then, despite
 the bigots who claim this to be the only
 known specimen, other discoveries are made,
 and the supply is found to be inexhaustible.
 Then every known appliance is brought
 into requisition, and new ones invented to
 blast and grind, wash and melt, and coin,
 till the whole nation is enriched thereby.
 And the poor devotee sees his past object
 of adoration appropriated to the living
 present. So with first principles; they
 discover truth, pure truth, to be wrought
 out under the hammer of reason, and smelted
 in the refiner's fire, till in their conscious
 purity they can look smilingly in the face
 of every essayer.

I freely endorse Elder Frederick's arti-
 cle in the July SHAKER, on "FINALITY."
 I think it meets the demands of the age.
 The diversity of opinions and beliefs res-
 pecting a certain book has been the means
 of disintegrating society, creating confu-
 sion. The world would be a thousand times
 better off to-day, were it to drop all the
 old systems of theology, and adopt the
 simple, childlike religion of the human soul.
 All the blessings of the past would be com-
 bined with the present, and make the religion
 of to-day grander than that of any preced-
 ing age.

Rejecting still the corner stone, which devotees
 have worshipped 'round,
 Forgetting greater works are done by those who
rear the building,
 They falsify that holy truth, that *progress* means
 perpetual youth;
 And all the living must, forsooth, be to the fu-
 ture yielding.

The too common practice of looking ex-
 clusively to the past, is unworthy of this
 enlightened age. A hitching post is good
 when ahead; when passed, it is of no
 further use. In no age of the world's history
 was discrimination between truth and
 error so acute as now. Reason assumes
 supremacy, and demands fearless investiga-
 tion. Is not the subjugation of, and ruling
 over woman, traceable to sacred tradition,
 and legend? And is not the world depraved
 by such antiquated belief?

Brigham Young is a fac-simile of the
 wisest man of Bible fame; and children
 are still taught to do homage to his exalted
 wisdom. If either of them now lived in
 Massachusetts, they would be escorted to
 a temple of justice.

Physical Resurrection.

BY CECILIA DE VERE.

Is this temple—painful prison—
 With its throbbing bolts and bars,
 All the dwelling of the spirit,
 When redeemed from earth-made scars?
 Shall the body be triumphant?
 Shall this accident of sin
 Make or shape the life eternal,
 Clog, or give us power to win?
 Shall the humpback, and the cripple,
 And the dwarf, diseased and lame,
 Take their bodies, somewhat bettered,
 But essentially the same?
 Shall the soul that hid its evil
 In a beauteous form of clay,
 Still unchanged, and undiscovered,
 Dwell in heaven's unclouded day?
 Shall the face that screened, and shaded
 Feelings tender, deep and true,
 Mask the soul that toiled and suffered
 For a life and spirit new?
 All things in the Lord are perfect;
 Accidents are not of Him;
 They belong to earth's confusion,
 To our own perceptions, dim.
 If we seek the heavenly portion
 Of the meek in heart, and pure,
 God will mark our earnest travel,
 Bless, and make our treasure sure
 Then the soul shall dwell in victory,
 Far above the body's fate,
 And be seen undimmed, unshadowed,
 In its true and perfect state.
 If we feel the resurrection
 Of the spirit day by day—
 Feel the power of God, that bears us
 From earth's elements away—
 Shall our thoughts to graveyards center,
 When our loved ones are set free?
 Shall we give our loathsome body
 All our wealth of sympathy?
 We are called to know the spirit,
 And let dust to dust be given;
 While our hearts, with love unflinching,
 Find their kindred hearts in heaven.
 O how pure, and how exalted,
 Is the faith by which we're taught!
 Through the door of Revelation,
 We can "see what God hath wrought."
 From the earth he made the mortal;
 But he never marked the place:
 Why should we of death's dark portal
 Seek or leave the slightest trace?
 Lay my frame in earth's cold bosom,
 When my spirit takes its flight
 To that land, where fruit and blossom
 Never suffer frost nor blight;
 Not on stone, or sculptured marble,
 Be my memory ever traced;
 But from hearts that hold and love me,
 May it never be erased.

Notices.

"WITCH POISON," being a severe, but merited re-
 buke to a discourse by one Dr. Baldwin, of Troy.
 The doctor's discourse is included; but there appears
 but little of it remaining after the review and re-
 view by Bro. J. M. Peebles. The pamphlet is worthy
 the perusal of the thoughtful investigator. Price 25
 cents. B. C. Barto, Troy, N. Y.

"THE VESTAL" is a neat little quarto of prose and
 poetry by a Spiritualist—Mrs. J. M. Wilcoxson.
 Much good sense and spiritual light is imprinted on
 its pages. As an evidence, we copy in present num-
 ber of THE SHAKER a poem, by which the two great
 antipodes in humanity are fairly illustrated. Religio-
 Philosophical Publishing Co., Chicago, Ill.

Second Revelation of the Gospel, vice Christ's Second Appearing.

BY R. W. PELHAM.

When the writer first visited the Shakers,
 in 1817, he soon became a sincere and deeply
 interested inquirer into their faith and theology;
 and the most puzzling thing he met with, was
 the statement that *Christ*, or Jesus Christ, had
 made His second appearing in a WOMAN!
 Whatever recondite sense they may have at-
 tached to the word *Christ*, I understood it to
 mean the *man* called Jesus, or Jesus the Christ,
 who lived in Judea 1800 years ago, and of
 whose history we have a fragment in the New
 Testament. And, I asked myself, do they
 mean to say that this man has made his second
 appearing? And, still more perplexing, that
 HE has made HIS second appearing in a Wo-
 man! How could *He* come in a *Woman*?
 This phraseology was in full use then, and
 probably had been from the beginning of the
 institution, and is continued to the present
 day. After becoming a member of the Society,
 I set about probing the meaning of this mode
 of expression, and trying to deduce the radical
 idea, and to set it forth in rational and intel-
 ligible language. In this search my thoughts
 ran in this wise: Jesus the Messiah was the
 first man in and through whom the way of
 salvation from sin was revealed. This revela-
 tion was called in Greek, *Euangellion*—Good
 news or Glad tidings. Jesus first promul-
 gated it under that name, translated "Gospel,"
 Matt. 4: 23, and elsewhere. Its true prin-
 ciples were first practically carried into effect
 on the day of Pentecost, when the community
 of goods was fully established at Jerusalem;
 though previously Jesus and his disciples had
 their needs supplied from a *common purse*, and
 Judas was their deacon or trustee. That true
 church, through divers causes, mainly a relent-
 less persecution by Jews, Romans and Cath-
 olics, was ultimately "trodden under foot
 of the Gentiles;" and that glorious Evangel or
 REVELATION was banished from this sphere
 of being and became extinct among men. As
 this Gospel was not a human invention, it could
 only be restored by a SECOND REVELATION.
 When, therefore, the Shakers tell you that
 Christ has made His second appearance in a
 Woman, they mean that the Gospel which
 was revealed in and by Jesus, the Christ, after
 having been lost, has been revealed a second
 time through a woman. Thus, we do not
 pretend that Jesus Christ has made his second
 appearing in a woman, or in any other way
literally, nor do we believe he ever will; but
 we testify that there has been—not a second
 appearing of Christ, but a SECOND REVELA-
 TION of the Gospel first revealed by Jesus, the
 Christ; and that revelation was made through
 a woman. This is plain common sense, easily
 comprehended, and without mystery; and, for
 one, I should like to have our testimony pre-
 sented to mankind on this subject in this way.
 But if it be generally preferred to continue the
 old mystical method, I am well aware that in
 Paul's writings there are abundant examples
 to support the practice. With his licentious
 use of the term, almost anything means Christ,

and Christ means most anything you please. We shall notice some of the figurative and mysterious senses in which it is used in his Epistles. Under Paul's manipulations the term Christ becomes impersonal. The personality is lost in the principle, and the individual character diffused in the Church or community, and as a body—a unit—that community is the *Son of Man*—the Christ, the Lord's anointed, the Lord from Heaven. "For," says Paul, "we being many are *one body*. For as the body is one and hath many members, and all the members of that *one body*, though many, are *one body*; SO ALSO IS CHRIST! For by *one Spirit* [God] we are all baptized into *one body*, whether we be Jew or Greek, whether bond or free, and have been all made to drink into *one Spirit*!"

Paul sends his salutation to Andronicus and Junia of Rome, "who," he says, "were *IN* Christ before me." In Christ does not mean in the bowels of *Jesus the Messiah*, but they were *members of the Church* before him. So he often uses the term Christ with scarcely an allusion to Jesus of Nazareth, or Jesus the Messiah. Again, he speaks of there being "one body *in* Christ," "helpers *in* Christ," "approved *in* Christ," etc., etc., all the time meaning *in the Church*. He also makes the term signify the *Christian religion*. "Christ," says he, "is the end of the Law." The Christian religion or institution is the end of the Mosaic law. "If Christ be *in* you:" If the Christian religion or Christian spirit be in you, etc. "Christ liveth *in* me:" The Christian religion is manifested in my life; or, he may mean that his life was a transcript or true pattern of the life of Jesus the Christ. "Christ hath redeemed us:" The power and efficacy of the Christian religion hath redeemed us, as he says in another place: "The *Gospel* is the power of God to salvation." After all these, and many more varied senses, in which the term Christ has been used, it remains a simple truth that the original application of it to Jesus was to designate him as the *Messiah*; translated into Greek, the *Christos*; into English, the *Anointed*—not a proper name but an *official title*. (See Jno. 1: 42-3.) "We have found the *Messiah*, which is, being interpreted, (in Greek) the *Christos*, and he brought him to Jesus." This Hebrew term *Messiah*, or Greek *Christos*, or English *Christ* or *Anointed*, then, was the functional title of Jesus, and not his proper name, nor the name of some invisible being distinct from him. We find not the least trace in either of the four Evangelists, or even in Paul's epistles, of the Gnostic doctrine that the pigeon or dove seen by John the Baptist was a high intelligence—a person—distinct from Jesus, that came from the Pleroma, and took possession of him. That dove was simply a *visionary* sign given to John to point out to him the *Messiah*, as he himself declares: "I saw a spirit descending from heaven like a dove. He who sent me to baptize, the same said unto me, 'Upon whom thou shalt see a spirit descending, the same is he who baptizeth into a holy spirit.'" He who sent John was God, as the Evangelist declares: "There was a man sent from God whose name was John." It was this same

God who inspired Jesus, anointed and qualified him for his mission to preach and establish the Gospel, reveal the new dispensation, as he himself testified in the Synagogue at Nazareth: "The Spirit of Jehovah is upon me, because he has *anointed* me to preach the Gospel to the poor," etc. Thus, Jesus possessing the proper endowments and qualities, was authorized, inspired and appointed of God to the Messianic office—to initiate the new dispensation; to preach the Gospel, which, as Paul says, is the power of God to salvation; that is, salvation from sin. There is not the least hint that any intermediate spirit came in between him and Jehovah. He was not the Son of a Christ, but the Son of God, by virtue of regeneration and the new birth. He himself was the Christ, and was inspired, led and directed of God the Father, as he himself declares.

As to this Jesus, or Jesus the Christ coming the second time in person, it never will be. The promise of his coming is to be understood as other similar prophetic language in Scripture. It is not necessary that the *same person* should come, but one who has the *same spirit* to minister, the same revelation to make, and possesses the same "power of the spirit," and promulgates the same Evangel. The second coming of Elijah the prophet had been promised the Jews, and they looked for the *same person*; but Jesus, pointing to John the Baptist, said: "If ye can receive it, this is Elijah that was for to come." The Evangelist Luke also speaks of John as going forth "in the *spirit and power of Elijah*." So we point to Ann, or Ann the Christess, by and through whom a SECOND REVELATION of the *same Gospel*, with an increase, is made; and testify that "this is the Jesus, or Jesus the Christ, that was for to come." And she, also, came forth in the same power of the Spirit, was inspired from the same eternal source, and qualified of God to initiate and establish the SECOND REVELATION of the Gospel, and she did it! I will only add here, that as it was the special mission of Jesus to reveal the *Fatherhood* in God, so it was the special mission of Ann to reveal the *Motherhood* in God. This Revelation is day by day revolutionizing the world.

Stability of Principles.

BY ALONZO HOLLISTER.

Mankind are continually tossing like the waters of a troubled sea, forsaking present opinions, fashions or improvements for something they fancy is better, or to return after a season to the same again, because no solid foundation of happiness is attained. Pleasure is oft the impelling motive, and this is sought in sensual indulgences, or in ease, riches, or in novelty and change, none of which afford happiness; for abiding happiness is the result of growth, and stability in the principles of virtue and goodness; and its proper nourishment can only be obtained by self-denial.

Young minds partake very largely of this changing element; and the more so as they receive their mental pabulum from the fictitious, passionate and trashy literature of the day.

If they ever become reliable and substantial members of society, it is necessary that they should grow conservative; not shut up in the unreasoning elements of passion and will, but their feelings must be weaned from those external and changing elements of superficial excitement, and become fixed to the principles of understanding and habits of thought.

The principles of eternal life revealed in Christ, are unchangeable, remaining the same to every individual that receives them, now and ages hence. For instance, the doctrines of the New Testament, which lie at the foundation of our faith, and which are just as real and important to believers, in this day, as they were to those who first taught them, more than 1800 years ago; the revelation upon which we claim to be founded being a new revelation, not of essentially different truths, but of the same truths, by the same spirit, to every soul that receives that Spirit; and a revelation of further truths in the same line, as the increase and growth of souls in these, and the general progress of the work of God demands them.

One can no more neglect any of these and be a disciple of Christ, than he can skip over the four fundamental rules of arithmetic and become a mathematician; or than he can neglect the letters of the alphabet and be a good philologist. Those whose motives and conduct are guided and governed by these principles will exhibit a uniform and stable character, in all the varied conditions and circumstance of life—a character which they have not naturally in them, though the natural disposition of some will approach nearer it than others—but a character that is formed in them by the agency of the Holy Spirit, ministered by the gospel, in obedience to its principles; a character that will overcome and eventually eradicate from the soul every disposition, opinion or principle that is contrary to the pure nature of God.

My Experience.

BY JANE MARIA BRAINARD.

The second chapter of Matthew gives a parable, clearly illustrating a Christian character. I know of no people who so readily accept a stranger, as a brother in full fellowship, if earnestly seeking the truth, as the people called Shakers. They open their hearts and homes to such, and say: "Come, partake with us, of all our good things." It apparently matters not, whether such are blest with this world's goods or not; or even if they must need be cared for in many ways. The hungry, naked and sick are attended to; the afflicted are comforted, and the seeker after righteousness is shown how to be a practical Christian. I often think how secure I am, from many evils that are in the world; how shielded I am by visible friends, and the invisible hosts of heaven, by living a Shaker life. I have a feeling for those not blest as I am, and would let them know what I have found. I am glad a way is opened, whereby streams of goodness can flow from our Zion, to my needy fellow-beings. I feel confident that the little SHAKER will be the means of

turning many from their unrighteousness, to the way of truth. We read of the necessity of improving our talents, and of the utter darkness into which one was cast for failing to improve the one talent given him. I want to throw in my mite; it may feed some hungry soul. My parents were Methodists, and very strict. They labored continually with their children to keep them from what they termed "the follies of the world;" keeping precepts and examples, and the Methodist discipline always before us.

When eleven years old, there was a revival among the youth. I was one of its subjects, and felt conviction for sin, and much release-ment; it was whispered, I had met with a change. I did have a feeling at that time, which though I could not utter it, yet was impressed that *Christians should not live like the world!* This remained on my mind as a sacred truth. Thirteen years after, I took up a book at the house of a friend, commenced reading it, when I felt as if cold water was running over me. Its title was, "Christ's Second Appearing, by the Shakers." I found on inquiry that they lived like angels; and that unuttered feeling again came upon me, and I resolved to visit them. I did so, and cast my lot with them; have never, for a moment regretted doing so; for I know I have found true Christians. Their daily life is my life; and their sacred truths are food to my soul.

I have lived a Shaker more than forty years; and have eaten the bread of life from my heavenly Parents' table, and can never be satisfied any more without it. If my mite should prove a crumb to some soul similarly hungry, I shall be thankful.

Idolatry.

BY ELIJAH MYRICK.

Would men draw down the smiles of heaven, let them convert the lavish, sinful expenditures on the dead, to the comfort and elevation of the ignorant and poor; turn all the Mt. Auburns and Greenwoods into homes of industry and comfort, or into grain fields for their support. Such institutions for the dead have wrought an unworthy reformation (?) by setting up the *image* of the beast, *caste*, in place of the beast *seet*, which made the church-yard their burying place. How aptly does the saying of Jesus apply: "Let the dead bury their dead."

Magna est Veritas.

It is beginning to be suspected now that digestion and indigestion have a good deal to do with "a Christian spirit and temper;" but investigations of this kind proceed very slowly, as it is so nice to eat and drink what we like, and so trying only to eat and drink what likes us. Rich dishes look like that fruit in Eden, "pleasant to the eyes," and we forget the shadows behind them. This morning I met our excellent and worthy church-warden, quite in low spirits about "church-rates," and other sublunary matters, and I knew well the reason of it, but it wouldn't do to tell him. *Entre nous*, there was a supper last night,

and the roast beef and strong ale have at last taken an ecclesiastical shape.—*Good Health.*

At the recent meeting in Kelloggsville, Ohio, things were spiey for a time. Bigots refused to permit our speakers entrance into one of the so-called God's houses. At last the Shakers came. They said, yea, yea, we will try and get into the church. The bigots exclaimed, Oh yes! we are willing to let the *pure* Shakers in. And so the Shakers went in. Spiritualist preachers took the same road. The bigots were dumbfounded, when the Shakers declared from the pulpit that they were out-and-out Spiritualists, and that Spiritualism led to purity of life.

Troy, N. Y.: The Shaker Elder, G. A. Lomas, of Shakers, Albany Co., speaks before the Spiritual Society the latter part of August.—*Banner of Light.*

Love and Lust—the Difference.

Love is lasting, lust is shifting,
All unrest and ever drifting;
Love adores and saves its object,
Lust would make all virtue subject.
Love subordinates low feeling,
Lust lives on by double-dealing;
Love doth bear the heaviest crosses,
Lust ne'er counts its victim's losses;
Love doth bridle speech and action,
Lust for law hath no attraction;
Love doth pity, breathes compassion,
Lust doth spurn sneh kindly fashion;
Love doth lavish all protection,
Lust doth urge to misdirection.
Love, disease and woe would banish,
Lust, would make all beauty vanish;
Love in use and joy abideth,
Lust in base indulgence hideth;
Love doth give the hearty hand-clasp,
Lust may give, but with the death-grasp;
Love builds homes and makes them brighter,
Lust its withering chain draws tighter.
Love is an angel, Lust is a devil,
Stalking where furious passions revel;
Love is the voice that cheers the dying,
Lust is the coward his victim flying;
Love is the sunlight, warm and cheering,
Lust is the dread flame we go fearing;
Love is the hope that cheers the living,
Lust is the lease that dies with the giving.
Love is saviour and redeemer,
Lust a fraud—a treacherous schemer!
Love doth selfishness despise,
Lust, never bloated self denies.
Love, spikenard pours on broken hearts,
Lust seeks fresh victims for his arts;
"Love is fulfilling of the law,"
Lust is a traitor—scorns that saw!
Love gives worth, and wealth, and labor,
Lust robs dearest friend and neighbor;
Love is the coin that always blesses,
Lust is the counterfeit that curses;
Love is of home the light and charmer,
Lust the destroyer, deadly harmer;
Love wins sweetly, all devotion,
Lust makes a hell—a wild commotion!
Love yields fruits of the richest flavor,
Lust wrecked hopes and a rotten savor;
Love is the tried and true availer,
Lust is the lawless vile assailer;
Love doth bloom in happy faces,
Lust doth lurk in low disgraces;
Love may promise, none to doubt him,
Lust may swear good faith—we scout him!
Love is the freedom time makes stronger,
Lust is the slavery time makes longer;
Love doth lead to the noblest teachers,
Lust doth abhor all faithful preachers;
Love doth brave the greatest danger,
Lust is to courage true a stranger;
Love doth unmask the frowning despot,
Lust in excuse is a senseless bigot;

Love doth exalt both man and woman,
Lust is the foe of all that is human!
—*The Vestal.*

Who are Christians?

BY G. JOSIAH BARKER.

Christ answers this question in Luke xiv, 26. If the people are judged by this standard, how large a proportion would be found to be the true followers of Christ? If they are not *followers* of Christ, can they be Christians? We assert that the majority of professing Christians have not fulfilled the text, and are not walking the self-denying path Jesus trod before, inviting all who would be Christians to follow.

Are they admirers of Jesus' life? Or, do they jeer and ridicule those who live as he lived, and is now living? Why are Christian Shakers maligned by evil reports, if it is not because they bear Christ's testimony and live the life? They believe faith without works will never make a Christian; and believe that the doctrine of the atonement is an invention, to save man's nature from the cross. If men believed they must live as Christ lived, then would there be a difference in their lives. The people have been blinded by blind teachers, who have sugar-coated vital passages of scripture, so as to mean, that the people may live in the base indulgences of their passions, while Jesus alone must bear the cross! How absurd!

If we are ever saved (and we are not Christians until we are saved), it will be by a thorough self-denial after the manner of Jesus, the Christ. Professing Doctors of Divinity say Jesus was God, and therefore could not be our exemplar—for we are not divine! It may be a pleasure for them to teach such foolishness, but it will be a bitter disappointment to them when the truth is made apparent. They do not want to live as Jesus did; it is not because they *cannot*, but because they *will* not! Hoping to go to heaven sometime; expecting to be an angel in time to come; yet while the filthiness of the flesh presents its enticing charms, they are content to be the slaves to lust, while they sing of how good a Christian Jesus was! We are willing to face the question—do you live like Christians? We take the responsibility upon ourselves of being like, or unlike Jesus. If unlike, we are not his followers, and only as we subdue our inclinations to sin, we are not the followers of him who said: "Be of good cheer, for I have overcome the world"—we are not Christians. Now, who are the followers of Christ—those who speak many good words for him, or those who live a very good life like him?

They are Christians, who are daily denying themselves of worldly pleasures and sinful lusts; who are living on earth as the angels are living in heaven; who, acknowledging Jesus as their Elder Brother, follow his example, overcoming as he overcame—not relying upon his merits, but their own. Such do not look to the future for salvation, but experience it to-day—such alone are Christians.

Individuality and Organization.

BY O. C. HAMPTON.

DEAR SHAKER:—While so many peculiar views are receiving attention through the columns of the SHAKER, I am inclined to say somewhat upon the subject of Individuality. The Spiritualists harp on this a great deal, and are very jealous of their individuality; so much so, indeed, that they systematically attack and resist every effort at organization that happens to be suggested by any of the more progressed among them, with the argument that all organizations are in danger of neutralizing and destroying their individuality by subordinating the same to the proposed organization. There seem to me to be two plain issues to this question: 1. Mankind must go on in their present isolated and completely selfish condition, and individual efforts represent all the good the world may ever hope from Spiritualism, or any other reform which may arise to bless and improve them; or, 2. Spiritualists must organize in some shape or other, even at the risk of the loss of their individuality more or less (if there be any such loss involved, of which more further on). But how is this? A Spiritualist will tell me it is his duty to develop his individuality to the highest degree; and, consequently, he must keep aloof from all organized institutions, because no organization can exist which will not more or less cramp and compromise this individuality to the behests of itself. This same Spiritualist, however, will straightway go and get married. Where now is his individuality? It is no where. He has become part of a *duality*. In process of time he has a number of children. Now he is no longer even a *duality*; he has developed himself into part of a *plurality*. His independent existence is completely gone up, and his fate is inexorably tethered to his wife and children. He is a complete slave. True, he may be so unenlightened as to hug his chains; but he is none the less a slave on that account, and leastwise his individuality no longer exists. But suppose he is pleased not to shoulder the responsibilities of a married life, but still hankers after "the fleshpots of Egypt" only enough to desire a *mate* of the opposite sex, to whom he shall be *partially* attached and devoted, to the exclusion of others equally worthy of his love, and perhaps far more so? Here, again, his judgment is a slave to his inordinate affections, and he is shut up from the Godlike exercise of that universal equal Love which Jesus enjoyed (see Matt. ch. 5, v. 44-45). How dwarfed and wretched such a love, when the conscience is all the time proclaiming in thunder tones, "The whole world is famishing for your love, and you are wickedly lavishing it upon one single individual, violently subordinating your higher, holier obligations to your lower instincts." And this must be the conclusion, leaving out of the account the consideration that this exclusive love is merely a gilded, glittering *ignus fatuus*, the design and object of which is to attract the sexes toward each other for the ultimate purpose of coition, and so belonging entirely to the animal plane. At all hazards *individuality* must be bartered away to obtain it, and Spiritualists should be

the last ones to plead for such partial love or favoritism.

On the other hand, organization is a condition of complete individualism in the highest and most glorious sense of the term; that is, organization such as was exhibited in the Pentecostal arrangement of old. Here every man's and woman's best talents, qualities, loves, affections, may go on expanding in all heavenly and sublime directions to all eternity. Not only so, but the wholesome rules and scientific arrangement of such an organization tend continually to protect its adherents from those lower influences of our common nature—"the lust of the flesh, the lust of the eye and the pride of life," the very influences which alone cramp, belittle, enslave and gradually extinguish all our independence and individuality. Shakerism professes to be established upon the Pentecostal principles of Celibacy and Community of goods—all things in common, etc. And the Shakers are willing to be judged by their works in regard to this, their high profession. Therefore we would advise all progressed Spiritualists to give us a call before looking elsewhere; and, above all, before staking their all upon the issues of any organization *not* having for its basis "Celibacy and Community of goods."

Lafayette.

Lafayette visited Mother Ann Lee at Watervliet, in the early and trying season of her settlement there. She told him his time had not yet come to be a Shaker; that he had much suffering to undergo, and a great work to perform in this world; but when he went into the spirit world he might then unite with her children. Abijah Worcester, being a medium of the Spirit, was violently moved by the unseen influences while Lafayette was there; and Lafayette would touch him, as with a view to receive the influence. Abijah said to him: "You love this power, don't you?" "It seems very desirable," was the reply. (Witness) LUCY WOOD.

