

MONITORIAL GUIDE :

FOR THE USE OF

Inductive Conferences, Communities,

ETC. ETC., IN THE

PRACTICAL CHRISTIAN REPUBLIC :

RECOMMENDING SUGGESTIVELY VARIOUS FORMS OF PROCEEDING,
SERVICE AND EXERCISE, PROMOTIVE OF

RELIGIOUS AND MENTAL CULTURE.

Let all things be done decently and in order.—*Paul.*

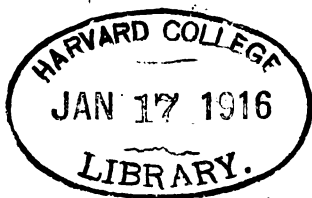
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HOPEDALE, MASS.

(SPIRITUAL REFORMER OFFICE.)

1862.

Soc 1040.2.7



Lucy Asgood fund

H. J. BUTTS, PRINTER, HOPKINS.

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INTRODUCTION.

ADVANCED minds delight in method, order, system, harmony and the fitness of things. There is nothing excellent without these. Chaos, confusion, incoherence, discord and uncouthness belong to crude and low developments. This is as true in religion and morals as in other departments of nature. It is especially true in the organization of human society on a religious and moral foundation. Nothing pre-eminently desirable can be achieved in such attempts, without definiteness of cardinal principles, objects, duties and measures. All who are averse to these, whether aware of it or not, are practically averse to the indispensable conditions of a noble success. They are self-doomed to failure. They may distinguish themselves as agitators, iconoclasts and destructives, but never as beneficent reformers and constructives.

The author of this little *Manual* desires, above all things, to promote the upbuilding of The Practical Christian Republic, through its constituent bodies. Therein is his highest ideal of a true Christian Church and State. What this incipient Republic is, and is designed to be, may be understood by carefully examining the author's large work, entitled *Practical Christian Socialism*, especially *Part II*. Or, by carefully examining, in a much smaller compass, the separately published general Constitution, and an exposition thereof in a Tract, entitled *The Practical Christian Republic*; together with the Constitution, Enactments, Resolves etc. of the Hopedale Community, and various kindred publications.

An *Inductive Conference* is a primary religious body, established by some Community or Quarterly Conference of The Practical Christian Republic. It has a *general* and a *special* object.

Its general object is the religious and mental improvement of persons already in the membership of the Republic. Its special object is the induction of candid inquirers, through a suitable probationary process, into that membership. It is therefore called an *Inductive* Conference.

This work is particularly designed to render such Conferences effective and successful. It is also designed, in part, to aid the edification of the higher constituent bodies in the Republic. The directions given and the forms recommended, whether relating to orderly proceeding, or devotional solemnity, or mental exercise, will be considered as suggestive and helpful—not authoritative, arbitrary, or rigid. They can be followed *verbally*, or in *substance*, as may be found useful—or be changed, omitted and suspended, in part, or wholly. True wisdom must determine the suitableness of forms and details under the ever varying conditions of social life. Let those herein presented be valued according to their intrinsic merits, as tested by time and experience. With these explanations, the *Monitorial Guide* is humbly commended to the favorable regard of all who sympathize with

THE AUTHOR.

INDUCTIVE CONFERENCES.

THEIR FORMATION.

To FORM an Inductive Conference in any place, three or more members of the Practical Christian Republic, that is, members of some Community, or Quarterly Conference belonging to said Republic, must consult and concur on the proposition. If they decide to proceed with the movement, they will subscribe something like the following

COMPACT.

In order to promote the religious and mental improvement of ourselves, associates and successors, and especially to induct candid inquirers through a suitable probation into the membership of the Practical Christian Republic in some one of its constituent bodies, we whose names are hereunto subscribed do unite to form an Inductive Conference in

to be called The Inductive Conference. And we do solemnly covenant together that our said Conference shall be governed and regulated according to the following Articles, viz.—

I.

Any member of The Practical Christian Republic may become a member of this Conference by subscribing its Compact.

II.

Any candid inquirer into Practical Christianity, as held in The Practical Christian Republic, who desires to be a probationer for membership in said Republic, may become a probationary member of this Conference by subscribing and filing among its Records the following

DECLARATION, viz.—

I, A. B., of _____, being now in the _____ year of my age, desire to understand the principles, objects, rights, duties, and polity of The Practical Christian Republic, with a view to becoming a member of said Republic in some constituent body thereof, if, after fair trial, I shall offer myself and be accepted. I therefore hereby voluntarily connect myself, for the time being, with The _____ Inductive Conference, as a probationary member thereof; pledging myself to conform strictly to its Compact, rules, usages and observances, so long as I shall remain a member; but reserving to myself the unrestricted right of withdrawal therefrom at my own discretion.

Dated this _____ day of _____ A. D. 18— A. B.

On the receipt of such a declaration the subscriber shall be recorded, announced and recognized as a probationary member.

III.

All probationary members of this Conference shall be entitled to exercise and enjoy, for the time being, co-equal rights and privileges with the other members, except as hereinafter specially excepted.

Any probationary member may be discharged from the Conference for disorderly conduct; and any one who shall have been absent from its regular meetings three months in succession, without a satisfactory explanation, shall be deemed to have relinquished membership.

No probationary member shall be recommended by the Conference for membership in any constituent body of The Practical Christian Republic who has not been on probation at least six months; and no one shall be continued on probation over two years without applying for membership in said Republic, unless by special vote of the Conference.

IV.

This Conference shall hold regular meetings for religious and mental improvement, and for the transaction of necessary business, once a week from year to year, extraordinaries excepted.

Three members shall constitute a quorum; and all controverted business questions shall be decided by a two-thirds vote, except the election of officers, for which a simple majority vote shall be sufficient.

The sessions of the Conference shall not ordinarily exceed an hour and a half in duration; but adjournments and extra sessions may be held as occasion may require.

All friendly and civil persons shall be considered welcome attendants on the meetings of the Conference (unless notified as private), with reasonable liberty to participate in the general religious and mental exercises thereof.

MONITORIAL GUIDE.

V.

The officers of this Conference shall be a Monitor, a Recorder, and a Treasurer, to be elected annually. No probationary member shall be elected Monitor, but the other officers may be taken indiscriminately from both classes of members. The Monitor shall preside at all meetings, or appoint a substitute. If the Monitor shall be absent and have failed to appoint a substitute on any occasion, the Conference shall appoint one *pro tem.*, and the delinquent must explain his or her remissness at the next meeting, when present.

VI.

This Conference shall have power to establish any rule, usage or observance, not repugnant to this Compact, nor to the Constitution of _____, nor to the general Constitution of The Practical Christian Republic.

VII.

This Compact may be altered or amended at any regular meeting of the Conference, after one week's notice of the proposed change.

In full ratification whereof, witness our several names hereunto subscribed.

ESTABLISHMENT OF A CONFERENCE.

WHEN a suitable number of signatures have been obtained to the Compact, never less than three members of The Practical Christian Republic, a meeting will be called to organize the Conference by the choice of officers and opening of Records. Being organized, the Conference will vote that application

be made in writing, through their Monitor, to some constituent body of The Practical Christian Republic, for its formal establishment and recognition as an approved subordinate religious body. The application may be substantially in the following terms :—

To The

The undersigned respectfully informs you that an Inductive Conference has been formed and organized in _____, to be called The _____ Inductive Conference; a true record of whose Compact and organic proceedings is herewith submitted for your consideration. In behalf of said Conference, he now presents their request, that, if you deem their movement worthy, you will formally establish and recognize them as an approved religious body subordinate to your own. And we hopefully await your response.

Dated

A. B., *Monitor.*

If the request be granted by vote of the body applied to, due record will be made thereof and certified to the Monitor; who will announce the same to his Conference, and order a corresponding record to be made by its Recorder. If deemed proper, under the circumstances of the case, there may be a solemnization of the event by a public religious Recognition service; for which something like the following will be appropriate.—

RECOGNITION SERVICE.

President of the recognizing body. Beloved associates, we are here convened to recognize and install, with appropriate solemnities, The _____ Induc-

tive Conference as an approved religious body subordinate to The

Members of both bodies. Amen. Let the Holy Christ-Spirit sanctify the occasion.

Pres. Will the Monitor elect read the Compact and incipient organic proceedings of his Conference?

Monitor. [Reads as requested, ending with his application for final establishment, etc.]

Mem. Amen. Let the peaceful Republic be built up.

Pres. Will the Recorder of The read the proceedings thereof relating to the application of The Inductive Conference.

Recorder. [Reads, ending with the appointment of the current meeting.]

Mem. Amen. Let the Inductive Conference be recognized, installed, and crowned with divine benedictions.

Pres. Let us pray. [The prayer should be brief, pertinent and fervent.]

Mem. Yea, O God, our heavenly Father. "Thy kingdom come, thy will be done on earth as it is in heaven."

Pres. What wilt thou and thy Conference proclaim and reiterate, O Monitor?

Mon. The absolute sovereignty of divine principles over all human beings, institutions, and things.

Pres. Where shall we find, O Monitor, a complete annunciation and attestation of essential divine principles?

Mon. In the pure Christian Religion.

Pres. And what is the pure Christian Religion?

Mon. That which Jesus Christ himself taught and

exemplified, as set forth in the Scriptures of the New Testament,—not that which has been taught and exemplified since the first two centuries by the world-serving masses of nominal Christians. This is an adulterated Christianity.

Mem. Amen. Let the pure Christian Religion be revived.

Pres. What are the essential divine principles of this pure Religion?

Mon. They are twenty-four in number. Eight of Theological Truth. Eight of Personal Righteousness. Eight of Social Order. And these are declared in the Three Sacred Tables of The Practical Christian Republic.

Pres. Repeat the eight fundamentals of Theological Truth, comprising the First Table.

Mon. [Repeats.]

1. The existence of one all-perfect, infinite God.
2. The mediatorial manifestation of God through Christ.
3. Divine revelations and inspirations given to mankind.
4. The immortal existence of human and angelic spirits.
5. The moral agency and religious obligation of mankind.
6. The certainty of a perfect divine retribution.
7. The necessity of man's spiritual regeneration.
8. The final universal triumph of good over evil.

Mem. Amen. This is the First Sacred Table of our faith.

Pres. Repeat the eight fundamentals of Personal Righteousness, comprising the Second Table.

Mon. [Repeats.]

1. Reverence for the divine and spiritual.
2. Self-denial for righteousness' sake.
3. Justice to all beings.

4. Truth in all manifestations of mind.
5. Love in all spiritual relations.
6. Purity in all things.
7. Patience in all right aims and pursuits.
8. Unceasing progress towards perfection.

Mem. Amen. This is the Second Sacred Table of our faith. Let us work out its righteousness.

Pres. Repeat the eight fundamentals of Social Order, comprising the Third Table.

Mon.

[*Repeats.*]

1. The supreme Fatherhood of God.
2. The universal brotherhood of man.
3. The declared perfect love of God to man.
4. The required perfect love of man to God.
5. The required perfect love of man to man.
6. The required just reproof and disfellowship of evil doers.
7. The required non-resistance of evil-doers with evil.
8. The designed unity of the righteous.

Mem. Amen. This is the Third Sacred Table of our faith. These are the principles without which mankind can never enter into true social order, harmony and peace.

Pres. The principles of these Three Tables are in truth the essential divine principles of the pure Christian Religion. Proclaim them; teach them in all their bearings and applications; strive earnestly to exemplify them in actual life; transmit them to all generations; and let converts to them be multiplied even unto the ends of the earth.

Mem. Yea, O Lord help us, till thou be "all in all."

Pres. What else, O Monitor, shall be assiduously inculcated in thy Conference?

Mon. All the duties acknowledged in our fundamental Declaration; all the objects, rights, and peculiarities of our social polity; and whatever in the wide range of divine love and wisdom purifies the heart, enlightens the understanding, and reforms the character of mankind.

Pres. Then blessed be The Inductive Conference, in its teachings, in its counsels, in its devotions, in its soul communings, and in all its righteous labors. Be it blessed by the Father, and by the Son, and by the Holy Spirit, and by all angelic guardians sent to minister for human welfare, forevermore.

Mem. Yea, in faithfulness forevermore.

Pres. Let us give thanks. [Brevity and spirituality.]

Mem. Amen. Glory be to the omnipresent, infinite Spirit-Father, "of whom, and through whom, and to whom are all things."

Pres. Let us unite in praise and holy gladness.

[All who can will join in singing a hymn, chant or anthem. If a better be not in readiness, the following may serve.]

ORIGINAL HYMN. 11s. M.

BY A. BALLOU.

- 1 O Father Almighty, All-Loving, Allwise,
Euthroned in perfection's pure uppermost skies,
Let the light of thy countenance shine on this band,
And grant them the strength of thy saving right hand.
- 2 Thou, too, blessed Son, elder brother and Lord,
Great Shepherd and Bishop, thy guidance accord,
To lead them and feed them in pastures of peace,
And cause them in numbers and grace to increase.

- 3 And thou, Holy Spirit, the outbreathing soul
 Of Father and Son, and of Heaven's vast whole,
 Let the light of thy truth, and the fire of thy love,
 Illume and inspire them till mansioned above.
- 4 And ye, Christian angels and spirits, whose home
 Encircles with beauty the Savior's bright throne,
 Descend in his name from pavilions of light,
 And watch o'er this flock of his fold day and night.

Pres. I now pronounce The Inductive Conference duly established, recognized and installed, as an approved religious body subordinate to The . May the love of God, and the grace of our Lord Jesus Christ, and the communion of the Holy Spirit be with us all. Amen.

Mem. Amen.

Whenever a sermon or address would befit the occasion, it should precede the Recognition service. Any of the fundamentals of the Republic would be a suitable theme of discourse on such an occasion.

MANAGEMENT OF CONFERENCES.

THE success of an Inductive Conference will depend very much on the method, spirit and manner which may characterize the weekly meetings; and, of course, much on the conducting qualifications of the Monitor. Every meeting should be eminently a religious, and also an intellectual one. The heart, conscience and understanding should all be addressed, refreshed and invigorated. I offer the following suggestions.

1. Let the Monitor spare no reasonable pains to be well qualified in religious affection, moral tone and in-

tellectual light, to make each successive meeting really interesting and impressive, at least in so far as depends on its conductor.

2. Let every meeting be opened and closed with an appropriate devotional service, so framed as to give prominence to some one or more of our distinguishing Practical Christian fundamentals. Let it be at least partly recitative and responsive, so that all the members present may show themselves alive. Let not such services be too long, nor frequently repeated. There should be a full variety of them.

3. Let all the members be held responsible to contribute in turn their best efforts for the edification of the Conference, according to their several gifts and ability. This may be done in many ways. The offering may be an extemporaneous exhortation, address, narration of experience, or expression of views and feelings. It may be an original written communication on any subject or topic suitable to the occasion. It may be a selection from the Scriptures, or other book, or publication, whether prose or poetry. It may be a letter from or to an absent member of the Conference, or some friend. It may be a written series of questions on any difficult point of doctrine, or duty, or other matter of practical interest. Or it may be an elaborate disquisition, lecture, exposition, essay, or poem. There should be two or more leading communicators at every meeting, seasonably designated before hand. The contributions should be from five to ten minutes in the delivery, but not exceeding fifteen ; except in cases of specially announced lecture,

or other elaborate production. In general, long productions should not be encouraged.

In order to bring out all the members in turn, let the Recorder have a small box divided into two apartments. It may be of tin, wood or paper. Let one of the apartments be labelled *undrawn*, and the other *drawn*. Let all the names of the members, on paper slips, be deposited at the outset in the apartment labelled *undrawn*. Thence let two or more names be drawn at every weekly meeting by the Recorder, as the leading communicators at the next regular session, or at the next regular fortnight's session, and so announced. Let every member so drawn be considered inexcusable, unless for good and sufficient reasons. If excused for such reasons, let the names of the excused go back among the *undrawn* slips, and a new draft be made to fill his or her place. If a member, who has been drawn for the next meeting, be obliged unexpectedly to be absent, it will be his or her duty to engage a substitute; in which case the Monitor must replace the absentee's name among the *undrawn*. The members whose names have been drawn will, of course, be deposited successively in the apartment marked *drawn*, till the other shall have been exhausted; when the same process will be renewed. Thus all will have a reasonable part to act, will feel responsible to act that part, will know what they are to do in season to prepare for it, and, above all, will feel the approving consciousness of having contributed equitably to the common stock of religious and mental improvement in the Conference. In so doing no one will fail of finding more or less edification, nor of imparting somewhat to others. Meantime

there will be ample opportunity for voluntary impromptu offerings and communications — prayers, hymns, remarks, exhortations etc. Also, for prepared and more solid contributions, if volunteered.

4. Let there always be at least one definite subject or theme before every session, distinctly announced, at the previous one, or still earlier. Let the leading communicators and all the members apply their minds, and adapt their contributions to that subject, in some one of its interesting bearings, theoretical or practical—ample latitude being allowed for all gifts. There should be nothing like argumentative debate, above all no smart personal discussion; yet a frank, kind and candid expression of every speaker's honest convictions, however different from those of others. Now and then there should be a special lecture, essay, or other discourse, on the theme before the meeting, not exceeding half an hour in length. The Monitor should take care to provide for this.— Sacred music will, of course, be interspersed more or less through all the exercises.

For a systematic course of religious and mental improvement, answerable to the design of these Conferences, let the general Constitution of the Practical Christian Republic furnish the outline. There are its three Tables of essential divine principles, every one of which may be profitably considered in its various bearings during one session at least; and the whole Declaration is replete with themes. Then there are the fundamental objects, rights, policy and organic socialities of the Republic, affording an inexhaustible magazine of interesting topics. Besides all these are

their innumerable co-relatives in the Bible, in nature, in history, and in all departments of thought. I present in this Manual a complete series of Conference Exercises, indicating the systematic course here suggested.

5. Let all who read or speak in the meetings, rise, take a suitable position, and endeavor to be heard distinctly by all present. This will not only enable all to appreciate what is offered, and make each meeting agreeable, but gradually overcome bashfulness, diffidence and nameless unpleasant peculiarities of persons unused to public utterances. The Monitor should further promote the same general end, by frequently placing different members in the chair, so as to accustom all who are in any wise capable of it to preside with ease. Thus will all be brought forward and assisted to grow in usefulness.