It is a curious fact, that *fifteen days before* Lafayette's death was published in the United States, the same was made known by himself to a medium at Watervliet (now Shakers), N. Y., and was a matter of common conversation among our people. He, at the same time, referred to his visit to Mother Ann, when on earth, and of her remarks to him. The above Lucy Wood was an eye and ear witness of Lafayette, *in propria persona*. *

Pruning Apple Trees.

BY F. W. EVANS.

Trimming these so that they shall bear the largest quantity of fruit, other things being equal, is good economy.

Professor Mapes once stated to me that he trimmed pear trees so closely and scientifically, as to insure each fruit bud, a blossom; and each blossom, a pear.

That is the principle. Look at a young

apple tree, beginning with the trunk, and ask yourself, how many of these largest size limbs does that tree require? It has six; you take out three or four, for two or three main limbs springing from the trunk, will make a tree. Is it well balanced? Then look at each one of those main limbs, just as you looked at the tree; and see how many of *its* largest limbs you can take out. Do the same by the next size branches. And, if your tree is still too thick, follow the same plan, trim the next size, until nothing remains on the tree that may not blossom without waste, and bear fruit without there being any to drop off.

Your apple tree will then be neither full of poles, trimmed up to make room for them; nor yet so crowded, that it spends its forces in blossoms that cannot set fruit; nor in setting fruit that can never ripen.

The Devil—Has he Reformed?

MY DEAR EDITOR:—It would seem, by the perusal of a couple of articles in a late *World's Crisis*, that the editor, Miles Grant, has made some wonderful discoveries, and is in great tribulation because of certain articles in the SHAKER. Hear him talk:

"We are most fully persuaded that the whole thing (Spiritualism) is but the devil's system of religion; and that it has nothing in common with the religion of Christ, any more than a counterfeit bill has with one that is genuine."

To prove this assertion, he quotes largely that most excellent article from the pen of James M. Peebles, in June number of the SHAKER.

In this article, as your readers will remember, Brother Peebles says that Spiritualism will call for "speakers with *tongues of fire*, *hearts pulsing with prayer*, and *souls touched with the baptism of the living Christ*." His concluding remarks were: "Let us, Oh Spiritualists, be *true* to our convictions, *true* to our moral and religious natures, true to the principles of *purity and right*."

From such sentiments as these our friend finds conclusive evidence that it is the "Devil's religion." Why, what a change has come over that noted old personage with the cloven foot! We had supposed his teachings were just the opposite of those quoted. It helps, however, to prepare our minds for his comments upon the article entitled *Shaker Cemeteries*; of which he says: "Shakerism and Spiritualism are half brothers (true). They have both one father—the Devil. Both systems are founded on Satan's lie—'Ye shall not surely die.'"

Can it be possible that the old deceiver and lifelong enemy of purity has *repented* of his past life, *confessed his sins* and become a Shaker! For, of course, he must be a Shaker if he begets children who are Shakers!

If this is really so, it puts Paul's conversion quite in the shade, and must be set down as the most remarkable instance of change of heart on record.

If he can have half as much influence on the minds of the millions now as before his *conversion*, when they were so ready to be led by him, what wonderful changes will take place, even in what is called *Christian Society*!

Instead of serving *Mammon* they will choose to serve God; instead of fostering pride they will cultivate simplicity; instead of war, with its slaughtered thousands and ruined cities, we shall find peace that bindeth up the broken-hearted and maketh glad the waste places; instead of lust, that now fills the land with corruption and murder, we shall find continence, purity and mercy; instead of riches and poverty—twin evils and legitimate children of selfishness—we shall find universal brotherhood, with its community of interests as exemplified in the first pentecostal Church. The whole Christian world will be *converted to Christianity!* And even friend Grant would realize how much better it is to save men *from* their sins than it is to burn them up *in* their sins.

Alas, in the midst of my exultations therein, comes the thought unbidden to mind, that even the Devil would lose his influence upon the minds of so-called Christians if he should become a Shaker!

In former times he has shown them the whole world, and said, "all this will I give if ye will fall down and worship me." And how few have refused!

As a Shaker he would show them the whole world and say, "all this you must *forsake* if ye would fellowship with me." And how few would accept the terms!

Realizing how anxious the old adversary is to retain his present very large company of followers, we shall require the very *best* of evidence to convince us that he has decided to be a Shaker, or his "half brother," a true Spiritualist. It occurs to us, also, that this is not the first time that the Devil has been calumniated. We read that in ancient times certain of the Jews accused him of assisting Jesus to cast out devils, which charge was afterwards proved to be false, as this will be.

As to our founding our faith on Satan's lie—"Ye shall not surely die"—we see too much evidence of that death that comes from *sinful works*, to have the least desire to put our confidence in that or any other of Satan's lies. But we do have confidence in that promise, and trust that friend Grant will yet be induced to, given by Christ through Jesus: "He that believeth in me, though he were dead, yet shall he live; and whosoever *liveth* and believeth in me shall *never die*."

Yours, JOHN B. VANCE.

War.

BY DANIEL ORCUTT.

Those who defend war, must also defend the dispositions which lead to war. Now those dispositions are absolutely forbidden by the Gospel. Our Saviour said, "put up thy sword," and ever since that time true Christians must not, cannot go to war. The safety of a nation is not to be found in arms; and morality and true religion forbid war, both in its motives, and consequences.

"From whence came wars and fightings among you?" asks the Apostle; "Come they not hence even of your lusts, that war in your members?" If these warlike passions

were effectually subdued, all wars would cease. Those who are governed by these passions, are blind to their own interest; they are blind to their own best good, both for time and eternity. "Wisdom is better than weapons of war." Eccl. ix, 18. Warlike passions are hard masters; and they should be subdued betimes and thoroughly. Otherwise their power will increase over that of reason, and will in the end lead to ruin. At the advent of our Saviour was published the glad tidings of "Peace on earth, good will towards man;" and Peace was his last gift to his disciples. "Peace I leave with you, my Peace I give unto you." "Blessed are the peacemakers." Christ is the Prince of Peace, and his kingdom is one of Peace. But war belongs to the Prince of this world. War is contrary to all Christianity; but wars will continue, as long as that policy is maintained, which is calculated to promote a warlike spirit. The power to overcome warlike passions is found in the Gospel. It imparts a peaceful, holy influence, which enables those who submit to it to conquer their passions, and even to love their enemies, and thus to conquer them. Many have conquered kingdoms who could not conquer themselves, and many crowns have been given to conquerors of ancient and modern times; but God himself has prepared a crown for all the self-conquered, bearing this inscription: "He that overcometh shall inherit all things."

Life in God.

BY WILLIAM N. REDMON.

In the creation, God has given to his works a specific identity, nature and destination, which must ultimate according to the Divine Will and purpose. All the lower orders, as far as we are informed, are *satisfied with their condition*; having no aspirations of changing, and rising to a higher order; or of retrograding, and sinking into a lower. The conditions assigned each species, whether on the earth, in the water, or the atmosphere, seem to be consonant and satisfactory.

Man alone seems to be the recipient of *discontent, unrest and aspirations*; not feeling at home, but an inhabitant or tenant at will, liable to change of tenure at any moment, and removal from earth. The acquisitions of time are not his, only the portion necessary to his sustenance while a tenant; the stores of earth, of whatever nature, fall into other hands, and remain in their appropriate sphere.

The *extreme folly of selfishness*, as set forth in the parable of our Lord, in the case of the husbandman, whose barns, store-houses and granaries were already full, and his contemplations and anticipations looking forward to larger barns, store-houses and granaries, remains a standing lesson to after generations.

"Thou fool! This night *shall thy soul be required of thee*, and whose shall all these things be?"

Man brings nothing of earth with him into time, consequently has nothing of lasting ownership in all his possessions, and can take nothing with him when he departs. If he

has acquired little, or nothing of the true riches, he leaves earth in poverty, and has to begin a new acquisition in the spirit home; very different his compeer, who was called into the Vineyard of his Lord on earth, receiving wages of the kingdom of righteousness, and clothed with the garments of salvation.

Man having the Divine impress, and aspirations in his soul, must attain to the Divine Nature, and become one with the Creator, in his capacity as a recipient; this attainment, and this alone, can satisfy the unceasing desires of his Nature: Man *cannot escape from himself*; he must be a man; yea, a man of God; or be forever miserable! The trust and responsibility lie with himself; and the sooner he commences the all-important work in the new life, the better; for procrastination increases the burden, and at the same time lessens the ability of bearing it.

With the outward man ceases the ability to use the alimentations and desires of earth; the soul must be the happy recipient of the spiritual and divine benediction of a higher order; of which there are ample preparations in the heavenly mansions, according to capacity and advancement. The provident Lord, before he left time, paternally and fraternally informed his Apostles, that there were *no suitable mansions* for them; therefore, he was going to prepare a place, that he might receive them unto himself. In all probability there will be astonishing disappointment to many of the professors of Christianity, who expect to be taken immediately into the mansions of the Lord; whose claims are mostly resting on a mere profession; having made but little, or no advancement in the Divine Life. The annunciation in all probability will be, "depart from me, for I never knew you!" They will be compelled to take mansions more suitable to their conditions; and thence commence the divine life, and progress onward and upward in their own order and fraternity; never being able to attain the Apostolic advance; but must always remain in the rear, according to attainment and allotment.

Our Heavenly Parents, in the Gospel, have called, are calling, and will call all their children; and all who accept, and enter into newness of life, following the example of their Lord by invitation, will be placed in the mansions of the kingdom, and continued in their places, according to faithfulness in their heavenly Home. Those who reject their privilege, and take the retrograde and downward course, "counting themselves unworthy" of the call, must be content to take the station of the disobedient and froward, and bear the sad reproach of disloyalty!

The *impossibility of man erasing* from his mind the divine aspirations for the heavenly life, by attainment in the Divine Nature, he cannot be satisfied with the filthy nature, and its degradation; and after he has gone his whole length, and nothing remains in the lowest deep, then to his great mortification, when he comes to himself, he has to retrace his steps to his Father's house, and commence the new life, in the self-denying, narrow way of the Saviour; for if we go to his king-

dom, we must follow him in the regeneration, living the new life.

Justice alone can give us our dues; and these must be the result of our own choice, volition and attainment; and just here the decrees of God come in, and leave the children of earth without excuse or palliation; for the heavenly invitation is, "*whosoever will*, let him come and partake of the bread and waters of Life freely."

We cannot shift the responsibility. It was a great favor to the prodigal son to be accepted, after his sad experience in the swine region.

It is a matter of merey, as well as justice, to assign to the inhabitants of earth, mansions according to attainments; for how could the soul, just released from the precincts of alcohol and the narcotics; smoking, chewing and snuffing tobacco; swearing, blasphemy, and debauchery, bear the presence of the redeemed Saviour, clad in the white garments of the heavenly kingdom?

O, the blackness of darkness! O for a place to hide this debauched and adulterous generation!!

And shall we repeat the heavenly record, "Come unto me all ye ends of the earth, and be saved." "Be ye pure, for I am pure, saith the Lord."

"God Speed the Day."

BY E. H. WEBSTER.

He speeds the day; it is his own,
And hastens swift along;
For suffering souls there yet is born
A gladness bright and strong,
He speeds it most in seeming ill,
In times of trouble sore;
For when each earthly idol's still,
We turn to Him the more.

A peace is born of conflict deep
With carnal selfish ways;
And those who this sweet peace can keep,
Fear not while truth delays.
He speeds it in the hurricane,
The fiery fiend and hail,
To help us find that greater gain,
Which tempests can't assail.

He speeds it in the justice deep,
Which sinful living scorps;
That what we sow we sure shall reap,
And not the grape of thorns,
That if our life is full of greeds,
And narrow, selfish aims,
The sphere we move in feels the seeds
Which such a life proclaims.

The miasmatic state it breeds,
Engenders evils sore,
Until in pestilence the seeds
Spring up and grow the more.
Or, if in burning lust or hate
The life be inly spent,
The outer sphere is only mate
To that by which it's rent.

Essentials and Non-essentials.

Progress means a movement upward, forward; and intends that we leave the errors of the past, as soon as they are demonstrated to be such, in the rear.

To cling to a custom, for custom's sake, would deny to us the benefits of all modern blessings, and in all things we should compare

with the old custom of going to mill—on one side of the horse's back, the grain in the bag, on the other, a stone to balance it. We have proved the stone a non-essential; and there are many such, that are now disturbing the balance of mind, in many otherwise estimable Believers.

To some the wearing of the beard is "wanting in refinement, neatness and convenience!" This was a sister's remark, at Enfield, Conn. To others, the wearing or non-wearing has a religious importance attached to it—if to either, we should agree to do as Jesus did—but we don't believe in attaching so much importance to customs, opinions or theologies, which are antiquated, unreligious and non-essential to salvation. "The union is the gift," is a truism of our Mother Lucy Wright; and we must learn to be united on all points of doctrine, of custom, even if new, when proved to be essential to our well being, and when in conformity with our visible lead. The stubborn conservative, hurts the union—the gift—and ties the hands and hearts of our good Ministry, from yielding their consent to have Society improve in all that would make her beautiful, without departing a hair's breadth from the essential, heavenly, fundamental principles of our beautiful Gospel. If Society really needs an organ to improve it, then let us be united, regardless of past custom. If the beard will prolong life, or induce better physiology, who will take the responsibility of lost health and life by its further abandonment? We do not say we are now in their favor; but should the decision be made in their favor, we will abandon all opposition.

We want only the good and pure in life; we want all the protective measures that can be had, to throw around our young people, and to save them from sin. We want to make home so delightful, so beautiful, that it will gather and retain individuals, and would not omit a single feature that did not conflict with the purity of life, as taught by the saints, and practiced by the angels. Therefore, begone, all opposition to music and flowers; to any and every improvement that will and can stand on our everlasting foundational principles. We do not ask sympathy for a progress into anything that will breed a lack of industry, or permit the lending of an eye, ear or feeling to worldly inducement; but we do ask the consideration of all, the good, and the too-indifferent, if we are not faltering in an age of progress to our harm.

If an individual will be pure and good, yet wants to retain some instrument of music; wear his beard or keep some theological whim, shall we reject him as an associate in the higher life? Shall we refuse him a privilege to unite with us in our consecration? We propose the throwing away of the tobacco-box in preference to the organ; and the pipe and snuff-box rather than the continued absence of the harp; the flesh-pots of mutton, beef, etc., rather than the fruits and flowers, indigenous to our climate. Let us move away from the wrong, and only towards the pure and good. The new cycle calls for progress, as really *towards* some things as away *from* many improprieties. We ask charity of our comrades for our radical propositions; we

feel deeply for Society's improvement, and would stop any and every leak of her strength.

Things I Love.

BY G. T. SPIRIGAT.

I love the honest, truthful soul,
Who is not ashamed to say,
"I own I'm wrong; help me to walk
In a more perfect way."
"A wrong confess'd is half redressed,"
Pray speak of it no more;
You have acted nobly, and I love
You better than before.

I love the artless, noble soul,
Who will not wince, nor start,
To learn his faults, though from a foe,
With malice in his heart.
"Strike on, strike on, keep striking on!"
The wise old Roman said;
"Your blows, good friend, may mend my heart,
And will not break my head."

I love the brave and fearless soul,
Who dares, in open day,
To meet his heart alone, and hear
All that it has to say.
"If you have anything to say,
Speak on, good friend, with;
Together let us seek the light,
And search out every sin."

The Shaker.

Most radically religions monthly in the world. Organ of the societies of people called Shakers. Teaches thorough Christianity, unbiased by man-made creeds. Proclaims self-denial to be the efficacious remedy for sin. Declares that Jesus was baptized CHRIST, and thence became the pattern for all who name the name of Christ, to follow. Gives information of Shaker life, habits, economy, success; theology, prophecy, inspirations, revelation and expectations. Deprecates war, either in the nation or in the household. Demands of all Christians, lives devoted to communion of interests. Certifies that celibacy is the order of heaven, and that marriage belongs to the earth only, and is not practiced by Christians. Testifies against all intemperance, lusts of the flesh, and worldly pride. Inculcates true love; separation from worldly customs, politics, etc. Claims God as Father and Mother of all souls—a duality, and therefore teaches the equal rights of their children, regardless of sex, color, race, education, circumstances, or custom. Is a radical exponent of true Spiritualism—Shakers are Spiritualists. Objects to riches; poverty; slavery of either mind or body. Establishes the only true system of dietetics, and is a preserver of health. Guarantees salvation to all who will live as our great exemplar, Jesus, lived. Believes all can be baptized by the same Christ Spirit, and thus become saviours to the lost or fallen, first being saved themselves. Is just the thing for the uneasy infidel, and bigoted sectarian. Loves all, means all shall be saved; teaches the way. Every individual expecting the re-appearance of Christ, should read THE SHAKER, and learn that the SHAKERS believe Christ's life puts an "end to the world."

Price fifty cents per annum; costs, and is worth one dollar. Address G. A. LOMAS, Editor, Shakers, N. Y.

Society Record.

Passing through Hancock recently, we were pleasantly surprised at her improved appearance. Always neat, she now looks beautiful. Meeting-house modernized; the antiquated, elevated aqueduct by the roadside is no more; beautiful stone fences, with posts and boards above; large permanent gates, painted red, and fastened by spring padlocks—all looked rejuvenating. Very likely her people are being illustrated as those consecrated souls who "put their hands to work, and give their hearts to God."

DIED, at Hancock, June 26, FESTUS MILLER, aged 70.

MT. LEBANON is alive to many new things. THE SOUTH are building an extensive chair factory, with

tenant houses attached. A thousand-dollar engine from Haskell's Albany works is to drive the machinery. THE CHURCH have also purchased a powerful engine from the same firm, for their herb and root department. Paint has been busy here on many buildings this season. As Brooklyn is noted for churches, so may THE NORTH be for nice, commodious barns. Another mammoth has arisen on the flats, and is, no doubt, ere this well filled.

Orrin Haskins had his ankle broken by an accident on the 6th August.

We hear that the Mt. Lebanon Ministry speak enthusiastically of the singing now heard at Canterbury and Enfield, N. H., when connected with their organs!

At SHAKERS (Watervliet, N. Y.), some improvements are apparent. THE CHURCH remodel their workmen's lodge into a building of fine appearance. THE SOUTH have just laid nearly a hundred feet of aqueduct, fifteen inches diameter, boiler iron, between the middle pond and machine shop—the wooden one having given out.

SOUTH UNION and PLEASANT HILL have each their respective Ministry's Order, as years ago, but of recent date they were consolidated. We wish both many blessings.

UNION VILLAGE, O. Daniel Miller reports a large gathering of believers and Spiritualists at Mason, O. The Shakers bore their testimony faithfully, which the Spiritualists received kindly, but silently. Among the multitudes of Spiritualists there are a few who, having received light and testimony against sinful works, are practically fulfilling the call of the Spirit, and failing to fulfill unspiritual, fleshy lusts.

ENFIELD, CONN. Our visit here was short and sweet. No prettier Society do we know of. All looks neatly; buildings in good repair, and improving. THE CHURCH have built an excellent carriage house and stable, and have so improved the farm as to double its yield. The family garden is already a picture, as well as affording an abundance of vegetables for home use and for sale. Of its magnitude let us only mention that it has a thousand pear trees. THE NORTH seem very flourishing. Their new shop is nearly finished, and is of palatial appearance—the prettiest we ever saw. THE SOUTH looks beautifully clean and inviting.

Died: July 30, Louisa Blanchard, aged nearly 57 years.

August 6, Johanna Wells, aged 70.

Notice to Believers.

THE SHAKER, under its present patronage of subscribers nearly or quite sustains itself.

We would consider it a personal favor, if any interested in its success, would write us their opinions, by answering the following queries, or their equivalent:

1. Does THE SHAKER pay as a missionary enterprise? if not, why not?
2. Would it be sustained, if its size and price should be doubled?
3. Are you in favor, or not, of its suspension for 1873?
4. What substantial encouragement do you feel to assure to it from your locality?
5. Are you in favor, or opposed, to the insertion of modest advertisements?
6. Wherein could THE SHAKER, in your opinion, be improved?

Remark: We circulate 5,000 copies monthly, among the best classes of society, over an extensive territory; the benefits to advertisers are clearly apparent. Please reply.

G. ALBERT LOMAS.

Send for a dozen tracts from the pens of Elder Evans and a noted, but at present anonymous, lecturer—25 cents, this office.

MADAME OLYMPE AUDOUARD says in her speech on Woman and her position in marriage, a speech delivered in France a few months since, "The only thing which can make of marriage a calm, happy and ennobling union, instead of, as it is now, an eternal torture, is—divorce."

The Beauty of my Shaker Faith.

BY HARRIET HULLARD.

My call to be a Believer is something more than a casual circumstance. I feel its force, and realize its holiness. As a woman in the sphere of nature, I realize how enslaved I should be, to the fashions and life that gratify the merely animal; the object and slave of man's passions. As a sister in the spiritual family of Christ, I am relieved from earthly servitude, and am a free being—free to live and to be as pure as the heavens, with companions who also are pure.

I have the association of brethren, upon whom I can depend for my spiritual and physical protection—who are not seeking the spoliation of the angel virtue in woman. We, as their sisters, are enabled to be their ministers of comfort and love. The reciprocity of gentleness and sweet companionship between brethren and sisters, who are true and well tried, may find an equal illustration in the heavens, but no other condition on earth yields an equal joy. I realize every day of my life, the beauty of my gospel faith. Living in pure virginity, apart from the excitement of a worldly life; with a privilege of confessing and forsaking the mistakes of the past, and of feeling my attachment and relation to the spirits in the heavenly world. My whole being is under the guidance and ministration of the superior world. I love its discipline; I am happy in my call to an entire consecration of soul and body to a cause so noble; and though many rebel against the call of God, I know the discipline of a Shaker life is of God, and that its principles can never fail. I have tasted of the bread and waters of a regenerated and eternal life, and to every sincere seeker after truth, I send greeting, a welcome to share with me.

Briefs.

"The Shakers have most certainly struck at the root of all evil, but in our opinion they have struck a little too deep." Thus writes Dr. R. T. Trall; and yet, who cares how deeply any strike, if the object of the stroke is accomplished, and the root of all diseomfiture and separation from godliness annihilated?

Deacon David Osborn had frequently met neighbor Camp, and compared their knowledge of the scriptures, until the Deacon was nearly out of patience. In a hurry, he was passing near the field where friend Camp was at work, when Camp, as usual, began: "David, do you know what Baul says?" "Yea," replied the Deacon, "It is good for a man not to touch a woman!" "No, no," said Camp, "I don't mean dat, not dat!"

Issachar Bates, Sen., was getting his horse shod at a smith's, in a western State, when he, as usual, opened a sermon at man's fallen fleshly nature, and assured the company present that Christ had come again, and that he was a representative of the new gospel. He then showed the necessity of a man's confessing his sins, and living a new life like Jesus,

and he should then be enabled to do greater works than even Jesus. While preaching to his motly hearers, he was annoyed by one who kept demanding a miracle! "What shall I do for you?" he finally asked. "Turn that cart-wheel into a horse!" replied his annoyner. "That's just like the evil one," he remarked, "to leave the owner of that cart only one wheel to go home with."

Father Joseph Meacham was convinced, it is said, of the truth of Mother Ann's mission, when, after a question from him as to her authority to preach Christ's second appearing, she replied: "When the Man (Jesus) is gone, the Woman has her right."

At the great religious revival, in Kentucky, many years ago, it will be remembered that a little boy was spiritually wrought upon to speak with much feeling and eloquence. Closing an appeal to sinners, with the dropping of his handkerchief, wet with tears and perspiration, he exclaimed: "Thus will you drop, sinners, into hell, unless you repent!" This little boy is now the very reverend John Rankin, who has told the story often, to many, without in the least inferring that he was once that little boy. *

We wish to circulate a few hundred copies of our "Brief Exposition of Shakerism," and "Universal Church," and will do so, post paid, to any address, on receipt of ten cents. Parties, at all interested in the people, called Shakers, can get a good view of our system and government, *multum in parvo*, by the reading the above, little but very expressive works. Other works not in the list of Publications, can be procured at this office.

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Millennial Church	- - -	1 00
Compendium of Shakerism	- - -	0 50
Three Discourses on United Interests	- - -	0 50
Shaker Communism—Evans	- - -	0 50
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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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G. A. LOMAS, EDITOR.

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What Cheer?

BY E. H. WEBSTER.

There's a light streaming forth from the east,
That gilds the horizon afar,
And says to each suffering heart,
Look aloft to the blest morning star,
There's a promise of day in its beams;
There's a promise of freedom and right;
There's a promise of peace on the earth,
And the triumph of love over might.

There's a joy for the clean and the pure;
There's a rest for the weary of sin.
There's a peace for the conqueror of self,
And its seat and foundation 's within.
There's a love for the trusting and frail;
There's a tender, compassionate heart,
That weeps o'er the sinner, and cannot assail,
Nor add to its suffering smart.

There's a light glowing bright in our heart,
For our Father, who led us this way;
There's a love, ever warm in our breast,
For our Mother, our comfort and stay,
Who suffered and toiled to spread the pure faith
That shines on our every-day life,
And lightens and cheers us thro' sorrow and toil
To faint not, nor sink in the strife.

There's a gratitude due to our King,
For all of his infinite care;
There's a duty we owe to our Queen;
A loyalty everywhere;
To honor their cause, in word and in deed,
And light up the temple anew;
And worthily walk in their footsteps, so pure,
And oil in our lamps oft renew'd.

There's a question will come to each soul,
When eternity opens its light;
There's a sorrow will over us roll,
If we keep not our lamps burning bright.
Let us banish all discord, and work while we can,
And lighten each burden we may,
While joyfully walking in duty, and see
The straight and still brightening way.

How to be an Angel.

BY H. L. EADES.

It is but rational to conclude that all who enter the kingdom of heaven, in the spirit world, on leaving this, are angels (I go, said Christ, to prepare a place for you—John 14: 2, 3), and that they became so, previous to their entrance there. *How* to become so is the grand problem the world has been trying to solve from Adam to the present hour. For this purpose are all religions instituted among men, that they may be prepared to reach the home of angels when their bodies are consigned to dust. If this be true, it is important that we should know how to become angels, before we ascend to knock at the pearly gates, lest it may be said to us, "Depart from me, I never knew you."

Comte says, every "Religion demands the concurrence of two spontaneous influences:

the objective—intellectual; the subjective—moral." He should have said spiritual, but thank him for not making the animal a necessity. One thing is very certain, and that is: All religions that ever existed were, in the beginning, precisely alike, that is, their basic pillars are the same; all the deviations arise from the modes of building after the religious idea is conceived. The first is a feeling of dependence on some power above that of man; the second is the desire to know something of that being or power on whom they depend; the third is the desire to know how to act to propitiate his favor, and come into harmony with him; the fourth is to pray to, love, and worship him. These are the basic pillars of all religions, and as said, all the variations after this arise from the modes adopted by each to accomplish the above ends. Leaving all others for the present, I will present the true Christian or Shaker plan, which is, in a nutshell: to confess, repent of, and forsake all sin; take Jesus Christ as our exemplar; follow his footsteps, and live the pure, chaste, and holy life that he lived. I might stop right here, only for the fact that thousands declare the impossibility of mortals bearing so great a cross, or living a life so pure as to become angels on earth—to be "overcomers as Christ overcame," and thus secure our right to sit with him in his kingdom. But as it has been done, and is now done, I propose briefly and inductively to tell how, after assuming the above pure conditions necessary to our union with Christ. "Religion," says Gould, "undertakes to encourage man with hopes; if he will expend his vital energy in the development of his higher powers, he will be happier. It also deters him by threats from resisting his spiritual instincts, and burying them in fleshly indulgence," legal or illegal. "For man's faculties sweep far beyond the development of his sensual life. He derives his liveliest gratifications and acutest pain from objects to which his animal consciousness is a stranger." He further adds this great truism: "If man requires a great exemplar, so does woman require one, too. A religious system which would provide man with a model, and leave woman destitute of one, is imperfect, and inadequate to supply the wants of human nature." Thus he makes his own Roman Catholic, and all other religions inadequate, Shakers alone excepted, who have Mother Ann Lee as the exemplar of woman-kind, who bore the same testimony, led the same life, and overcome the same adversary as did Jesus Christ, her Lord. Thank him for the compliment. What I shall say is equally necessary for both sexes to know and practice,

in order to become angels, and must ask pardon for any necessary plainness which may exceed their sense of the true bounds of modesty.

It is a matter well known to physiologists that all have the power, by their will, to direct and precipitate the vital forces to any part of the system, to develop and strengthen the animal, intellectual, or spiritual brain, or any of the organs of the body. "For intellectual development, the spontaneous force must be precipitated on the cerebral hemispheres. For sentimental [spiritual] development, it must be turned upon the sensory ganglia. For animal development, upon the cerebellum, or lower brain. That luxury and sexual indulgence are ruinous to mental, and therefore to moral health, is well known to physicians." In man, the intellect is coupled either with the spiritual, sentimental, or animal brain, at pleasure. When it is coupled with the cerebellum, it is for the purpose of inventing means to aid and heighten animal pleasures; when coupled with the cerebrum, it is for the purpose of devising means for spiritual growth and happiness. "Now [the highest] happiness is to be found either in the co-ordination of all the faculties, mental and bodily (and this the sensualist claims), or in the development of the highest, at the expense of those less noble. If a man is content to remain on the dead level of the majority of other men, he will adopt the first course. If he feels a desire to rise above them, he will adopt the second." Now, because God has endowed us with animal and lower faculties, as well as the spiritual and higher, it does not relieve us from culpability when we submit to the rule of the former instead of the latter, because he has made us "masters of the situation." "The government of the passions," says Locke, "is the right improvement of liberty; nor let any one say he cannot govern his passions [if he take the proper means in time], nor hinder them from breaking out, and carrying him into action; for what he can do before a prince or great man, he can do alone, or in the presence of God, if he will." In order to retain this ability, the work must be begun in the mind, and the vital forces precipitated upon the cerebral hemispheres, and not upon the cerebellum and animal organs. "What I say unto one, I say unto all, *watch*." When the mind is permitted to dwell on sensual delights, the vital currents are directed to the generative organs, when a state of orgasm is induced, and active and vigorous secretions there commenced, and graduated at the expense of the higher faculties and upper brain; for nearly seven per

cent. of the solids of the adult brain is pure phosphorus, and this, to be continually posited in the generative system and cerebellum, makes the man or woman a brute, and the cross of Christ and higher life become to either an impossibility, yea, not even desired by them, so thoroughly subdued are all their spiritual aspirations. They now can join with Heine in saying,

"I scorn the heavenly plains above me,
In the blest land of Paradise,"

or with the exclamation of Jean Reynaud, "Ah! Christ, how your paradise scares me! I prefer my life with its lights and shadows, tribulations and pains, to that blank immortality with its sanctimonious peace."

This is the smitten, low, and hardened condition that mortals reach who allow their thoughts to run on sensual and carnal things, instead of intellectual and spiritual. When even a state of orgasm is not perceptible, the indulgence in luxuries and carnal thinking will polarize the phosphoric fires on the cerebellum, and strengthen the animal, which will predominate, govern, and direct the body. We then hear the complaint, "Oh, I can't bear the cross; were it not for this one requirement, I would join the Shakers forthwith," etc. *But you can bear the cross*, the weakest mortal, if you will take the course indicated; but if you do the contrary, all your prayers will be unavailable, for then

"A transient gust,
Spent in a sudden storm of lust,"

will be the consequence. There is no retreat, as some suppose, by reabsorption into the blood, by the will, of misspent organic life, and thence carried to the upper brain for spiritual uses. Its stand is taken; it will not retreat. "The wise foresee the evil, and hide themselves, but the simple go on, and are punished." Yea, the simpletons go on, repeating the process again and again—resolve and fail, and re-resolve and fail, until they become wholly subdued by sensuality, their angel of hope droops her wings, and they sink in the gulf of despair. Then they may well repeat to themselves the vision of Jean Paul, "All around me is a wide, petrified humanity. In the dark, unpeopled stillness no love glows, no admiration, no hope, no aim—I so all alone! Within me the dumb, blind Demigorgon is concealed, and I am in it. So I proceed into eternity—and who knows me, and hears my sorrow?—I. Who knows me, and hears to all eternity?—I." Now, by heeding what I have said, this terrible state can be avoided. Take not, I beseech you, my young friends, the first backward step, then the second will never be taken. But bear with me a few moments longer, if it be not too great a strain upon your patience and modesty, whilst I state a few things it would be the part of wisdom to avoid, though considered by many, harmless and inoffensive. I address those now who really desire in their hearts to be successful in cross-bearing, and gaining the pure angelic state. Those who chant the little popular song, "I want to be an angel, and with the angels dwell," will find it necessary to avail themselves of the smallest advantages, to insure a speedy progress to the

angel condition. It is written, "Resist the devil, and he will flee from you" But it is a poor time to resist, after you have invited him into your sanctum, and embraced him. Those who really desire purity above all things, will refrain from reading novels and love stories, or singing worldly love songs, or any sexual dalliance; arm-in-arm promenades; moonlight riding, and masquerades, balls, bacchanal carousals. Such will find the words of Byron but too true:

"The gay companions of the bowl
Dispel awhile the sense of ill;
Though pleasures fire the madd'ning soul,
The heart—the heart—is lonely still."

Yea, things that seem still smaller, may be noted, such as holding the fingers after the grasp of friendly recognition; fondling with dogs, cats, and other animal pets ("without are dogs," etc.); looking at and contemplating half nude pictures; reading stories of *erim. con.*, and unnecessary conversation thereon. Yea, the truly earnest soul will take the Christ stand, rejecting all partial affections of natural kindred (since now you have a better), husband, wife, children, father, mother, brother, sister, uncle, aunt, cousin, or what not. If, since you have chosen the spiritual relation, they will not come with you, let them have the natural; being "joined to their idols, let them alone." All these, and such like things, precipitate the vital forces downward, and strengthen the animal nature—yea, "cause the animal nature to tread out the life of the spiritual nature, and lower man to the beast, and this is sin." As the old saying is, they "make Jordan a hard road to travel." But let no discouragements come over your spirits, or weaken your resolutions, for complete victory is within your grasp. These are the words of experience. The maxim is true, "Whatever can be diminished, can be destroyed." Only keep up the diminishing process, and the end, to your great joy, will surely come, when you will fully realize the truth of Pope's beautiful picture:

"Happy the blameless vestal's lot,
The world forgetting, by the world forgot;
Eternal sunshine of the spotless mind,
Each prayer accepted, and each wish resigned.
Labor and rest, that equal periods keep;
Obedient slumbers that can wake or weep;
Desires composed, affections ever even;
Tears that delight, and sighs that waft to heaven.
Grace shines around them with serenest beams,
And whispering angels paint their golden dreams."

Extend the Truth.

BY S. G. HURLBUT.

We will premise the necessity of some definite and concerted action for the spreading of the doctrine of Believers. Ignorance is the great barrier to its reception by those prepared for it. Whatever will enlighten the minds of the people, helps the spread of Shakerism. There is now not one in a thousand that knows even theoretically anything about what constitutes the difference between Shakers and the rest of Christian professors. We aim to live a life of purity—absolute purity—free from sin and all evil. This is the

ideal Christian life, and had we the capabilities of an archangel, and the voice of Gabriel's trumpet, we might tell all of earth's inhabitants, at once, that there was something to do besides buy and sell, to get gain, marry, and build up selfishness, and run riot over the rights of each other, the strong oppressing the weak, and they in turn cursing their oppressors. In the absence of these powers, we will content ourselves with writing the truth as sharp as possible, and send it forth on its errand of mercy. If it executes judgment, we will not sorrow; truth will harm no good.

Our needs, as an organized body of Christian Believers, at present, is increased facilities for giving our peculiar views to the world. There is an unprecedented call from all quarters of the globe for more light on the very subjects that, of all others, Believers feel themselves in advance of all other people, viz.: how to live pure lives, and enjoy the social relations between the sexes at the same time. How can we do this better than by doubling the size of our missionary sheet, *THE SHAKER*, trebling our efforts to fill it with well worn, bright truths, and then quadrupling our efforts to spread it to all who would appreciate or pay for it? If there is a better way than this, let us have it. "The best way is as good as any." We have the greatest good revealed to us of any mortals that we know of. It is our duty to spread it "in all the ways we can." It seems fitting that from the multitude of home blessings we spare a portion to the needy and honest seekers outside of our community. They ask not the bread that perishes, but the truth; and they expect it, and reasonably, too, of us.

Shakerism.

Extract from "Hints towards Reform," by HORACE GREELEY.

With the Shakers, so nick-named, I have some personal acquaintance, and I am not ashamed to own that I have been instructed and cheered by them. They have never been fairly appreciated by the world. Their utter condemnation of marriage and of individual property,* the grotesque ceremonies of Divine worship, and their incessant declamation against all departures from celibacy as impure and sinful, have repelled and disgusted nearly all who are not of their own body. But, might not a more expansive philosophy, a more liberal culture, discover in these very excesses a moral worthy of the gravest attention?

Are our relations as men and women so universally pure and exalted that we may rightly despise those who, unable to separate the palpable evil from the latent good, reject both together? Is exclusive property so beneficent a feature in our social order, as practically exemplified around us, that we may fairly stigmatize those who, not needing its incitements to thrift or industry, see fit to decline them?

The peculiarities of Shaker worship I readily abandon to the ridicule of the caviller, only wishing that theirs were the only absurdities

* This is a gross mistake on the part of a large majority; we never condemned either. G. A. L.

committed in attempting to honor our Father in Heaven, and that no religious errors more popular and enduring than theirs were worse than simply ridiculous.

When all that may be said against these simple-minded ascetics has been freely admitted, there is yet left enough in their character and history to challenge our admiration.

They present the sublime and hope-inspiring spectacle of a community founded and built up on the conquest of the most inexorable appetites; lust, avarice, ambition, revenge—these are not merely discountenanced by the social economy of the Shakers, but this economy is based on their entire crucifixion. Nor can I see how any man can rationally conclude, as some have nevertheless asserted, that all this show of subduing the appetites is hypocrisy and a delusion. I can conceive no earthly motive for practicing so much outward self-denial, at so great inconvenience, and with no hope of honor, or popularity, but a certainty of the reverse, if not based on obedience to an inward conviction.

The uncharitable theory supposes a refinement of absurdity and self-annoyance which never yet possessed for any period the brain of any sane man, much less of a whole community for ages.

Let us, then, profit by the lessons which these enthusiasts read us, while discarding their unpardonable errors. Let us remember that they have solved for us the problem of the possibility, the practicability, of a social condition from which the twin curses, pauperism and servitude, shall be utterly banished. They have shown how pleasant may be the labors, how abundant the comforts, of a community wherein no man aspires to be lord over his brethren, no man grasps for himself, but each is animated by a spirit of devotion to the common good.

When I have stood among the quiet homes of this unassuming, unpoetical people, and marked how they have steadily, surely, advanced from abject poverty to amplest competence; when I have observed how their patient but never excessive toil has transformed rugged barrenness into smiling fertility and beauty, how could I refrain from thinking lightly of that blind dogmatism which asserts the impossibility of inducing men to labor except for their own selfish gratification, and affirms the necessity of the stimulus of personal acquisition to save mankind from sinking back into the darkness and destitution of barbarism?

Real Christianity versus Profession.

“There is one argument in favor of Christianity, which I could never reason away,” said a young man who was trying to be an infidel, and could not, “and that was the consistent, godly conduct of my own father.” To which any bystander might have replied: “There is one argument against Christianity, which I could never reason away, and that is the inconsistent, ungodly walk of a majority who call themselves Christians. These men and women are fathers and mothers in our own neighborhood, and are asking all to become Christians, which means a profession of

something which grants an indulgence to its possessors to do that which should make humanity blush.”

If to be a Christian means to follow the example of those who monopolize that title, I, too, must look in another direction. And if to be a Christian means to be good, I will try to be good, without making confederates of a set of hypocrites.—*Religio-Philosophical Journal.*

Communism.

BY WATSON ANDREWS.

The idea of communistic life seems to have been entertained by men in very early times. Instances are not wanting, even before the advent of our Saviour, of communities established upon this principle. People, in all time, seem to have been aware that there is not only a disposition, but a necessity in man's nature leading him to hibernate; to congregate into communities, and live in as close a relation as the nature of his circumstances would permit. In obedience to this law, men have endeavored in various ways, and at various times, during their history, to establish communities, wherein all the members should fare and share alike; having common interests, tables, and privileges generally, varied only by the tastes, condition and capabilities of the individual. And although there has been no lack of talent, of means, nor of good intentions engaged in these enterprises, they have, for the most part, signally failed. And the cause of these failures is always the same old story—disagreement, antagonisms among the members; a preference for self and family connections in the individual.

Nature, first of all, must needs provide for the reproduction, care and culture of the race, and the way she has chosen to effect this, was by endowing man and woman with the parental instincts; an unlimited partiality for their own offspring. Without this, the race could not have survived a day; and with it, there was necessitated private families, private property, and private residences. Hence all attempts to maintain community of interest and of residence, while retaining the family relation must ever fail; for it is no less than attempting to do away with an effect, while continuing the cause.

The human race depends for its existence upon the family relation; and the family relation, as we have seen, depends upon isolation of interests and of residence for its existence. Likewise, the human race depends for its happiness upon congregation—the community relation; and this equally depends for its completeness and permanent existence upon identity of interests and residence, and both phases of human life are alike called for by the nature of things.

The family relation, therefore, is a great primal necessity; perverted though it is, yet it is a fundamental necessity nevertheless; the seed-field of the human race. It antedates the birth of the race; it produced, and it sustains the race; and the last echoes of its knell will be heard only by the last of the race.

The communistic relation also is a great necessity; a kindred necessity, of even more importance. And although not primal, it is final, and completes what the other begins; being the harvest-field of the human race.

The necessary self-love of the one, with its consequent antagonisms, and the equally necessary social-love of the other, with its consequent harmony, are alike but parts of the Divine economy in the affairs of men, for growing and harvesting a crop of human souls divine. And “the husbandman that sowed the seed is the Son of man, the field is the world, and the reapers are the angels.” In the first, self-preservation is the standard of excellence; in the last, self-abnegation. In the first, except a man provide for his own household, he is said to be worse than an infidel; and in the last, if he do not “forsake and hate” his own household, *he is an infidel.* Beside these, there is no true way for men and women to live upon this planet; all others are but these in incipency or decay, presaging or recalling normal, human society.

The family relation requires that a man be governed by the selfish sentiments; an almost exclusive care for himself and family. Directly or indirectly, whatever he plans or executes, has for its object the support and comfort of his own household. He contributes, it may be, to the support of the state; to liberal institutions and various public enterprises; but it all means only this: that his nature prompts him (and very properly) to provide for his own in preference to another's. He gives in charity where he can, without depriving his own, not otherwise; self must have the preference, or the race would speedily become extinct. And this is by no means the result of calculation mainly; but it has its source in man's original nature—in the necessities of the case.

The true communistic relation, on the contrary, requires that a man be governed by the liberal sentiments—an almost exclusive care for his fellow man. Whatever he engages in has for its object the well-being and happiness of his fellows; for he has learned that the way to be happy is to make others happy. And the only way to do this permanently, is to make a full sacrifice of all selfish considerations; all natural, partial, private relations and possessions—“father, mother, brother, sister, wife, children, houses and lands; yea and his own (peculiarities of) life also.”

Retaining a preference for any of these, proves a rock to the voyager in communism, and a rock upon which, sooner or later, he is sure to split. For the least thing partaking of the nature of possession, possesses the nature of antagonism, and antagonism and harmony are incompatible; and harmony is the cement of society, without which it speedily falls in pieces. No matter what the society, whether savage, civilized or Christian, there must needs be a common bond of union; a universally pervading element, in which all interests centre, and toward which all aspirations point, as the needle to the pole, in order to have that degree of harmony which creates, and which alone sustains, society.

In natural, generative society, this harmonial bond is the reproductive instincts (errone-

ously called love), culminating in the family relation, with its "trouble in the flesh"—its care, its anxieties, its fears and its sorrows. Antagonistic in its nature, and limited in duration, its pleasures are necessarily limited, and speedily pass away.

In spiritual, regenerative society, this harmonia, bond is love—love to God supreme, and neighbor as self; culminating in the communistic relation, with its freedom from "trouble in the flesh"—the cares, the anxieties, the fears and the sorrows of the family relation. Harmonial in its nature, and continuous in duration, its pleasures are necessarily unlimited and never pass away. For, having reference mainly to the spiritual of man's life, which is eternal in its nature, the true religious communistic relation is equally eternal;—a life—habits of thought and of social intercourse which time cannot affect, and which death does but sever from whatever of annoyance things of time occasioned. Instead of stripping the soul of its treasures, death does but place it in the full enjoyment of all that constituted its happiness while on the earth. And this is eternal life, the voluntary relinquishment of all that death can take from the soul; and the formation of tastes and habits, while in time, which will eternally endure, and in the exercise of which souls are forever increasing in wisdom, in purity and in happiness.

And as fast as men progress to the condition of understanding these great truths—of comprehending the grand system of nature—of God, with regard to man; that it necessarily embraces a *harvest* as well as a *seed-time*, a *regenerative* as well as a *generative* dispensation; that these two states are necessarily of an exactly opposite character, inasmuch as the one is a purely *natural* state, indispensable in the development of *natural* beings, and the other a purely *spiritual* state, equally indispensable in the development of *spiritual* beings; that the ripening of the spiritual depends upon the decay of the natural, as really as the ripening of the grain depends upon the decay of the stalk; and therefore that what is pleasurable in the one is painful in the other; what is life to the one is death to the other, and *vice versa*;—so fast will they comprehend that all pertaining to the natural, generative order, either in this mode of existence or any other, must be stripped off from the immortal mind of man, as the chaff from the grain, before he can become capable of those complete soul-blendings with the Divine Source and his fellow man, which alone produce the harmony, and ensure the happiness of heaven.

Wait no Longer.

BY ANNA ERVIN.

"Shall we wait and wait forever,
Still procrastination ruing,
Self-exertion trusting never,
Always dreaming, never doing?"

Truth claims limitless dominion,
Ease and pleasure, what are they?
There are souls well worth the winning,
Who *must* live through endless day.

Souls there are that long have slumbered,
Great in heart, and strong in hand;
Awake, awake, rise unnumbered,
And scatter truth throughout the land.

"Wait no longer! Hope, faith, labor,"
Bear our spirits to the prize;
Let us give unto our neighbor
What has made us heaven-wise.

What wait we for? 'Tis for thy blessing,
O God of love, of life, and power!
Give us zeal to aid progression,
And around us light to shower.

Daniel and John.—No. 2.

BY F. W. E.

John saw (by symbols) the four great dispensations, which extend from the beginning to the end of human history.

Daniel saw (by symbols) four great kingdoms, beginning in his own times, and running parallel with *John's* vision to the end.

Daniel was a subordinate, *John* a universal prophet. *John* was "more than a prophet;" far beyond even *John* the Baptist.

A prophet was not, necessarily, any better, personally, than the people to whom he prophesied; even as a spiritual medium is so physiologically, not necessarily any better, as being either morally or religiously superior to the body of Spiritualists.

But *John* the Baptist preached *repentance*, in addition to foretelling future events; and *John* the Revelator, in his private life, walked closely in the footsteps of his spiritual guide and leader, *Jesus*. He was not only a prophet, but a good man, which is being more than a mere prophet, like *Balaam*, and many others, who were beautiful *Christ* Prophets, but who did not reduce to practice the principles they set forth, that would finally redeem humanity.

Daniel saw a lion, a bear, a leopard, and a complex beast that had ten horns. These were the *Babylonia*, the *Medo-Persia*, the *Greek*, and the *Roman* empires. The fourth beast, or system, is represented as "dreadful and terrible, strong exceedingly. It had great iron teeth, and it devoured and brake in pieces, and stamped the residue with the feet of it." This was the *Roman*, and is graphically described. "It was diverse from all the beasts, or systems, that were before it, and had ten horns." In truth, the other systems were merged in it; so that all the elements of preceding human governments were incorporated therein. The ten horns, or powers, represented *Republicanism*, which was gradually rising and predominating over every other form of governmental polity; the antithesis of *despotism* or *monarchy*—the one-man power—being a subdivision of power among the many *men*.

This fourth beast gradually supplanted *despotisms*, *monarchies* and *aristocracies*, and destroyed them.

Again. In the midst of this system came up a little horn, or power, before which there were three of the first horns plucked up by the roots. "In it were eyes like the eyes of a man, and a mouth speaking great things,"—the *Papal* power. The *Babylonia*, the *Medo-Persia*, and *Greek* systems were subdued into one universal government—the *Roman*.

Pagan Rome built the *Partheon*, a house for the gods and goddesses of all nations; thus

blending them together in one grand system of theogony. She offered to put a statue of *Jesus* with the rest; but the iconoclastic *Christians* waged a war of words against all other deities but their own *Trinity*; and "the little horn" prevailed over all other civil governments upon the earth.

But *Daniel* gives us the history of the rise of still another, and more interior power—"a little stone cut out of the mountain without hands." "I beheld till the thrones"—*despotisms* and *monarchies*—"were cast down, and the ancient of days did sit. A fiery stream issued and came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Memory is the book; the memory of each individual—his and her history. It was not by adulation and praise, but by their lives, the product of their free-agency, that these souls ministered to and stood before the Ancient of Days. It was human history, the judgment day, in which the errors of each individual will be illuminated by the light of God's countenance, by the presentation of the abstract principles of right, as seen in the judgment upon human history, or accumulated human experience, as they exist in the *Christ* element, into which all the prophets, at the time of their prophesying, were baptized.

This judgment scene is paralleled in *John's* vision, thus: "And I saw a great white throne"—*Shaker Order*—"and her that sat on it, from whose face the (old) earth and the heaven"—the *theologies* of *Babylon*—"fled away; and there was no place for them" in the new spiritual, or *Shaker Order*. "And I saw the dead, small and great," in the spiritual world, "stand before God; and the books were opened"—memories of their past histories; "and another book was opened, which is the book of life;" because it is the memory of their present and future obedience to the testimony of *Jesus*, the principles and orders of the new creation. "And the dead," who had had the everlasting *Gospel* preached unto them, "that they might be judged according to men in the flesh," "were judged out of those things that were written in the books, according to their works. And the sea—world—gave up the dead that were in it; and death and hell," not being eternal, "delivered up the dead which were in them; and they were judged every man" (and woman) "according to their works; and death and hell," being mortal, "were cast into the lake of fire," and destroyed. "This is the second death;" being the death of *death itself*; the destroyer is destroyed; he that leadeth into captivity is gone into captivity; and there remaineth life eternal.

See the *Shaker Order*, under the title of *New Jerusalem*, still more minutely described in *Rev. xxi*.

"Because of the voice of the great words which the little horn spake, I beheld till the fourth beast was slain and his body destroyed, and given to the burning flame." This fourth beast, or *man-Republicanism*, will be destroyed by the burning fire of truth, and a system of dual or true *Republicanism* will be

substituted therefor, in which the male and female elements will be equally represented in the executive, and will form the more interior order of the senate, with the house of representatives as an external covering; and having Divine revelation, conjoined to human experience, as the soul of the whole governmental system.

"As concerning the rest of the beasts, or systems, they had their dominion taken away; yet their lives were prolonged for a season and time." What could better portray the gradual supplanting of one system by another, whether civil or ecclesiastical?

DUPLICATE VISION.

The same ideas, represented to Daniel under different imagery. "The four winds of heaven striving upon the great sea" of humanity, is a beautiful use of the natural to convey spiritual conceptions. "The four beasts coming up from the sea, each diverse, as they follow in the grand procession of empires, is sublime symbolizing of truthful history then in the future, now actualized and actualizing.

The great image: head of gold—*Babylon*; breast and arms of silver—*Medo-Persia*; belly and thighs of brass—*Greece*; legs of iron—*Imperial Rome*; feet and ten toes of iron and clay—*man-Republicanism* again.

All the systems blended together in one history; then comes "the little stone cut without hands, which becomes a great mountain, filling the earth"—the Christ revelation. It smites the image upon its feet—in the latter days; and the iron, clay, brass, silver and gold are all broken in pieces together, not annihilated; for in *Babylon*—mixture—they all still exist, and nullify each other. The great image, and the four beasts, are duplicated history of male governments, which the revelation of the Mother element in deity and in humanity will remove, displace; and "no place will be found for them." For the dual natural civil government, and the dual spiritual religious government "will fill the whole earth." This will be the Millennial period, the culmination of all prophecy.