6. There will be more or less non-resident members and absentees. Let all these be careful to send a written communication to their Conference at least once a month, directed to the Recorder; and let the Conference, collectively, or through some one or more of its members, never fail to answer such letters; unless the peculiar circumstances of the case render a reply improper or unnecessary.

7. Let the Conference hold appropriate celebrations of the birth of Jesus Christ, and of his death, in such manner and form as may be agreed on, at least as often as the anniversaries of these events occur. Other significant festivals and particular solemnities may be held, as shall seem conducive to the promotion of our peculiar religious movement.

8. Let the customary general order of proceedings at the regular weekly sessions be as follows.—

- 1—Reading the minutes of preceding session.
- 2—Transaction of Conference business, if any.
- 3—Drawing for leading communicators at the next week's or fortnight's session, and annunciations.
- 4—Opening Religious Service, etc.
- 5—Previously announced exercises, and spontaneous ones.
- 6—Closing Religious Service.
- 7—Benediction by the Monitor.

CONFERENCE EXERCISES.

EXERCISE, NO. I.

SUBJECT MATTER.—Spiritual culture, or religious and mental improvement. Its importance. It is the pursuit of divine love and wisdom. It is to be prosecuted both individually and socially. Conference meetings, properly conducted, are among the best social instrumentalities to this end. Wherein they are often defective, and therefore unsuccessful. They should be adapted to interest and invigorate the religious sentiment, the conscience and the understanding—all in due degree and harmony. The particular method and means most likely to ensure their success. Kindred topics, illustrations and exhortations.

OPENING SERVICE.

Monitor. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.” [Psal. 1: 1, 2.]

Members. Yea, blessed are all such souls.

Monitor. “Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.” [Prov. iv: 7.] “But where shall wisdom be found? And where is the place of understanding?” “The depth saith, It is not in me; and the sea saith, It is

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not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof." "Destruction and death say, We have heard the fame thereof." "God understandeth the way thereof, and he knoweth the place thereof." "And unto man he saith, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." [Job. xxviii: 12, 14, 15, 22, 23, 28.]

Members. "So teach us to number our days, that we may apply our hearts unto wisdom." [Psal. xc: 12.]

Monitor. "Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, *saying*,—How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold I will pour out my spirit unto you. I will make known my words unto you." [Prov. i: 20—22.]

Members. And we will not scorn, but hearken.

Monitor. "I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips." "Receive my instruction, and not silver; and knowledge, rather than choice gold." "Riches and honor are with me; yea, durable riches and righteousness." "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." "Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction and be

wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For who so findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." [Prov. viii : 6, 7, 10, 18, 22, 23, 32—36.]

Members. Lo we are here, O wisdom, to receive thy counsels.

Monitor. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." [James iii : 17.] For this wisdom let us pray.

Members. Yea, let us all pray in spirit.

[Brief season of prayer, silent or audible.]

Monitor. Let us sing. [Any appropriate hymn, chant or anthem.]

SELECTED HYMN. C. M.—*Balerna.*

BY LOGAN.

- 1 O happy is the man who hears
Instruction's warning voice;
And who celestial wisdom makes
His early, only choice.
- 2 Her treasures are of more esteem
Than east or west unfold!
And her rewards more precious are
Than all their mines of gold.
- 3 She guides the young with innocence,
In pleasure's path to tread;
A crown of glory she bestows
Upon the hoary head.

4 According as her labors rise
 So her rewards increase;
 Her ways are ways of pleasantness,
 And all her paths are peace.

[Principal proceedings and exercises of the meeting.]

CLOSING SERVICE.

Monitor. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether bond or free, and have all been made to drink into one Spirit." [1 Cor. XII: 4—6, 13]

Members. So may we all help one another in wisdom and love.

Monitor. "Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men." "When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying." [1 Cor. XIII: 20, 26.] "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." [Coloss. III:

16.] "Let us hold fast the profession of our faith without wavering; for he is faithful that promised. And let us consider one another to provoke unto love and good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching!" [Heb. x: 23—25.]

Members. Yea, O Lord help us.

Monitor. "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." [Mal. iii: 16, 17.]

Members. Amen. Let us strive and hope for it.

Monitor. We will now conclude with a hymn. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 8 & 7s M.—*Sicilian.*

BY A. BALLOU.

1. Lord, behold us now retiring
From our feast of knowledge here,
Still with grateful hearts aspiring
To be guided by thy fear.
2. O dismiss us with thy blessing,
And protect us through the week;
Thus may each, thy love expressing,
Heavenly love and wisdom seek.

EXERCISE, NO. II.

SUBJECT MATTER.—Here commences a regular course of lessons, expositions and exhortations on the fundamentals of The Practical Christian Republic. First in order is the Declaration of principles and duties. (See General Constitution, Art. II.) The Declaration presents three Tables of principles, each Table containing eight, making twenty-four in all—stated in condensed propositions. These are acknowledged to be “essential divine principles of the Christian Religion.” Those of the first Table are denominated principles of Theological Truth; and the first of these is thus stated: “1. The existence of one all-perfect, infinite God.” The present session enters on this theme, by considering *the necessity and importance of seeking God*. Pertinent to this are such inquiries as the following:—Has man a religious nature? Ought he to concern himself about a God? Should he think of or inquire after God?—Should he pray to God, worship God, or trust in God? Should he exercise and cultivate the affections of his religious nature God-ward? And if he should, of what use would it be to him? Or what would he lose, if he should ignore the existence of God? Kindred topics, illustrations and exhortations.

OPENING SERVICE.

Monitor. “The fool hath said in his heart, There is no God.” [Psal. xiv: 1, liii: 1.] “The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts.” [Ib. x: 4.] “They say, The Lord shall not see, neither shall the God of Jacob regard it. Understand ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear?”

He that formed the eye, shall he not see?" [Ib. xciv: 7—9.]

Members. Surely the effect is not greater than the cause. Nor doth the stream rise higher than the fountain. Nor can the finite exceed the infinite. We will not be fools, nor brutish.

Monitor. "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God." [Psal. liii: 2.] "God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live, and move, and have our being; * for we are also his offspring." [Acts, xvii: 26—28] "The true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." [John, iv: 23.]

Members. God is our Father; we are his offspring; let us love and worship him evermore.

Monitor. "Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God; he hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth unto all generations." [Psal. c: 2—5.]

Members. "Let the heart of them rejoice that seek the Lord." [Psal. cv: 3.]

Monitor. "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" [Psal. xlii: 1—3.] Let us seek the light of his countenance in prayer.

Members. Yea, let us all seek, and we shall find.

[Brief season of prayer, silent or audible.]

Monitor. Let us sing. [Any appropriate hymn, chant or anthem.]

ORIGINAL HYMN. H. M.—*Lenox.*

BY A. HALLOU.

- 1 O God, we seek thy face,
Thou Infinite Supreme,
Whose temple is all space,
Whose love our grandest theme:
That face reveal
In heavenly light,
Divinely bright,
As here we kneel.
- 2 In spirit and in truth
Would we our worship pay,
In age and blooming youth,
And fervently all pray,
That each may find
Some token dear
That thou art near,
O Parent Mind.
- 3 A miniature of thee
Our inmosts all contain,
Where upright souls may see
That thou dost dwell and reign;

And hear thy voice,
So still and small,
With loving call,
Bid each rejoice.

4 In that interior shrine,
The temple of the soul,
We seek the true Divine,
And own its pure control ;
Lord meet us there,
This favored hour,
In spirit power,
And answer prayer.

[Principal proceedings and exercises.]

CLOSING SERVICE.

Monitor. " O Lord, our Lord, how excellent is thy name in all the earth ! Who hast set thy glory above the heavens. Out of the mouths of babes and sucklings hast thou ordained strength. * * When I consider the heavens, the work of thy fingers ; the moon and the stars, which thou hast ordained ; What is man, that thou art mindful of him ? and the son of man, that thou visitest him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." [Psal. viii : 1—5.]

Members. " This God is our God for ever and ever." [Ib. xlviii : 14.]

Monitor. " Let all those that seek thee rejoice and be glad in thee : and let such as love thy salvation say continually, Let God be magnified." [Ib. lxx : 4.]

Members. Yea, "Let God be magnified."

Monitor. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "*When thou saidst*, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." [Ib. xxvii: 1, 8, 14.]

Members. We will wait on the Lord, and he will bless us.

Monitor. "They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." [Isa. xl: 31.]

Members. Amen. "Though we walk through the valley of the shadow of death, we will fear no evil," [Psal. xxiii: 4.]

Monitor. Let us conclude with a hymn. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 11s. & 8s. M.—'O thou in whose presence,'

BY A. BALLOU,

- 1 O Father, all-perfect in wisdom and love,
In majesty, glory and power;
Thou fillest all regions below and above,
And ages with thee are an hour.
- 2 But the loftiest great and the lowliest small
Depend on thy goodness alike,
And the feeblest of souls may with confidence call
On thee without terror or slight.
- 3 Thou lovest thine offspring before they love thee,
And always their welfare dost seek;

Though thankless and evil too often they be,
And their souls with pollution do reek.

- 4 With tears of contrition and gratitude, Lord,
Thy bosom our refuge we make;
And there will we strive, in harmonic accord,
Thy law for our guidance to take.
-

EXERCISE, NO. III.

SUBJECT MATTER.—General theme continued from last session: viz. the first principle of the First Table,—“*The existence of one all perfect infinite God.*” Particular theme and topics of this session: God is an omnipresent Spirit—not a local, bodily organized being. His personality is spiritual, mental, and moral—not that of any conceivable organic form. He is the Inmost Essence of all existing entities—pervading all finite forms and organisms, and manifesting himself in various degrees through them all. He is therefore the omnipresent Father Mind, accessible to all finite minds, wherever existing, who work themselves by earnest endeavors into a right spiritual state. To all minds in such a state God is not only present, but reveals his presence, according to each one’s capability of perception and appreciation. Thus, to use scripture phraseology in its spiritual sense, he “lifteth up his countenance” on his true worshipers, maketh his “face to shine” upon them, and causeth them to hear his “word” in a “still small voice.” This explains why God is to be sought and found, not in this or that sacred place, but in a sacred state of mind. He must be worshiped “in spirit and in truth.” Kindred topics, illustrations and exhortations.

OPENING SERVICE.

Monitor. The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.” (Ex. xxxiv: 6.)

Members. He is the "Father of spirits." (Heb. xii: 9.)

Monitor. "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice." "Take ye therefore good heed, * lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is in the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldst be moved to worship them." (Deut. iv: 12, 15—19.)

Members. We will image to ourselves no form of the infinite Father-Spirit—nor worship created Nature.

Monitor. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell [Sheol, Hades,] behold thou *art there*. If I take the wings of the morning, *and* dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, 'Surely the darkness shall cover me; even the night shall be light about me. Yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike to thee.'" (Psal. cxxxix: 7—12)

Members. "Behold, the heaven and heaven of

heavens cannot contain thee," O God!" (1 Kings, viii: 27.)

Monitor. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii: 15.) "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, * *. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John iv: 23, 24.)

Members. Amen. O Lord help us so to worship thee evermore.

Monitor. Shall we pray? [Brief season of prayer, silent or audible.] Singing. (Any appropriate hymn, chant or anthem.)

ORIGINAL HYMN. S. M.—*Boylston.*

BY A. BALLOU.

- 1 O omnipresent God,
Assure us thou art here,
Electrify some tender chord,
And help us feel thee near.
- 2 Through all the angelic skies
Thy sweet vibrations flow,
And ceaseless adorations rise
With ever thrilling glow.
- 3 We too would catch the flame
That animates those choirs,
And echo back in humbler strain
The music of their lyres.
- 4 O breathe thy quickening breath
Through all our inward parts;

Dispel the shades of moral death,
And sanctify our hearts.

5 Thy Spirit then shall dwell
Entempled in each breast,
And each with heavenly rapture swell,
By thee supremely blest.

[Principal proceedings and exercises.]

CLOSING SERVICE.

Monitor. "A great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." (1 Kings xix: 11—12.)

Members. And that was the voice of the Lord.

Monitor. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.— (Isa. xxx: 21.)

Members. May we hear and obey.

Monitor. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? * Do not I fill heaven and earth? saith the Lord." (Jer. xxiii: 23, 24.)

Members. Yea, O Lord, thou art everywhere.

Monitor. "God that made the world and all things therein, seeing that he is Lord of heaven and earth,

dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed anything, seeing he giveth to all life, and breath, and all things." (Acts xvii: 24, 25.) "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. iii: 16.) "Therefore glorify God in your body, and in your spirit, which are God's." (Ib. vi: 20.) "Ye are the temple of the living God; as God hath said, I will dwell in them; * and I will be their God, and they shall be my people." (2 Cor. vi: 19.)

Members. May we realize it, O Lord, and so live.

Monitor. "If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John xiv: 23.) "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." "God is love: and he that dwelleth in love dwelleth in God, and God in him." (1 John iv: 12, 16.)

Members. Amen. Blessed are they in whom dwelleth the God of love,

Monitor. Let us conclude with singing. (Any hymn, chant or anthem.)

ORIGINAL HYMN. 7s. & 6s. M.—*Missionary Hymn.*

BY A. BALLOU.

1 Not in the roaring tempest,
Not in the earthquake's rage,
Nor flames of burning fury,
Doth God our thoughts engage;
Crude Nature's lower forces
Astonish and amaze,

But leave us uninstructed
In Wisdom's higher ways.

2 Nor storms of human passion,
Nor battle fields of wrath,
Nor scenes of brute destruction,
Denote the heavenly path ;
But in a contrite stillness,
The humble soul may hear
A voice serene and gentle,
Evinceing God is near.

3 This is the Father's whisper,
His word of truth and love,
That works regeneration,
And draws our hearts above :
Thus men become the temple
Of "the High and Lofty one,"
And as they bless each other,
His loving will is done.

EXERCISE, NO. IV.

SUBJECT MATTER.—General theme continued from last session, and concluded ; viz. "*The existence of one all-perfect infinite God.*" Particular theme of this session ; viz. The infinite perfections of God, as a self-existent spirit, in **GOODNESS, WISDOM, POWER.** God cannot be all-perfect unless absolutely self-existent from and to eternity. If there were any supposable substance, essence or cause from which God sprang, or derived his existence, he would be a *creature*—and not the *all-perfect God*. The cause, essence or substance farthest back is God, self-existent and unchangeable. What is included in the attribute **GOODNESS**? Truth, justice, benevolence, mercy, purity, patience—all the principles of perfect moral rectitude and personal righteousness? If God were limited in any particular of **GOODNESS**, he would not be all-perfect. Then what would follow? Think. What is included in the attribute **WISDOM**?

Instinct, intuition, intellect, knowledge, understanding, reason, in their highest excellence—implying the perception of what exists everywhere, of what is best on the whole, and the intent to govern all things accordingly. God is not limited in any particular of wisdom. Suppose it, and what would follow? Think. What is included in the attribute power? Force, strength, ability—physical, sensational, affectional, mental, rational, moral, spiritual—all of them omnipotent, perfect. If otherwise, what would follow? Think. But remember, goodness stands first, wisdom next, power last, and that all these co-operate in absolute harmony. Thus is God all-perfect, and his perfections are infinite. Let him be revered, loved, obeyed, trusted, and, so far as possible, imitated, accordingly. Kindred topics, illustrations, exhortations, etc.

OPENING SERVICE.

Monitor. "Though there be that are called gods, whether in heaven or in earth, * * to us there is but one God, the Father, of whom are all things, and we in him." (1 Cor. viii: 5, 6.) "One God and Father, who is above all, and through all, and in you all." (Ephes. iv: 6.)

Members. To him be glory forever and ever.

Mon. "Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psal. xc: 1, 2.)

Mem. The self-existent God is from eternity to eternity.

Mon. "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immor-

talities, dwelling in the light which no man can approach unto; whom no man hath seen or can see; to whom be honor and power everlasting." (1 Tim. vi: 15, 16.)

Mem. Amen. "Great is the Lord, and greatly to be praised; his greatness is unsearchable." (Psal. cxlv: 3.)

Mon. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James i; 17.) "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings." (Psal. xxxvi: 7.)

Mem. Yea, "with thee is the fountain of life: in thy light shall we see light." (Ib v. 9.)

Mon. "He loveth righteousness and judgment; the earth is full of his goodness." (Psal. xxxiii: 5.) "Who in heaven can be compared unto the Lord?" "Justice and judgment *are* the habitation of thy throne; mercy and truth go before thy face." (Ib xxxix: 6, 14.) "The Lord is gracious and full of compassion. * * The Lord is good to all; and his tender mercies *are* over all his works." (Ib cxlv: 8, 9.)

Mem. "All thy works shall praise thee, O Lord; and thy saints shall bless thee" (Ib. v. 10.)

Mon. "Great is our Lord, and of great power; his understanding is infinite." (Psal. cxlvii: 5.) "O Lord, how manifold are thy works! in wisdom hast thou made them all." (Psal. civ: 24.) "I know

that the Lord is great * * above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." (Psal. cxxxv: 5, 6.) "He doeth according to his will in the army of heaven and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. iv: 35.) "Is any thing too hard for the Lord?" (Gen. xviii: 14.)

Mem. Nay, "but with God all things are possible." (Matt. xix: 26.)

Mon. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given unto him, and it shall be recompensed unto him again? For of him, and through him, and to him *are* all things." (Rom. xi: 33—36.)

Mem. "To whom be glory forever. Amen." (1b. v. 33.)

[Brief season of prayer silent, or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—*Old Hundred.*

BY A. BALLOU.

- 1 All-perfect, infinite "I Am,"
Thou inmost, self-existent Soul,
From whom all boundless Nature sprang,
With countless worlds in space that roll.
- 2 Behold, we stretch our utmost thought
To form conceptions worthy thee,
To estimate thee as we ought,
In thy profound infinity.

3 All substance from thine essence grows,
All motion from thine innate force ;
All light from thine interior flows,
All life from thee, the vital Source.

4 All creatures and all creature good,
Of every varied kind and grade,
Are drops of thy Deific Flood,
In shoreless majesty outspread.

5 O'erwhelmed, we wonder and adore,
As thy perfections we survey ;
Thy glories, chanting o'er and o'er,
With ever grateful, hopeful lay.

CLOSING SERVICE.

Mon. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding." (Isa. xl: 28.)

Mem. All thine attributes, O God, are perfect and infinite.

Mon. Thou, *even* thou, *art* Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is therein; and thou preservest them all; and the host of heaven worshipeth thee." (Neh. ix: 6.)

Mem. And let the children of men worship thee.

Mon. "*Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and

in plenty of justice." (Job xxxvii: 23.) "Look unto the heavens, and see; and behold the clouds *which* are higher than thou. If thou sinnest, what doest thou against him? Or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou unto him? Or what receiveth he of thine hand? Thy wickedness *may hurt* a man as thou art; and thy righteousness *may profit* the son of man." (Ib. xxxv: 5—8.)

Mem. Yea, O infinite Father, we cannot harm, nor benefit thee, but only ourselves and one another.

Mon. "Let all the earth fear the Lord. Let all the inhabitants of the world stand in awe of him. For he spake, and it was *done*; he commanded, and it stood fast." (Psal. xxxiii: 8, 9.) "One cried unto another, and said, Holy, holy, holy is the Lord of hosts!" (Isa. vi: 3.)

Mem. Yea, holy, holy, holy, is the Lord God Almighty.

Mon. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. xlv: 32.) "The Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly nor grieve the children of men." (Lam. iii: 31—33.)

Mem. "God is Love." (1 John iv: 8, 16.) "He is kind to ALL, *even* to the unthankful and evil." (Luke vi: 35.)

Mon. "Be ye therefore merciful as your Father also is merciful." (Ib. v. 36.) In good will to all,

strive ye to be "perfect even as your Father which is in heaven is perfect." (Matt. v: 48.) "Be ye followers of God as dear children, and walk in love." (Ephes. v: 1, 2.)

Mem. Yea, in that love which "worketh no ill" to any human being, even our worst foe.

Mon. "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. iv: 11.) "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen." (1 Tim. i: 17.)

Mem. Amen.

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. C. M.—*Peterboro.*

BY A. BALLOU.

- 1 What seraph-like intelligence
Can grasp this lofty theme?
Or what melodious eloquence
Enhymn the great Supreme?
- 2 A Spirit more intensely rare
Than ether's purest breath,
With MIND spontaneous everywhere—
Unborn, untouched by death!
- 3 A goodness free from taint of ill,
A wisdom ne'er at fault,
With boundless power of holy will,
This one true God exalt.

- 3 To him let mingling anthems rise
 From every peopled sphere,
 With grand refrain through all the skies,
 Harmonious in his ear.

EXERCISE, NO. V.

SUBJECT MATTER.—General theme :—" *The mediatorial manifestation of God through Christ.*" [Principle 2, Table I.] Particular theme of this session :—Christ considered as the Christ-Spirit, and as the Christ-Man, with explanations and illustrations. The appellation CHRIST [Greek *Christos*, Hebrew *Messiah*] signifies literally a person anointed with holy oil. The Old Testament prophets, priests and kings were solemnly consecrated to office by applying some kind of precious oil or ointment to their heads.. Thus they became God's Messiahs or Christs, of higher or lower rank. Under the New Testament every thing is more spiritual. It is mind or soul that is anointed. The anointing oil is the communicable "Spirit of God," otherwise the "Spirit of Truth," the Spirit of Divine Love and Wisdom, "the Holy Ghost" or "Holy Spirit" "the Word," the Light of the world," etc. etc. This we call the CHRIST-SPIRIT. Any human soul, or moral agent, eminently and permanently imbued with this Spirit is, in the degree of his anointing, a Christ. Jesus of Nazareth was pre-eminently, transcendently and immutably imbued with the Christ-Spirit, inasmuch that he felt a positive and undoubting consciousness of the indwelling divine presence—i. e., of the Father-Spirit within him. He is therefore distinctively *the Christ*—the highest manifestation and best representative of the Divine Nature dwelling in and breathing through human nature—the model CHRIST-MAN of our race—the Elder Brother, Master, Lord and Savior of mankind. Hence to be saved by Christ is to be helped by him to become Christ-like, to possess a controlling measure of the Christ-Spirit, and so

to be true Christians. Kindred topics, illustrations and exhortations.

OPENING SERVICE.

Monitor. "In the beginning was the Word, and the Word was with God, and the Word was God." "That was the true Light, which lighteth every man that cometh into the world." [John i : 1, 9.]

Members. This was the eternal Christ-Spirit—the Love and Wisdom of God—the out-breathing magnetism of his omnipresent Essence—whereby he communicates with finite natures, and inspires all receptive minds.

Mon. "And the Word was made flesh, and dwelt among us; and we beheld his glory as of the only begotten of the Father, full of grace and truth." [John i : 14.]

Mem. Yea, the Divine Christ-Spirit was incarnated in Jesus, and he became the supreme Christ-Man—the Father's most inspired, most godlike, most glorified Son.

Mon. "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things." [Acts iii : 22.]

Mem. "In all things," even when he transcendeth Moses and the ancient prophets.

Mon. Of him the prophets wrote, saying, "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of knowledge and of the fear of the Lord. * * And he shall not judge after the sight of his eyes, neither reprove

after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." [Isa. xi: 1—4.] "Thou lovest righteousness, and hatest wickedness: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." [Psal, xlv: 7.] "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." [Isa. lxi: 1, 2.] Jesus applied these words to himself in the synagogue at Nazareth, saying, "This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words that proceeded out of his mouth." [Luke iv: 18 21.]

Mem. "Never man spake like this man." [John viii: 45.]

Mon. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know * * ye have taken, and by wicked hands have crucified and slain." "This Jesus hath God raised up, whereof we are all witnesses." "Therefore * * know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." [Acts ii: 22, 23, 32, 36.] "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." [Ib. x: 38.]

Mem. He is the anointed of God. Let him be obeyed ; let him be followed ; let him be imitated.

Mon. " Why call ye me Lord, Lord, and do not the things which I say ?" [Luke vi : 46.] " If any *man* will come after me, let him deny himself, and take up his cross, and follow me." [Matt. xvi : 24.] " Ye call me Master and Lord ; and ye say well ; for so I am." I have given you an example, that ye should do as I have done to you." [John iii : 13, 15.] " Let this mind be in you which was also in Christ Jesus." [Phil. ii : 5.] " For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye should follow his steps." [1 Pet. 2 : 21.] " He laid down his life for us ; and we ought to lay down our lives for the brethren. [1 John iii : 16.]

Mem. Amen. May we never forget that, " If any man hath not the Spirit of Christ, he is none of his." [Rom. viii : 9.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Northfield.*

BY A. BALLOU.

- 1 To Christ we wake the sacred song,
And tuneful honors raise, ;
Exalt our strains, ye heavenly throng,
And consecrate our praise.
- 2 Of Christ the Spirit first we sing,
And then of Christ the Man—
To each our humble tribute bring,
And each devoutly scan.

3 O Word Divine, Eternal Light !

The primal breath of Mind—
 God's own electric current bright—
 His Love and Wisdom joined.

4 His unseen Essence speaks through thee

An omnipresent speech,
 With inspiration rich and free,
 That every soul doth teach.

5 The sinless Jesus overflowed

With thee, Supernal Word,
 Till all his nature gently glowed,
 The grand Christ-Man and Lord.

[Principal proceedings and exercises.]

CLOSING SERVICE.

Mon. "The woman saith unto him, I know that
 Messias cometh, which is called Christ; when he is
 come, he will tell us all things. Jesus saith unto her,
 I that speak unto thee am *he*." [John iv: 22, 26.]
 "Whom do men say that I the Son of man am? *
 Some say that thou art John the Baptist; some Eli-
 as; and others, Jeremias, or one of the prophets. *
 *, But whom say ye that I am? Simon Peter an-
 swered, * Thou art the Christ, the Son of the liv-
 ing God. Jesus * said unto him, Blessed art thou
 Simon Barjona; for flesh and blood hath not reveal-
 ed it unto thee, but my Father who is in heaven."
 [Matt. xvi: 14—17.]

Mem. "This is indeed the Christ, the Savior of the
 world." [John iv: 42.]

Mon. "God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things." [Heb. i: 1, 2.] "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, *are* all of one: for which cause he is not ashamed to call them brethren." [Ib. ii: 9—11.]

Mem. He is our Elder Brother, exemplar and Lord.

Mon. "Wherefore in all things it behoved him to be made like unto *his* brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor those that are tempted." [Ib. vs. 17, 18.]

Mem. Blessed be our holy Sympathizer; he will succor and save us.

Mon. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast the profession of our faith. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let

us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." " Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." [Heb. iv: 14—16. xii: 2.]

Mem. Glorious " Forerunner," help us onward and upward in thy footsteps evermore.

Mon. Let us conclude with a hymn. [Any hymn, chant or anthem.]

ORIGINAL HYMN. C. P. M.—*Ganges.*

BY A. BALLOU.

- 1 All-beauteous Christ-man, Son of God,
Divinest man that ever trod
Our million-peopled earth—
Divinest soul in all the skies,
With whom no Angel Elder vies
In heavenly rank and worth!
- 2 In thee the Father-Spirit dwells,
And from thy bosom copious wells
In ever living streams,
That pour regenerating grace
On all our sinful, wretched race,
To wash away its sins.
- 3 Our anxious thoughts to thee ascend,
In hope that thine on us attend,
With sympathizing love,
To stamp thy likeness on our souls,
And write our names in Life's blest Rolls
Among thy saints above.

EXERCISE, NO. VI.

SUBJECT MATTER.—General theme:—"The mediatorial manifestation of God through Christ." [Principle 2, Table I, concluded.] Particular theme of this session:—The mediatorial manifestation of God through Christ, as distinguished from his other various manifestations. God is manifest, in a lower or higher degree, through all things and beings. If he is all-perfect and infinite, as we have shown in preceding expositions, then all manifestations of his Deific essence and attributes must of necessity be mediatorial. Why? For two reasons. 1. Because Infinity as a whole cannot be manifested to finite beings. It can be manifested only in part or degree; which part or degree becomes, in the very nature of the case, a medium or mediator between the infinite whole and the being or beings to whom the manifestation is made. 2. Because the unorganized, omnipresent Divine Essence is too inconceivably fine, or intensely Deific, to come into immediate naked contact with any substance gross enough to be organized even into a human soul—much less still, grosser substances. Therefore we are obliged to believe that the absolute Deific Essence, by innate Will Power, primarily evolves from itself a certain spiritic aura or magnetism, which by dilution and condensation becomes the exterior, communicable Divine Spirit, and serves as a suitable intermediate between the Inmost Divine Nature and all finite natures. This is called, in Scripture, "the Holy Ghost," "the Holy Spirit," "the Word" [Greek Logos], "the true Light" etc. We call it the eternal, universal Christ-Spirit. This is the primary medium or mediator between God and creature entities. Endowed with this Spirit, finite minds become Christs of various grades, and so mediators between God and other less endowed minds. A mediator stands between two parties, to represent and connect them harmoniously. Moses was mediator of the Old Testament; Jesus Christ of the New. He is the Christ of Christs, and chief of mediators between God and mankind; affording the highest mediatorial manifestation of the Divinity in humanity. Kindred topics, illustrations and exhortations.

OPENING SERVICE.

Monitor. "That which may be known of God is manifest *. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and God-head." [Rom. i: 19, 20.] "Great is the mystery of godliness, [the outworking of the DIVINE LIFE, whereby] God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [1 Tim. iii: 16.] "For the LIFE was manifested, and we have seen *it*, and bear witness and show unto you that ETERNAL LIFE which was with the Father, and was manifested unto us." [1 John i: 2.]

Members. Even the Christ-Spirit, the Word, which from the beginning was with God, and was Godlike.

Mon. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*." "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure *unto him*." [John i: 18. iii: —34.]

Mem. He is chief of all the sons of God. The fulness of the Christ-Spirit without restriction flowed through him.

Mon. "He that believeth on me, believeth not (*merely*) on me, but on him that sent me: and he that seeth me seeth him that sent me: I am come a light into the world, that whosoever believeth on me should not abide in darkness. *. I have not spoken

of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." [John xii: 44, 45, 49.] "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. [Ib. xiv: 10.] "My doctrine is not mine, but his that sent me." [Ib. vii: 16.] "I am the way, the truth and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also. * *. He that hath seen me hath seen the Father." [Ib. xiv: 6—9.]

Mem. Because, O blessed Jesus, thou presentest the highest manifestation of the Father-Spirit in human nature.

Mon. "For it pleased *the Father* that in him should all fulness dwell, and, having made peace through the blood of his cross, by him to reconcile all things unto himself; * whether things in earth, or things in heaven." [Col. i: 19, 20.] "For *there is one God*, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." [1 Tim. ii: 5, 6.]

Mem. And, "whosoever denieth the Son, the same hath not the Father." [1 John ii: 23.]

[Brief season of prayer silent, or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*St. Thomas.*

BY A. BALLOU.

1 No man, nor angel high,

In all the earth or sky.

The Great First Cause can clearly see

In full Infinity.

4*

- 2 But lo, the Parent Mind,
To no one form confined,
All forms extant interiorates,
And through them operates.
- 3 They each, in due degree,
Express his Deity—
From atoms up to radiant suns—
From mites to seraph ones.
- 4 Of mediators known,
True Christians reverent own
The pure CHRIST-SPIRIT most sublime,
In order first and time.
- 5 This breathing voice serene
Spoke through the Nazarene,
Grand Moral Chieftain of our race,
God's highest truth and grace.
- 6 To him sweet notes upraise
Of grateful, reverent praise,
Through whom All-Loving Wisdom flows
To sweep away our woes.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "The law was given by Moses, but grace and truth came by Jesus Christ." [John i: 17.] "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, * *. Moses *verily was faithful*

in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." [Heb. iii: 1—6.]

Mem. We despise not Moses; we honor him; but Christ much more.

Mon. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." [2 Cor. v: 18, 19.] "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John iii: 16.] "This *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." [Heb. vii: 24, 25.]

Mem. He is the mediator of the New Testament, and shall reconcile all things.

Mon. "From that *time* many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of the living God," [John vi: 66—69.]

Mem. To whom else shall we go in this day? Who that scorns the name of Christ can teach us a higher life, wisdom and goodness? May we never blush to own him Lord.

Môn. Let us conclude with a hymn. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 7s. M.—*Hendon.*

BY A. BALLOU.

- 1 Hail ! Immanuel, spotless one,
Father smiling through the Son,
"God with us," in man revealed,
Homage due to thee we yield.
- 2 Skeptic wisdom spurns thy claim,
Skeptic pride ignores thy name,
Skeptic envy thee décries,
Skeptic blindness thee denies.
- 3 Reason, with religion wed,
Bows to thee its reverent head,
Crowning thee, with loyal songs,
King of saints and angel throngs.
- 4 Reign in glory on thy throne,
Making souls and realms thine own ;
Hatred, sin and death destroy,
Filling earth, like heaven, with joy.

EXERCISE, NO. VII.

SUBJECT MATTER.—General theme :—" *Divine revelations and inspirations given to mankind.*" [Principle 3, Table I.] Legitimate topics of inquiry and consideration :—What is a divine revelation ? A making known by God to man of something which otherwise man would not have known. What is a divine inspiration ? A breathing by God into man of some spiritual influence or power which man would not otherwise possess. Has God actually given to mankind such revelations and inspirations ? What says the Christian Religion ? What says en-

lightened reason, in view of God as an Infinite Father-Mind, and of man as a finite child-mind? What do all Religions, except strictly Natural Religion, claim as to actual divine revelations and inspirations? To what do these relate? Mainly to God's nature, attributes, will, purposes, law and dispensations of government; also to man's nature, relations, destiny, obligations, duties, and responsibilities. How do divine inspirations affect man? They quicken, intensify and exalt his natural faculties in various degrees for high uses. They communicate to him such influxes of the Christ-Spirit as not only render him eminently Godlike in Love and Wisdom, but also in spiritual power to read the past, present and future, and to produce what are called miraculous results. What are our highest ideas of miracles? Are these revelations and inspirations supernatural in any sense? In what sense? Are they given immediately, or mediately? In what various ways? Are they common, or special? Are they in any degree universal? Do they differ from inspirations on the animal and intellectual planes? From those of human spirits in and out of the flesh acting of their own mere will on or through mediumistic human beings? Are we to judge for ourselves of their genuineness, reliability and merits? How? Are they given in all ages? Have we ourselves had any experience of them? What has been and will be their general moral effect on mankind? Kindred topics, illustrations and exhortations.

OPENING SERVICE.

Monitor. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." "He teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven." "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth

their instruction." [Job xxxii: 8. xxxv: 11. xxxiii: 14—16.]

Members. "Speak Lord," and thy servants will hear. [1 Sam. iii: 9.]

Mon. The secret *things belong* unto the Lord our God; but those *things which are revealed belong* unto us, and to our children for ever, that we may do all the words of this law." [Deut. xxix: 29.] "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." [Amos iii: 7.] "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; * * I have not spoken in secret, in a dark place of the earth: I said not to the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right." "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." [Isa, xlv: 18, 19. xlviii: 17, 18.]

Mem. Truly is it "written in the prophets, And they shall be all taught of God." [John vi: 45.]

Mon. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Which

things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." [1 Cor. ii ; 9—13.]

Mem. Amen. "Quench not the Spirit! Despise not prophesyings. Prove all things; hold fast that which is good." [1 Thess. v : 19—21.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Woodlands*

BY A. HALLÖU.

- 1 O God, how infinite art thou!
What atom souls are we!
Yet not to power alone we bow,
When drawn to worship thee.
- 2 Omnipotence we know is thine,
And thine omni-science too;
But lo, thy Love doth these outshine,
And dims them to our view.
- 3 No recluse despot dost thou reign
Upon an icy throne,
Dispensing fates with cold disdain,
Ungracious and unknown.
- 4 But thou the loving Father art
Of countless offspring dear,
Revealing to each longing heart
Some word of holy cheer.
- 5 The curtains of thy grandeur rise,
And inspiration gleams
Through all the peopled earths and skies,
With soul-enlivening beams.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." [2 Pet. i: 21.]