"I saw in the night visions, and, behold, one like the Son of man"—*a female*—"come with the clouds of heaven"—*Shaker communities*—"and came to the Ancient of Days; and they brought her near before him; and there was given her dominion and glory, and a kingdom"—the kingdom of heaven—"that all peoples, nations, and languages should serve her. Her dominion is an everlasting dominion, which shall not pass away, and her kingdom that which shall not be destroyed." This is the appearing of the Christ spirit in the female humanity, described by the Christ prophet, David, as "the King's daughter, who was to forget her own people, and her father's house, that she might become the mother of spiritual offspring, whom she might make princes (and princesses) in all the earth;" or, as the Christ prophet, John, expresses it, "kings and priests unto God and the Lamb," who should administer the resurrection to the countless myriads of souls who had passed from earth, and were still in the generative order, in the spirit world.

Well might the Spirit say (through David),

"I will make thy name to be remembered in (or by) all generations. Therefore shall the people praise thee forever and ever."

John says (Rev. 14: 14), "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on her head a golden crown, and in her hand a sharp sickle." Nothing so like the Son of man as the Daughter of man. "An angel cried to her that sat upon the cloud"—*Ann Lee*—"Thrust in thy sickle, and reap; for the harvest of the earth is ripe. And she thrust in her sickle, and the earth was reaped."

Behold the days in which we live, and the great "winepress of the wrath of God" against lust and war (which grows out of it) will be trodden without (or outside) the holy city—the spiritual Order—being in the natural order itself, which will execute judgment upon its own members; and "blood will come out of the winepress, even unto the horses' bridles"—the guides and rulers of the Order. For the whole natural order, civil and ecclesiastical, is "turned to blood." The rulers and their people are alike baptized into the spirit of *murder*; for there is no place, nor people, excepting the *Shakers*, exempt therefrom; as was shown in the late civil war.

And the Shaker Order—"the little stone"—"the kingdom of heaven," for the coming of which, humanity have all prayed, although as yet in only its mustard-seed state, is assuredly destined to become "a great tree," among whose branches the birds of heaven—the religious, spiritually-minded—can find food and shelter; and beneath whose shade—the civil government—the beasts of earth—the natural or earthly-minded—can rest in peace, and "none to make them afraid." Thus constituting new heavens and a new earth, wherein will dwell, in place of oppression, war and bloodshed, peace and plenty, in universal righteousness.

Sketches of Shaker Life.—No. 1.

We very agreeably comply with an urgent demand to know the inner life of the Shakers, when we begin these "Sketches," and give notice of their continuance. We are often asked: "Are you happy?" "How do you amuse yourselves?" "Does your business engross your whole attention?" These are a few from a multitude of questions constantly recurring. Ere we conclude these "Sketches" you will know. We were one of a happy party of four that took the early Boston and Albany train for Canaan, N. Y., being invited to a

SOCIAL GATHERING,

under the auspices of the Novitiate Order of Mt. Lebanon. Arriving at the Canaan Families not far from 8 o'clock A.M., we leaped from the carriage with hungry stomachs, but with merry hearts, received by Sister Louisa Green and others. Breakfast was waiting for us, prepared by our Sister Marcia, and this thirty miles from home! We again entered the carriage, and were conveyed to Mt. Canaan, only 150 perches from the buildings—a spot made by nature to greet the children of *Grace*—where, upon our arrival, nearly fifty voices,

singing in harmony, opened a welcome hymn, while, from all around, beginning with the Elders, and extending to the multitude, greetings of welcome met our eyes, ears and feeling, while the trees and undergrowth seemed to lend their assistance to the mountain breezes, to accord with the hundreds of voices in the jubilee of welcome. The school children had remembered us, for their busy fingers had worked upon a wire net-work, with tiny white flowers, the letters in good Roman—WELCOME!

A large awning, on the top of the hill, was sufficient covering for all, in case of a storm—which, however, they never have needed for this, as the best of weather has annually cheered the spot for twelve years, by some arrangement Elder Frederick claims to have made with "Old Probabilities." Seated 'neath the monstrous tent, a set of "Resolutions" were in order; their tenor being, that each one assembling there, should love every other body present! Of course, so easy a rule was adopted unanimously. A dialogue followed, spoken by eight of the children, upon "Useful Knowledge," which was well arranged and nicely spoken, closing with a pretty song.

Individual contributions or essays, prepared for the occasion, were next in order, and these gave evidence of having been filled with the results of good mental culture, and deep, religious feelings. Again the choir sung "*Jerusalem*" in harmony, and with such spirit as to remind one of a thorough-going Methodist after his baptism by Shakerism!

Now a very agreeable circumstance was enacted: Six or eight young sisters spoke for half an hour or more, a dialogue of their own composition, upon "The Fundamental Principles of Shakerism." Its composition and delivery were worthy of any institution of learning, and contained so much information that is worthily and eagerly sought for by many, that we urged its publication.

Next, we had an address by Elder F. W. Evans, upon "Active Shakerism;" and by Eldress Antoinette, upon the "Purpose and Value of this Jubilee;" then a few remarks by the writer, upon "The Honor due Modern Saints;" when recess and refreshments followed; then lemon juice and frozen cream mingled very agreeably with our mortality. Soon, a call to dinner: and now, oh, ye epicures, attention! ye who dream that meals without meats are without pleasure or profit, look over the tables!

The tables could not groan, or they would, beneath the weight of fruits, flowers, vegetables, eustards; all the products of the dairy, and these conjoined to the cereal class. Here was "the staff of life," unrobbed of its muscle-making bran, which is so basely displaced by violence to the animal creation, and with such poor returns, by the yet uncivilized barbarities of our age! Here was a table that would have adorned any Eden ever thought of; and while we joyed in its health-giving pleasures, the flocks and the herds, whose dead carcasses would have disgraced the occasion, were frolicking in the fields, praising God with us!

Next followed a very agreeable chit-chat, which amounted to a real love-feast, and this

might have continued *ad infinitum*, had not a call to the tent notified all that *our* time of departure had arrived.

Now we received love; and now we realized more than ever, that hosts of the invisible world were enjoying with us the beauties of the occasion. A beautiful farewell song was rendered for us, as our carriage arrived to convey us back to the *depot*; and here ended the loveliest six hours of our existence. And as we left the grounds, we responded in our hearts: Farewell, dear, loving souls! You whom the world at large look upon as robbed of all comfort, you, alone, are the true comfort-takers; for, as you shake from your souls the bondage of sin and selfishness, all heaven flows in upon you. Yours is already a *life* eternal; "a thing of beauty, a joy forever." All was concert, all was love; and here was a Shaker Picnic—a Social Gathering—where souls, whose lives are thoroughly virginal, were giving and receiving an affectionate love, unequalled by anything else in the world. True Shakers are happy. One place on earth, thank God, can that, which has been said to exist only in the dictionary—"happiness"—be found and continually enjoyed; and this place is in a *Shaker life*, at a Social Gathering, with F. W. Evans, Levi Shaw, Antoinette Doolittle and Olive Holden as its living heads—who are, most truly, "the servants of all" their people. We never expect to be worthy of a second invitation; but whoso is the guest, let him or her "proclaim it upon the house-top." *

Angel Messenger of Peace.

BY OLIVE STEBBINS.

Fly, fly through the heavens, thou Gospel proclaimer,
To earth's needy children, I earnestly pray;
For truth and salvation will greet God's creation,
O, may they thy warning and precepts obey.

Fly, fly through the heavens, thou angel of mercy,
Proclaim the glad tidings of "peace and good will;"
To cultivate earth, use your warlike utensils,
That it may bring forth, and your granaries fill.

Let news from Mount Zion waken every sleeper,
To rise from their slumbers, and hail the glad sound,
For now is salvation from war's desolation,
Where righteousness reigns, and rich blessings are found.

For all wars will cease where the Gospel is planted,
Christ's mission was "peace and good will" unto man;

The same voice to-day, in this last visitation,
Since it is revealed through our good Mother Ann.

We now have a warfare, not with carnal weapons,
The war we engage in begins at the gate;
The sword points within us, the pure testimony,
Our own life of sin we must certainly hate.

All sinners must bow to the Lord in his temple,
Before his true witness their deeds bring to light,
Or they cannot enter this beautiful city,
Where purity reigns as a standard of right.

O come, all ye weary and ye heavy laden,
To Mount Zion's borders, where sweet rest is found;
O come to the feast, is the kind invitation,
O come and be saved on God's holy ground.

Says Dr. Holley:—"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 are necessary in conducting a moral analysis, to do justice to this remarkable sect."

Reminiscences.

BY D. A. BUCKINGHAM.

HONESTY THE BEST POLICY.

It was the labor of Mother Ann and the first Elders to impress upon the minds of their immediate successors, or members of the then Shaker fraternity, the importance of true honesty and just dealing, one with another, and with all mankind. They were so strenuous on this subject, that they thought it wrong to take even the amount of a *pin* of that which did not belong to them personally, in any dishonest way. If necessity pressed any one to take or use that which belonged to or was under the care of another (in their absence), it was to be returned to its place immediately after using, and an acknowledgment rendered, or restitution made or offered to the owner or caretaker, as soon thereafter as consistent. Special care was taken to avoid all grievances and all wrangling; knowing that *small errors* led to *greater ones*, as does a "little leaven leaven the whole lump," or as the "little foxes spoil the vines." This agrees with the testimony of Jesus, that, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Or, according to the Apostle James, that, "Whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of *all*."

Thus the necessity of being strictly honest, dealing justly, walking uprightly, in all places and cases. To some persons it may appear like *folly* to be thus mindful in small matters. But in the observance or non-observance of minor duties or things, we testify to each other, and to all around us, the principle by which we are governed—whether by the true spirit of *honesty*, or by the spirit of selfishness and double-dealing.

In a fraternity like ours, where all things are held in common, and no one in truth and reality calleth anything, of all he possesses, his own, how important it is to closely adhere to the fundamental principles and rules by which our first founders were guided and governed. There is a just and proper way of doing things, and of dealing one with another. Let us have the *right*. We read that "God's house is a house of order, and not of confusion." So each and every person, with each and every thing, make up the consecrated whole—the common Brotherhood; all of which—though not *mine* nor *thine*—is yet under the special care and superintendence of some individual or individuals, and is *ours*.

Would it not be well for the present and rising generation of believers in Christ's second appearing, to compare themselves with the above, and see how nearly they carry out the principles inculcated by our first founders?

The Modern Baptist and Christ.

The much-abused and neglected Swedenborg stock is rapidly rising in the theological market. A writer in the *Golden Age* thinks the whole tendency of religious thought, for thirty years, has been in this direction. Now, let it be understood, that Swedenborg was the

angel of Spiritualism, the forerunner, or John Baptist, of Mother Ann; that he did declare, "the Lord is preparing at this time, a new heaven, of such as look to him in their lives." Let the good work proceed. The body of Christendom is being found and acknowledged in the labors of Swedenborg; the soul of Christianity will inevitably appear in the life-labors of those who practice the principles inaugurated by one, ANN LEE. We call especial attention to the leader in March number of THE SHAKER, Vol. I, upon this subject. *

Correspondence.

The following letter was written by a Shaker sister to a lady in Mt. Holly, N. J. As it contains answers to ever-recurring questions, we place it before the readers of THE SHAKER with pleasure; and shall give other letters from the same pen to the same individual, as space will permit us: *

"DEAR SISTER MARY:—We feel it a duty to 'be ready always to give an answer to every one that asketh a reason of the hope that is in us.' But I am no theologian, and cannot pretend to answer your questions in orthodox style, but will endeavor to give you true and simple answers according to my own experience, feelings and reflections. You ask, 'What were the reasons these good men and women had for retiring from the busy world and leading the life they do?' No other reason or motive than a purely *religious* one—an intense desire to live pure and spotless lives—in a word, a desire to become true Christians—true followers of Jesus. Not merely outward followers, but to gain and possess his *inner life*—his spirit. 'If any man have not the spirit of Christ he is none of His.' Rom. 8:9. And if we have His spirit it will be manifest in us by our '*walking even as he walked*.' I John 2:6. You next ask: 'What reasons do you give for dissolving the ties of husband and wife, parent and child—the ties which we consider, of all others, the most binding?' Perhaps you will understand me as thoroughly as by any other answer I could give, were I to say, we dissolve those ties for similar reasons, that a young man 'forsakes father and mother and joins himself to a wife.' He has outgrown his childish and boyish affections and ties, and looks upon the married relation as a higher enjoyment and happier life. So the Christian, when he becomes '*wedded*' to Christ—when he gets a taste of divine, unselfish love—when he feels that same sacred and holy tie of love to Christ in *his true members*—in his brethren and sisters in Christ—he is weaned from all partial, sensual and lower loves, and gives his whole heart and all his faculties to the building up and support of this holy relation and institution. And who can doubt that this divine, spiritual life of Christian love is infinitely higher, holier and happier than the sensual life of the world, with all its comparatively low ties and relationships? If the Christian institution has no ties, no loves, no relationships nor enjoyments which equal those natural ties and relations of the world, as professing Christians testify, what can it do for the world? How make them happier or better? And with all reverence I would

CIRCULAR LETTER.

MOUNT LEBANON, COLUMBIA CO., N. Y., JAN. 20, 1887.

Dearlly Beloved Brethren and Sisters.

Ever interested in the great and Noble Cause whereunto we are called — the salvation and redemption of souls from the sins and corruptions of a worldly life. — We again address you in behalf of our only circulating publication, the “**Manifesto.**” Owing to the delinquency of some families and societies in forwarding their quota of assessment to the Publisher, it is found impracticable to continue its publication without a reformation in this matter. — Some appear to have the idea that the object of publishing the paper is for Believers only, therefore, such measure what they suppose they should pay for its publication, by the number of copies they choose to take in their families, this is a mistaken idea of the object of the paper, which is twofold: 1st, As a missionary to the world, 2nd, As an educator and union bond among Believers. For the past two years we have been sending out 1,500 copies to the various reading rooms and public Libraries in the United States, and some to Canada and Europe. The enterprise has not been fruitless, much good has been wrought. Copies not needed at home should be sent abroad, or left in the publisher’s office for that purpose. The Gospel has not been given to us for ourselves only, but as said Mother Ann: “We are called in relation to all the souls of men.” But if we neither circulate our testimony by publications, nor by sending out living missionaries, are we not living to ourselves only? — It is not a little instructive relative to the worldly effect of riches, that some families and societies among the most wealthy of any among Believers (and of this class only) appear to feel that they are taxed too much, and more than they can afford for the Gospel Cause, and these are the only delinquents to remit. Some think they are taxed too highly in proportion to others. But the Ministry of New Lebanon solicited an honest report from each society, of its wealth, and took special pains to ascertain the basis upon which such report was made; then, from said reports, divided the tax pro rata. And, among the complainers, as *all* complain alike, we think the allotments of assessments was as near right and just as it could be made. New Lebanon, however, though *not* the wealthiest society, was taxed the most.

But, is it right to put our light under a bushel, fold our arms, and spiritually, socially and supinely lie down to die? The society of New Lebanon, and all east thereof, feel we ought to sustain the paper; and it is proposed to try if the paper can be printed cheaper; and to this end try a tax of two thirds the last assessment. By inquiry in Boston, we find it cannot be printed for less. If all would promptly pay this amount, it would raise \$1,000.00; and with this amount the effort would be made, on trial, to continue the publication of the paper. — Do all our friends unite with this arrangement? And, if so, will you promptly remit this amount? A reply at once is essentially necessary, or the paper cannot be printed the present year. Please be prompt, as there is not time to lose. If this arrangement is adopted, those who have this year paid their full former quota, will be credited one third for their next year’s tax.

MINISTRY OF NEW LEBANON,

N. Y.

ask: Why should Jesus expect that men and women would forsake fathers, mothers, wives and children, houses and lands for His sake, and in order to become His disciples, as he required, unless His religion and its relationships would afford them higher enjoyments? Indeed, our Saviour did promise 'a hundred fold' of gospel relations in exchange for the natural relations of the world, which He required them to forsake. This increased and spiritual relationship is the promised inheritance of Christ's true followers; and to us this promise is fulfilled. The inworking of the spirit of Christ ultimately develops this high and holy state of the affections, and those who hear its still, small voice and follow it diligently will surely be led in the right way; and this, dear sister, is my prayer in regard to you.

"It is according to the spirit and practice of the world to propagate its species; but the spirit and work of Christ and of Christians, who are one with him, is to save those that are propagated. And they have business enough of their own, without meddling with that of the world, out of which they are called and chosen. 'Come ye out from among them.' 'I have chosen you out of the world, therefore the world hateth you,' saith the Saviour to His followers. So, then, as it is the law of the first Adam, and the propagating order to 'forsake father and mother and cleave to the wife,' it is the law of Christ and His order or institution, to 'forsake father and mother, wife and children,' 'ALL' for Christ's sake and the Gospel. Luke 14: 26, etc. Of course, if any of these relations choose to go with the Christian into the higher spiritual life of Christian love, they will be embraced in that impartial love on equal terms with others. The Gospel is an expansion of love, not requiring us to love our natural relations less, but to love others more, and all on a different and higher principle. It is only such as hate and reject Christ that are to be forsaken, and even they are still to be loved and prayed for. We can only know the spirit of Jesus by His teaching and example, till the same spirit takes its abode in us and becomes a saving power. On a certain occasion, Jesus was teaching an assembly, mostly of his disciples, and some one informed him that his mother and brothers stood without, desiring to see him. He did not do as the spirit of the world would have dictated; he illustrated his teachings by his example. He asked, 'Who is my mother? and who are my brethren?' and he stretched forth his hand toward HIS DISCIPLES, and said: 'Behold my mother and my brethren! Whosoever doeth the will of my Father in Heaven, the same is my mother, sister and brother.' Mat. 12: 48, etc. Thus He rejected all mere *fleshly ties*, and gave His disciples a practical lesson to do the same. He owned no parental relations except those of a spiritual nature. With him the mere fleshly relations of the world were nothing; those of the kingdom of God everything. On another occasion, Jesus assured His disciples, 'that there is no man that has left house, or parents, or brethren, or wife, for the kingdom of God's sake, who shall not receive manifold more in this present time,

and in the world to come life everlasting.' Luke 18: 29. In Mark, 10: 30, the things to be received and enjoyed in this present life, instead of those forsaken, are more particularly specified. 'Houses, and brethren, and sisters, and mothers, and children, and lands.' Now, as all the *names of relations* here mentioned as being restored are the names of *spiritual relations*, we must see that 'wife,' though mentioned among those to be forsaken, is not named among those to be restored, because it is the name of a carnal or fleshly relation—a relation not known to the kingdom of Heaven or Church of God. In view of these sayings and doings of Jesus Christ, and more that might be mentioned, we think the question, 'What reason have we for dissolving the ties of husband and wife,' is the same as to ask why we have become practical Christians—real followers of Jesus Christ. We have dissolved those ties because He required it of all that would become His disciples—Luke 14: 26—because our spiritual natures demand it—because we hungered and thirsted for righteousness, and were totally dissatisfied with our own earthly, sinful, sensual lives, and because we longed for a higher, holier inner and outer life than could be found in any of the earth relations. I know it is as you say, that those natural ties 'are, of all others, the MOST BINDING.' And it is a sorrowful fact that they bind too many from entering into the more happy relations of the kingdom of God.

"You further ask what reason I can give for men and women living in celibacy. This question, I think, has been already in some measure answered, and much more might be said on the subject; but the very best reason we can give is, that Jesus, who was set as an example, that we should follow His steps, did set us this example, and encouraged us by the promise of all the blessings of earth and Heaven, of time and eternity, to follow him in this thing—to forsake wife or husband—forsake ALL for His sake and the Gospel. You add: 'Marriage was appointed by God—by it the human race is propagated.' So it was appointed by God, and so is *celibacy*. The first was given to the old man, Adam—the second to the *New Man*, Christ. Therefore Christians are required to 'put off the old man with his deeds, and put on the new man, which, according to God, is created in righteousness and true holiness.' 'The first man (Adam) is of the earth, earthy; the second man (Christ) is the Lord from Heaven; and as is the earthy, so also are they that are earthy; and as is the heavenly, so also are they that are heavenly.' See 1 Cor. 15: 47, 48, etc. That is, the followers of the first Adam are like him, and the followers of the second man (Christ) are like him. 'No man can serve two masters.' And now, sister, you say, 'Perhaps I think you should not ask such things.' But indeed I do think you should ask just such things, and as many more as you may feel an interest in asking; and if, in my broken and fragmentary way, I have satisfactorily answered you in any one point, I shall be pleased. If I have failed, do try me again. Tell me where the lack is, and I will try and do better next time.

"Truly your friend, SARAH."

What is a Celibate?

DEAR ELDER GILES B. AVERY:—On last Feb. 26, I sent a communication to THE SHAKER for insertion. It was headed, "Second Revelation of the Gospel," in which was set forth my objections to the statement, "Christ has made his second appearance in a woman—in Ann Lee," or to the kindred phrases such as "Christ's second appearance;" "He, Christ, has made his second appearance in a woman." I set forth how I was puzzled with this phraseology, when in my youth I first tried to grasp Shaker theology. In those days of my simplicity, when I had but one single idea represented by the word Christ, to wit, the *man Jesus*, I had not then learned the hocus pocus game that might be played with that protean term—how many changes of form, and different meanings it *could be made* to represent. Christ then to me represented nothing but the *man Jesus*, and how *He* could come in a woman was past my comprehension! When I came to learn the real facts of the case, the true interpretation was this: That the man Jesus had in his day revealed the true way of salvation—the Gospel; that *Rerelation* was ultimately lost, and after a thousand sects with as many different gospels, and through many centuries, had cried lo! here, and lo! there, proclaiming their false gospels, behold, the true Gospel, which Jesus the Christ had first revealed, was now *revealed a second time*, by and through a woman. So, then, it was not *Jesus the Christ—the man* that had come the second time, but his Gospel had been revealed a second time. This, I believe, is a fair outline of the communication above mentioned, and I close this preliminary by stating that I was not much disappointed that it was not published, nor have I the least dissatisfied feeling toward our good editor, believing that he only exercised his undoubted right. The following communication I had designed as No. 2 to the one above outlined; but as that was not accepted, I do not present this for publication, but for the consideration of our much beloved Central Ministry, and for them to dispose of as they may think proper.

There is a term which has, I think, come into vogue within the last fifteen or twenty years, which I think is very improper, and ought to be dropped, as it really misrepresents, and does not convey the idea intended. The word is *celibacy*, and its kindred term *celibate*. The first is thus defined by Worcester: "The life or state of a person *unmarried*, a *single life*." The other, as a noun, is defined: "One who adheres to, or practices *celibacy*; an *unmarried man*, a *bachelor*." As an adjective, this word is defined, "*unmarried*, *single*." Not one idea of *virginity*, *continenty*, or even *chastity* in either of these definitions—nothing that implies the least restraint on licentiousness, or the libidinous instinct. In fact the "*bachelors and unmarried men*" of our cities are the most thorough debauchees, and in calling ourselves celibates, we rank ourselves with this class. In olden time we carefully avoided professing celibacy, and assumed to be *virgins*, to live *virgin* or *continent* lives. I do not object to the terms "*celibate*"

and "celibacy" because they are of recent introduction among us, but because they really misrepresent us. For myself, I had rather be called a *monk* than a celibate. There are thousands of celibates throughout our country, but very few who live *continently*, or live in *virgin* purity. Those who do not so live, would do quite as well or better to take Paul's counsel: "If they cannot contain, let them marry." As one of our poets says:

"If they're in pain, and can't contain,
And will not serve the Lord, you know,
Then sure they must live in their lust,
And take their just reward, you know."

One thing is certain: the term celibate cannot be applied to Shakers *distinctively*, and we must have it, if at all, in common with a class whose purity of life is very questionable, or rather unquestionably impure and unchaste.

As observed above, we did not in former days use the terms *celibacy* and *celibate*, as characteristic of our lives and practice, and it was *intentionally* avoided. I can remember well that our good elder of the novitiate order would often correct outside inquirers, when they called the Shakers "celibates," or spoke of our living lives of "celibacy." He would give them a definition of the words, and show them that they did not characterize or *distinctively* apply to us. Whoever will examine our early publications, will discover that these terms were never used by our former writers. "The Kentucky Revival" was published in 1807; "The Testimony" in 1808; "The Manifesto" in 1818; "The Mil. Ch." in 1823, and "The Book of Testimonies" in 1827, besides divers smaller pamphlets, and I question whether those objectionable terms can be found in any of those works.

There is another unanswerable objection to applying the terms in question as characteristic of the Shaker society or institution. They represent the *males only*. The females, full one-half of the community, are ignored and unrepresented. There is not the least respect paid to "woman's rights."

Again, there is a respectable proportion of the members of these societies who are *married* people. They, too, are unrepresented, and a chosen few, who can properly be called celibates, represent and give name to the whole community. Is it true that all married men who come into our Society, thereby become celibates? I see in the statistics of London, 1860, they number *celibates* or *bachelors* by themselves, and make a distinct class of the *widowers*, confining the celibate class to *single adult males* who had never been married. A certain man once informed me that he was raised in the city of New York, and was apprenticed to a mechanic who carried on his trade in that city, and employed several other apprentices. It was the custom of this man to take his apprentice boys once a week to a house of prostitution, and there indulged to the full. He was a "*celibate*," and his apprentice, my informant, was now forty years old, and he had practiced what his master had taught him—*celibacy*. He was a "*bachelor, a single man, a celibate!*" Ay, there are thousands of such celibates to one Shaker in this wicked world of ours; and though I am willing to call them brothers, as being of the

same race, yet, to go by the same name, as a religious characteristic or designation, I emphatically do object. There are divers cases outside of our Society, in which the heads of families, the husband and wife, take separate lodgings, and live strictly continent or virgin lives, and yet keep their families together, and apparently live like other people. Are they celibates, bachelors, single people? In fact we must come at last to confining the application of the term celibates to the few *adult males* of our community, and leave the whole sisterhood, all the married males, and all the adolescent class unrepresented; or drop the title *celibate*, and call ourselves by a name that will legitimately represent the whole. As it is now, our testimony to mankind should be, "Come and join us, and be bachelors, live single, and eschew marriage." And as our title does not recognize the sisterhood, we should say, "If any women choose to join us, we will give them the honorable title of '*old maids*,' which is the proper correlative of '*bachelor*.'" But if we cast away our inadequate and absurd title, what shall we have in its stead? There is none better than *VIRGIN*. Though this is more commonly applied to females, yet there is the very best of authority for applying it to males. Jeremiah, ch. 31:13, calls *young men* and *old virgins*. One of Worcester's definitions of the word virgin is, "a male who has preserved his chastity." He refers for authority to Rev. 14:4: "These are they which are not defiled with women, for they are *virgins*." Not being defiled with women shows that they were males. Parkhurst, in his Lexicon, defines the Greek word for virgin [*parthenos*], "A person in a virgin state," and adds, "The word plainly includes both sexes." Let us then boldly assume our proper title, and honor it by our lives. Your Brother,

R. W. PELHAM.

Natural Religion.