Mem. Let not their testimony be despised.

Mon. "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." [2 Tim.^o iii: 16.]

Mem. Let it be honored accordingly.

Mon. "Behold, my servant, whom I have chosen; my beloved in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles." [Matt. xii: 18.] "The same is he which baptizeth with the Holy Ghost." [John i: 33.]

Mem. With the Holy Christ-Spirit—the fire that purifies the soul, and illuminates the understanding.

Mon. "This is that which was spoken by the prophet Joel, * * I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." [Acts ii: —16, 17.]

Mem. May it be poured out on us.

Mon. "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John xiv: 26.] "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor re-

sist." [Luke xxi : 13.] "For it is not ye that speak, but the Spirit of your Father which speaketh in you." [Matt. x : 20.]

Mem. So, like thee, shall we bear witness to the truth, till the truth prevail.

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 8s. & 7s. M.—*Nettleton.*

BY A. BALLOU.

- 1 Bless the universal Father,
Praise the all-inspiring God,
Shining through unnumbered media,
Shedding truth and love abroad.
- 2 Bless the wonderful Christ-Spirit,
Primal, effluent Light Divine,
Breathing living revelations
Through the boundless realm of mind.
- 3 Bless the angels, bless the spirits,
Holy ministers from Heaven ;
Bless the Seers, and bless the Prophets,
Inspirees whom God hath given.
- 4 Bless the great Christ-Man our Savior,
Chief of all th' Anointed Ones,
Highest model human being,
Leading all God's weaker sons.
- 5 Bless the Source and Inmost Fountain,
Bless the floods and all the streams,
Ever pouring inspiration,
Glowing with effulgent beams.

EXERCISE, NO. VIII.

SUBJECT MATTER.—General theme: "*The immortal existence of human and angelic spirits.*" [Principle 4, Table I.] Particular theme of this session:—The nature, state, variety, relations and activity of human and angelic spirits. Legitimate topics of inquiry and consideration:—What is a human spirit? A human being, considered as a soul distinguishable from the mortal body of flesh, blood and bones. Is man properly a spirit, whether in or out of the mortal body? Yes. Has the human spirit any substance? Yes, spirit or soul-substance. Has it form? Yes, the human form. Has it organization, sensation, consciousness, intellect, affection, sentiment, reason? Yes. Has it all the properties and qualities of a rational moral agent? Yes, it is the real human entity; the mortal body is but the temporary organic machine, vehicle and shell of the spirit. What is the difference between a human and angelic spirit? Only this; angelic spirits have already passed out of the state of flesh and blood into the other life, and have advanced there to a moral and spiritual eminence which qualifies them to act as God's messengers and ministers. The word *angel* primarily signifies a messenger, or representative, sent forth to perform some ministry. Is it to be believed that all angels were once inhabitants of this earth? Not necessarily of *this* earth, but of some earth in the universe. Are the rational moral beings of all earths alike human? Yes; and all spirits and angels are really human beings, of higher or lower grade. What is the general state of spirits out of the mortal body? One exempt from physical death and the gross conditions of mortality, but otherwise various beyond our conceptions. Are there different grades and varieties of spirits? Yes, innumerable, as to individual peculiarities, moral character, classes, societies, spheres etc. What relations do they sustain to God, each other, and to spirits still in earthly bodies? Various spiritual and moral ones. Are they active? Yes. In what ways and to what ends? What can be said of their manifestations, and especially to human beings in the flesh? Kindred topics etc.

OPENING SERVICE.

Monitor. "The Lord 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. —ii: 7.]

Members. That breath of life was *soul-substance*. Within it was the *spirit-essence* of the soul man; and inner still was a spark of the Divine.

Mon. "No man hath power over the spirit to retain it in the day of death." "Then shall the dust return to the dust as it was, and the spirit shall return unto God who gave it." [Eccles. viii: 8. xii: 7.]

Mem. Insensible, unconscious dust to its like; sensible, conscious spirit to the world of spirits, whence God breathed it.

Mon. God is "God of the spirits of all flesh." [Numb. xvi: 22. xxvii: 16.]

Mem. Yea, he is "the Father of spirits." [Heb. —xii: 9.]

Mon. It was written in ancient times,— "Then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes; *there was* silence, and I heard a voice, *saying*, Shall mortal man be more just than God? Shall a man be more pure than his Maker?" [Job iv: 15—17.]

Mem. Thus in the earliest book of the Bible; and how in the latest?

Mon. "I John saw these things, and *heard*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these

things. Then saith he unto me, See thou do it not ; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God." [Rev. xxii : 8, 9.]

Mem. Truly, such are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." [Heb. i : 14.]

Mon. And we "are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant." [Heb. xii : 22—24.]

Mem. Amen. May our hearts be thrilled with emotions of reverence, gratitude and prayer.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 11s. M.—*Goshen.*

BY A. BALLOU.

- 1 What out-reach of mind, what entrancement of thought,
A region can find in all space of mere naught ?
A nothingless waste where vacuity reigns,
Where substance, nor essence, nor spirit obtains ?
- 2 The fathomless depths and unscalable heights
Are star-spangled skies, all aglitter with lights—
Far sun-orbs and worlds, each enthroned as it rolls
With multiform being and rational souls.
- 3 And each of those numberless, populous globes
Is sphered all around with immortal abodes—
Fit mansions for spirits of manifold grade,
With circles to dwell of their own kindred shade.

- 4 All humans we deem them, wherever their birth,
In whatever system, or whatever earth;
All offspring they are of the Infinite Mind,
Invested with natures of one general kind.
- 5 The higher are angels and arch-angels bright,
As wisdom and goodness have filled them with light,
The lower are spirits, more properly styled,
Some purer, some grosser not yet undefiled.
- 6 And we in the flesh, all unfledged as we are,
Are spirits by birth-right, and destined to share
With the millions of millions that people the skies—
Our whole human race that in progress arise.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "The Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousands stood before him." [Dan. vii : 9, 10.]

Mem. And "unto him shall every knee bow." [Isa. xlv : 23.]

Mon. But not in slavish terror; for he saith, "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls I have made." [Isa. lvii : 16.]

Mem. O Lord, thou art merciful, as well as just.

The spirits of thine offspring are precious unto thee. Thou wilt subdue and correct, but not annihilate them.

Mon. "There is joy in the presence of the angels of God over one sinner that repenteth." [Luke xv: 10.] They love men, even sinful men in the flesh; yea, all mankind. Therefore did they rejoice when Jesus was born, as it is written:—"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will to men." [Luke ii: 13, 14.]

Mem. And God maketh his angels guardians to spirits in the flesh.

Mon. True. Doubtless we all have such; especially those who are doing their utmost to overcome evil in themselves and others with good. Hence it is written:—"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." [Psal. xci: 11, 12.]

Mem. O ye pure angels of the Christian Heaven, and all ye loving spirits of our departed dear ones, keep us from sin, and help us upward evermore.

Mon. Let us close by singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 7s. & 6s. M.—*Millennial Song.*

BY A. BALLOU.

1. Of all the spheral regions
Within our solar skies,
Departments vast and various,
Unseen by mortal eyes,

Mount Sion ranks most holy,
Most central and divine ;
For there the Father's glories
In focal splendors shine.

2 Lo ! there in mighty meekness,
Messiah triumphant reigns,
With saints and angels countless,
His ministerial trains ;
Whose mission works salvation
For all the lost below,
And leads them on progressive
The bliss of heaven to know.

3 To thee, thou great Redeemer,
To you, ye holy throng
Of angels, martyrs, prophets,
That sing the Lamb's sweet song,
To you for inspiration
And guidance would we look ;
That so our names be written
In Life's celestial Book.

4 Descend, descend and bless us,
Ye ministers of grace ;
From God's interior kingdom
Pour forth your heavenly rays ;
Illumine our understandings,
Regenerate our hearts,
And robe us in the garments
True righteousness imparts.

EXERCISE, NO. IX.

SUBJECT MATTER.—General theme continued :—“ *The immortal existence of human and angelic spirits.*” [Principle 4, Table I.]
Particular theme of this session :—The true doctrine of the resurrection. Is it that men's mortal bodies will at some period be raised and rendered immortal ? No ; we hold this to be erroneous. That which is absolutely mortal cannot be

rendered immortal. It is of the inert substances of the earth, and when dissolved remingles with its kindred matter. But soul-substance is instinct with the life-principle or human spirit-essence; and within this is the Deific Spirit-Essence. If we think of a man as he is in this rudimental state, we contemplate a tripple organization; viz. first and outermost his mortal organization, second his etherial organization, and third his spiritual organization. This last enshrines a portion of the Divine Spirit. The soul permeates the mortal body; the man-spirit permeates the soul as its spiritic body; and the Deific Spirit is the *inmost* vitalic essence. When the mortal body is abandoned at death, the soul becomes the spirit's outer body, with what it takes on of kindred substance, and the man proper emerges, in due time, into conscious existence in the world of spirits, there to rank and be associated according to real spiritual worth, advancement of mind, and moral character. This is the resurrection of man to immortal existence. But all immortal existence is not alike blessed and glorious. It commences at a low degree, just above the reach of physical death, and rises in a scale of wisdom and goodness, step after step, to inconceivable perfection. Hence a *moral resurrection* is indispensable to the absolute blessedness and glory of the resurrection out of mortality. So all human spirits have their resurrection bodies, and all are immortal; but the lower grades of immortality are poor and gloomy, compared with those in which the moral resurrection out of ignorance, error, folly and evil has elevated human spirits into heavenly light and beauty. What are the various kinds of resurrection indicated in the Bible? Five; viz. *temporal, immortal, moral, manifestive, and figurative*. Cite the examples. Refer to passages. How have these different kinds of resurrection been confounded and misunderstood? What are the most important proofs of the immortal existence of human and angelic spirits, all ages considered? What is the religious and moral use of a firm faith in immortality? Kindred topics.

OPENING SERVICE.

Monitor, The Most High hath said, "I kill, and I

make alive." [Deut. xxxii: 39.] Therefore when Samuel's spirit was evoked from the invisible world, he came forth, by the divine permission, to converse with and reprove Saul. [1 Sam. xxviii: 15.] And the soul of the widow's son, at the prayer of Elijah, reanimated his mortal frame. [1 Kings xvi: 21.] Likewise the spirit of the maiden, at the command of Jesus, and so of many others. [Luke viii: 55.] So Moses and Elias, long angelized, manifested themselves in the mount of transfiguration. [Luke ix: 30.] And well might the great Master energize his disciples for martyrdom, by saying, "Fear not them which kill the body, but are not able to kill the soul." [Matt. x: 28.]

Members. Verily; for innumerable testimonies in all ages assure us that departed spirits live on, in other spheres, after the dissolution of their bodies.

Mon. "Neither can they die any more: for they are equal [like unto] the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." [Luke xx: 36—38.]

Mem. Truly the souls of all live before him. The mortal bodies of Abraham, Isaac and Jacob had returned to unconscious dust, when the bush burned, but their spirits had risen into immortality.

Mon. "But some will say, How are the dead raised up? and with what body do they come?" "That

which thou sowest is, not quickened except it die."
[1 Cor xv: 35, 36.]

Mem. Yea, the external dieth, but the internal germinateth, as with a seed that is sown.

Mon. "Thou sowest not that body which shall be."
"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." "Flesh and blood cannot inherit the kingdom of God," [Ib. vs. 37, 44, 50.]

Mem. "As in Adam all die, even so in Christ shall all be made alive; but every man in his own order."
[Ib. vs. 22, 23.]

Mon. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." [Ib. vs. 25, 26.]

Mem. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory!"
[Ib. v. 54.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—Hebron.

BY A. HALLOV.

1 Behold! all human souls have birth
On orbs of dust, in forms of earth,
Engermed, by God's creative breath,
In flesh, amid disease and death.

2 But O, what destinies await
These pilgrims of the mortal state!
What resurrection glories bloom
For them all-beauteous o'er the tomb!

3 How brief at longest is their stay
 In these rude tenements of clay !
 How few the saddest ills they bear,
 Compared with endless raptures there !

4 And do we all indeed belong
 To this unnumbered spirit-throng ?
 Co-heirs of all this destined bliss—
 Yet still content to live amiss !

5 Chastise our souls in love, O God,
 That we may meekly kiss thy rod,
 And run henceforth, with willing feet,
 Thy beckoning angels glad to greet.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." [1 Pet. i: 3, 4.]

Mem. "He showed himself alive after his passion, by many infallible proofs." [Acts i: 3.] And he said, "Because I live, ye shall live also." [John xiv: 19.]

Mon. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." [2 Cor. iv: 16.]

Mem. The inward man is the spirit man, the real

man, that liveth on when the outward man is dissolved.

Mon. "We know that if this earthly house of *this* tabernacle were dissolved, we have a building of God, an house . . . made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." [2 Cor. v: 1, 2.]

Mem. Even the glorified spiritual body; "that mortality might be swallowed up of life." [Ib. v. 4.]

Mon. "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight.) [Ib. vs. 5, 6, 7.]

Mem. In the flesh we are under a cloud. We realize divine and spiritual realities imperfectly. We believe, hope and wait.

Mon. But "we are confident, and willing rather to be absent from the body, and to be present with the Lord." [Ib. v. 8.]

Mem. "Then shall we know even as we are known." [1 Cor. xiii: 13.]

Mon. "Wherefore we labor, that, whether present or absent, we may be accepted of him." [2 Cor. v: 9.]

Mem. May we labor with him, suffer with him, and reign with him; and where he is, there may we be also. [2 Tim. ii: 11, 12. John xii: 26.]

Mon. Let us close by singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Lisbon.*

BY A. BALLOU.

- 1 O death, where is thy sting,
O grave, thy boasted reign !
Thus all the heavenly arches ring,
Each choir in grand refrain.
- 2 The inmost skies resound
With arch-angelic peals,
That trill the vast circumference round,
And speed all nature's wheels.
- 3 The Elders near the throne,
And cherubim adore,
The vast seraphic hosts make known
Their joy in choral lore.
- 4 The Jubile trump we hear,
We catch the thrilling strains,
And echo back our holiest cheers
To yon immortal plains.
- 5 We worship too, in dust,
All-wise, Almighty Love,
And hope to rise among the just,
To glorious spheres above.

EXERCISE, NO. X.

SUBJECT MATTER.—General theme :—“ *The moral agency and religious obligation of mankind.*” [Principle 5, Table I.] Legitimate topics of inquiry and elucidation :—What is meant by the *moral agency* of mankind? That they have the powers, capabilities and responsibilities of moral agents. What is a moral agent? An *agent* is one who acts, or has power to act

—an actor. A moral agent or actor is one who is a proper subject of moral law—one who has *will-power*, *rationality*, and *conscience*—one capable of distinguishing between right and wrong, and of choosing good or evil—one who is accountable, rewardable and punishable for volitions and actions. What is meant by the *religious obligation* of mankind? Their most sacred obligation to obey and conform to all the laws of divine moral order, according to their highest light and ability. Are all human beings actually moral agents and under this religious obligation? All who have come to the age of understanding, and are of sound mind. Of course, those in early infancy are not, nor the *non-compos*, nor the *insane*. Are all human beings moral agents to the *same extent* who are so at all? No; their light and ability are various. There are numerous and often wide differences. Responsibility is always according to capability, all things considered. What is the office of *will-power*? To choose and determine. Of *rationality*? To perceive truths, reflect, reason and judge. Of *conscience*? To sense the distinction between right and wrong, to enforce duty, and to reprove for sin. What are some of the more important capabilities, peculiarities and characteristics of conscience? Is it educable, improvable, inspirable, pervertable? If impaired, perverted or stupefied, can it be quickened and restored? How? Is man any the less a moral agent because he acts from motives and reasons? What are the principal classes of motives from which mankind act? These:—1. Self-gratification, with all its correlative hopes and fears, on the *sensual, intellectual* and *sentimental* planes; 2, the impulses of divine inspiration; and 3, highest of all, absolute reverence and love for divine principles. What doctrines, sometimes taught in the world, are utterly repugnant to the principle before us? 1, The doctrine that God has fore-ordained whatsoever comes to pass, or in some way necessitated all human volitions and actions. 2, The doctrine that Fate, or the Planets, or some other cause, necessitates all human volitions and actions. 3, The doctrine that a sound faith will save mankind without works of personal righteousness; also the kindred doctrine, that di-

wise principles, acknowledged and proclaimed, will prevail without being faithfully carried out in practice. 4, The doctrine that mankind are *wholly* creatures of circumstances. 5, The doctrine, that whatever *is* is *morally* right. Is not our fifth Principle of Theological Truth, "*The moral agency and religious obligation of mankind*," the only basis of human reform and progress? Is it not universally taken for granted in practice, whatever men's theories? Kindred topics.

OPENING SERVICE.

Mon. "Hear, O Israel: the LORD our God is one LORD. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou risest up." [Deut. vi: 4—7.]

Mem. We would be Israelites indeed, hearkening, remembering and obeying.

Mon. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it. See, I have set before thee this day life and good, and death and evil," "blessing and cursing: therefore choose life." [Deut. xxx: 14, 15, 19.]

Mem. And as we choose, so shall we enjoy or suffer the consequences.

Mon. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now let us reason together: though your sins

be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword." [Isa. i: 16—20.]

Mem. True, right, good.

Mon. "Therefore I will judge you, *, every one according to his ways, saith the LORD GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin." "Make you a new heart and a new spirit; for why will ye die?" [Ezek. xviii: 30, 31.]

Mem. Thy ways, O Lord, are equal. Thy law is holy, just and good.

Mon. "Unto whom much is given, of him shall be much required." [Luke xii: 48.] "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." [James iv: 17.] "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. [James i: 12—15.]

Mem. Amen. Let God be justified, though all the world be proved guilty before him.

Mon. "Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains." "But if ye will not hear it,

my soul shall weep in secret places for your pride."

[Jer. xiii: 16, 17.]

Mem. O Lord, help us to hear and live.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Antioch.*

BY A. BALLOU.

- 1 O God forbid that we deny
The noble powers of mind,
That raise our human race so high
Above all bestial kind.
- 2 Our moral agency is clear,
Our obligation plain,
Our destiny a grand career
In vast progression's train.
- 3 Smile, gentle Jesus from the skies,
And lend a helping hand,
With needed grace and rich supplies
For every heart's demand.
- 4 Breathe, Holy Spirit, through our souls,
Thy quickening life divine—
Impel us on to heavenly goals,
That ever brighter shine.
- 5 Our onward march, ye angels speed
Along the narrow way,
And safe our tripping footsteps lead
To realms of endless day.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Woe unto them that call evil good, and

good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter; * ~~that are~~ wise in their own eyes, and prudent in their own sight. [Isa. v: 20, 21.] "Will ye steal, murder and commit adultery, * *, and stand before me, * and say, ~~We are delivered~~ to do all these abominations?" [Jer. vii: 9, 10.] "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under ~~her~~ wings, and ye would not. [Matt. xxiii: 37.]

Mem. Alas, for all such! They sin against their own souls, and choose death.

Mon. "Verily I say unto you, Whosoever committeth sin is the servant of sin." "If ye were blind, ye should have no sin. But now ye say, We see; therefore your sin remaineth." [John viii: 34. ix: 41.] "To whom ye yield yourselves servants to obey, his servants ye are *; whether of sin unto death, or of obedience unto righteousness." [Rom. vi: 16.] "When the Gentiles, which have not the law, do by nature the things contained in the law, these * are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and ~~their~~ thoughts the meanwhile accusing, or else excusing one another." [Ib. ii: 14, 15.]

Mem. And so God is just to all; judging each one according to light and ability.

Mon. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to

will and to do of *his* good pleasure." [Phil. ii: 12, 13.] "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." [Acts x: 34, 35.] "He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." [Mich. vi: 8.]

Mem. Amen. O Lord, help us to honor our moral agency and religious obligation.

Mon. Let us conclude with a hymn. [Any hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Silver Street.*

BY A. BALLOU.

- 1 Avaunt! ye graceless scribes,
That blunt the moral sense
By philosophic diatribes,
To prove man's impotence.
- 2 Who make the living soul,
At best, a mere machine—
The instrument of blind control,
Resistless and unseen.
- 3 Who charge on God, or Fate,
Or mindless circumstance,
The nameless folly, sin and hate,
That human woes enhance.
- 4 O cease to paralyze
The nerves of moral power,
That man us for the victor's prize,
In dark temptation's hour.
- 5 Wave, wave your shining hands,
Ye heavenly hosts above,

Along the path of God's commands,
That beam with truth and love.

6 Gird up our languid loins,
And cheer our pilgrim feet,
Till each your throng triumphant joins,
Around the Conqueror's seat.

EXERCISE, NO. XI.

SUBJECT MATTER.—General theme :—" *The certainty of a perfect divine retribution.*" [Principle 6, Table I.] Legitimate topics of inquiry and elucidation :—What is retribution? It includes all that can properly be called rewards and punishments experienced by moral agents—all the good they enjoy on account of doing right, and all the evil they suffer on account of doing wrong, whether in body or mind, in this life or in the future state. What is *divine* retribution? All retribution is *divine* which is in any way caused or administered by God, under the laws and processes of his moral government. What is a *perfect* divine retribution? One without defect of any kind. 1, It must be perfectly *just*—strictly according to moral desert, all things considered—neither too light nor too heavy. 2, It must be perfectly *benevolent* towards its recipients and all parties concerned—without tyranny, revenge, cruelty or selfishness. 3, It must be perfectly *wise*; i. e. useful and salutary to all concerned—operating to restrain and correct the disobedient, to deter from sin, to encourage righteousness, to honor the law, to promote order, and to ensure universal well-being. Is such a retribution *certain* to all moral agents under the divine government? Undoubtedly, sooner or later. In what does it consist? In various experiences; in positive enjoyment of good, and in exemption from evil; in positive suffering of evil, and in privation of good; in natural consequences, and in the quickened operations of conscience; in external conditions, and in internal states. Is it

instantaneous after well or ill doing? Partly, not wholly—in many cases only very slightly. There is a *seed-time* and *harvest*—a day or time of judgment, more or less distant in most cases. Are communities and nations, as well as individuals, subject to this retribution? Yes. Is the popular doctrine of endless punishment compatible with this principle of a perfect divine retribution? No. Is the doctrine of the final annihilation of the wicked compatible with it? No. Is the doctrine that mortal life is the only probationary state of mankind for all eternity beyond compatible with it? No. Why not? What are the reasons in each case? Must we then believe that all divine retribution will eventuate in the ultimate righteousness and harmonic order of all its subjects? Yes. Is this the doctrine of the Bible, as well as of Reason? Yes. Kindred topics.

OPENING SERVICE.

Mon. “To slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?” [Gen. xviii: 25.]

Mem. Perfectly right.

Mon. “The work of a man shall he render unto him, and cause every man to find according to his ways.” “He accepteth not the persons of princes, nor regardeth the rich more than the poor; for they all are the work of his hands.” “His eyes are upon the ways of man, and he seeth all his goings. *There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. Yet he will not lay upon man more than right, that he should enter into judgment with God.*” [Job xxxiv: 11, 19; 21—23.]

Mem. “The judgments of the Lord are true and righteous altogether.” [Psal. xix: 9.]

Mon. "Fear God and keep his commandments; for this is the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil." [Eccles. xii: 13, 14.] "The Great, the Mighty God, the Lord of hosts is his name, great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." [Jer. xxxii: 18, 19.]

Mem. Yet "*the* Lord *seeth* not as man *seeth*: for man looketh on the outward appearance, but the Lord looketh on the heart." [1 Sam. xvi: 7.]

Mon. "Hear now, O house of Israel; Is not my way equal? Are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth therein; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." [Ezek. xviii: 25—27.]

Mem. But doth the Lord punish only to inflict pain and destruction?

Mon. Nay; "the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." [Lam. iii: 31—33.]

Mem. Then will we humble ourselves before him, and trust in him, even though he slay us: for he will make us alive again in due time.

1 How blessed the truth we declare!

That perfect divine recompense,

With certainty falls in just share

On all in the moral extense:

In mortal or immortal sphere,

Each subject is sure to receive,

According to chosen career,

The web of desert he may weave.

2 But God, in the purest good will,

Dispenses his judgments on all;

Inflicting what seems but sheer ill

For good to the souls it may gall:

In wisdom he likewise ordains,

That all retribution shall tend

To terminate sin and its pains,

With order and bliss for its end.

3 Thy will then, O Father, be done,

Whate'er it require or award;

Since justice and mercy are one,

And work in the strictest accord:

How holy and good is thy law!

How righteous and saving thy ways!

We bow with profound filial awe,

And hymn thee our hearts' deepest praise.

and doeth them; I will liken him unto a wise man, who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded on a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." [Matt. vii: 24—27.]

Mem. Let us hear the sayings of Christ; let us note them well; and let us *do* them; that our house may stand on a rock.

Mon. "God will render to every man according to his deeds." "For there is no respect of persons with God." [Rom. ii: 6, 11.] "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." [Gal. vi: 7.] "Whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance." "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." [Col. iii: 23—25.]

Mem. Even so; justly, benevolently, wisely.

Mon. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is. If any man's work abide, * he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." [1 Cor. iii: 13—15.]

"Behold, happy is the man whom God correcteth. Therefore despise not thou the chastenings of the Almighty! for he maketh sore, and bindeth up; he woundeth, and his hands make whole." [Job v: 17, 18.] "For whom the Lord loveth he chasteneth." "We have had fathers of our flesh who corrected us, and we gave *them* reverence: shall we not much rather be in subjection to the Father of Spirits, and live. For they verily for a few days chastened us after their own pleasure; but he for *our* profit, that we might be partakers of his holiness" [Heb. xii; 9, 10.]

Mem. Thus he doeth all things well. "Blessed be the name of the Lord."

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. S. P. M.—*Dalton.*

BY A. BALLOU.

- 1 Behold the universe!
And tunefully rehearse,
How Love and Wisdom jointly rule
Its manifold affairs,
And treat its moral heirs
As pupils of a parent's school.
- 2 O let us all rejoice,
With sweet melodious voice,
That souls endowed like ours exist,
By holy law controlled,
Enabled to unfold,
Through discipline, for endless bliss.
- 3 All glory to our God,
Whose mercy-tempered rod,

Through all the swarming worlds sustains
 Supreme his faultless throne;
 That every tongue may own,
 A universal Father reigns.

EXERCISE, NO. XII.

SUBJECT MATTER.—General theme:—"The necessity of man's spiritual regeneration." [Principle 7, Table L.] Legitimate topics of inquiry and elucidation:—What is *regeneration*?—Rebirth, renewal, renovation, reformation. What is man's *spiritual* regeneration? The regeneration of man as a spiritual being, by spiritual influences; whereby his *ruling* motives, loves and habits become holy, heavenly, Christ-like, Godlike; so that he religiously prefers absolute truth, right, order, harmony and the highest good of all moral agents to self-will, self-advantage, self-pre-eminence and self-gratification. What is meant by the *necessity* of man's spiritual regeneration? That he can never be saved from sin—never be truly and permanently happy—never progress to his destiny—never come into harmonic moral order with God, Christ, holy angels and righteous fellow-beings throughout the universe *without* such spiritual regeneration. Is this true? Certainly. All mankind are generated into a rudimental state of existence predominantly *animal*, though with the incipient faculties, capabilities and susceptibilities of angelic moral agents. But these higher faculties, capabilities, and susceptibilities, in the vast majority of human beings, are at first like seed-germs, which either have not started, or are feeble, or have grown to a certain extent perversely by reason of an unhealthy development. Hence, as the *animal* predominates for a season, at the commencement of man's existence, his *ruling* motives, loves and habits are mainly selfish, like those of the mere animals. He will therefore aggress on the rights of others, will take care of himself regardless of others, will kill rather than be killed, will injure

others to prevent suffering himself, and will sacrifice the good of his fellow moral agents, yea, the good of the whole universe to his own self-will, or assumed self-good. It will seem to him so *necessary*, that he will justify it, or at least excuse himself for it. If he had been destined to be *only* an animal, all this would be innocent and right in him, as it is in mere animals. But being destined to transcend the animal nature, and to progress to angelic planes of existence, he must needs be spiritually reborn, renovated, reformed. What is the grand agent in working out man's spiritual regeneration? The Holy Christ-Spirit. Is man active, or passive, in the process? In some respects passive, but in the main *active*; by fixing his attention—by exercising his faith, his understanding and his conscience—by self-examination, prayer, repentance and self-discipline—by striving to bring forth the fruits of divine principles—by patient continuance in self-sacrifice and well-doing. Is spiritual regeneration *gradual*, or *instantaneous*? Gradual. How may we know that spiritual regeneration has commenced in us, and that it is progressing? Kindred topics.

OPENING SERVICE.

Mon. "Repent ye; for the kingdom of heaven is at hand." "Bring forth therefore fruits meet for repentance." "The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. [Matt. iii: 2, 8, 10, 11.]

Mem. True; let the axe of reform hew down whatever is corrupt. Let the Holy Spirit of Truth, like an unquenchable fire, consume all error and sin. Let it purify and regenerate all souls.

Mm. "Jesus began to preach and to say, Repent;

for the kingdom of heaven is at hand." [Matt. iv : —17.]

Mem. What is the kingdom of heaven?

Mon. The spiritual government and realm of God. "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you." [Luke xvii : 20, 21.] "The kingdom of God * is righteousness, and peace, and joy in the Holy Ghost." [Rom. xiv : 17,] "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." [Mark. x : 14.]

Mem. O Lord, deliver us from pride, self-will and self-conceit.

Mon. "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old?" "Jesus answered, * Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." [John iii : 3—5.]

Mem. What is the water? And what the Spirit?

Mon. Water is that which purifies—*repentance*—self-humiliation, compunction, contrition. The Spirit is the Holy Christ-Spirit of divine Love and Wisdom. "That which is born of the flesh is flesh : that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." [John iii ; 6, 7.]

Mem. Yea, spiritually and morally born—regenerated—made new in righteousness.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—*Wells.*

BY A. FALLOU.

- 1 We see mankind, by mortal birth,
Engermed in flesh, allied to earth,
Engrossed and swayed by things of sense—
To animal self-love propense.
- 2 If e'er to heavenly realms they rise,
They must be rendered pure and wise;
The love of God, and man, and right,
Supreme must reign o'er self and might.
- 3 The human must transcend the brute,
And onward still and upward shoot,
To high angelic and divine,
Where purest Love and Wisdom shine.
- 3 For this supernal ultimate,
Did God all thinking souls create,
And in his scheme did comprehend
The wisest means to reach the end.
- 5 By Spirit-truth and power from heaven,
By angel ministrations given,
By faith, by prayer, by grief for sin,
By holy toil, all enter in.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." [1 Cor. ii: 14, 15.]

Mem. Quicken us, O Lord, that we may be spiritually minded—not animal—not carnal.

Mon. “Therefore, if any man *be* in Christ [Christ-like], *he is* a new creature: old things are passed away: behold all things are become new.” [2] Cor. v: 17.]

Mem. New motives, new loves, a new spirit, a new moral plane of action—looking to the regeneration of society and of all things.

Mon. “And you *hath he quickened*, who were dead in trespasses and sins; wherein in time passed ye walked according to the course of this world, according * * to the Spirit that worketh in the children of disobedience, * fulfilling the desires of the flesh, and of the mind.” [Ephes. ii: 1—3. “Not by works of righteousness, which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost.” [Titus iii: 5.]

Mem. It is not of our deserts, but of his love and grace, that God hath commenced our regeneration. May it go on unto perfection.

Mon. Thus may we all be “born again, not of corruptible seed; but of incorruptible, by the Word of God, which liveth and abideth forever.” [1 Peter i: —23.]

Mem. Yea, by the Christ-Spirit, and divine principles.

Mon. “As many as are led by the Spirit of God, they are the sons of God.” [Rom. viii: 14.] “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

[1 John iii : 1.] "Love is of God : and every one that loveth is born of God." [Ib. iv : 7.] "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service. And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." [Rom. xii : 1, 2.]

Mem. Amen. O Lord, help us.

Mon. Let us conclude with a hymn. [Any hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Arlington.*

BY A. BALLOU.

- 1 O blessed soul, reborn of God,
Enflowering for the skies,
Like Aaron's mystic, deathless rod,
With ever fresh surprise !
- 2 What though thy germ had root in dust,
What though thou breddest thorns
Of selfishness and sin at first,—
The rose thy branch adorns !
- 3 The gentle dews of heavenly love
Thy swelling buds imbibe,
And sunbeam pencils from above
Their beauties superscribe.
- 4 Thou bloomest not for self alone,
Thy fragrance breathes on all ;
The will of God, and not thine own,
Doth every charm forestall.
- 5 Shame on our dormant hearts that cling
To beds of worldly lust !

Awake ye sluggards, upward spring,
And emulate the just !

EXERCISE, NO. XIII.

FOR CELEBRATION OF CHRISTMAS.

SUBJECT MATTER.—General theme:—*The birth, office and character of Jesus Christ.* Particular topics appropriate for consideration:—Though the precise time of Christ's birth is not historically certain, is the fact any less important? Is the event any less worthy of celebration? No. Its importance arises from what he *was* and *is* to the human race—i. e. his office and character. Are we to regard the birth of Jesus Christ as predetermined, extraordinary and specially supervised of Heaven in any sense or degree? or only as taking place in the common course of things, like that of mankind in general? As predetermined, extraordinary, and specially supervised of Heaven. Jesus Christ is a conspicuous, central, predominant human personage, designedly occupying the most commanding position at the very head of our race. To deny this is to be anti-Christian—whatever else of worth be accredited to Jesus. It is to set aside as doubtful and unreliable, not only slight portions of the New Testament Scriptures, but the fundamental drift of them as a whole. Will this oblige us to accept unqualifiedly and undoubtingly the broad doctrine of the miraculous conception of Jesus, without the co-agency of an earthly father? No; because that doctrine rests solely on two small portions of Matthew's and Luke's Gospels, which are of doubtful authenticity, so deemed by competent judges. Are we to regard Jesus, as a person, truly and strictly *human*? Yes; completely, pre-eminently and perfectly so—the *model-man*. Wherein then is he the superior of all other men? First, in the excellence of his spiritual and moral susceptibilities to receive and reflect the Divine Christ Spirit; and second, in his actual pre-eminent reception and illustration of that

Spirit. Thus he is rendered distinctively **THE CHRIST**, or *Christ-man-in-chief*. The **DIVINE** was and is in him supreme. How does this appear? From his words, works, life, death, resurrection, ascension and mediatorial reign, as reliably testified. How is he really the Savior of mankind? As, under God, their indispensable Exemplar and Helper to render them Christ-like, through the process of spiritual regeneration. Is he understood by the generality of men, even of professing Christians? Very imperfectly. Can he be of any benefit to mankind otherwise than in helping them to become Christ-like? No. Is Christendom Christ-like? Are *we* experimentally and practically so? How would it affect human society and government, were their subjects to become decidedly Christ-like? Can we hope they ever will become so? How is the change to begin, progress, and be consummated? What is *our* duty in the matter? Is Jesus Christ as glorious and dear to us, as others claim that he is to them?

OPENING SERVICE.

Mon. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall* be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." [Isa. ix: 6, 7.]

Mem. Amen. Let us celebrate the birth of this child and son. Let us magnify his moral majesty. Let us rejoice in his righteousness. Let us proclaim the excellency of his kingdom. Let us cleave to that kingdom alone.

Mon. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation : he that believeth shall not make haste." [Isa. xxviii : 16.]

Mem. And in that sure foundation we trust.

Mon. "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, Fear not : for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying Glory to God in the highest, and on earth peace, good will toward men." [Luke ii : 9—11, 13, 14.]

Mem. He is our Savior, ; the Savior of the world.

Mon. "Jesus answered them, Many good works have I showed you from my Father ; for which of these works do ye stone me ? The Jews answered him, For a good work we stone thee not ; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods ? If he called them gods, unto whom the word of God came, and the scriptures cannot be broken, say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works ; that ye may know and believe that the Father is in me, and I in him." [John x : 32—38.]