BY F. W. EVANS.

Is religion natural, that necessitates the murder of human beings? In China, the problem of population *versus* faith has been solved so far as the propagative order is concerned. There, four hundred millions of human beings have been stationary and stagnant for thousands of years, kept so by the law that two things cannot exist in the same place at the same time.

Not having sufficient foreign or domestic war to check population, China has legalized child-murder by parents; and, for ages, female infants have been and are still exposed, as was Moses, in little fragile arks, on some pond, or lake, or river, as soon as born, there to perish, or be rescued, as the case may be. There is simply space for no more human beings; nor is the power revealed amongst them to dry up the great river Euphrates, the river of human, animal propagation. J. B. Bradley, formerly Consul to China, is my authority for these facts.

In India, unknown ages ago, the same conditions were met by the institution of a spiritual celibate order—Indian Shakerism; Maria Childs asserting that thousands of monasteries

and nunneries flourished in that country many ages before it was visited by Roman Catholic missionaries.

No ancient highly civilized nation is known which did not possess similar institutions. Egypt had her Theraputes, and the Jews their Essenes, all down through their history to the time of Jesus, who himself was educated in that remarkable order, which so correctly portrayed American Shakerism.

As the Chinese have set their faces towards the western continent, which seems to be the reservoir for the overplus population of the world, it is only a matter of time as to how soon the same point will be reached in these United States, that China has touched so many ages in the past.

Will any form of theology that now exists in this new world meet and solve this problem, except it be American Shakerism? In other words, is there any other that is justly entitled to be termed a scientific and natural religion? It being the only system that makes provision for two orders—the natural, or propagative, and the spiritual, or resurrection; each possessing its own dual government distinct from the other, like the moon and the sun.

When, by increased knowledge of law, and obedience thereto, there shall be "no more pain, nor sorrow, nor sighing," nor premature death, the result of physical disease, and war shall be a thing of the past; when there shall be no more poor, for *all* shall inherit the earth, *Shakerism* will be the last and only hope of the race; the godly and natural agency to balance the principle of population, and to check the unnatural increase of human beings on this limited earth.

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., NOVEMBER, 1872.

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FIFTY CENTS PER ANNUM.

No Surrender.

Self-denial is an enforcement of Christianity. There is no such thing as compulsory Christianity—individuals need not be Christians other than of choice; but whoso makes the profession, is under bonds to use an exceeding self-denial. The restrictions of Jewish law were heavy upon that people; but their observance brought blessing, and prevented the visitation of the direful results of disobedience. Christianity is an *improvement* upon Judaism, or it is unworthy of any attention. The improvement consists in a direct increase of self-denial upon those habits, customs, passions, that had, previous to the introduction of Christianity, made humanity noble types of earthly, reproductive life. Counting reproduction *good*, under perfected Jewish law, the same of all the attending practices connected therewith; still, Christianity, in its genuineness, is *better* and *best*. The government of Christ, being paramount to the professor of Christian principles, the laws, indulgences and general life of the Jews will be departed from, and the more beautiful, heavenly life of Christ ascended unto. Man, in Christ, being "a new creature," all "old things will be done away." Perceive, however, the attempt to engraft Christianity upon Judaism: From the Apostle Paul to the latest sermons, and life of the teachers of *popular*, but hybrid Christianity, the harmonizing of the earthly, generative life, with the regenerative, virginal principles, may be observed as being ever attempted, but proving a failure at every attempt. A Christian ceases to be the expositor of earthly principles, having been reaped from the earth, "and the angels are the reapers." Why is Christ "the harvest man?" Will not the assertion apply with equal propriety, that Adam was "a seedsman?" Adam should replenish the *earth* with individuals. Christ is harvesting ripened souls, above the employment of Adam, and thus replenishing the heavens. The followers of Adam are doing the works of Adam—reproduction. The followers of Christ are being *resurrected* with Christ, and are progressed above the generative life up to angelic spheres. Adam and his gen-

erative followers belong to the earth, and can never go to heaven, nor heaven come to them, other than a heaven composed of earthly joys. But, convinced of the joys of the higher life, they will ripen, and be reaped from the reproductive plane; and then, what *was* heaven, will constitute heaven no longer. New joys, new ideas, new life will ensue, and *any return* to "the beggarly elements of the world" will be accompanied by pain to the soul. See, then, the two orders—both necessary—one rudimental, the other transcendental. Though related, they are antipodes, and ever will be. Whoso attempts to live in both spheres, had better first attempt the possibility of residing at both poles of the earth, at one and the same time. "An individual cannot be in two places at once," is an old truism. Therefore, said Jesus: "Who seeks to save his (generative) life, shall lose life" eternal. "But who, for my sake, loses the former, shall find the latter." We know the earthly, generative life is very dear to those not yet ripe for Christ's harvest, and to such we say, your time has not yet come to be Christians—you are not Christians; you are, unthinkingly, wearing a false name, making an untrue profession, and expecting a reward of "life everlasting," while you are sowing the seeds that invariably and inevitably produce "corruption." Your profession of Christ amounts to naught unless your life is as was Christ's! Your profession savors rather of condemnation than any salvation. Better, far more honorable, to renounce the name of Christian, until your whole life comports with Christ's. Living like a Jew or a heathen, and then expecting a reward like Christ's! Supreme folly. "Behold I come quickly, to give to every one according as their *lives* shall be!" Amen.

We know the masses are not yet ready for these truths; some are, and more, in this enlightened age, ought to be. We hope our proclamation of them will prepare others. Men plead with us, to permit more license of earthly affections and lusts; to grant indulgence to their fleshly natures, if only in small degree. They tell us how numerous we should become, that "all men would believe on us;" they would

flatter us, by making us believe that our long training in the school of virginity the better fits us for reproduction than any others. They would frighten us, by repeating to us that we are declining in numbers, with no prospect of replenishing, unless we "come down from that cross;" they argue, without tire, that we can be just as good Christians, and save to ourselves an abundance of earthly pleasure. To all of which we say: We testify of the the two Orders and their Leaders, "Choose ye this day which you will serve." There is "NO SURRENDER!" on our banners; and from this standard we will never recede. "Mankind may cry *Peace, peace*, but there is no peace;" our numbers may dwindle to the last individual; yet he, passing to "the better land," will, in his last act, raise the standard still higher, upon which is ineffaceably written: "NO SURRENDER!" The world may plead, flatter, frown, persecute and destroy us, but with the life of Christ as our example, with the testimony of Jesus and Ann as our Covenant, we will pursue the even tenor of our "narrow way," and patiently work for Priest and People, to experience "the baptism of fire and the holy spirit," when they will praise God for the firm stand we have taken, and with us join in the cry that shall reverberate through all heaven—the gladsome sound of "No Surrender." *

Jesus.

BY F. W. EVANS.

"Jesus is the Christ," or Anointed. Jesus is not the Christ; i. e., is not the Christ Spirit with which the man Jesus and the woman Ann were anointed. Both assertions are equally true in ideas, if not in words.

The Jewish high priest was the Lord's Christ, or Anointed. But the man upon whom the oil had been poured was not the oil itself with which the man had been anointed. The man might have sinned after he was anointed (as Aaron, when he made the calf); but the oil could not sin. When the oil poured upon Aaron's head (to oil him) ran down to the hem of his garment, it indicated that the Holy Spirit, put upon him, should be partaken of by every man and woman of the Hebrew

nation. They constituted a "royal priesthood." "I would that all the Lord's people were prophets and prophetesses," was the utterance of the "anointed" Moses.

"I am the Resurrection." "I am the truth and the way." But the man Jesus, or the woman Ann, was not the Resurrection, or the truth or the way, or the life, any more than the apostles were "the light" because they walked in it.

Jesus was the *first* to be raised from the natural to the spiritual order; from generative life to virgin life; it was through faith and by self-denial. The same with Ann, and with every other man or woman, who then becomes the Christ, the Resurrection, the Way, the Life, etc., to other souls. "Because I live, ye shall live also," and do the same works, and even greater works than their predecessors; having a Mother to conceive and bear them again; which the primitive Christians did not have; nay, not even the twelve apostles.

Ages before Jesus existed, souls "ate the same spiritual meat that he did, and drank of the same spiritual Rock that followed them; and that Rock was Christ"—not Jesus—an unction from the holy of holies, ministered unto them by the Christ angels, from the heaven of all the heavens, to the lower spheres. "Far above all (these) heavens" Jesus ascended when he left the earth. There he awaited the coming forth of the Bride; and where they are, there also will be their children.

Keep thy Integrity.

BY A. G. HOLLISTER.

The Apostle exhorts his readers to "prove all things, and hold fast that which is good." If the inquisition of intellect is a test, then it is rife in these days; but to hold fast the good, which is necessary to make the former of any value, completes the process by bringing on the test of experience.

If all, who have been blessed with a talent of spiritual light, had been mindful, always to hold fast the good, there would not be so much instability of purpose and contradiction in character—so much trying to mingle flesh and spirit—light and darkness—bartering a real and eternal good for the momentary pleasures of sense, which ever lead from bad to worse, neglecting practical works of righteousness, which alone give true elevation, to achieve a fancied elevation by chimerical speculations that have no substance nor foundation in truth.

To hold fast the good, is to maintain integrity by fidelity to the light of rational understanding; ever heeding to do right because it is right. This requires watchfulness, unwavering determination, faith and fortitude; for it brings the *soul* into the test-crucible and takes away its dross. If fidelity to principle brings the soul into trial, it will also carry it triumphantly through trial, and endow it with regal power, which creates circumstances, or compels those existing to serve. Being wholly devoted to obey the highest and purest law of Deity manifest, Deity directs and works through it.

The soul that never willingly swerves from moral rectitude, moving with or against circumstances until adversity has tested it to the utmost, will at last feel blessed of God forever. Such were the characters wrought by Jesus, and Ann Lee, after they received the baptism of the Holy Spirit.

Resurrection of Life.

BY A. J. DAVIS.

When mankind shall have become *spiritually larger and finer in body*, they will have fewer and fewer children. Down in the lower stratum of society, behold how populous! Take the early races, they propagate rapidly. Earth's mothers have been broken down by their exceedingly numerous progeny. Rise higher in the scale and the married have fewer children and less frequently. Rise still higher in the *mental* scale and you can easily believe the time will come that *reproduction will cease!* There will then be fathers and mothers with their descendants, and the progeny will become *as angels*, neither marrying nor giving in marriage, having risen above the mission of reproduction. The cerebellum, I repeat, will one of these days cease to have any furniture *with reference to reproduction!* The finest and most poetic and spiritual minds gather nearly all their propagating power and essences into the front brain and top faculties. Only friends to truth dare to speak the whole truth on this subject.

Our Sweet Shaker Home.

BY JULIA JOHNSON, HANCOCK.

How happy the thought, that we have a home,
Where manifold beauties and blessings are strown;
Which have by the hand of industry been sown,
And want bringeth never a woe.
More worthy we'll walk and humble of heart,
From Wisdom's high oracles never depart—
Nor yet think to learn a more glorious art
Than sweet Christian graces to grow.

The temple within we will wall round about
With Faith, Hope and Love, never darkened by doubt,
The gaunt, ghostly demon, despair, keeping out,
Who blighteth the soul's fairest flowers.
Our steps shall be guarded with caution and care;
With friends tried and true, our interest we'll share;
More cheerfully aiding life's burdens to bear,
Thus tipping with gold, the dark hours.

Our hearts' pure affection we'll trustingly twine
'Round gospel companions, sojourning in time,
With whom we would rise to the regions sublime—
Our spirits cemented as one.
No more to be parted, forever at rest,
In unison joined to the righteous and blest,
With never a shadow of earth to molest
Eternity's beautiful home.

Music.

BY F. W. EVANS.

Music is a divine art; and, when perverted, the evil done through its influence and agency, is in exact proportion to its divinity.

In a tune, a discordant note is repellant and hateful. How much more hateful is a whole tune that is designed to allure and draw souls

from their Creator, and to create antipathy towards each other?—a tune that is not in unison with the divine harmony resulting from a oneness, or agreement, between God and man.

To a redeemed man, or woman, martial music, used for military purposes, is as the howlings of demons. And licentious music and dancing, employed to allure the innocent and unwary into circuses, theatres and gambling-houses; or for entrapping them into the drinking saloons of our large villages and cities, which are as gates opening into the hells, from whence those who go down into them, like an ox to the slaughter, never return; such music is simply *infernal*.

And when believers, in their eager study of music, as an art, sing Babylon songs from the world's books, they will find, by diligent searching, that the influence proceeding therefrom is effectual to awaken the latent generative elements; just as martial music will arouse the dormant *war spirit* in an old soldier, however much he may have been religiously converted by war-practicing Methodists.

Every tune, or song, given by inspiration, and coming from resurrected souls (whether in or out of the body), inspires the emotional nature with love of the pure and holy, while each song, or tune, proceeding from souls who are in the generative life, tends to excite and feed that life in those who sing or play it, or who listen thereto.

Consequently, we would "stop our ears from the hearing of blood"—music. So should we close all of our soul senses from sympathizing with the music that proceeds from, and tends towards generation, or generative lusts; just as we would avoid lascivious pictures and novels, or any other agency used to seduce and draw souls down into, and retain them, in the pits (or hells) of this sin-cursed world.

What Shall we Call the Practice?

Plagiarism is a detestable practice, and excellent literature is so generally and familiarly studied, that but few expose themselves, by the theft of another's productions, to pass them off as their own; the risk is too great. But what shall we call the practice of those who will make sausages, and label them, "Genuine Shaker Sausages?" or who add, "Shaker socks and flannels for sale here," when these were never looked upon by a Shaker?

The Shakers discontinued the use of pork thirty or more years ago, and have made no sausage since. Scarcely a branch of business have the Shakers taken up, and succeeded with, ere they were confronted by counterfeits in market, that looked like their goods before being used, but which came to an end of their usefulness much sooner. We can refer any to numerous manufactures bearing the "Shaker" name, but which are the fruits of individuals with *shaky* reputations. It is a fraud we cannot help. We had supposed that when our founders adopted the derisive cognomen of "SHAKER," that we were safe from being counterfeited. But not so; the meanness of some individuals will permit the

pulming of very inferior goods upon the credulous buyer, who thinks he is getting the genuine, while they probably have not a particle of *Shaker* religion in them; and what are goods worth, unless they are full of genuine religion? *

The Two Orders.

BY J. S. PRESCOTT.

"And be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." I PETER, 3:15.

The question is asked us, What authority have you for recognizing two orders of people on the earth? We answer, from reason, revelation, and Scripture. But, says the inquirer, I thought you repudiated the Scriptures, and set aside Jesus for authority. Not so! This is *your* mistake, and not ours. We quote largely from the Scriptures. We take the Bible for just what it is, and for nothing more.

It is true, we do not crucify Jesus as an impostor, at one time, and make a god of him at another; but simply take his life and example as our rule and guide to follow; believing they contain the greatest amount of wisdom, truth and purity of any example set, either in ancient or modern times. And this example he did not take with him; but, as the Apostle Peter said, "leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth." This, we understand, was after he was made perfect through sufferings.

Jesus recognized two orders, when he said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Again, he recognized two orders when he said: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead [dead works], neither marry nor are given in marriage. Neither can they die any more [i. e., the death of Adam]; for they are equal unto the angels, and are children of God, being the children of the resurrection."

What a gross perversion of Scripture this must be, to apply it to a complex marriage, in the flesh, in this world, to increase and improve on licentiousness, when Jesus himself lived a life of virginity, and was about to establish a new, divine, and an *angel order* on the earth—an equality with the angels in heaven, agreeably with his memorable prayer: "Thy kingdom come, and thy will be done in earth" [i. e., in earthly tabernacles—human beings, like ourselves]. The perversion of the language of Jesus is indeed lowering his standard very much; it is retrograding—it is bringing down the *divine* below the human.

Two orders of people are indispensable, and implied in the Acts of the Apostles, and throughout the New Testament. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." Here we have the highest authority for *two orders*.

We would not object to an intermediate link being thrown between the rudimental and spiritual orders, to bridge over the chasm, the same as John the Baptist was between Judaism and Christianity. This may be necessary.* Man is a progressive being, and there is no stronger proof of his immortality than his perpetual dissatisfaction with everything earthly—his continual longing for something he has not—which illustrates his spiritual nature demanding spiritual food.

We have been quoting Scripture; but the Bible of the past can never supersede the necessity of the Bible of the present and of the future. We cannot possibly believe that an infinite God exhausted all his resources on the imperfect Jewish records, or on any age or nation. "Where there is no vision [i. e., revelation], the people perish." We believe in *present* revelation, as well as past, and that revelation teaches the importance of *two orders* of people on the earth, the *natural* and the *spiritual*, governed by two distinct general laws; and reason teaches, if a man progresses at all, he will ultimately reach a spiritual order.

No Place to Begin.

BY GILES B. AVERY.

A few years since, a little girl who was not so good but she might improve, was asked by her preceptor, why she was not a better girl? She immediately replied: "*I cannot find any place to begin.*" Well, according to observation and historical narration, this is just the difficulty in the way of the world, relative to becoming evangelized and christianized. It is now, even as it was in the days of the advent of Christ, in Jesus of Nazareth. When called upon to embrace genuine Christianity, which will harvest them out of the world, and gather them into the garner of God, the kingdom of Heaven, they have "bought a farm to till; or oxen to prove; or have a father or mother to bury" or provide for; or, yet more, "have married a wife," or a husband; and, "therefore, cannot come;" or, they "*cannot find any place to begin.*"

The apostles of Jesus found a place to begin, by leaving their fishing, and nets, also—they made a place to begin. But, though this bright example was set nearly two thousand years ago, very few have yet found "*a place to begin*" to be *real followers of Christ*;" because that *place of beginning* is at the "*end of the world*;" and this, mankind appear to dread, not minding there is a better treasure in Heaven.

"*No place to begin.*" Alas, that *fearful contributor* to delay! A plebeian once stood on the banks of a swiftly-rolling river, desiring to cross to the other shore; but, waiting

* Very many have proposed an "intermediate link;" but this link invariably contained the elements of the Insts of the flesh—not in their plain and proper dress, but in the disguise of improvements to the present system. Admitting that there is an advance called for, to be made by us, we yet want no suggestions nor links, that intend the least amalgamation of flesh with the Spirit. The chasm between these is not sufficiently wide, and should be wider, and more distinctly and practically understood. We thus remark, to prevent any misconception of the above.—ED.

for the stream to run by, thinking that a stream so rapid would soon discharge its waters—yet on it flowed, and flowed for ages, while many a traveler crossed, and pursued his journey, and obtained his life's pursuit—still stood the halting plebeian, sinking in infamy. Even so do many wait on the banks of Jordan's river (or the *river of judgment* for their deeds), dreading the reward of their works which true Christianity would present them; but linger, hoping to find heaven on this side of Jordan (judgment), but the river onward rolls.

"Thou must walk on, however man upbraid thee,
With him who trod the wine press all alone;
Thou wilt not find one wordly soul to aid thee,
One faltering mind, to comprehend thy own."

"Poor wandering soul! I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful, inward speaking—
Some landward path unto an island shore."

"But, across the Jordan, hear the benediction:
'Behold, we count those happy who endure;
What treasure wouldst thou, in the land Egyptian,
Repass the stormy water to secure?
For poverty and self-renunciation,
Thy Father yieldeth back a thousand fold;
In the calm stillness of regeneration
Cometh a joy they never knew of old.'"

"And Christ will come, in his own time and power,
To set his earnest-hearted children free;
Watch, toil on! through this dark and painful hour,
And the bright morning yet will break for thee."

"But," says the faltering Christian, "I cannot find a place to begin!" Make one then. It was said of Napoleon, that on the advent of a terrible battle, his *aids-de-camp* said to him: "You will not risk a battle on this occasion; circumstances are against you." "Circumstances—circumstances," said Napoleon; "I create and command circumstances, not bow to them." So does the true Christian soldier, in the battle of life against the powers of sin.

"Live to some purpose; make thy life
A gift of use to thee;
A joy, a good, a golden hope,
A heavenly argosy."

Angel Eyes are Upon Us.

BY ANNA DODGSON.

Reading the *Religio-Philosophical Journal*, I was pleased with the summing up of the long article, "*Search after God*," in which I found the following beautiful sentence:

"Spirits alone can answer prayer. Ever hovering around you, ever showering down upon you the strength of their magnetism and love, to you they are indispensable. They know every thought, they sense every secret wish, they witness every act. Child of earth, beware! Your secret deeds are all known—every prayer is heard and recorded. Angel eyes are ever upon you. What better answer can there be to prayer, than that which comes from a spirit-band?"

Beautiful spirit-teaching, that is thus brought to bear so closely on our daily earth-life! What a protective influence would be shed over enlightened Christians, could they be made to believe that spirit-eyes are ever upon them! Who would transgress the rules of propriety in word, thought or deed? What a moral corrector such a belief would be—what

a teacher of charity and universal love! How many prayers would be directed to the spirits of departed friends, in whom the highest degree of confidence for purity, virtue and love could be placed! and would not erring mortals long to find a Christ, dwelling in mortal form, to whom they might unbosom their secret thoughts, and confess their sins, that they might ever be ready for the communion of good and holy spirits? Who can bear the thought of being constantly accompanied by bad, unclean, selfish spirits? No one. But this must be the case, so long as the spiritual consciousness speaks disapprovingly. Nothing but humility, confession and repentance will repel a bad spirit; and earnest, sincere prayer will bring a good spirit to our aid. Let this belief be living in every Spiritualist, and Christian soul, and we should soon have a good world, of which we should have but little reason to complain. Shaker world, indeed!

Reflecting on the foregoing subject, I was reminded of a hymn, from which, in my youth, I received much instruction, and was conscientiously awakened to a realization of spirit presence. It was composed by Garret R. Lawrence, a physician of our Community, who deceased in 1837. He spoke by the spirit of prophecy, at his death, of a time near at hand when we should converse with spirits as freely as with each other. This was fulfilled to the Shakers, in less than a year after his demise, in what is known to them as the "Spirit Manifestation."

WE ARE SEEN.

All things here on earth revealed,
Indicate a Great First Cause,
From whose sight there's nought concealed,
All efficient are His laws.
Every thought, and word, and action—
All lie open to His view;
None can hide the least transaction—
We are seen in all we do.

Mortals, here, may try to cover,
And conceal their sins awhile;
There's a God who will uncover
And expose the deepest guile.
True as Heaven e'er existed,
Watchmen there their vigils keep;
Every veil shall yet be lifted,
There's an eye that knows no sleep.

Altho' conscience seems to slumber,
And resign its sweet control;
Yet each deed records its number,
Deep engraven on the soul.
And from these, the soul eternal
Takes impressions day by day,
Whether spiritual or carnal,
Good or evil, yea or nay.

Who can hide a guilty conscience?
Fearful state of sin and woe!
Who can grope thro' time, unconscious,
And their standing never show?
Who can smother flames increasing,
Keep concealed the gnawing worm—
Shame and guilt their load increasing,
Nor with inward horror squirm?

We may seek to veil from mortals,
Deeds which cannot bear the light;
Can we hide from the immortals
That surround us day and night?
Are not thousands now beholding
Every action, word and way?
And our very thoughts, unfolding
In the blaze of endless day?

Have not those, who stand connected
With the source of truth and light,
Many secret sins detected
And exposed to mortal sight?
Are not all our words and actions
Fruits which mortal eyes can view?
'Tis a truth without deception,
We are seen, yea, through and through.

But the honest, pure and holy
Never fear the searching light,
Knowing 't will increase their glory
To appear in open sight.
These shall stand the test triumphant,
Joyful that their state is known,
Glowing like the stars effulgent,
Shining round Jehovah's throne.

Sketches of Shaker Life.—No. 2.

BY R. W. PELHAM.

THE ADMISSION OF NOVITIATES.

The writer is of the opinion that Shakers take for granted that their social relations are much better understood than they really are. As proof of this, inquire of any number you please, What are the necessary steps to be taken, in order to gain admission to membership of the Society? and nine out of ten will tell you, that if heads of families join the Shakers, they must break up their families, give up their property; the husband and the wife must separate, and their children taken under the charge of the Society, etc., etc.; not one word of which is true.

In order to set this matter in a clear light, I cannot do better than to give a history of my own observations of the practical working of our principles, since my first association with the people in 1817—fifty-five years ago. To go a little further back, I will observe that the faith and principles of the Shakers were first opened in the township of Turtle Creek, Warren county, Ohio, by three missionaries, sent by the Shaker Society of New Lebanon, New York, in the spring of 1805; and within ten years after their arrival, the number of converts amounted to several hundred men, women and children, most of whom lived within a radius of fifteen miles, taking Union Village for the center. All these, except the single adults, lived in their separate families and on their own premises, in the common order of Society, and continued so for several years. But most of these desired to progress and enter into the pentecostal order of consecrating their property, to be shared in common with their brethren and sisters. Finally, the way was opened, and all that felt ready made the consecration about 1815.

The oldest members of this body having now had ten years' experience, and having consecrated their money and property, closed their doors against receiving any more members directly into the Church, as this body was then called. But the Church must have a door, and for that purpose they built a new house, and set off a small family of suitable persons to instruct all inquirers, and admit novitiate members. This was called "The Gathering," or "Junior Order," and had been in operation two years, when the writer came and took up his abode in it, in 1817. It was then in a flourishing condition, and active missionary exertions were being made to spread the knowledge of the truth and gather souls into the Gospel fold. There was a continual accession of members, some of which were single adults, and some whole families. Divers of these continued on their own premises and attended to their own temporal concerns, as

formerly; while others moved into the bounds of the Society, and either rented or purchased lands adjacent. Some of these kept their families together during their lives, but these were few. There was a sufficient number of these families settled round about the Society to unite in building a school house, and children enough to make up a respectable school, and the writer was the first teacher of that school. In ten years, up to 1825, these and others that came into the Junior Order, within that time, were two hundred strong, not counting the First Family or Church. They had ultimately consecrated their property and formed a *second* joint interest or *Second Family*—had purchased adjoining lands, built two commodious and substantial brick dwelling houses which would accommodate from eighty to one hundred persons each.