Mem. We understand, O blessed Jesus, thy claims to divine relationship. We believe in thee; we rejoice in thy mediation. "Hosanna to the son of David!" "Hosanna in the highest." [Matt. xxi : 9.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem]

ORIGINAL HYMN. 7 & 6s. M.—*Romaine.*

BY A. HALLOU.

1 Hark, hark! what rapturous music

Salutes our spirit-cars,

Outbreathing joyous transports

From yon celestial spheres;

It celebrates high Christmas

In Sion's sacred Hight,

With sweet immortal anthems,

By all the saints in light.

2 Look, look! through azure vista,

Behold that shining mount,

Upreared in heavenly grandeur—

Salvation's crystal fount;

All up its slopes are arbors

Of beauteous silvery green,

Where ransomed spirits cluster,

And angel groups are seen.

3 See, see! its peaks of sapphire,

That pierce the arching skies,

Encapped with boreal splendors

In clouds that round them rise;

There stand the tall arch-angels,

Majestic sons of light,

With trumps of acclamation,

All shouting, "RIGHT O'er *might*!"

4 Lo, lo! what countless numbers

O'erswarm the table land,

Those lofty plains of jasper,
With golden harps in hand ;
And in their midst Messiah,
All-glorious, meek and mild,
Uplifts his Lamb-like sceptre,
And reigns a monarch child.

5 Mark, mark ! the brilliant rainbows
That all the skies adorn,
With God's own pencil painted
In hues of Eden's morn ;
Hark, hark ! the mingled warblings,
Attuned by million choirs,
The birth of Jesus chanting,
On sweet seraphic lyres.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." [John xviii : 37.]

Mem. We will hear thy voice, O faithful Witness.

Mon. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I

will give you rest. Take my yoke upon you, and learn of me : for I am meek and lowly of heart ; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matt. xi : 25—30.]

Mem. We seek thy rest, O Master. Help us to choose thy yoke, and thy burden.

Mon. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you ; but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you let him be your servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [Matt. xx : 25—28.]

Mem. Blessed Jesus, thou art the greatest of Masters, because thou art the servant of all. May it be our glory to serve and bless—not to exact and overbear.

Mon. "When he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ? Is not this the Carpenter's son ? Is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas ? And his sisters, are they not all with us ? Whence then hath this man all these things ? And they were offended in him." [Matt. xiii : 54—57.]

Mem. They knew him ; yet knew him not. We know him as the Christ, the Model, the Savior of mankind.

Mon. Then follow him, imitate him, cherish his

spirit; and he shall dwell in you, as the Father dwelt in him. And ye shall reign with him in the inmost sphere of heavenly glory. Be not ashamed of his cross before the scorner. | "He made himself of no reputation; and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow of *beings* in heaven, and *beings* in earth, and *beings* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Phil. ii: 7—11.]

Mon. Amen and amen! Blessed be the name of Jesus Christ! Glory be to God the Father in the highest, world without end!

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 11s & 12s M.—*Faithful Sentinel.*

BY A. BALLOU.

- 1 In vain shall we tune to the Lamb our sweet praise,
Rejecting his spirit, and spurning his ways;
We must make him our model in temper and life,
Clean transcending the world, and renouncing its strife.
- 2 Shall Christendom, red with the blood-gore of war,
Betrim its cathedrals, yet meekness abhor?
Shall it wake the grand organ and marshall the choir,
Yet, in *practice*, of Christ be the foe and denier!
- 3 "Why call ye me Lord?" saith the Savior from heaven,
And heed not in action the laws I have given?

Why extol my religion? my person adore?
Yet by wrath and oppression my sceptre ignore?

4 Is Christmas the theme of our joy and our song?
With angels and saints do our spirits belong?
Then awake all our rapture in gladness divine,
Till his likeness of beauty our bosoms enshrine.

5 O Prince of redemption, of Love, and of Peace,
Thy righteousness richly within us increase
That the hymn of our words and our deeds may accord,
In thy glory and praise as our Master and Lord.

EXERCISE, NO. XIV.

SUBJECT MATTER.—General theme:—" *The final universal triumph of good over evil.*" [Principle 8, Table I.] Particular theme of this session:—The conflict between good and evil. What is meant by good? All that aims at and inherently tends to promote the highest blessedness of moral agents, individually, generally, universally and eternally. What is evil? Whatever aims at and inherently tends to promote the cursedness of any moral agent, or class of moral agents, in time or eternity; whatever disregards the good of any moral agent as an end in respect to such agent. Does "The final universal triumph of good over evil," as a Theological Principle, necessarily presuppose a protracted conflict between these two opposites? Certainly. Where does such a conflict manifest itself? Throughout our moral universe. We leave other universes *now* out of our range, and confine our thoughts to the state and development of human nature in those spheres which we may properly call *our* moral universe. Herein is the great conflict and struggle, which is to terminate in the final universal triumph of good over evil. This conflict goes on:—1, In each individual, between the *carnal mind*, which springs from the animal nature, and the *spiritual mind*, which is generated from heaven. 2, Between those who are in the main carnally

mind, and those in the main spiritually minded. 3, Between spiritually developed and highly advanced minds, such as prophets, seers, saints and sages, and the generality of mankind on lower moral planes of development. 4, Between all who in a high state of regeneration are earnestly laboring to establish the kingdom of heaven on earth, and the hosts of leaders and led who cling to the world as it is, with its evil institutions, customs, fashions, and conditions. 5, Between Christ, holy angels, good spirits and upright souls in the flesh, i. e. all Heaven, and all the adversaries of truth, right and good in this and the spirit-world, i. e. all Hell. Such is the conflict and struggle. Whence does this great, multiform conflict arise? From human nature having been created so low, so nearly akin to animal natures. Why did God create it so low? In order to give scope to discipline and progress with all their otherwise impossible blessings. Then it was best that it should be so created, with all its incidents and consequences? Certainly, on the whole; or God would not have caused it to exist. Then "Whatever is right"? Yes; in the original and true meaning of that saying; i. e. all is right on God's part, in his designs and overrulings, and all will prove best for his creatures under those overrulings. But *sin* and *moral evil* are just as *sinful*, *evil*, *hateful*, *opposable* and *correctable* in all moral agents, as if God had made no provision to overrule them for good. How so? Because they are as really the acts of those moral agents, as if God had no providence over them; and because, as respects the *will*, *motives* and *intentions* of their perpetrators, their essence and tendency are just as *evil*, as if God could not control them. God, and not the creature, *means* them unto *good*. God, and not the creature, *overrules* their evil for good. Therefore God be glorified for the good *intended* and *done*, and let the creature be *condemned* for all the evil *meant*, but which God prevents. Kindred inquiries, explanations etc.

OPENING SERVICE.

Mon. "Is the law sin? God forbid. Nay, I had

not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet," "Wherefore the law, is holy and the commandment holy, just, and good." "For we know that the law is spiritual: but I am carnal, sold under sin." "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how, to perform that which is good I find not." "When I would do good, evil is present with me. I delight in the law of God, after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" [Rom. vii: 7, 12, 14, 18, 21—24.]

Mem. Such is the conflict in each soul. It is between the carnal mind, and the spiritual mind. We have all felt the struggle. Paul felt it. Jesus felt it in his great temptation.

Mon. Jesus conquered, Paul conquered, and we may hope to conquer, through him that loves us. "To be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God they are the sons of God." [Rom. viii. 6, 7, 13, 14.] "I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the

Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." [Gal. v: 16, 17.]

Mem. Strengthen us, O Lord, for the battle.

Mon. "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." [2 Cor. x: 3—5.]

Mem. Thus may we prove good soldiers of the cross, and follow the Captain of our salvation to final victory.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 11s M.—*Edinburgh.*

BY A. BALLOU.

- 1 Severe is the struggle and painful the strife,
Whereby we must climb up the mountain of Life,
Whereby in each soul, and in man as a race,
Good triumphs o'er Evil, and reigns in its place.
- 2 Lament not the lot thus by Wisdom ordained—
That permanent values must always be gained
By seeking, by striving, by progress through toil,
And labor persistent that masters the soil.
- 3 The sweat of our face, and the strength of our arm,
Shall sweeten each conquest, and wreath it a charm;
For help shall descend from the mansions of Light,
To strengthen our weakness, and prosper the Right.

4 Then welcome the warfare with darkness and sin,
 Whose heroes through much tribulation must win;
 Our grand moral Captain, with hosts in our van,
 Victoriously lead, as our prowess they scan.

5 Be dumb all our murmurs! away all our fears!
 Be gone our inertia, and hopeful our tears!
 Where'er be our foes, or within or without,
 By grace will we face them, and give them the rout.

{Principal Exercises.}

CLOSING SERVICE.

Mon. "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." "The brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake." "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter

more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." "It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more them of his household." [Matt. x: 16—18, 21, 22, 34—38, 25.]

Mem. So be it; conflict within, and conflict without; persecution for righteousness' sake; uncompromising testimony for divine principles; undeserved enmity and opposition from all quarters: as with the master, so with the disciple; yet wisdom, innocence, harmlessness, fidelity, will triumph at last.

Mon. "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. [1 Tim. vi: 11, 12.] "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which

is the word of God ; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." [Eph. vi: 10—18.]

Mem. Amen. Help us, O Lord. Help us, ye holy angels. Help us, all ye ministering saints in light.

Mon. Let us conclude with a hymn. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 8s & 7s M.—*Greenville.*

BY A. BALLOU.

- 1 Mighty conflict of the ages !
 God's mysterious, sapient plan,
 Stretching through uncounted stages,
 Ultimating heaven for man.
 Turbid seem thy crimson waters,
 Crested oft with foaming waves,
 Fraught with martyrdoms and slaughters,
 Whelming saints in hopeless graves.
- 2 But anointed eyes have vision
 Piercing through this darksome maze,
 Where temptation and collision
 Make their sad and dire displays ;
 Clearly seeing souls uprising,
 And at length our race entire,
 Through this manifold baptizing,
 As by purifying fire.
- 3 Let the struggle be accepted,
 Meekly, bravely, with its pains,
 Till progression have effected
 Man's advance to holy planes ;
 Then will Right have fairly vanquished
 Every form of Sin and Wrong,
 And creation ne'er be anguished
 More by Evil's conquered throng.

4 Down! thou lawless, reptile nature,
 Animal and carnal born,
 Down! in every human creature,
 Social state, and ruling form;
 Let the angel be unfolded,
 Let the Holy Spirit reign;
 Let all human souls be molded
 After Christ, the Lamb once slain.

EXERCISE, NO. XV.

SUBJECT MATTER.—General theme:—"The final universal triumph of good over evil." (Principle 8, Table I.) Particular theme of this session:—The Triumph. Topics. The triumph is to be *final*—not immediate—not till after a long and severe conflict, in flesh-spheres, and in spirit-spheres, lasting ages of ages to man unknown and perhaps inconceivable, but sure in the end. It is to be a *universal* triumph—not a drawn battle—not a divided victory—not a partial success of the two opposites, leaving to Evil, with its captives and victims, a walled-in empire of its own. But Good is finally to triumph everywhere throughout our moral universe, in respect to every soul, being, thing and condition in it,—so that there shall remain not a particle of sin and wrong within its limits, nor an atom of loss or detriment caused by Evil be left unrepaired. The Principle has this extent. How is it provable that this is really a fundamental Principle of the Christian Religion? 1, By those important passages of Scripture which unequivocally teach, that God is universally, impartially and absolutely good to all human kind—is *Love*. Cite as occasion requires. 2, By those important passages which unequivocally teach, that God desires, wills, purposes and seeks the repentance, regeneration, salvation, holiness and happiness of all human kind. Cite. 3, By those important passages which unequivocally teach, that whatever, on the whole, God really

desires, wills, purposes and seeks, will sometime certainly be accomplished. Cite. 4, By those important passages which unequivocally teach, that God is unchangeable in his attributes and purposes—without “variableness or shadow of turning.”

Cite. 5, By those important passages which unequivocally teach, that God sent into the world and has highly exalted Jesus Christ to save the world,—to enlighten, judge, regenerate and reconcile all human kind. Cite. 6, By those important

passages which unequivocally teach, that Jesus Christ will accomplish completely his designed work, and will reign till “God shall be all in all.” Cite. 7, By all those important

prophetic passages which, in various forms of expression, unequivocally predict the final universal triumph of Good. Cite.

8, By those important passages which unequivocally teach, that God punishes the wicked to subdue, reclaim, reform and bless them, as well as to deter from sin and uphold his laws.

Cite. 9, By those important passages which unequivocally declare, that God will not “contend” or “cast off forever” in his punishments. Cite. 10, By those important passages

which unequivocally teach, that Christians ought to be *God-like* and *Christ-like* towards their offenders, enemies and the wicked. Cite. 11, By those important passages which un-

equivocally teach us to pray for all, and for the final universal triumph of Good. Cite. 12, By the great fact, that all

the threatenings of Scripture, however apparently against this

Principle, can all be rationally construed in accordance with it, but none of them against it without impeaching the plain word

of God, and also his moral perfections. Demonstrate. 13,

By the essential, undeniable spirit of Christ and his Religion.

Illustrate. 14, By the clear teachings of enlightened and religious Reason. Kindred topics and illustrations.

OPENING SERVICE.

Mon. “God is light, and in him is no darkness at all.” [1 John i: 5.]

Mem. No hatred at all; nothing but pure goodness. “God is love; and “love, worketh no ill” to its be-

loved. [1 John iv : 8, 16. Rom. xiii : 10.]

Mon. "I exhort therefore, that first of all supplications, prayers, intercessions, *and* giving of thanks be made for all men ; for kings and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior ; who will have all men to be saved, and to come unto the knowledge of the truth." [1 Tim. ii : 1—4.]

Mem. God will have no man finally lost ; no one finally ignorant of the truth. Blessed be his will, and his name !

Mon. "God sent not his son into the world to condemn the world, but that the world through him, might be saved." [John iii : 17.] "For this purpose the Son of God was manifested, that he might destroy the works of the devil." [1 John iii : 8.]

Mem. Yea, all error, sin, and evil.

Mon. "Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins." [1 John iv : 10.] "He is the propitiation for our sins : and not for ours only, but also for *the sins* of the whole world." [Ib. ii : 2.]

Mem. Is it so ? What is a propitiation for sins ?

Mon. Any process, operation or act, which renders sinners truly penitent, and reconciles them to God,—which *puts away* or *blots out* their sins. It takes away their will to commit sin, and renders them personally holy—Christ-like. Thus alone it saves them from their sins. The whole work of Christ, with all his sufferings, was for this, and ever will be for this, till it be accomplished. He is therefore the propitia-

tion for our sins, and the sins of the whole world. Hence it is written:—"We have seen and do testify that the Father sent the Son *to be* the Savior of the world." [1 John iv: 14.] "Wherein he [God] hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, *even* in him. In whom also we [true Christians] have [already] obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." [Ephes. i: 11.]

Mem. Glorious purpose! Gracious will! Thy will, O God, be done.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 12 & 9s M.—*Happiness.*

BY A. BALLOU.

- 1 We adore thee, O God, whose omnipotent nod
Gives existence to creature and world—
Wielding perfect control over each and the whole,
Yet in Wisdom and Love ever furled.
- 2 We rejoice in our birth, here below on the earth,
Though subjected to frailty and sin,
With a freedom of will that may choose good or ill,
And this conflict, so costly to win.
- 2 For we see thy design, most complete and benign,
Overruling all evil for good;
That, through trial made wise, we to glory should rise,
By a Christlike progression and mood.

4 But full often we shrink from the cup we must drink,
While we pass through our discipline here ;
And we *will* it away, as in weakness we pray,
Still afraid it may prove too severe.

5 Yet like Jesus, when found on Gethsemane's ground,
In his blood-sweating anguish and grief,
May we calmly resign to the Father divine
All our care, till he send us relief.

6 As the angels drew near, soon *his* spirit to cheer,
Even so may they lend us their aid,
To endure every pain, and the victory gain,
Till he crown us with wreaths that ne'er fade.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephes. iv: 8—13.]

Mam. What is meant by the "lower parts of the earth" ?

Mon. The ancient *Hades*, the *under-world* or region of departed spirits, which included those of all spheres and characters. To that mysterious region and those spheres, it is declared that Jesus, after his death, descended, opening the gates thereof to the light of progress, and preaching his gospel in its fulness, not only to the ancient worthies not then made perfect, but also to the long disobedient; that there might be a general advance of all to better conditions. [Luke xxiii: 43. 1 Pet. iii: 18, 20; iv: 5, 6.]

Mon. What is meant when it is said, "He ascended up far above all heavens"?

Mon. That he ascended through all the spheres of good spirits in our moral universe, commonly conceived of as *heavenly*, into the *inmost* and highest angelic sphere thereof, as the purest and best of angelified humans, the most Godlike of all,—there to preside over the grand process of regeneration till its completion. "For it pleased *the Father* that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him *I say*, whether *they be* things in earth or things in heaven." [Col. i: 19, 20.] "That at the name of Jesus every knee should bow, of *beings* in heaven, in earth, and under the earth." [Phil. ii: 10.] "For he must reign till he hath put all enemies under his feet. The last enemy *that*, shall be destroyed is death." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." [1 Cor. xv: 25, 26, 28.]

Mem. Glorious consummation! "GOD ALL IN ALL!"

Mon. "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." [Ib. v. 57.]
 "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away! And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." [Rev. xxi: 4, 5]

Mem. ALL THINGS NEW! No more sin, pain, or death! "The final universal triumph of Good over Evil." Praise God: "of whom, through whom, and to whom, are all things."

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 12s M.—Scotland.

BY A. BALLOU.

- 1 The mighty Arch-angels their trumpets are sounding,
 As epochs on epochs of progress are rounding;
 Announcing responsive that PERFECT TO-MORROW—
 The end of transgression, the end of all sorrow.

[Chorus.]

Sublime hallelujahs and deep adoration
 Be anthemed forever by ransomed creation!