Now it may be remarked, with regard to the above mentioned families who lived at a distance when they believed, that they might have continued there if they had so chosen. The selling of their premises, and moving into the bounds of the Society, was entirely a matter of their own choice. No rules of the Society required it. They might have remained with their families on their own premises if they had so chosen. There were then Shaker families, so living in Northern Ohio, Pennsylvania, Virginia, and other places, who were held in union as novitiate members of the Shaker Society; and there has never been a time since, when there were not such members living in various places throughout the country. When receiving novitiates into spiritual relations, we ask not to know their theological opinions, impose no creed, and only require their conformity to a few plain practical principles. They must tell us honestly what kind of lives they have lived hitherto, and bring all their wicked deeds to light. If they have wronged any one, they must, if in their power, make restitution, and set out henceforth to live an upright life. The relation of *husband and wife* must cease, and the relation of *brother and sister* must be assumed instead; and their lives and treatment of one another must henceforth be in conformity with this new relation. They must live pure, continent, or virgin lives, and bring up their children as pure and free from unclean and evil habits as they can. Let them faithfully observe and do these things, and we own them as our dear brethren and sisters, wherever they may be located.

We are often questioned, What guarantee we have that they faithfully conform to these practical rules? We answer, that we take no burden about this matter; we shall not distrust them. As long as they profess to do it, we will take their word for it.

I find the following in the "*Brief Exposition*," published in 1830: "The *first* or *novitiate* class are those who receive our faith and come into a degree of relation, but choose to live in their own family order and manage their own temporal concerns. Any who choose may live in that order and be owned as brethren and sisters in the gospel, so long as they live up to its requirements." p. 9.

This practice has never been rescinded, and is the same to-day as it was forty years ago.

Freedom.

BY WM. H. DUSSELL.

This word suggests to different minds, ideas as varied as the mental development and culture of each. To the depraved mind it means unrestrained desires; license of thought and action, without regard to divine or human law. On the contrary, to the mind elevated above the mere sensual plane of existence, it means a life in accordance with divine law, deviating not a hair's breadth, if that be possible, from straightness itself.

There is social freedom as well as individual freedom, and these are perfectly consistent with each other. It has been said, that in entering into society man gives up a portion of his individual rights for the sake of a greater advantage to be obtained by association. It seems to be taken for granted by those who make this assertion, that, originally, individuals are entirely independent of each other. But this is a mere fanciful assumption, contradicted by the entire history of the human race. Man was created a social being, and his highest enjoyment is to be derived from a perfect society. If the individual is obliged to give up any of his rights to society, no plainer proof is needed that society itself is enslaved to wrong-doing. For, what are the rights of the individual but those which inhere in him by virtue of his existence? These cannot be violated by the person himself, nor by society, without committing a wrong. The individual is entitled to a sound body with a sound mental status, and these may vary, of course, in character and quality, in accordance with various circumstances and conditions, in different ages and in different parts of the earth, yet without any infringement of natural rights. He is entitled also to the opportunities of growth, both physical and mental, and whoever hinders him in the possession and enjoyment of these, just so far obstructs the operation of divine law. The right to these implies his right to use all the means within his reach, to attain them, that do not infringe upon the rights of another; as also his claim upon others for assistance in cases where age or any other circumstances make him dependent upon others. These statements are mere truisms which none will undertake to dispute but those who have been educated in the absurd notion that one part of mankind have rights superior to those of another part, and whose mental vision has therefore been so obscured, that they are unable to perceive the truth, even of axioms.

But it will be said that regard must be paid to mankind in its present condition in estimating the rights of the individual; that a perfect society upon the earth at present is a chimaera—a Utopia—and the individual can expect freedom only in proportion as society is virtuous and free. This is partly true and partly false. No doubt, when society at large shall have rid itself of the numerous evils that now infest it; when it shall have put an end to its insensate wars and contentions, and shall employ its energies in building up what it still in a great measure seems bent on destroying, the

individual will come into possession of much greater freedom than he can now enjoy. But it is not true, that his rights, which are of divine origin, are dependent upon the condition of society, nor, in fact, is his enjoyment of them wholly dependent upon it. Much has been done in the past by perverted minds, to restrict the rights of the individual, but there has been a gradual though slow growth of the race, in spite of all such efforts. There is in man a power of resistance that has proved itself mightier than armies, and stronger than the accumulated vices of society, though sustained by all the vigor of crowned heads. The simple protest of Jesus was more efficacious than the combined power of Roman and Jew; for, though for a brief season his enemies seemed to triumph, yet he secured forever all that Divine Power has to bestow for human enjoyment. What the Apostle Paul declared of Christians in his day, was true: "They sat together in *heavenly places in Christ*," and that, notwithstanding the persecuting efforts of their enemies. Thus did God show to all succeeding ages, "the exceeding riches of his grace." Vain were all the efforts of English, secular and ecclesiastical power to make inefficient the simple declaration of George Fox and his followers, that all wars are inconsistent with the precepts and example of Jesus Christ. They could imprison the body, but were powerless to destroy the right, or essentially lessen the enjoyment of the individual, or prevent the spread of opinions that are ultimately to benefit the whole human race.

Adherence to principle will always produce permanent results. Darkness is only a condition; light is as enduring as God himself. "Truth will make free" both the individual and society. Society is the product of individuals, and takes its stamp from their character. The temple of God is holy when the stones composing the structure are "living stones," as was and is the CHIEF CORNER STONE. Let the divine breath flow through every avenue of the soul, and the light of truth penetrate its innermost recess, giving health and vigor to the outward man, and peace and joy to the inner, and there will be a condition of freedom that the possessor of mere political liberty never knew. The union of individuals raised from the death of evil habits to the life of Christ, and constantly progressing in all truth and goodness, will form a society free indeed, whose reflex action upon the individual will be powerful in proportion to the fidelity of each to the life of divine freedom—the life of purity and love. Such a society, raised above the earth of mere sensual enjoyment, will, as Jesus said of himself, ultimately draw all men unto itself.

The Spirit and Wants of the Age.

BY ANNE ERVIN.

The spirit of the age in which we live is emphatically one of progress. It was reserved for the nineteenth century to witness the application of the grand and beneficent principles of the universal diffusion of knowledge among all classes, and the almost startling

resurrection of mind which is a natural result. And though it is doubtless true that in coming up from the sepulchre and striving to cast off the ceremonies in which it has so long been bound, the human intellect, so far from being dismayed at these signs of activity, should be stimulated to greater diligence in the work of presenting those great elementary truths which alone are able to make men wise unto salvation. Our course is still onward; nor can we limit, even in imagination, that spirit of progress which, before the dawn of the millennial Sabbath, shall crown with perfection the human mind. We are told, and that truly, that the world is full of wrongs and evils, for which a remedy must be found before man can enjoy his full heritage of blessings; but the speculative reformer, who seeks to tear down the existing fabric before commencing a new one, has not as yet shown us intellectual and moral engines mighty enough to perform the difficult process of renovation. The human mind is ever prone to error. "Better is an old error than a new truth," was the remark of a learned divine; but the state of things is now completely changed. A reaction has taken place, which threatens to destroy all the ancient landmarks and to convulse the whole social system, in the attempt to remove the evils which have gathered strength for ages. If such is the spirit of the age, what then is wanted to meet its exigencies and carry forward the benevolent operations which form a distinctive feature in its character? We want intelligent, educated men and women, who can properly appreciate and defend the light with which they are endowed, and can diffuse correct principles throughout the land. The preponderance of intelligence and virtue constitutes our only safeguard. We want earnest, practical men and women, to meet the exigencies of the age, who would leave the world better than they found it. But more than all, we want devoted, *consistent* followers of the Lord Jesus, to be co-workers with him in bringing back a revolted world and to prepare the way for the final triumph of *love* over every form of selfishness and sin. The noblest of all human means must be that which obtains the exertion of divine power. Without this power from on high, every attempt to ameliorate the condition of men will prove a failure. Go ye into the world and preach the gospel to every creature, is the command of the Redeemer. Never before have the wants of the human family been so great as now. Let those, then, who labor and pray take courage. It has always been the fate of truth to be stigmatized and slandered by falsehood. Whenever the spirit of truth has been revealed, the father of lies has never failed to dispense a sufficient portion of the spirit of falsehood to combat it and scandalize all who maintain it. The great Captain of our salvation was subjected to scorn and derision, and endured the reproaches of the emissaries of Satan. He was charged with drunkenness, and reproached with associating with publicans and sinners; and he repeatedly assured his followers that they would suffer the same indignities and reproaches. "For if ye were of the world, the world would love its own, but I have chosen you out of the world, therefore the world

hateh you." It is of little consequence what name we assume. "By their fruits ye shall know them."

Little Things.

BY ANNA WHITE.

"Take us the foxes, the little foxes that spoil our vines."

A little spark will create a great conflagration, burning up villages, towns and cities.

A little hole in a ship sinks it.

A small breach in the sea-bank carries all away before it.

A little over-crowding of the stomach will produce sickness.

A little intoxicating drink has been many a man and woman's ruin.

A little stab in the heart will kill a person.

A little harsh word will stir up anger.

A little gift of the Spirit, if slighted, will produce spiritual death.

A little sin, as it is frequently and very improperly called, brings death to the soul.

So in turn, little acts of goodness, little words of kindness, little smiles of approbation, make up the sum of human happiness.

Heaven is Within.

BY ANGELUS SILESIUS, A. D. 1620.

How far from here to heaven?
Not very far, my friend;
A single hearty step
Will all thy journey end.

Hold, there! where runnest thou?
No, heaven is *in* thee!
Seek'st thou for God elsewhere?
His face thou'lt never see.

Go out—God will go in;
Die thou, and let him live;
Be not, and he will be;
Wait, and he'll all things give.

I don't believe in death;
If hour by hour I die,
'Tis hour by hour I gain
A better life thereby.

Truth, Faith and Reason.

BY R. W. PELHAM.

A truth discovered, a duty imposed on the understanding, by reading the tattered leaf of a cast-off book, is as binding on the conscience, nay, as welcome to the heart of a sincere lover of truth, as if it were delivered fresh from the mouth of a Prophet under all the agonies of inspiration.

All the reverence paid to truth on account of the "pomp and circumstance" of mighty miracles, or the awe-imparting influence of ocular inspiration, is really a derogation from the love of truth as such; and when the impression of the marvelous is past (which will soon be the case), we shall then be able, by observing what remains, to discover how much the truth was regarded for its own sake.

Many sectarians affect to believe mysteries, and require their votaries to believe, not only without understanding, but against their intuitive perceptions of truth, and they pretend to use argument and reason for the propriety

of this. But it is a vain thing to appeal to man's reason, to bring in a verdict against itself. Satan will not cast out Satan. A principle cannot oppose itself.

The very act of reasoning against reason, gives the lie to his argument who uses them, and proves more cogently the great excellence and propriety of reason.

The main ground of the many great absurdities which abound in all theological systems will be found to be, the taking for granted certain first principles, which being considered the very basis of the system, are held not only too certain, but too sacred to admit of investigation or doubt.

To reject that which appears to the mind as unreasonable, is to reject that which is opposed to the will of God; for who can suppose that God wills what is unreasonable?

We should never confound the understanding with the imagination, nor give the latter the ascendancy over the former.

My understanding, O God, is thy workmanship, thy greatest and best gift! Grant me to exercise it not to selfish ends, but purely for thy glory.

As a man's eyes may be of great use to him without a telescope, while a telescope can be of no use to him without eyes; so, a man's reason can be of great use to him without revelation; but revelation can be of no use to him without reason.

We never present revelation to idiots or brutes, any more than we present colors to a blind man; for the reason that we know they are destitute of any faculty to judge of its truth, or make the least use of it.

If in any case revelation be presented to a man, and he be asked to receive it as such, without using his reason to discover whether it to be true or false, whether it be revelation or human invention; he is, in that case, asked to be unreasonable—to act without reason.

In all cases reason must be the *dernier* resort, and, so to speak, God is bound, and his messengers are bound to make all his revelations plain and true to man's reason. If this is not done, no revelation is made.

Paul prayed to be delivered from wicked and unreasonable men. He could not offer such the revelation of truth in the gospel. His only wish was to keep out of their way, and be delivered from them.

The Prophet represents God as desiring to reason with mankind: "Come, saith the Lord, let us reason together;" and Dunlavy says: "What is good reason to man is good reason to God." In all things we must appeal to reason. He that receives revelation without reason, will be quite as apt to reject it without reason.

Gospel truth shall stand. Enmity and lust have dug many a grave for it. Intolerance has persecuted it. Many a Judas has betrayed it with a kiss. Many a Peter has denied it with an oath. Many a Demas has forsaken it for worldly pleasure and self. Heaven and earth may pass away, but the word of Truth shall not pass away—it shall stand forever. It will forever console, justify, and make free its friends, while it will as certainly and unceasingly whisper the sentence of condemnation in the consciences of its betrayers.

"The Shaker."

BY MARIA WITHAM, KNFIELD, CONN.

Hail, lovely SHAKER! Whom with thee can compare
In beauty, and goodness, and truth, ever rare!
No dew drop, that glints in the morning sun's beam,
Can brighten and bless like the truths of thy theme.
How I long for thy coming, thou herald of peace!
Thou fountain of goodness! May'st thou ever increase!
On, on, o'er the earth, and bear on thy page
God tidings of truth, both to youth and old age;
And teach all mankind false opinions to leave,
To use God-given reason, and light to receive.
Thou glorious volume, which in wisdom art made,
May'st thou understandingly, ever be read,
And, as thou advancedst, let my zeal improve,
And glow with the ardor of consummate love.

Correspondence.

THE SHAKERS' POSITION.

The following letter was written sometime since as a reply to a Professor of an Eastern College who, convinced of the "ungodliness of the age," particularly illustrated in the social relations of life, paid us a visit, addressed our family, etc., and upon his return home, sent us a letter entreating us to aid, by material means, the scheme of founding an institution, *in connection with ours*, that would have for its object the proper reproduction of human beings, "*such as would make Shakers!*"

OFFICE OF THE SHAKER, }
— 20th, 1872. }

PROFESSOR H.: Your lengthy appeal, addressed to myself, came duly to hand, and in reply would say: You find yourself in water so deep, that you cannot consistently wade, and you must either swim *above* the water or you must be drowned. Your thorough investigations of our faith and principles I admire, and your objections of making these a finality, are received with all due respect. You termed us "liberal," and thus we mean to be, so that we will not engage in warm debate, even for our side; believing that the spirit of truth will create sufficient commotion in any soul, which, like yours, has spiritual aspirations, yet would not give up the desires of the soul for fleshly, generative lusts.

You esteem marriage, in its upright condition, to be the *ne plus ultra* of human bliss. Carried out, as you can mentally picture it, we admit would yield an *earthly* heaven, and very many with you devoutly wish this ever had been, or ever can be realized. It is a *Utopia*.

Thousands have been just where you are in their convictions—they have seen that "the earth, earthy," was not "the spirit, heavenly," and, writhing in an agony of fear, lest the true presentiment of the cross should cut off *all* the idols of their carnal imaginations, they pray and plead that the good God will not be so unmerciful as to lead to the abandonment of the husband and wife relations. The lusts of the flesh, even in their most exalted and admired uniform—in legal marriage, and as properly conducted as the very best are capable of—these still, are the grand shoots from the corrupt tree, from which all the minor fibres draw sustenance. We have been studying this subject for nearly an hundred years, and are satisfied that a failure will follow every attempt to sanctify the flesh through the order

of marriage, while shines the spiritual light from the Christian heavens.

We are willing you should attempt the scheme of which you speak, though not with our means; and though we should rejoice at an exalted condition of humanity on the animal plane, yet we shall expect to record your scheme "another failure." The flesh, in its most glorified habiliments, is a subject of Christly condemnation; yet, unwilling to part with it entirely, you and many others seem wriggling in a torment that evolves a thousand plans for its salvation. But remember, that not one of a herd of swine will believe the swill *hot*, regardless of the warning shrieks of the sufferers, until *each* has burned his snout!

I would refer you to "American Socialism," before you attempt any ideal plan for christianizing marriage, and you would then be better aware of how your proposition would result.

You labor under a misconception, concerning our position, which I thought I had dispelled: It is, that we refrain from marriage, because of its corruptness. Not so. Even though the Utopia you seek could be found, we could not unite in its support; for *above the whole order of earthly coalition, do we through a life of Christ aspire; and away from all worldly elements, pure or impure.* We have found something so much better than the most perfect connubiality, that as "the sun's meridian blaze forbids the stars to glow," even so, does the order of earthly beings sink into insignificance before the halo of our pure, angel faith and practice.

In this light of the subject, how base it would appear and be in us to aid in sustaining a breeding institution, when we know that all the desires that would then be called to action are, at best, so inferior to the life principles of Christ, as to make the scheme disgusting in its every phase!

Not so, Professor, your convictions, unbiased by fleshly passions, convince you that we can never prostitute our consecrated property from its holy intent, to sustain you, or any of your, or others' selection in the fruitful or "unfruitful works of darkness." You, like many others, have had a call to higher things, and we suggest that you squarely face the music of your conscience; nor think the task given human nature, by our Christly preceptors, is too unpleasant to be engaged in, and like Achan, seek to save some idol from annihilation. Be bold enough to obey your convictions of right, and we will risk the rest.

We would not force you to be a Shaker or Christian; but labor, if you choose, in the field of generation, for its higher elevation. We find that from the material it produces now, only a few good Shakers can be produced, and can only bid you God-speed in its improvement, if your call is to nothing higher. But we would to God, your convictions, being where we think they are, that you would obey them, regardless of all fleshly cravings or faults of the law.

You are only one from many thousands who are appealing, that we "come down from the cross," against all fleshly lusts, "that all

men may believe on us!" But we prefer being the unpopular few who, walking the narrow way, have joined ourselves to the cross, "laid down our own lives," and mean, voluntarily, there to remain, even amid the jeers and injustice of the multitude who are walking the broad road—we being in the world, yet not of the world. And when life with you is sped, and indulgence can no more be effectually prosecuted, 'tis then, mark well our words, that you, and thousands like you, will regret that you had not ceased *battling for the flesh*, and willingly united with us in a life that "*walks in the spirit, and fails to fulfill the lusts of the flesh.*" The love of the world has drawn many bright stars to its plane; but the sincere, the resolute, and violent can alone withstand its charms.

Bidding you adieu, I am yours, etc.,

G. A. LOMAS, Ed. Shaker.

PROF. H., Lewiston, Me.

Novitiate Musings.

BELoved SHAKER:—Having come suddenly from the midnight of anti-Christian darkness to the full blaze of millennial light, that light shows me many things which, though quite familiar to the experienced Zion traveler, are new to me. I experience, especially in our meetings, new and beautiful influences, which, from want of a more satisfactory term, I will call ministrations of the Spirit of God. It is needless to describe them further than to say, that they are golden and harmonious; that they penetrate the whole physical frame, elevate the mind and soul from the grosser appetites of earth, and stimulate the spirit to fresh exertion to struggle upward. They vary in their character so much that no two are exactly alike. I am sincerely anxious to know, from the experience of larger hearts and wiser heads than mine:

1st. What is the source of these ministrations?

2d. What are their nature, consistency, properties?

3d. What are the most favorable conditions for obtaining them?

4th. Is it possible to reduce the obtaining of these ministrations to a science?

5th. Is this a proper subject for investigation, or should we accept these ministrations without questioning their source?

6th. Would it be acceptable to furnish carefully-noted experiences of the kind for publication, so as to obtain information from many sources, and thus establish the truth by the experience of many witnesses? This last would involve careful noting of the kind and degree of the ministration, and of the state of the mind, feelings, and bodily system at the time of the reception.

THOMAS J. STROUD, Enfield, Conn.

Reply to Queries of Thos. J. Stroud.

BY GILES B. AVERY.

The subject presented by our brother is of vital importance to humanity. He denominates the "new and beautiful influences" to which he is introduced in the Shaker meetings he attends, "Ministrations of the Spirit of

God." It is a term well selected to nominate the exercises of the Holy Spirit inspirationally upon the human soul in such a powerful degree, as to cause the mortal tenement sometimes to tremble under the influence of its power, being overawed by a power so much superior to itself; at other times to be so filled with what might be termed a psychological magnetism, as to produce healing of the physical frame, when diseased; yea, even to raise the dead; in other cases to agitate powerfully the human frame, giving it many fold its ordinary strength, and enabling the recipient of this ministration to perform feats, while under its influence, which would be impossible in a normal condition. For instance, to enable the unlearned to read well, and retain the faculty after reduction to a normal state; to cause the blind to see, the deaf to hear, the lame to walk, and multitudes of conditions to be induced incident alone to supernal life.

Our brother inquires:

1st. "What is the source of these ministrations?"

Answer. Their source is the Divine mind, combined with harmonious relations of the *human* therewith, either in the recipient of the ministrations, or in some other person in close sympathy therewith, as his or her intercessor. In some instances it is simply requisite to be in a state of prayerful passiveness. There are instances where the condition of the recipient seems not to enter into the source at all, but so far as he is concerned, every consideration appears to center in the fact of his needs, and he is made the recipient through the harmonious relations and intercessions of his mediator or Elder, who is in sympathy with him.

Question 2. "What are their nature, consistency, properties?"

Answer. Their nature is supernal; their consistency, purely spiritual, intangible; their properties are: 1st, absorbing to the senses; 2d, overawing to the affections; 3d, dominating to the will, during their exercise, but their effects may be dissipated by the after purposes and conduct of the recipient, or retained and enhanced at pleasure; 4th, inspiring, and influential sympathetically.

Question 3d. "What are the most favorable conditions for obtaining them?"

Answer. 1st. To stand, spiritually, free from any condemnation from the violation of conscientious convictions of duty, or righteousness; in other words, free from sin. 2d. To give the soul to prayer. 3d. To surrender the entire will and desires to God.

Question 4. "Is it possible to reduce the obtaining of these ministrations to a science?"

Answer. Inasmuch as there is a consecutive and consistent application of appropriate means to that end, as suggested in answer to question 3d, it might be said to be scientific. But "ministrations of the Spirit of God" are fruits of the kingdom of heaven; and Jesus said, truly, "The kingdom of God cometh not with observation."

Question 5. "Is this a proper subject for investigation, or should we accept these ministrations without questioning their source?"

Answer. The fruits of the Spirit are proper subjects of investigation, in a spirit of holy

OUR ZION HOME.

Tenderly.

North Family, Mt. L.

1 We need no earthly flowers, To deck our Zi-on home, No ar-ti-ficial radiance, To light her sacred dome; For an-gel gifts and graces,
 2 While transient pleasures perish, And fade as earthly flowers, Our joys are for e-ter-ni-ty, Our home in truth's fair bowers; Where heart to heart is blending,

A - dorn with beauty bright, And God's transcendant glo - ry, Her mansion fills with light. O, Home, sweet Home! Best joys are thine.
 In pur - i - ty and love, Where minis - ters at - tend - ing, Re-new from spheres above. O, Home, sweet Home! Best joys are thine.

reverence and godly carefulness. "Try the spirits," etc. See "Tests of Divine Inspiration," a Shaker publication (pamphlet).

Question 6. "Would it be acceptable to furnish carefully-noted experiences of this kind for publication?" etc.

Answer. VERY carefully-noted experiences might be published with profit; but much, very much wisdom is requisite in selecting and preparing a report of such experiences to present to a mind largely involved in a worldly sense; for there is danger in presenting all spiritual and heavenly gifts to the unenlightened, lest it prove as the Gospel of Christ to the Jews, a "stumbling block," or to the mere worldly philosopher, as Christ's Gospel to the Greeks, "foolishness."

These "ministrations of the Spirit of God" are transmissible from one soul to another, the most favorable conditions necessary being a oneness of spirit between the minister and recipient, and desire of the recipient to receive. But, in certain instances, they may be so powerful, the love of God so great, and the needs of the recipient so ponderous, that they may be forced upon him even against his will. But their most general dissemination is sympathetically. Hence, some speculative worldly philosophers, uninspired by the gift and wisdom of God, would term all such pentecostal baptisms, moral or spiritual "epidemics." But an epidemic is a disease, an abnormal condition, by some irritating cause, inducing unhealthy conditions. Such is not the case with pentecostal baptisms, that are sympathetically communicated from soul to soul by the baptismal influences of the Holy Spirit. Such baptisms are charged with health to both soul and body. Some worldly philosophers have gone so far as to declare that the statements of a person so inspired by a foreign or another spirit as to be elevated above their normal capacity, are not proper subjects for belief.

But, according to this rule, the ancient prophets, Jesus and his apostles, would all stand condemned. The facts are, that almost all the remarkable improvements of human society, either in morals, religion or in the arts, and labor-saving, mechanical inventions, may be justly attributed largely, if not entirely, to inspirations from superior souls and minds, or souls and minds progressed to more elevated conditions than those attained by the recipient, or inventor, so called. There is such a thing as Divine revelation, and those souls who are the happy recipients of it, are elevated thereby above their normal conditions, mentally and spiritually; but are such revelations to be condemned as false, because of their elevating effects upon humanity? If so, there is no hope for our race.

Do Good.

There are many societies established for the improvement and happiness of humanity. We wish in these few words to give a hearty "God bless" to the "Societies for the Prevention of Cruelty to Animals." They are doing a noble work, and are worthy the sympathy and active aid of every humane member of society, capable of feeling sympathy and able to lend a helping hand. Our Bro. R. M. Wagan, Mt. Lebanon, N. Y., has some beautifully printed cards, with border, which aim to aid the good work. The cards contain a poem, beginning with, "The man of kindness to his beast is kind." Send for a dozen, fifty cents.

Many thanks for the numerous replies to "Notice to Believers," from Believers and others. While nearly all urge an enlargement, we mean to be content another year, at present size, with "Extras."

Harvested.

(Since last Issue.)