- 2 Be dumb, ye dark doubters that magnify Evil,
 Who fear it immortal, of Good the dire equal,
 And dream its dominion must be everlasting
 As God's own existence, his creatures still blasting.
- 3 O LOVE, all triumphant, thou Soul of the Highest,
 Whose Wisdom ensureth the end thou desirest,
 The wheels of thy chariot, majestic and glorious,
 Are rolling serenely, forever victorious!

- 4 Reign on in thy beauty, meek Prince of Salvation,
Till thy work be accomplished in full consummation,
And the last conquered sinner, subdued in contrition,
Be welcomed by angels to Life's grand fruition.
- 5 Press on, ye brave soldiers, ye cross-bearing martyrs,
Your kingdom awaits you, confirmed in God's charters—
A reign with your Master, if patient and faithful,
O'er harmonized Nature, on LOVE-thrones celestial.
-

EXERCISE, NO. XVI.

SUBJECT MATTER.—General theme:—"Reverence for the Divine and spiritual." [Principle 1, Table II.] What are the principles of this second Table called? Principles of *Personal Righteousness*. How do these principles accord with the preceding eight of Theological Truth? Logically, consecutively and morally. What is personal righteousness? It includes all that is necessary to render a moral agent actually and truly righteous, as an individual, in all relations and in all respects. Can personal righteousness be wrought for one moral agent by another, as a substitute or proxy? No. In this first fundamental principle of personal righteousness, what is meant by the *Divine*? In general whatever is strictly of the *divine nature*, as distinguished from all lower natures. All that is inherently self-existent, perfect and unchangeable, is *Divine*. This, in the whole aggregate of its Infinity, we call God, or denote by some equivalent name or term. But as the Divine is *finitely* manifested in numberless persons, forms, attributes, qualities etc.,—in Christ, angels, spirits and men, we acknowledge it wherever we perceive it. Is it right ever to confound the *Divine* with inferior natures, or with *Nature* in general? No. Explain why. What is meant by "the spiritual"? Not only all that is strictly *Divine*, which of course must be spiritual of the highest order, but also all persons, things, principles and elements which have a religious or moral nature, as

distinguishable from beings, things, principles and elements of lower natures. What is "reverence"? True, just respect—the highest kind of just respect. What are the legitimate fruits and manifestations of "Reverence for the Divine and spiritual"? Solemnity of feeling, awe, humiliation, worship, prayer, contrition, submission, conscientiousness, intense desire to know what is orderly, and to do right. How is this reverence generated? By the omnipresent operation of the *Divine*, flowing into and exciting man's natural religious organs or faculties; such as Veneration, Spirituality, Hope and Conscientiousness. Also, by the multiform activity of mind on mind, and especially by spirits of immortal spheres giving manifestations of themselves to souls in earth-spheres, impressing, inspiring and prompting them. This could not spiritualize mere animals; but it can and does human souls. Why? How far is "Reverence for the Divine and spiritual" promotable and hinderable by man? Explain. Why is this "Reverence" set down as the *first* principle of Personal Righteousness? What have been our own individual experiences on this subject? How do we now stand? Kindred topics.

OPENING SERVICE.

Mon. Repeat the eight principles of Theological Truth, comprised in the first Table, through which we have passed to those of the second.

Mem.

1. The existence of one all-perfect, infinite God.
2. The mediatorial manifestation of God through Christ.
3. Divine revelations and inspirations given to mankind.
4. The immortal existence of human and angelic spirits.
5. The moral agency and religious obligation of mankind.
6. The certainty of a perfect divine retribution.
7. The necessity of man's spiritual regeneration.
8. The final universal triumph of good over evil.

Mon. Immutable divine principles of Theological

Truth! Let us hold them fast without wavering; let us proclaim them with confidence; let us exemplify a Personal Righteousness worthy of them. What is the first principle and necessary beginning of such a Righteousness?

Mem. "Reverence for the Divine and spiritual."

Mon. What is the "Divine?"

Mem. All that is self-existent, perfect and unchangeable. The inmost Essence, Spirit, Mind,—God, with all his inherent attributes, properties and elements.

Mon. What is "the spiritual?"

Mem. All beings, principles, things and elements of a rational and moral nature—all above inanimate and mere sensuous natures.

Mon. What is "Reverence for the Divine and spiritual?"

Mem. Just respect, profound respect, religious respect, for them.

Mon. Therefore is it written: "The fear of the Lord is the beginning of wisdom." [Psal. cxi: 10. Prov. ix: 10.] "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding." [Job xxviii: 28.]

Mem. Not slavish fear, but true reverence, devout awe.

Mon. "He hath commanded his covenant for ever; holy and reverend is his name." [Psal. cxi: 9.] "Who in the heavens can be compared unto the Lord?" "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all about him." [Psal. lxxxix: 6, 7.]

Mem. Let us worship the Divine in spirit and in truth, wherever manifested.

[Brief season of prayer, silent or audible]

[Singing of a hymn, chant or anthem]

ORIGINAL HYMN. C. M.—*Conway*,

BY A. BALLOU.

- 1 O Breath Divine, thou Inmost Life,
That ere the dawn of Time
Encalmed chaptic Nature's strife,
And didst through darkness shine :—
- 2 The carnal tumult in each soul
To solemn silence hush,
And tint the turbid waves that roll
With thine auroral blush.
- 3 Awake Religion's drowsy germs
In every torpid breast ;
Upraise their blades from dust and worms,
In beauteous verdure dressed.
- 4 Thus shall they flower to choicest fruit,
That angels may admire,
Triumphant o'er the grovelling brute,
And every base desire.
- 5 Our hearts shall then, with holy awe,
Confess thy reign supreme,
And gladly make thy heavenly law
Their most delightful theme.
- 6 Then all the pure Divine revealed,
In heaven, or earth, or space,
With fervent worship shall be sealed,
And never-ceasing praise.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the LORD." [Psal. iv: 4, 5.] "Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him." [Psal. xxxiii: 8.]

Mem. Yea, let "All the kindreds of the nations worship before him." [Psal. xxii: 27.]

Mon. "The transgression of the wicked saith within my heart, *there is* no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found hateful." [Psal. xxxvi: 1, 2.] "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" [Job xxi: 14, 15.]

Mem. Such "worship and serve the creature more than the Creator; who is blessed forevermore." [Rom. i: 25.]

Mon. "There is a generation, O how lofty are their eyes! and their eyelids are lifted up." [Prov. xxx: 13.]

Mem. But "whosoever exalteth himself shall be abased. And he that humbleth himself shall be exalted." [Luke xiv: 11.]

Mon. "Though the Lord be high, yet hath he re-

spect unto the lowly : but the proud he knoweth afar off." [Psal. cxxxviii : 6.]

Mem. "He resisteth the proud, but giveth grace unto the humble." [James iv : 6.]

Mon. "Submit yourselves therefore to God." "Humble yourselves in the sight of the Lord, and he will lift you up." [James iv : 7, 10.] "Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God : for God is in heaven, and thou upon earth : therefore let thy words be few." [Eccles. v : 2.] "When thou prayest, enter into thy closet, * * and use not vain repetition, as the heathen do." [Matt. vi : 5—8.]

Mem. For our heavenly Father seeth in secret, and knoweth all our wants before we ask him.

Mon. "Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool ; * but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word." [Isa. lxvi : 1, 2.] "Job answered the LORD, and said, I know that thou canst do *every thing*, and *that* no thought can be withholden from thee. I have heard of thee by the hearing of the ear : but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes." [Job. xlii : 1—6.] "The publican, standing afar off, would not lift up so much as *his* eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner." [Luke xviii : 11—14.]

Mem. "Blessed are the poor in spirit : for theirs is the kingdom of heaven." [Matt. v : 3.]

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

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ORIGINAL HYMN. S. M.—*Evening Hymn.*

BY A. BALLOU.

- 1 How sad the graceless sight
Of dark, irrev'rent souls,
Who find in sense their chief delight,
And spurn the heavenly goals !
- 2 Or, puffed with knowledge vain,
And scornful self-conceit,
Religious faith and themes disdain,
As low, or obsolete !
- 3 They kiss their native mire,
And revel on its food ;
Or only brilliant wit desire,
As their supernal good !
- 4 But beautiful and fair,
The modest, humble mind,
Ensphered in spirit-light and prayer,
Adoring the Divine.
- 5 With rapt and upward gaze,
He seeks celestial joys,
Devoutly tracing Wisdom's ways,
Uncharmed by earthly toys.
- 6 The angels round him stand,
And gently lead him on,
To mansions in th' immortal land,
Where faithful saints have gone.

EXERCISE, NO. XVII.

SUBJECT MATTER.—General theme:—"Self-denial for righteousness' sake." [Principle 2, Table II.] If a soul has taken the first step, and bows with true "Reverence for the Divine and

spiritual," that soul has become deeply serious, humble, contrite, inquiring and prayerful. It is in sober earnest to search out "the Divine and spiritual," wherever existing and however manifested; to ascertain the assurances of immortality; and to know what that true righteousness is which *Reverence* for the Divine, spiritual and immortal requires. Such a soul can no longer rest content with mere animal good, or mere intellectual good; can no longer be a mere materialist, nor skeptic, nor indifferentist, nor content to float with the currents of the worldly minded. It insists on having some positive convictions of what is True and Right—on having fixed principles, distinct objects to live for, and practical methods of progress. It feels that momentous consequences are depending on its volitions, conduct and character. Then comes the second step, "Self-denial for righteousness' sake." It is a great attainment to feel a deep and living reverence for the Divine, the True and Right, but a still greater to forsake all lower attractions for their sake. Here comes in the cross of self-denial, self-sacrifice. How so? Because man's first formed self, is mainly *animal*, or proudly intellectual. It is a *self* developed by the material, sensuous, external world. It is not spiritual, heavenly, immortal. Therefore it must yield to a *higher*—must be denied and subdued—must be superseded by the self that is *Godlike*, *Christlike*. This spiritual, regenerate self, has no will contrary to the Divine Law — no good to seek that ever disregards the co-equal good of a single fellow moral agent in the universe. The animal, or merely intellectual self, having already got the helm, obstinately clings to it. It insists on its own supremacy, its own gratification, its own will and way. It revolts against wholesome restraint. It goes for what is easiest, most convenient, most advantageous to day, this year, in the present life. It sticks for the highest seat, the most favored place, the largest share of fancied good. And it hates, fights, and if possible crushes out any and every *self* that interferes or competes with it. In fine, it worships itself, and sacrifices all else on its own altar. It must be denied, and completely subdued. *Self-denial for righteousness' sake* is the price to be paid for real

progress. There can be none without it. "No cross, no crown." This denial of the *lower* self best works out the supreme benefit of the *higher* self. Kindred topics and illustrations.

OPENING SERVICE.

Mon. "No man can serve two masters." "Seek first the kingdom of God and his righteousness." [Matt. vi : 24, 33.] "If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke ix : 23.] Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." [Luke xiv : 33.]

Mem. Hear, hear! Who then is a Christian!

Mon. "Except your righteousness shall exceed *the* righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." "If thy right eye offend thee, pluck it out, and cast it from thee : for *it* is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." [Matt. v : 20, 29.]

Mem. Woe unto the pharisees! Woe unto them that cross not their carnal lusts! Blessed are they that deny themselves for righteousness' sake.

Mon. "The grace of God which bringeth salvation unto all men hath appeared, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world." [Tit. ii : 12.] "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls. But be ye doers of the word, and not hear-

ers only, deceiving your own selves.'; [James i : 21, 22.]

Mem. Woe to the careless hearers, and to the barren professors !

Mon. " God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." " And they that are Christ's have crucified the flesh, with the affections and lusts." [Gal. vi : 14, 15 ; v : 24.]

Mem. Blessed be the cross of Christ—even the cross of self-sacrifice—forevermore.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—*Ward.*

BY A. BALLOU.

- 1 When man awakes to heavenly light,
From primal nature's carnal night,
He feels himself a spirit-germ,
Immortal—not a transient worm.
- 2 Then spirit-voices reach his ear,
From many an inner, mystic sphere,
And conscious grows his opening soul
Of God's supreme, all-wise control.
- 3 Thus rev'rent awe his bosom thrills,
For Him whose Inmost Essence fills
All creature forms, and boundless space,
With law, with justice, and with grace.
- 4 He sees the Right, the pure Divine,
And humbly worships at its shrine ;

But two contending *selves* now finds
Within his breast—two rival minds.

5 First-born, and strong in habit throned,
The *carnal* spurns to be disowned,
And only yields its scepter gross,
When crucified by heavenly force.

6 Thus *inner-self*, the second born,
At length subdues the bestial horn,
And on the wings of progress flies,
Its trophies bearing to the skies.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts which war against the soul." [1 Pet. ii: 11.] "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [James iv: 4.] "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." [1 John ii: 15—17.]

Mem. God loves the world of human souls, and seeks their salvation. So should we. Therefore must we hate the world's evil grossness—its low lusts, its depravity, its folly, its selfishness, its pride

and wrath, its vindictive brutality, its organized barbarism.

Mon. "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry"; in the which ye also walked sometime, when ye lived in them." "Also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouths"; "seeing ye have put off the old man with his deeds, and have put on the new *man*, which is renewed in knowledge after the image of him that created him." [Col. iii: 5—10.]

Mem. O Lord, help us to abhor all that is evil, and to cleave unto pure righteousness.

Mon. "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, 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 xviii: 29, 30.] "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." [John xvi: 33.]

Mem. As he overcame the world's temptations, and all its powers of darkness, so may we. Thus, Christ-like in principle, Christ-like in conduct, and Christ-like in character, may we enter into our due degree of Christ-like glory.

Mon. "Blessed are they who hunger and thirst after righteousness: for they shall be filled." [Matt. v: 6.]

Mem. Yea, true Christ-like righteousness.

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 7, 6, 8s M.—*The Pearl.*

BY A. BALLOU.

- 1 The good that hosts are seeking
Is not the good for me,
Some earthly pleasure fleeting,
Some bubble on the sea,
Some gross delight of carnal sense,
Some boon which gaping crowds dispense,
That yield a transient glee;
Not such the good for me.
- 2 The good that soon must perish
Is not the good for me,
Which selfish worldlings cherish,
Of low and high degree;
No golden calf, no vain display,
No placeman's envied, pampering pay,
No warrior's bloody crown,
On all like these I frown.
- 3 But lo, the cross I covet,
This is the good for me;
For Jesus bids me love it,
And through it makes me free,
To wing, like him, my destined flight,
Victorious up to realms of light;
O cross! I honor thee,
Thou art the good for me.
- 4 My *lower self* denying,
The *Right* shall be my law,
And unto sin thus dying,
To Christ I'll nearer draw,
Till love to God and man control
Entire my renovated soul;

O cross! I honor thee,
Thou art the good for me.

EXERCISE, NO. XVIII.

SUBJECT MATTER.—General theme :—“*Justice to all beings.*”
[Principle 3, Table II.] What is Justice? That divine principle of righteousness which dictates moral agents to respect as sacred the rights of other beings. Ought it to be considered as the whole of righteousness, or moral goodness? No; but as one of its lower essentials, as distinguishable from other essentials, as men’s different limbs, features, organs and senses are from each other. It agrees with all its co-essentials, but has distinct peculiarities of its own. How comprehensive is the phrase, “all beings”? It includes all beings that possess consciousness of existence, or sensibility to pain—from God, the Infinite Mind, down to the lowest sensitive creature in the animal kingdom. What is a *right*? A just claim.—Whatever any being can justly claim as strictly his own, or his due, is one of his rights; and Justice dictates that all other beings sacredly respect it. Are all beings co-equals in rights? Certainly not. How can we determine what any being’s rights really are? By ascertaining the essential nature, relation, and character of that being. There are radical differences of nature, relation and character, from highest superior to lowest inferior. Superiority in all, or in either of these essentials, carries with it superiority of *rights*, as well as responsibilities. Thus God’s claims to absolute governing authority, to be obeyed, revered, trusted, loved and gratefully worshiped, are incomparably superior to the claims of any finite being, however exalted. Why? Because of the infinite superiority of his nature, relation and character. And one finite being, relative to others, has superior rights, just as he is their *real* superior in his nature, relation and character, or in either. So Jesus Christ over mankind, prophets and apos-

tles over less enlightened minds, teachers over their pupils, parents over their children, leaders over their led, and rulers over their subordinates; provided these relations are rightful and orderly. Thus men, eminently wise and good in their character, rise proportionately in their rights and responsibilities. Therefore Justice dictates sacred respect for all these rights. But the rights of inferiors are just as sacred in their place as those of superiors. Animals are inferior in nature, relation, character, and of course in rights, to human beings; yet neither men, angels, nor even God himself can justly disregard one of their real rights. Men are often unjust to the ox, the horse, the dog, and the worm. We may be unjust to other beings; of every grade, in several ways. 1, In not rendering them their dues; 2, in requiring of them what we have no right to; and 3, in judging them wrongfully. We may be unjust in deeds, words, and thoughts. Can any being's rights be forfeited or impaired? Yes, by injustice towards others, in the degree that he violates their rights. What are some of the obvious and prevalent violations of Justice among mankind? What is our own need of reform? Kindred topics.

OPENING SERVICE.

Mon. "Will a man rob God? Yet ye have robbed me." "Ye have said it is vain to serve God." "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." [Mal. iii: 8, 14; i: 6.] "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." [Deut. xxxii: 18.] "Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords; we will come no more unto thee." [Jer. ii: 31.]

Mem. Injustice to God! All ingratitude is injustice.

Mon. "Thou shalt not defraud thy neighbor, neither rob *him*. The wages of him that is hired shall not abide with thee all night until the morning." "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor." "Ye shall do no unrighteousness * in mete-yard, in weight, or in measure. Just balances and just weights * shall ye have." [Levit. xix: 13, 15, 35, 36.]

Mem. Amen. Let us practice justice, between man and man.

Mon. "O let the wickedness of the wicked come to an end; but establish the just." [Psal. vii: 9.] "Enter not into the path of the wicked, and go not in the way of evil *men*." "For they sleep not, except they have done mischief." "They eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day." [Prov. iv: 14, 16—18.]

Mem. The just "shall not be ashamed nor confounded world without end."