- At Enfield, Conn., G. W. Barney, aged 57.
 - At South Union, Ky. A small child.
 - Also, Cynthia Smithson, aged —
 - Also, Betsy Berryhill, aged 83.
 - Also, Margery Martin, aged 70.
 - At Harvard, Mass., Lucy McIntosh, aged 91.
- The last announcement is accompanied with: "She did the works, hence knew of the doctrines."

PUBLICATIONS.

Christ's First and Second Appearing	- - -	\$1 25
Dunlavy's Manifesto	- - - - -	1 25
Millennial Church	- - - - -	1 00
Compendium of Shakerism	- - - - -	0 50
Three Discourses on United Interests	- - - - -	0 50
Shaker Communism—Evans	- - - - -	0 50
Shakerism, the Possibility of the Race	- - - - -	0 10
Tracts free, where postage is paid.		

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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., DECEMBER, 1872.

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Christian Self-Denial.

"Except a man deny himself."—(of what?) *Christ.*
"Brave Conquerors! for so you are, who battle with your own affections, and the whole army of the world's desires."
Shakspeare.

Human nature hates restriction; it can see no propriety in limiting a pleasant indulgence; it worries, frets, scolds and galls under the failure of full satisfaction. We know there is such a thing as satiety; we *can* eat and drink until food in its very best form becomes loathsome—we *can* indulge all the senses to the exhaustion of nature—yet nature, in this exhausted condition, pines at its limits, and does not thank God for the boundary. In a country whose laws extend to its subjects the largest liberties—a country, in which "Young America" is trained from the cradle to think that obedience to parental authority is of infantile length only, and then to feel, that to do as he pleases is his inalienable right—'tis here, that self-denial is at a discount, and self-gratification at a premium, more than elsewhere. 'Tis here, that true liberty is misconstrued, and the silver years, if they are reached, are left to teach, that "he alone is free whom the truth makes free," and that the teachings of truth are strongly flavored, with "touch not, taste not, handle not." He is not free who does as he pleases (unless he pleases to do rightly), but the worst of slaves, to the worst of tyrants—the passions. Jesus taught, and practiced self-denial, and for this, was very unpopular with the world. His ideas were accepted and practically carried out by an unpopular few; while he was given the choice of relinquishing his doctrines, or of dangling from a three-cornered edifice until life should ebb away. And we opine, that were the millions of *professedly* Christian people, compelled to practice what they profess—real Christianity—they would soon renounce all claim to the title! Were there not educated adepts, dealing out explanations of what scriptural self-denial *does not mean*, in a manner that permits the self-adulation and gratifications of their auditors, there would soon be only as many Christians in name, as in practice; while the present popularity of the name would then become the synonym of con-

tempt! With a large respect for religious sincerity, we cannot hold from saying, that humanity are so prone to indulgence, that they have transformed genuine Christianity into a requirement much better adapted to their desires, and most assuredly without the sanction of its author. The grand truth will one day be discovered, that the terms "Self-denial" and "Self-gratification" are antipodes, and not synonyms.

We are constrained to ask of *popular* Christians: Where is your self-denial and cross? Wherein is your life, other than carnal men and women choose to have it? Does not *popular* Christianity suit the masses exactly, and is it not very diverse from the life of Jesus, whose Christianity, though unpopular, was eminently genuine and practical?

We ask for no needless execrations; we plead for none of the exerceiating practices of wild fanatics, who would lacerate the body for the good of the soul, and mistakenly find themselves the same; but we do plead for that Christian self-denial, *practiced* by Jesus, and taught to his disciples, with the injunction, "Follow me!"

Our investigations and conscience will not permit us to make the terms "Self-denial" and "Self-gratify" identical. We admit, our perverted senses would have had Jesus remarked: "Unless a man *gratify* himself, in every conceivable manner, he cannot be my disciple;" but to the horror of our sensual appetites, they are to be *denied* and *crucified*, or we cannot attain to a fellowship with Christ! Let us be assured, that the "*redeeming blood of Christ*," will ultimately appear to all as *the practical life of Jesus*; and that the one will never cleanse us from our iniquities until we adopt the other. As professing Christians, let us be practical ones; if Jesus is our example, let us live as he lived—let his self-denials be ours. Never let us make the charge, that we cannot live as he did, else we make Jesus most unreasonable in saying: "Let him deny himself, take up his cross *and follow me*."

And let us here admonish the Pastors of the large variety of churches, *to preach*

Christ, unbiassed by any creed of human invention; preach Christ, as Jesus lived; and forget not to remind your flocks, that the virginal celibacy of Jesus; the "all-things-in-common" principle that he urged; the non-resistant element in which he lived, and keeping himself "unspotted from the world," cost him just as much, and no more self-denial, than is required of us who profess his discipleship, and hopefully expect to share in his heaven the fruits of Self-denial. Let each one practically learn our Saviour's name, taught in the school of Christ—Self-denial. *

Peter, The Christ.

BY E. MYRICK.

"SEARCH THE SCRIPTURES,"

"For in them ye *think* ye have eternal life, and they are they which testify of me; and ye will not come to me, that ye may have life. Full well ye reject the (present) commandments of God, that ye may keep your own traditions."

This exhortation of Jesus, to "search the Scriptures," was to renew their faith in the prophecies which testified of his mission. He did not say go back into a semi-barbaric age, when just revenge was tolerated, making the "*new commandment*" of universal love—"of none effect by your old traditions;" but to those inspirational truths by which "ye *think* ye have eternal life;" and I am now declaring them unto you. The first and greatest is supreme love to God, and second, fraternal love to man. On these two hang all the law and the prophets.

Read John 5th, 17th, and remainder of the chapter, wherein is recorded the sublimest idea of his life—the Fatherhood of God. He said, "I am the Son of God." And again, *Our* Father declaring others to be sons of God as really as himself—claiming also to be the son of man as well as they.

"Whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the holy ghost," or anointing, which constitutes a child of God, "it shall not be forgiven him." Thus admitting equality with other "sons of men," and recognizing the divine relationship, as they become "sons of God."

He asked them (his disciples,) "But whom say ye, that I am?" And Simon Peter answered and said, "thou art *the* Christ, the son

of the living God." Omitting the interlude of blessing and confirmation, we have the direct response of Jesus: "I say also unto thee, that thou art, (i.e. so are you) Peter," and upon this rock—"this primary principle of Fatherhood in Deity, and Sonship of humanity in Christ"—will I build my church; and the gates of hell (the false systems of theology, with their Adamic practices, war, trine God, and vicarious atonements) shall not prevail against it.

By a slight change in punctuation, is not the analogy in the context more complete? and does it not give a better rendering of the meaning Jesus intended to convey?

The common error that Peter, signifying rock, should be the foundation of an everlasting church—who at most could be but an active agent—is fraught with grave consequences, when solemnized by a creed, and draped about with kindred, damaging phraseologies.

Supposing Jesus had said, thou art Thomas, and upon this twig (the scripture name of Thomas) will I build, etc.? Reason fails to support the long accepted belief, that the declaration to Peter bore any relation to him, or the significance of his name. But to the parental and endearing relationship, existing between the infinite and finite souls, this was the rock, the basis and eternal principle on which to build. And it was this revelation to Peter, which Jesus hastened to bless and confirm.

"And I say also unto thee,"
 "That thou art," Christ, in good degree,
 And "blessed art thou, Simon," Brother—
 "Son of the living God," the Father.
 O Father make them one with me,
 Even as I am one with thee;
 We have one master, the Christ spirit,
 An heirship such as each shall merit.

This declaration of Jesus, that Peter was "Christ, the son of the living God," which also applies to all who became one with him, by obeying Christ as he did, does not preclude the second distinctive advent of Christ in a representative personage—"like unto the Son of Man"—the Daughter of Man—Ann, "the Christ"—the Daughter of the living God." And this is the second appearing of Christ, in glory, supplanting that which was in part. "Beloved, now are we Sons and Daughters of God." Christs, Saviours, "a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, clothed in white robes, and palms of victory in their hands."

"Singing salvation to our (dual) God. Blessings, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto [and from] our God forever and ever."

"Search the Scriptures," which testify unto us such glorious truths, and we will come unto them "that we may live."

"TO DAY:"—This is the name of a Health(?) Journal, by Dio Lewis. It is quite interestingly arranged for the general reader. But it is so far from being a radical Health Reformer, we doubt its necessity. Let it go deeper than aught else, or let it suspend.

The Impending Evil.

BY F. W. EVANS.

"The wise man (or people) seeth the evil afar off, and hideth himself."

In these United States, there is in process of formation a Church-and-State party. It is already larger than "a man's hand," and combines together the master minds of various sects; being composed of all those who confound religion and theology, and spiritualism and religion—the old country originated denominations, the Catholics, Episcopalians, the dissenting Methodists, Baptists, Lutherans, Calvinists, including the Russian or Greek Church, etc., who are, at the present time, Church-and-State establishments in the Christian War Governments of Europe.

Can any rational person have a doubt that what these *theological* bodies do in England, France, Sweden, Denmark, Belgium, Russia, Canada, and the South American States, *to-day*, they will do in the United States as soon as it can be effected? or that the practical rule of a Church-and-State Government will be the same here as there?

"Is thy servant a dog?" asked Hazeel of the Prophet Elisha, when he informed him of what he would do to Israel; and the blindness of Hazeel, respecting his own character, touching *religious persecution*, appeared to be common to human beings.

Some of the most conscientious and religiously sincere, but theologically erroneous, persons I meet, believe that none but theologically correct men (according to their standard) ought to be legislators. These think the race has progressed beyond religious persecution, and that they will not again "do this thing." To them, the fire and faggot, the rack and pulley, are things of the past, and could not be reproduced.

The believer in war, when possessed of political power, (human nature being unchanged) will always "think that in killing heretics, he is doing God good service."

How often have peace people thought that Christian wars were ended. But Christian war, and Christian religious persecution will only die drowning in the blood of the martyrs, which war Christians have shed, locked in each other's arms.

Theological errors (which are the seeds of religious persecution, such as)

First, That the Douay Bible, King James's Bible, or any one of the Dissenting Bibles, is the "Word of God."

Second, That the priesthood are infallible interpreters of the Bibles.

Third, That some men, as Adam, Noah, Abram, Moses, and seventy of the Elders of Israel, "saw God," the Supreme Being and conversed with him "face to face."

Fourth, That the *will* of Deity creates and makes a thing right or wrong; so that the invasion, robbery, and spoliation of whole nations, or those of Canaan, by Joshua, attended by the infliction of rape and murder, was doing God great service.

These dogmas, and their practical illustration in the Bible history, have been the basis

of similar treatment by Christian demons, like the Crusaders, the Duke of Alva, Cortes, Pizarro, Cromwell, the Duke of Marlborough, and the New England Puritans, when they killed heathen Indians and pious Roger Williams, or when they hung peaceable Quakers, and burnt (as a witch) a spiritual medium on Boston Common.

Nearer home. The above are good enough illustrations of what theologically mistaken, religious souls will do, when they have the civil power in their hands, through a union of Church-and-State. But, when we find a contemporary of Mother Ann Lee—her John Baptist, the Angel-representative of Spiritualism, as she was of *religion*—the learned and gentle seer of the North, Emanuel Swedenborg, holding the above named dogmas as premises, and carried logically to the same conclusion of "thinking" that the killing of heretics was a Christian duty; and affirming that the most innocent and lamb-like of all the sects which had come up in Babylon—Christendom—and the very people out of whom Shakerism arose, "ought to be put to death," we stand aghast! confounded! and confirmed in the fact, that theological errors produce religious persecution, as an acorn produces an oak tree; and that no theology should ever be permitted into the now simple and pure American Constitution.

I quote from the "*Debatable Land*," by my old friend and former associate, R. D. Owen, pp. 231,2.

"Premise: Jehovah himself descended, and assumed humanity."

"Speaking of those 'who are called in the world Socinians, and some of them Arians,' he (Swedenborg) says: 'The lot of both is * * * that they are let down into hell among those who deny God. These are meant by those who blaspheme the Holy Ghost, who will not be forgiven either in this world, or in that which is to come.'

"Even worse than this is the cruel spirit, aggravated by the assumption of false premises, in which he speaks of those whom he ought to have commended and hailed as spiritual brethren. We have it under his own hand, as divinely revealed to him, that the Quaker worship is so execrable and abominable, that, if Christians but knew its true character, 'they would expel Quakers from Society, and permit them to live only among beasts.' And this—think of it—from one who deemed himself the penman of God! the recipient and inditer of truth unmixed with error.

"In Swedenborg's Diary, under date Oct. 29, 1748, he says: 'The secret worship of the Quakers, sedulously concealed from the world, was made manifest. It is a worship so wicked, execrable, and abominable, that, were it known to Christians, they would expel Quakers from Society, and permit them to live only among beasts. They have a vile communion of wives, etc.' Again, Oct. 28, 1748: 'They are indomitably obstinate in their aversion to having their thoughts and doings made public. They strove with me and the spirits who desired (but in vain) to know their secrets.'—(See *Emanuel Swedenborg, his Life and Writings*, by William White, London, 1867, vol. 1. pp. 386, 387).

"The poison of intolerance, in its most malignant type, still works among a bigoted portion of Swedenborg's followers. The (London) *Intellectual Repository* is the accredited organ of orthodox Swedenborgianism. Its editor (sixteen years since, however), after stating his opinion, that 'spirits, even the highest angels, have nothing to tell us in relation to doctrine and life, but what is revealed in the word,' goes on to say: 'We therefore conclude that it is not only dangerous, but impious, to seek to have communion with spirits, especially in regard to any thing of doctrine and life.' But he does not stop here. He tells us that there is good reason for the command, 'so often repeated to the children of Israel, to put those to death who had familiar spirits, and who were necromancers,' or, as in the Hebrew text, 'asked inquiries of the dead.'"—*Intellectual Repository*, vol. for 1855, pp. 460, 461. "Anything worse than this, we may search the records of modern theology in vain to find."

Let all theologies be vigorously excluded from the only free government on earth, "and forever confine its functions to secular education, and the internal rights and duties of" its citizens.

Devotion and Love.—No. 1.

BY R. W. PELHAM.

If thou hast wholly given and devoted thy life, thy all, and thyself to God, what is it to thee whether thou be in this part of space or that, here, or there, or two hundred miles hence, if so be thou art in obedience to God? If God be thy only treasure, and to do his will thy meat and drink, surely thou wilt be content wherever thou shalt be placed; the gift of God not being confined to places, persons nor things, but is always found where duty calls.

By how much thou art attached to places and creatures, by so much thou lackest of being wholly devoted to God.

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my redeemer," said David. O how watchful and prayerful must I constantly be, to keep this holy, heavenly frame of mind, here expressed by the devout Psalmist.

I must speak no word, indulge no train of thoughts, act from no motives, but such as I believe will be acceptable to the Lord.

How constantly must I watch! How fervently must I pray! O how closely must I scrutinize and sift each thought, word and action, if all I think and do and say shall be done to the acceptance and glory of God.

When thou shalt steadfastly reject thyself and be wholly resigned to do the will of God, thou shalt hear the divine voice within thee saying, "this is my beloved son, in whom I am well pleased."

It is written that "obedience is better than sacrifice," but obedience and sacrifice both are better still.

We are often exhorted to labor for the quickening power of God, and it is certain that every soul needs it. But who has a dis-

tingent idea what it is? Oh give me a "quickened," tender, sensitive conscience. Let my moral sensibilities be deeply enlivened, that I may sense even the distant approach of an evil thought, and shut up every avenue of my soul against it. This is the quickening power of God which will effectually shield the soul from the least stain of pollution.

We often talk of "traveling" in the gospel; we say we are determined to "go on" to "persevere" and "go ahead;" but we should remember, and never forget, that whosoever travels, is continually leaving something behind.

It is impossible that we should become "new creatures" any further or faster than, putting off the old, we get new ideas, new motives, new objects of affection, and new everything.

Paul's "new and living way," only means "a new way of living;" devoting our lives to God and not to self.

Unless we can perceive in ourselves that we are losing our relish for mere earthly things, and increasing in the love of those which are spiritual, heavenly and eternal, we may be assured that we are not traveling, not ripening for eternity.

If we do not die, and die continually to that which is sensual and earthly, we shall never rise to that which is spiritual and heavenly. "I protest," saith Paul, "I die daily."

No matter how much gift, power and spirit of God others may possess, we shall not be able to apprehend it in them, nor receive it from them, unless we have a measure of the same. "No man can come to me," said Jesus, "except the Father draw him." Grace must answer to grace. We cannot receive the Divine Nature by imputation, but by impartation—not by proxy, but in our own souls.

He is unacquainted with the love of God and true devotion, who feels to boast of his devotedness, and is expecting some outward reward for his secret devotions.

How groveling and selfish would he be thought who professed ardently to love a friend, and often visiting him and holding sweet converse, should be found secretly expecting, or openly demanding, money as a reward of his time and pains!

SAD.—Between the 27th October and 5th November, the home of THE SHAKER was visited by two disastrous fires. One at Second Family—the large barn with all of its contents—loss, at least, \$11,000. The other at South Family, in which the loss was even greater.

Three barns, wagon house, with accompanying sheds, with all their contents were swept away. Our dairies are well nigh ruined. We should rather have recorded these fires as accidents—but are constrained to write *incendiarism!* The object was robbery in the other families—this was attempted at each fire—but proved a failure. We live in hopes of the arrest of the parties—and until then—and afterward—will pray: "God have mercy on their souls!" *

"No Surrender."

BY WATSON ANDREWS.

"The following lines were suggested to me by the noble leader in November number of THE SHAKER."

This war-cry through the nations rings,
And wakes the sleeping spheres;
And Hope, replumes her drooping wings,
And points to coming years.
There's strength within these magic words—
There's vigor in their sound,
As backward roll the opposing hordes,
And clear the doubtful ground.

"On, up and on!" bright legions shout,
Yours is the victory;
And Hope's glad eye beholds the rout,
While echo answers—"Victory."
What though the ebbing tides disclose
The fossils of the deep!
What though it seems in vain, that those
Bright saints their vigils keep!

The laws that lead the ebbing tide,
Bring the returning wave;
Growth and decay, here, side by side,
Their proper office have.
The seed cannot be quickened, more,
Except it first decay;
And Cities, Nations, o'er and o'er,
Arise, then pass away.

But principles do not decay;
And virtue never dies;
When all things else have passed away
They reascend the skies.
They reascend, but not alone—
Their votaries go too,
And sing: "Thy will, oh God be done!"
In songs forever new.

Fashion.

We copy below with great pleasure from the *Albany Evening Times*—our most interesting local—that which should be preserved in letters of gold. It is from the facile pen of "Will Wimble," or F. W. White, whose future we will watch with brilliant anxiety.

"Strange, invisible power! A mythical queen, that has more followers than Christianity, and whose mandates are obeyed more blindly and willingly than those of the most august potentate; whose reign is perpetual, whose tastes are capricious and whose whims are preposterous! Whence she comes or where she abides, no human being can tell, but her will is communicated to mankind by some inscrutable instinct, and with a marvelous submission her subjects follow and yield to her wildest fancies. The rich and poor, high and low, intelligent and dull, saint and sinner, are slaves to her desires; the wealthy and independent are the quickest to fawn upon her, and no matter how tyrannical her reign, they glory the more in their idol, and are her most eager votaries. Should man in his greatness rise to overthrow her mandates, or refuse allegiance to her laws, Queen Fashion's premier, Society, frowns upon him and he is cast into the disgraceful abyss of old fogyism and eccentricity.

"The notion is nearly everywhere prevalent that whatever is fashionable is right; it would have few objections made to it if the reverse were as true, that whatever is right should be fashionable. If such were the case, not so many, as now do, would leave unpaid the tradesman and the state, to worship long and lovingly at the shrine of fashion."

Theological Wrangling

BY WILLIAM H. RUSSELL.

The combative spirit is common to mankind. Whether, as the phrenologists tell us, there is an original faculty in human nature inclining men to fight, which, by an excess of growth, overbalances the other faculties; or there is some other cause for it, the fact is evident that a disposition to contend with each other has ever been prevalent among human beings. Some seem to quarrel from a mere fondness for strife; others, however, seek some pretext to justify themselves for whatever contests they engage in. This is especially true of theological combatants. These are almost universally found in "the sacred orders;" they have been set apart for the defence of the truth, and, of course, they must discharge their sacred functions. They have high authority for their line of conduct;—"Earnestly contend for the faith once delivered to the saints," is the injunction of holy writ, and nothing more is needed to fire their souls with sacred ardor for God's cause. Woe, then, to the unfortunate heretic who ventures to hurl a dart, however feebly, against the truth as they understand it!

The zealot for God's holy cause, allows nothing to stand in the way of his divine rage. He smites his foes on the right hand and on the left. "*Athanasius contra mundum*" is conspicuous on the banner which he unfurls to the breeze, and he bids defiance to every adversary. But, unfortunately for the peace of society, some Arius is usually found to accept the challenge; and then begins the wordy strife, which ends, if not in blood, as in ancient times, yet in embittered feelings in those who engage in the controversy, and hostility more or less marked between those who take sides with either combatant.

But, thanks to the diffusion of better views respecting human duties and obligations, the rancor once existing among theological disputants is greatly softened. It is true there are parties still that look upon each other with suspicion, fearful lest something terrible may ensue by the prevalence of one or another set of opinions; yet one cannot fail to see that there is in the present age a greater inclination than formerly existed, to discover what good thing there may be in this or that body of religious people. Let this continue, and the best consequences may be expected. For where there is a disposition to praise whatever good may be found, instead of looking after some heretical dogma, each body of people will be emulous of the good, and more ready to abandon their senseless, wordy contests about mere speculative views. And this, in fact, is "the faith once delivered to the saints." It was the faith of Jesus, who proclaimed the reign of Divine Love, and who referred his adversaries to the good he had done as a proof that the doctrines he taught were of divine origin. It was the faith of the Apostles, who labored incessantly to form a church, distinguished by the love its members should bear to each other, and by the blameless life they lived, so as to become an

acceptable offering to their Divine Head. It will be found by those who carefully look at the matter, that Paul, theologian as he was, aimed to bring all the converts of Christianity to a unity in the life of Christ, and not to form a mere set of Theological Institutes; though unfortunately, contentious minds have since his day made his writings a mere football on the arena of theological strife.

There have always been those who have insisted that their peculiar dogmas shall be accepted by others, because to themselves these opinions seem of so much importance. And that is the ultimatum of their gospel. They do not seem willing to present with the strongest array of arguments they can command, what seems to them to be truth, and then let it rest to be accepted or rejected by others according to their own judgment. They want others to admit the superiority of their views, and, as a matter of course, of their judgment. Hence, they are ready to attack all opinions opposite to theirs, though these may have been as carefully formed as their own. There certainly can be no objections to efforts for the discovery of every truth in God's universe, and for the promulgation of the same; but why insist that we have the truth if we cannot prove it? And if we can prove what we present, there need be no fear but it will be ultimately accepted by all, though the discoverer's name should be buried in perpetual oblivion.

The life of Christ proves itself divine to all who accept it and walk in it, and there is no controversy respecting it among all such. It is the "shining light that shines more and more unto the perfect day." Love, kindness, gentleness, fidelity to duty, and peaceableness of conduct produce no strife. Those only who are destitute of these, but possess the opposite qualities, are the originators and promoters of the contentions that curse the world.

"The Day Dawns."

EDITOR SHAKER: If you think the enclosed worthy a place in THE SHAKER, as evidence that "the leaven which the woman (Ann) hid" is working, please insert. Such an article could not have found a place in the *London Quarterly* a very few years since. Let us thank God and take courage—"The day dawns."
Yours,
JOHN WHITELEY.

THE FEMININE ELEMENT IN THE DEITY.

The *London Quarterly*, in discussing the feminine element in our conception of God, says: "To Protestants the worship of the Virgin is a superstition, graceful and beautiful in many of its aspects, no doubt, but, like all other superstitions, liable to run into extravagance, and to ally itself with fancies socially injurious and absurd. We are, therefore, discreet and prudent in not allowing this element to creep into our habits of religious worship. Nevertheless, we have something to learn from it; it indicates a want, an instinct which we have too long disregarded—the want of affectionateness, tenderness, and love in our conceptions of the Deity in His relations to us, and our relations to Him. The reason why our services are so cold, so dry, so formal, so fruitless of any sweet and genial results in actual life, is perhaps owing to our inaptitude

or slowness to conceive of the feminine element in the character of our Creator, and to a notion that piety ought always to be manly, as we call it, and never womanly. If, however, any Protestant, believing in the superiority of his faith, contemplates the conversion of the Roman Catholics, he may be sure that he will make little or no progress (especially among women), until the defect of his cold system is cured, and his want supplied; until by him and his Church the Supreme comes to be regarded tenderly as well as reverently, with the affections as well as the intellect, familiarly as well as awfully, as a father that pitieth his children, as a shepherd that taketh the lambs in his arms. If from conceptions of dignity and respect, of power, awe, and majesty associated (and fitly associated) with God, a certain order of minds find it hard to supplement any softer or more commonly human element, they will find that whatever the effect may be as regards their personal religion, they will have very small influence indeed over the hearts of their fellow-men; they may teach philosophy, but they will not enkindle piety. They will find that what they cannot add, humanity in general will add, because it instinctively must, and that if men are forbidden by philosophy to incorporate pity and soft tenderness into their ideas of Supreme Deity, they will fall back upon some other deity associated with the Supreme, less wise and powerful, perhaps, but more gentle and kind. Can we love the same being whom we honor, reverence, worship, and obey? We answer, Yes! provided we have presented to us the loving and lovable qualities of his character. Many clever people, however, seem practically to answer, No, because from some cause or other they fail to appreciate the sweetness as well as the light of the divine nature. But poor humanity refuses to be haled in its affections, and hence the worship of Notre Dame, instead of Notre Dieu."

Woman's Visitation.

BY ALONZO G. HOLLISTER.

Poor, oppressed, feeble woman, who has hitherto been considered mostly as an appendage to man, useful or ornamental—a convenient piece of household furniture, having no more rights than a born slave, is at last visited; and in the face of custom, prejudice, man-made laws, and the accumulated wrongs of sixty centuries, is liberated from her degraded vassalage, and enabled to assume her proper station beside the most exalted virtue—a virtue which only one man had before her attained, and which was deemed so far above human capacity, that men ascribed it to Divine Power and ceased striving to reach it.

Does not this event mark an era in human progress more significant and full of promise than any that has preceded it? What more potent cause of human degradation and misery could exist, than for man to be bound by inexorable law to woman, and woman at the same time denied her proper rights, trodden under foot, and evermore despoiled of purity and innocence, which alone give beauty and elasticity, with the sweetest graces to the

mind, and wings to those aspirations which lift the soul heavenward?

What, but the enmity of the serpent working in this channel? God said, "I will put enmity between thee and the woman, and between thy seed and her seed." The serpent's turn was first; and as long as man and woman loved to have it so, and mutually cherished that serpentine nature, depicted in ancient lore thus: "I find more bitter than death, woman, whose heart is as snares and nets, and her hands as bands," no remedy could be applied. In such case, though every unjust statute on the books had been erased, the cause that produced them, operating in the channel of "desire" or lust, would still tyrannize over, and "accuse" those who should be, as brethren and as sisters. The private torture of domestic tyranny, through the operation of disorderly passions, is a far more grievous fountain of bitterness than all the laws of the statute books and public opinion added, as millions of sufferers can testify.

But after having suffered enough from that enmity, and eaten sufficient fruit from that deadly root to desire escape from it at any cost, even to the loss of all things, God mercifully sends down a power to fulfill the pledge given in this promise: "It shall crush thy head"—this was in Christ's first appearing; "and thou shalt lie in wait for her heel,"—at the second appearing. (Douay translation).

Expositors generally concede that Jesus Christ was the woman's seed who was to crush the serpent's head; but having only a glimmer of the true light, under the veil of antichrist, they do not appear to understand how it was accomplished, nor that the same work must be effected in every soul that would participate in its benefit. His testimony, which was the exposition of his practice, we have in these words: "If a man come unto me and *hate* not his father, mother, wife, children, brethren and sisters, yea, and his own life also, he cannot be my disciple."

Never man spake like this before, and no wonder they were astonished at his doctrine, for even to this day, but a few of mankind have been able to receive, or even to comprehend its true meaning. That is to come. As his was a mission of peace and good will to all men, he could not mean we should hate *persons*, but those selfish ties of flesh and blood which arise from these relationships, and that worldly self-pleasing life which produces and sustains them. We have no account that Jesus ever taught hatred to anything else, and this shows us where and what the serpent's seed is.

The serpent of perverted generation, as well as natural reproduction, received a deadly wound from the life and testimony of Jesus and his immediate followers, who, by their perfect obedience to the new creating word, received a power which returned the serpent's enmity upon his own head. But after the fall of the Primitive Church, by its connection with the generative order through the unredeemed woman, the artful doctors and creed mongers of antichrist's kingdom, contrived to heal the wound, and preserve the serpent to "lie in wait" for the woman's heel.

What further of the serpent tender is recorded in the Prophet Micah? "Arise and thrash, O daughter of Zion; for I will make thy horn iron, and thy hoofs brass; and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth," by smothering the selfish ties and crucifying the lusts of natural generation—the serpent's seed—and devoting their substance to a sacred and united interest, spiritual and temporal. Here a daughter is represented as co-operating in the same work that was appointed for the son, to whom it was given to "rule all nations with a rod of iron, and to dash them in pieces like a potter's vessel." How did they obtain this power? By perfect obedience.

As it is now the woman's day, with the man, to hate the serpent and his seed in all their alluring, deceitful arts, to cut loose from their snares and bands, and root all their ties from her soul; "all the morning stars sing together, and the sons of God shout for joy," while the work progresses. For "now has come to us salvation and strength, the kingdom of our God and the power of his Christ." We have both Father and Mother abiding with us; and spiritual sisters, and brethren, and children are our relation; and these are the "Virgins that rejoice in the dance, both young and old together."

Our Eden is restored, and if our trials are more severe than those of the first Eden, our knowledge is greater, and so is the prize for which we wrestle; and with such faithful parents for exemplars, every honest, upright soul that cleaves to them must surely win.

Christian Spirit.

BY CHAUNCY DIBBLE.

Being in Saratoga, I was accosted by one who thought that the very chaste life the Shakers live, renders them too docile, unspirited, unfit for social life or its enterprises.

We disprove this fact, by enjoying the largest amount of *innocent* socialism of any class on the earth. We believe it to be a Christian enterprise, to cultivate love, peace, economy and industry, untinged by lust, wars, extravagance or laziness. We are professedly nonresistants—this was a specialty in the character of the author of Christianity, and will be in his humble followers—but is not copied by those popularly called Christians. If the indulgence of the lustful propensities is a necessary stimulus to active life, such cannot be Christian life; and we abjure the enterprises that spring from such a source. Thousands of instances daily occur, that are specimens of the motor of animal, generative life; and while these stain the pages of civilized journalism, we will be content, in being called spiritless by the world, if we can only be brimfull of the living spirit of Christ.

Called.

(Since our last Issue).

Joseph Patten, Octogenarian, West Pittsfield, Mass.
Hannah Blanchard, aged 85, Harvard, Mass.
Robt. Fowle, aged 73, Canterbury, N. H.

Work and Win.

BY DANIEL ORCUTT.

However difficult the obstacles may appear to the novice in the self-denying way, remember, that if you commence the work with earnestness of purpose, your efforts will be crowned with success. A wavering, doubting mind never did, and never will accomplish anything worth naming. There is nothing like a fixed, firm, steady aim in the gospel cause, that will ensure victory. The true crossbearer, by vigorous, persevering effort, wins crowns of bright glory. It has been truly said, that no excellence is gained without earnest labor. How did our blessed Saviour overcome, and win that bright crown? And how did our ever blessed Mother gain that spotless robe which she wears? By resolute perseverance and patient toil. Oh, how worthy of imitation! Now, what has been done can be done again; and it is only those who work, that win. Therefore in our passage to heaven over life's rough sea, should billows arise to impede our progress, let us remember that constant, earnest labor will conquer all things. Be not discouraged at slow progress. Work on, discarding vices one by one, and "adding to your faith, virtues." Work patiently—*Work and Win.*

Truth Courts Investigation.

Nothing tends more to the improvement of the principles of light and truth in the mind of man, than a free, candid, and unprejudiced inquiry, and a willingness to examine into the truth of any tenets or practices which are at variance with his natural inclinations and prepossessions. Prejudice operates upon the mind like jaundice upon the eye, which prevents it from seeing objects except through a medium discolored by its own infirmity, and therefore it cannot form any just or correct ideas of what it does actually see.

It is to be lamented that popular excitement is often raised to the highest pitch by selfish, designing persons, who, like puppet-showmen, keep themselves artfully concealed. Public good is generally made the plea to obtain the gratification of private ambition or malice; and whatever may be the ostensible object of the instigators, whether it be of a religious, political, or other nature, the medium of excitement is the same—the passions are developed and prejudice created, the effects of which are in proportion to the estimated importance of the object held up to view.

Of all the objects of popular clamor, none are more calculated to make an impression upon the mind of man, than the subject of religion. This has been used as a cloak for persecution in all ages. The public mind is agitated by designing and interested men against some person, principle or system of religion, which stands in the way of their ambitious plans. Such was the excitement raised by Demetrius and his interested coadjutors against the apostle Paul among the Ephesians, who were persuaded to believe, that through the preaching of Paul, their

religion was in danger, and "that the temple of the great goddess Diana would be despised and her magnificence destroyed;" while the real danger apprehended was the loss of the lucrative craft of the prime mover of the tumult.

In all ages, those religious persons and sects, however few or small, who, regardless of popular opinion, have presumed to think and act for themselves, and to advocate and practice virtue according to their own unbiassed judgment, have always been the objects of popular odium. And persecution against such has always been excited in proportion to the contrast of their principles with the popular feelings and opinions, and the self-denial which those principles required against the inbred propensities of human nature; because such principles are viewed as obstacles in the way of the interested designs of aspiring ambition.

The only efficacious remedy against the influence of such contaminating excitements, is calm and candid consideration, a sincere and impartial inquiry after light and truth, and a dispassionate examination of every principle presented to the mind that requires important action. The action will then proceed from deliberate judgment, and not from the impulse of passion. In tracing the history of the human race, we rarely find a heinous crime committed under the influence of calm consideration; but generally, if not always, under the excitement of some pernicious and baneful passion, and from some corrupt principle, which has been designedly instilled into the mind conformable to those passions. All evil speaking, all slanders, all defamation and detraction, proceed from these sources. No wars, no tyranny, nor persecution, could ever be supported by any other principle. If ever the civil and religious liberties of this nation are overthrown, it will be done through the prevalence of these causes.

When strenuous and increasing efforts are made to gain a religious ascendancy, and to obtain the passage of laws in favor of the opinions and views of popular sects who lay claims to orthodoxy, and when such laws are enacted to favor such schemes, and to operate against unpopular sects, then let the lovers of national liberty beware lest the consummation of these designs and exertions shall finally terminate in the baneful and dreaded combination of the civil and ecclesiastical powers to sway the destinies of our country. If this should once be accomplished, then comes an end, a final end to all the liberties and privileges, both civil and religious, which have hitherto been the distinguished portion of this highly favored nation.

The utility of every principle and system must be tested by its nature and effects. We therefore request the reader to examine, candidly and without prejudice, the tenets of our Society, and see if he can discover anything in the principles of its system incompatible with purity, justice, and charity—anything inconsistent with the social and spiritual happiness, or anything which is not compatible with the free agency of man, or with the civil and religious rights bestowed upon us by our

beneficent Creator, and secured to us by the free institutions of our country.

All must be aware that obedience to Shaker principles requires great self-denial against the natural propensities of man. But surely, if we believe the testimony of our Saviour, (Luke xiv. 33.) this can be no proof that they are not the principles of genuine Christianity; and whether they are approved or disapproved, or whether they are agreeable or disagreeable to the feelings of human nature, no one can have any reasonable ground of complaint, nor cause of opposition, since all are at their own option to embrace them or not.

The faith and principles of our Society have been tested more than eighty years in this land. Originating from means apparently the most contemptible and inadequate, yet nevertheless, means destined to stem all the opposition of nature's passions, to confront the pride and ambition of the world, and the persecutions of the bigoted votaries of popular religions, they have increased and grown, and been gradually unfolded and extended, and have been received by many, until they have established a people in the united order of harmony, peace, and social happiness, which continues to excite the increasing attention and wonder of mankind. If individuals who have belonged to these Societies have violated their religious faith and principles, and refused to reform, they have been obliged, from the nature and operations of the principles, to depart, according to the declaration of our Saviour. Every branch in me that beareth fruit, my Father purgeth it, that it may bear more fruit; but every branch in me that beareth *not* fruit, my Father taketh it away. (John, xv. 1, 2.) No violation of virtuous principles being tolerated among us, unfaithful members must of necessity lose their union and relation to the Body, and go out from us, thereby showing they are not of us.

But it must be obvious to all, that persons coming into the Society must necessarily have a time of probation, in order to prove their faith and integrity, before their sincerity can be tested, and their ultimate union as faithful members be established.

Hence, during this probationary trial, it cannot reasonably be expected that every one who may reside in this community, though they may assume the garb and adopt the language common to its members, will be faithful representatives thereof.

It is by the well known and established principles of the Society, that every individual, professed member is to be judged. Therefore, whatever may be their profession, language, or garb, if they violate the sacred principles aforesaid, they are not in true union, nor proper representatives of the Community—and by this rule all men may know them.—*Brief Exposition.*

Personal Experiences and Testimony of Aaron Wood.

I early embraced the everlasting gospel of Christ's second appearing, which was revealed through our beloved Mother, Ann Lee, and those faithful witnesses of God who came

with her from England. As I was intimately acquainted with these beloved witnesses, I feel it a duty I owe to God, to my own soul, and to the cause of truth, to make an honest declaration concerning my connection and acquaintance with them, and my knowledge of their character and ministration. In doing this, I shall relate a little of my own experience before I became acquainted with them.

When I was about twenty years of age, I was convicted of my lost state, and felt great concern for the salvation of my soul. I was sensible that I was daily increasing in sin against God, and I saw no way to escape his righteous judgment. I fled to the holy scriptures; but I found these condemned me. They testified that, "He that committeth sin is of the Devil." I cried to God as well as I was able; but found no relief—my trouble of mind daily increased. I attended the meetings of various denominations of professed Christians; but could find none that I believed really walked with God, according to the precepts and example of Christ. Thus my tribulation and condemnation increased for about the space of five years, until my life became such a burden to me, that I was tempted to put an end to my existence, in order to stop my career of sin. But thanks be to God, that he at length opened a way for my releasement.

About this time, I heard of a strange people who were persecuted and imprisoned in Albany, for their religion. I went from Sheburn, Massachusetts, where I then lived, to see them, and was soon convinced that they lived and reigned with Christ on earth. They spake the word of God to me, which was indeed "quick and powerful." They taught me to confess all my sins to God before his witnesses, and to take up a daily cross against all sin and all manner of uncleanness, and to live a just, holy and pure life before God and all men. I had so much faith and confidence in them, that I was ready and willing to confess my sins, which I did faithfully, and brought them out, one by one, as I had committed them. And the blessed gift of repentance which I felt, cleansed and healed my wounded soul, and released me from the fear of death and the torments of hell. And I can testify of a truth, that in obedience to the faith which I then received, I am saved from the commission of all sin.

In my first visit, I did not see Mother Ann. She had been previously moved from Albany to Poughkeepsie, and imprisoned in that town. This was in August. In the fall I went to see the Elders again, and staid with them one night in the prison. After Mother and the Elders were released from prison, I went to see them at Watervliet; and from this time I was with them the most of my time. I journeyed with them from place to place; and was with them in nearly all the places where they visited. I have suffered much persecution and affliction with them; and I thank God that I was counted worthy to suffer with them. I have been beaten and wounded by wicked, persecuting mobs, till the ground was besmeared with my blood. At one time

I was knocked down with a club, and was taken up and carried into the house for dead.

But these things were light in comparison with what Mother and the Elders suffered by the hands of lawless ruffians. I am confident that nothing short of the power of God, could have preserved their lives through such severe suffering as I have witnessed. I was with them at the time Mother was so shamefully and cruelly abused by that outrageous and horrid mob, which began at George Darrow's, in New Lebanon, on the morning of the 2d of September, 1783, and which continued until dark; the bare recital of which is enough to make humanity shudder, and bring everlasting disgrace upon the inhuman actors in it. Shortly after this, I went with Mother and the Elders from New Lebanon to Watervliet; I continued to live there with them for more than a year; and was daily conversant with them, dwelt in the same house and eat at the same table. I was there when Elder William Lee deceased, July 21st, 1784, and remained there till after Mother Ann's decease, on the 8th of September following.

Notwithstanding the evil reports that have been circulated abroad against Mother Ann, and the base charges of intemperance and lewdness, I can truly say, that in all my acquaintance with her, from first to last, I never discovered in her the least symptom of intemperance or lewdness, nor any kind of evil whatever. I always considered her to be the most godly person my eyes ever beheld. She truly loved and feared God, and taught the same to others. Her charity to lost souls was boundless; and her severity against sin was like a flaming fire. No wonder the world hated her; for she was not of the world. Hence they hate her, and say all manner of evil against her falsely. In doing this, they bring the greatest possible evidence in her favor.

And now I say unto you that utter false accusations: ye are the children of a persecuting generation. "Fill ye up then the measure of your fathers; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel," down to the suffering witnesses of God whom ye have persecuted and abused.

Eulogium.

Sister Lney McIntosh, who, by *natural death!* left this, for the second phase of life, at the mature age of ninety-one years, was one of the very few remaining, whose identity with the society dates with its earliest history.

Her steadfast, devoted, and unselfish life, gave potency to her wise precepts; she preached by example. Important positions of care and trust have been honored by her integrity, intelligence and fidelity.

To those who knew her, she needed no other eulogy than her whole life. E. M.

Shaker Communism.

The revision of "Shaker Communism" was completed in London; printed there; has arrived; and we think it, excepting "The Compendium," the best work for the times issued by our Order. We recommend the same, enlarged, improved, and full of the spirit that should imbue the Churches. Amen.

We will send post paid for Fifty Cents.

Ho! Second Adventists!

In the Second Advent excitement of 1843, there was a peculiar feature manifested by many of its participants. Miller, with many thousands of disciples, firmly believed in the personal appearing of Jesus at that time; all the figures of Sacred Writ, with barely one exception, were supposed to point to the year of 1843. So sincere and zealous were the believers, that in preparation to meet the Lord, they progressed "from faith unto faith," in an exceeding personal purity. Hundreds, if not thousands, were convicted of the impropriety of the works of the flesh—of their non-fellowship with Christ—and long ere "the tenth day of the seventh month" arrived, these might have been found *living as brothers and sisters in households that had previously known them only as husbands and wives*. They perceived that neither reproduction nor the relations for the same, belonged to the realms to which they aspired, and cheerfully relinquished the same. Disappointed that Jesus did not appear, many concluded that the Second Advent had already occurred, or that the same would be manifested in a spiritual manner.

They sought a refuge, and many found this in Shaker Societies, whose members were believers in the truth that Christ had appeared "the second time, without sin unto salvation," in one, "like unto the Son of Man"—the daughter of man—and having been led, by the Christ angels, to the practice of such personal purity, like unto the Shakers, they were evidently prepared for the Christ Baptism which they found, and were satisfied with in Shaker homes and life. "Now," said Miller, "if there is a possibility of mistake in these calculations—and I do not see that it is possible—then is there but one possible solution left, and this conclusively points to the year of 1873!"

The near approach of "the end" of all calculations, brings to the minds of Second Adventists the same noticeable peculiarity of sentiment, and we hope, of life, that was such a prominent feature in 1843. None needs to be a very critical observer, to notice in all the literature of these sincere lookers for Jesus, a marked similarity between their *sentiments*, and *Shaker life*. Before me are the last two issues of *The World's Crisis*; and for purity of sentiment, we challenge the heavens.

Where such sentiment abounds, there are hopes that such testimony finds a response in active life. In testimony against all fleshly corruptions of the mind and body, I present an extract from *The Advent Christian Times*, which will forcibly remind many of testimony in a Shaker meeting:

"Here the body is to be blameless and presented so, unto the coming of Christ. Here is an explanation of the question, 'am I holy?' Is my body blameless? Are there foes within? When temptation comes, is there a response to it in my nature? Am I continually struggling to keep down my passions, lest they gain the victory over my love for Jesus? If so, then those passions are unholy and need something more than conquering. They need eradicating. The flesh needs cleansing in order for the body to be blameless. The spiritual emotions may be all right, but the fleshly emotions are all wrong. In this case the body is not holy, and I think we all believe the body is a very

essential part of the man. Now then, am I holy? What shall we say to this inquiry? Is it yes, or no? Let it be candidly considered and answered, even if we find the response to be in the negative.

"A deliverance from this condition, so that a person's carnal desires in the flesh are dead, and the whole impulse of the body is spiritual, is the point under consideration. Can the body be controlled by the Spirit of God so that its emotions are not carnal but spiritual? A man 'finds a law in his members warring against the law of his mind,' and the question is, Can he be delivered from this condition?"

"This is an important question as the one, 'am I holy,' for if a person fully realizes that notwithstanding his love to God and his service, there yet remains the 'sin in the flesh,' it is very important to know whether it must always remain there during mortality, or whether it can be rooted out now."

Such are the proper Christian convictions, and these will bring Second Adventists we hope, into the necessary tribulation, by which they will be led "to wash their robes in the life of the Lamb," by confessing their sins, and repenting of the same, by a thorough leaving off of all fleshly transactions.

Then will they be led to the advanced faith, made manifest in the *Crisis*.

"Further, for a platform of Christian fellowship, true love will adopt one as broad as that laid down by our Saviour. On a certain occasion, being told that his mother and brethren desired to speak with him, he improved the occasion by stretching forth his hand toward his disciples saying, 'Behold! my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'

"Brother, sister, how does your life compare with your profession? If you say you are abiding in Christ, to be consistent, you ought 'also to walk even as he walked.'"

We would that Christ make an appearance in 1873, or before that time; and we doubt not, but "those who look for Christ" in *their lives*, "to them Christ will appear."

We conclude with this assertion and prophecy: Jesus was crucified, his body buried; he ascended into the spiritual world; and no doubt has often visited the earth since. That which now so elevates the anticipations of Second Adventists, is the coming of the Christ Spirit that anointed Jesus, and will anoint many others.

When they are fully assured of their disappointment that Jesus will not appear; that their bodies will never rise; that the resurrection is spiritual, not carnal, we are ready now, as in 1843, to bless them with a refuge, filled with consolation, and *present them to Christ*, for whom they have looked; towards whom their testimonies have pointed, and for whose reception, we hope, they have endeavored to keep their bodies in all purity. Then will they sing with us:

"Are we fitted, and prepared Tabernacles of the Lord?"

Have we found the hidden pearl—Christ—the true Messiah?

Look not for him at the tomb, For the *Living* he's among;

There he'll meet you, there he'll come, and sit the Purifier."

We have received "*The Equal Distribution of Wealth*," being an Address of the Editor of *Binghamton Times*, N. Y. Its reasoning is good, but it puts so far off the accomplishment of its subject, that all may well despair of the Millennium by the means proposed. So long as mankind have husbands, wives, children, they will never yield the point of private

GOD'S UNIVERSAL PRAISE.

North, Mt. L.

1 Sing un - to the Lord a new song— Chant ye His praises sweet— Let earth the joy - ful strain pro-long, With har - mo - ny re - plete.
2 Let the star - ry hea - vens re - joice; Let earth her tribute bring; The sea shall lift its migh - ty voice, And all the isles shall sing.

Ritard.
A - gain at - tune the heartfelt song, And bless His ho - ly Name. Sal - va - tion doth to Him be - long, Let eve - ry voice pro - claim.
Green fields in glad - ness shall a - bound, And yield a rich in - crease; While for - ests shall with joy re - sound— The an - thems of sweet peace.

possessions—but cherish these to an extent, equal to the possibility of attainment.

Let there be an "Equal Distribution" made to-day, and one year from to-day it would be far worse than yesterday. Jesus began his work by the denial of those selfish relations that will forever make the kingdom of heaven impossible, while actively engaged in. "Follow Me, is the true rule." *

The Editor's Appeal.

TO OUR PATRONS AND FRIENDS:—With this issue of THE SHAKER, we complete Vol. Second. We have again presented ninety-six pages of information of our life, faith and testimony, for the small sum of FIFTY CENTS! The actual cost has been much more. We have not presented a life and testimony that meet the "popular idea" of what should be the religious theology; but rather, have dealt in truths that were unpalatable to the masses, yet known to be truths, nevertheless.

By this conscientious course—the dissemination of truth—regardless of whether it pleases or displeases—it is almost a miracle, that we have been as successful in meeting our expenses. We do not believe there is a more radically religious monthly in the world—radical, so far as going down to the foundation of human woes and loss, illustrating their cause, effect and remedy, and aiming at the elevation of the whole human race. We have not attempted to attain unto a financial eminence; but rather, have from the first, been humbly content to meet our expenses, while doing the greatest possible good in the least possible space, at the lowest possible price.

While we can feel, that the pulse of so large a part of humanity is with us, sufficiently to aid us with the small pittance asked for THE SHAKER, we mean to live to uphold the standard of CHRISTIAN RELIGION, as lived by JESUS, unbiassed and unmixed with human follies and fleshly lusts. We are very grateful, dear friends, for your kindly recognition of the strife in which we are engaged—to live here, as all expect they must live hereafter; and though our little SHAKER may not completely effect the desired end—the salvation of innumerable souls from a further commission of sin—it will be an educator for the life that

is to come. There are thousands who do not feel able nor willing to receive the saying: "Be a Shaker!" but whose admiration is challenged by the knowledge that there are some who can receive the saying "for the kingdom of heaven's sake;" and such pay a tribute to virtue, when they realize that our principles are "the salt of this poor earth." From such, and from all who love virtue, purity and goodness—from all who are interested in our standing uprightly for Christ's sake, and preaching the true gospel in our every-day life—from such we look for aid in sustaining THE SHAKER, by sending to us of your substance, according to your ability, and love

"For the cause, that lacks assistance—
For the wrongs that need resistance—
For the bright hopes in the distance,
And the good that all may do."

Again thanking you for past favors, we beg for the continuance of the same—for the renewal of the large number of subscriptions that expire with this issue. We promise to render in exchange, an increasing amount of true religious literature and song; to enhance the value of our medium by a greater variety of subjects; and generally, to devote our whole soul's effort for the best good of humanity. We should not feel it dishonorable to discontinue for the present; but replies from every part of the Union, from all classes of individuals, give this question an emphatic negative.

We shall, under this encouragement, "run well for another season;" and we hope to receive that *tangible sympathy*, without which our efforts for humanity, *but not our love*, must fail. We appeal, then, to all: Subscribe for THE SHAKER. Lend the Lord a half-dollar, and after many days it will return to you, in value, a thousand fold. And may you fare well in our peace, love and blessing, until we meet on Canaan's happy shore; and there, with one Lord, and one life like unto his, "we shall know of the doctrine," and part no more forever. *

Any one desirous of circulating a few copies of THE SHAKER, may obtain a select parcel, on application to this office. *

Bound copies of THE SHAKER, Vols. I and 2 together, will be sent, post paid, for two dollars and fifty cents. Bound separately, each, one dollar and seventy-five cents. *

We purposed an "Extra" with present number, but our dreadful fires have denied us the opportunity of preparing it. Should our DECEMBER issue be late, we beg the patience of our readers. *

TO NEWS DEALERS, BOOKSELLERS AND STATIONERS.—We want you to act as agents for THE SHAKER. On application, we will make to you the most reasonable terms. Send us your address, and try the sale of THE MOST RADICALLY RELIGIOUS MONTHLY in the world—THE SHAKER! *

SPECIAL NOTICE.

With the beginning of next volume of THE SHAKER the management changes. The present editor retires to the position of Publisher; and the present, able head of the Novitiate Orders of Shakers—Elder F. W. Evans—becomes its Editor, AND TO WHOM ALL SUBSCRIPTIONS SHOULD BE ADDRESSED. This is a consummation long and devoutly wished for. Let the subscriptions be sent to him "fast and numerous." *

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Christ's First and Second Appearing	- - -	\$1 25
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Compendium of Shakerism	- - - - -	0 50
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Tracts free, where postage is paid.		

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