Mon. "Judge not according to the appearance, but judge righteous judgment." [John vii: 24.] "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." [Matt. vii: 2, 12.]

Mem. O Lord, enable us to be just, as thou art just, in all things.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Concord.*

BY A. BALLOU,

- 1 All beings have their rights,
Inherent or acquired,
From Great Jehovah, down to mites
With least of sense inspired.
- 2 And regnant Justice guards
Those rights with sacred care,
Nor overlooks, nor disregards
The humblest head, or hair.
- 3 Through all the earths and skies,
In omnipresent Scales,
She weighs exact, with faultless eyes,
Each wrong that right assails.
- 4 Not mightiest man, nor god,
Impunity may hope,
If e'er he wield a tyrant rod,
Within his subject scope.
- 5 Nor may inferiors dare
Superiors to disown,
Nor enviously their rights impair,
If clear by reason shown.
- 6 Let Justice all divine
Her holy sceptre sway
O'er all the realm of conscious mind,
Till every soul obey.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "God standeth in the congregation of the

mighty, he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked. Defend the poor and fatherless: do justice to the afflicted and needy." "Rid them out of the hand of the wicked." [Psal. lxxxii: 1—4.] "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." [James v: 4.]

Mem. "The righteous shall rejoice, and all iniquity shall stop her mouth." [Psal. cvii: 42]

Mon. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and annise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." [Matt. xxiii: 23]

Mem. God forbid that we should fall into their sin and woe.

Mon. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" "If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well. But if ye have

respect to persons, ye commit sin." (James ii: 1—3, 8, 9.)

Mem. "Blessed are they that keep judgment, and that do righteousness at all times." (Psal. cvi: 3.)

Mon. Job testified of himself, saying,—“I put on righteousness and it clothed me: my judgment *was* as a robe and a diadem. I *was* eyes to the blind, and feet *was* I to the lame. I *was* a father to the poor: and the cause *which* I knew not I searched out.” (Job xxix: 14—16.)

Mem. Let us go and do likewise. Let Justice be magnified.

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 7s M.—*Pleyel's Hymn.*

BY A. BALLOU.

- 1 Justice, O All-Perfect God,
Throned with Thee supreme in light,
Thence diffuses all abroad
Rays of conscience clear and bright.
- 2 Justice rend'rest thou to all,
Justice owe we all to Thee,
Justice bids us 'fore Thee fall,
Bending low the rev'rent knee.
- 3 Rights in every being vest,
High or low in Nature's scale,
Rights which none can ever wrest
Justly from their owner's pale.
- 4 Justice! let it be our theme,
Justice, flowing down from Heaven.
Justice, back in Heavenward stream,
Justice pure, our world to leaven.

5 Justice, speed thy work on earth,
Break the yoke from every neck,
Teach mankind their real worth,
Prosper right, and evil check.

6 Welcome Justice, bless her name,
All who righteousness revere;
Magnify in song her fame,
Holding all her dictates dear.

EXERCISE, NO. XIX.

SUBJECT MATTER.—General theme :—" *Truth in all manifestations of mind.*" [Principle 4, Table II.] What is Truth? In the most objective, external sense, it is *absolute fact, actuality, reality*, in respect to anything alleged to be such. In the intellectual or strictly mental sense, Truth is the **LIGHT** which reveals, reflects, and enables mind to perceive absolute facts, actualities, realities. As a divine principle, Truth is that peculiar life-spring of righteousness which prompts moral agents to love, cherish and reverence the **LIGHT** that reveals and reflects absolute facts, actualities, realities; also to love, cherish and reverence *truthfulness* of soul in all its forms. What is the opposite of Truth? Falsity; falseness. In the first mentioned sense, the opposite of Truth is fiction, counterfeit, distortion, exaggeration, misrepresentation, falsehood. Under this head, either the alleged fact, actuality or reality is a *non-fact, non-actuality, non-reality* entirely, or it is counterfeited, or caricatured, or exaggerated, or misrepresented, in some respect, so as to be more or less a falsehood. In the second mentioned sense, the opposite of Truth is ignorance, darkness, obfuscation and confusion of mind; causing false imagination, illusion, hallucination, misperception, misapprehension and misunderstanding—a perverse operation of the perceptive and reflective powers; so that the mind presumes self-confidently

that it views realities *as they are*, when either there are no such realities at all, or it has quite mistaken their nature, relations and character. It has not the clear light of Truth. In the third mentioned sense, the opposite of Truth is indifference, unconcern, carelessness about the Truth; prejudice, self-will, and obstinacy of mind, which cannot bear the Truth if it be against prepossessed inclinations, wishes, opinions, interests and feelings; pertinacity in error, mistake and falsity, rather than acknowledge the Truth; deceit, hypocrisy, treachery, dishonesty, breach of promise, violation of pledge, perjury, slander, lying, equivocation, and misrepresentation. What is to be understood by the phrase "all manifestations of mind?" By "mind," the intelligent, rational powers of any moral agent. By "manifestations," expressions of mind in any and all ways, whether by words spoken, written or printed; by looks, gestures, signs or tokens; by activity, or passivity; by commission, or omission; by any and every means whereby one mind consciously makes a manifestation of itself to others. All these should be truthful, and made in the love of Truth as a divine principle. Kindred topics.

OPENING SERVICE.

Mon. "Thou shalt not bear false witness against thy neighbor," [Ex. xx: 16.] "Thou shalt not raise a false report." [Ib. xxiii: 1.] "Ye shall not steal, neither deal falsely, neither lie one to another." [Levit. xix: 11.]

Mem. All falsehood is an abomination to the upright.

Mon. "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." [Psal. xl: 4.] "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." [Psal. li: 6.] "O send out thy light and thy truth: let them

lead me; let them bring me unto thy holy hill, and to thy tabernacles." [Psal. xliii : 3.]

Mem. Yea, O Lord. Then shall we be blest.

Mon. "The lip of truth shall be established forever: but a lying tongue *is* but for a moment." "Lying lips *are* an abomination to the Lord: but they that deal truly *are* his delight." [Prov. xii : 19, 22.]

Mem. O Lord, "thy righteousness *is* an everlasting righteousness, and thy law *is* the truth." [Psal. cxix : 142.]

Mon. "Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." [Zech. viii : 16.] "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." [John iii : 20, 21.]

Mem. Great *is* truth, and it shall prevail.

Mon. "Ye shall know the truth, and the truth shall make you free." [John viii : 32.] "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby." [1 Pet. ii : 1, 2.]

Mem. O Lord, help us to be truthful in all manifestations of mind.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 61. L. M.—*Brooklyn.*

BY A. BALLOU.

- 1 To Truth we hymn the sacred strain—
Pure light that rays the Mental Plane,
Revealing Nature's countless facts
Of being, motion and event,
Their form, their power, and willed intent,
As each related stands and acts.
- 2 O blessed souls, of Heaven inspired,
With love of Truth divinely fired,
That long to view and apprehend,
Without deception or mistake,
The sure reality and state
Of all to which they need attend.
- 3 They yearn themselves *within* to know,
The inmost springs whence actions flow,
What duties bind, what dangers wait,
What hopes to cherish, and what fears,
The fount of joy, the source of tears,
On earth, and in the future state.
- 4 All falsehood, error and deceit,
All fraud, all forms and modes of cheat,
Their honest hearts abhor and spurn :
Sincere with God, sincere with men,
They worship Him, and deal with them ;
Or if astray, to Truth they turn.

[Principal Exercises.]

CLOSING SERVICE.

Mon. " O that I had in the wilderness a lodging place of way-faring men ; that I might leave my people, and go from them ! for they *be* all adulterers,

an assembly of treacherous men. And they bend their tongues *like* their bows *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity." "Therefore thus saith the LORD of hosts. Behold, I will melt them and try them; for how shall I do for the daughter of my people?" [Jer. ix: 2—7.]

Mem. Yea, O Lord, thou wilt be unto them, and unto us, "Like a refiner's fire, and like fuller's soap." [Mal. iii: 2.]

Mon. "Buy the truth and sell *it* not: *also* wisdom, and instruction, and understanding." [Prov. xxiii: 23.] "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." [Ephes. iv: 25.]

Mem. Yea, let us refrain our tongue from evil, and our lips that they speak no guile.

Mon. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." "I am the way, and the truth, and the life." [John xviii: 37; xiv: 6.] "I will pray the Father and he shall give you another comforter, * *even* the spirit of truth." "When he, the spirit of truth, is come, he will guide you into all truth." [1b.

xiv: 16, 17; xvi: 13."] Let us "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, grow up in to him in all things, who is the head, *even* Christ.— [Eph. iv: 14, 15.]

Mem. He is the Prince of Truth and Peace.

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 6 & 4s M.—*National Hymn.*

BY A. BALLOU.

- 1 Great Principle of Truth,
That guidest age and youth
In Wisdom's ways,—
Thy welcome light we greet,
With heavenly grace replete,
To save our plodding feet
From error's maze.
- 2 Through all our souls, O shine
With ceaseless beams divine,
And thence dispel
The darkness drear that blinds
Our oft mistaking minds,
And subtly round them winds
The cords of hell.
- 3 Thyself, a Spirit, dwell,
An ever living well,
Within our breasts,
And make it our delight
To view all things aright,
With vision clear and bright,
As Truth attests.

4 The perfect God make known,
 In attributes his own,
 The true DIVINE ;
 That we may worship naught
 By superstition wrought,
 With mystic fables fraught,
 Or ill design.

5 Whate'er we learn, or tell,
 Of heaven, or earth, or hell,
 Be Truth our aim ;
 And falsehood justly deemed,
 (Though plausibly enschemed,
 And high by men esteemed,)
 A hateful shame.

EXERCISE, NO. XX.

SUBJECT MATTER.—General theme :—“ *Love in all spiritual relations.*” [Principle 5, Table II.] All human beings are spirits, as to their essential interior personalities. As such, they are by nature moral agents. They stand in certain relations to the material universe of beings and things. These are their material relations. They stand in certain higher relations to the spiritual universe of beings and things. These are their “spiritual relations.” Their relations to mere animals and inanimate things, we call *material* relations. Their relations to God, Christ, angels, rational spirits of every grade, fellow men, divine principles, and spiritual things, we call *spiritual* relations. In all these relations, the highest personal righteousness requires that moral agents be inspired, actuated, and governed by LOVE. What then is this LOVE, as a divine principle? Not animal love, not sexual love, not passionate love, not mere natural affection, not simple good nature, not family love, not clan love, not sect or party love, not patriotic love, all which are good loves in their proper grade and order ; but that pure,

moral, spiritual, DIVINE LOVE, otherwise called CHARITY, which works no ill to its objects, but blesses them and curses not, injures not, harms not; which values them all at their intrinsic worth, from God downward, and delights to promote the highest good of all, individually, socially, collectively, universally and eternally. Its prime dictates are expressed in the two great commandments. These require supreme love to God, to divine principles, and to pure righteousness in all its forms; love to Christ, holy angels and all good beings, according to their excellence; and love to neighbors as ourselves,—including as neighbors, in a higher or lower sense, all human beings—whether near dwellers, or strangers—friends, or enemies—righteous, or wicked—each as an immortal spirit of inestimable intrinsic worth, whose highest good must never be sacrificed, or disregarded, under any pretext whatsoever. This Love is the transcendent principle of personal righteousness, in God, and in all subordinate moral agents. It is never contrary to the lower principles, but higher and more comprehensive—the bond and perfection of them all—the grand key-stone of the MORAL ARCH. It regulates, elevates and sanctifies all the lower loves in their proper place. It ennobles all the virtues dictated immediately by other divine principles. It weds itself harmoniously with DIVINE WISDOM; working only by the orderly methods which that WISDOM prescribes, and doing nothing by wrong means, in a wrong spirit, or in a lawless way. Its forms of manifestation are Benevolence, Kindness, Forbearance, Mercy, Compassion, Graciousness, Forgiveness, etc. It is the crown of God, the flower of moral perfection, and the pledge of final universal bliss. Kindred topics.

OPENING SERVICE.

Mon. “One of the scribes asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, *, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all

thy strength: this is the first commandment. And the second is like, *namely* this, Thou shalt love thy neighbor as thyself: there is none other commandment greater than these." [Mark xii: 28—31.]

Mem. Verily. "On these two commandments hang all the law and the prophets." [Matt. xxii: 40.]

Mon. "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God *: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." [Mark xii: 32—34.]

Mem. "Even so; "Love worketh no ill" to God, or to man: "therefore love *is* the fulfilling of the law." [Rom. xiii: 10.]

Mon. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy."

Mem. Yes; but let us hear Christ.

Mon. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Mem. Rising above Heathenism, Judaism, Mahometanism, Patriotism, and every kind of Partialism.

Why, Lord?

Mon. "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Mem. Sublime theology and morality? God is Love both to his friends and his enemies. Therefore we must be. Thus shall we be truly his children.

Mon. "For if ye love [only] them which love you, what reward have ye? Do not even the publicans the same?"

Mem. A very ordinary, selfish goodness!

Mon. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matt. v: 43—48.]

Mem. Amen. O Lord, help us, in our humble sphere, to become so.

[Brief season of prayer, silent or audible]

[Singing of a hymn, chant or anthem]

ORIGINAL HYMN. 12 & 11s M.—*Eden.*

BY A. BALLOU.

- 1 Of Principles sacred, O Love, thou art grandest,
Out-breathing perfume from the Bosom Divine,
Exempling the goodness sublime thou demandest,
The bliss of creation, thy gracious design ;
Let rapt hallelujahs ring out from the heavens,
With musical thunders and trumpets by SEVENS,
Till earth shall re-echo responsive the lessons,
And welcome with deep adoration thy reign.
- 2 The breast of the Highest forever thou fillest,
Out-flowing through Jesus, His loveliest Son,
To work for the lost the redemption thou wilt,
The prodigals seeking till all shall return ;
So angels unnumbered thou likewise inspirest,
With prophets and saints, whose aid thou requirest,
On missions promotive of ends thou desirest—
Progression and final perfection for all.

3 Hence man in the law has been justly commanded
To love with profoundest devotion his God,
And men like himself, as a neighborhood banded,
His friends and his foes thus to "bless and curse not ;
Away then with hatred, away with oppression,
Away with revenge and vindictive contention,
Away with all selfish and wrongful affection,
Till evil and sorrow be swept from our world.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live."

Mem. True and pertinent.

Mon. "But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead."

Mem. A dangerous road; leading through deep, gloomy defiles. whose rocky, cavernous walls were the haunts of robbers. There fell the poor Jew.

Mon. "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side."

Mem. Those were priests of the Jew's own church, his countrymen—his neighbors in the narrow sense; yet they had not love enough to relieve him!

Mon. "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee."

Mem. Noble, godlike soul! So loving and kind to his enemy! For the Jews detested the Samaritans, and would have no dealings with them.

Mon. "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus, Go, and do thou likewise." [Luke xth c.]

Mem. Amen. Let us regard all human beings, even enemies, as neighbors; and be neighbors to all in distress.

Mon. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?" "Let us not love in word, neither in

tongue, but in deed and in truth." [1 John iii : 17, 18.]

Mem. Yea ; " For love is of God." " He that loveth not, knoweth not God ; for God is love." [Ib. iv : 7, 8.]

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 11s M.—*Sweet Home.*

BY A. BALLOU.

- 1 What beauties supernal the Edens enshrine,
The inmosts of glory, the gardens divine,
Where angels celestial in loveliness smile,
And charms of perfection embellish no guile.
Love, love, sweet, sweet love,
From thee is this beauty supernal above.
- 2 What music extatic, from sanctified choirs,
With voices harmonic and silver-toned lyres;
Forever enlivens those blissful abodes,
Where sound is a stranger to dissonant modes.
Love, love, sweet, sweet love,
From thee is this music extatic above.
- 3 What fragrance exhales from the beautiful flowers,
That bloom so unfading around those fair bowers,
Where Jesus exalted in innocence reigns,
With thousands on thousands of purified saints.
Love, love, sweet, sweet love,
From thee is this fragrance immortal above.
- 4 What blessings unnumbered descend on our kind,
Refreshing the body, and training the mind,
Inciting to duty, and calling to praise,
Promoting our progress, and crowning our days.
Love, love, sweet, sweet love,
Inspire us on earth, and perfect us above.

EXERCISE, NO. XXI.

SUBJECT MATTER.—General theme :—" *Purity in all things.*" [Principle 6, Table II.] What is Purity? Freedom from defilement, from polluting admixtures; cleanness; strict orderliness. There is a proper fitness of things which we call *order*, defined by laws. Eternal divine order in the universe is defined by the immutable laws of God in the various grades of Nature, from lowest *physical* to highest *spiritual*. When anything is strictly in order, it is *pure*. To be in order, it must be in its proper place, proper time, proper measure, proper condition, and proper relation to all other things. If out of place, or season, or measure, or condition, or relation, it is impure, and causes other things to be impure. Things pure in their strict order, become impure when misplaced, mistimed, mismeasured, misconditioned, or misconnected. All this is true in the physical, intellectual and moral departments of the universe; true in respect to things material and spiritual.—What are the opposites of Purity? In the physical department, filthiness of person, clothing, food, dwelling, furniture, equipage, implements, yards, buildings, gardens, fields, and all other material appendages. In the intellectual department, the opposite of Purity is muddiness of mind, the confounding of natural distinctions, the mixing up of things heterogeneously, inconsistency, irrationality, absurdity. In the moral department, the opposite of Purity is unholliness of motives, of affections, or of conduct. As man stands in various relations, his motives, affections and conduct may be impure in each of those relations. All stand in a certain relation to God and divine things, hence may exhibit unholy motives, affections and conduct in that direction; as by irreverence, ingratitude, pride, rebelliousness, impenitence, hypocrisy, etc. etc. All stand in a certain relation to their fellow human beings, fellow moral agents in all worlds, and fellow creatures of all grades, animals as well as rationals. Towards all these they may exhibit unholy motives, feelings and conduct; as by selfishness, injustice, falsehood, hatred, revenge, cruelty, envy, etc. etc. The two sexes stand in a certain relation to each other,

both *generally* and *specially*. In this relation, *chastity* of motive, affection and conduct is *purity*; and adultery, fornication, lewdness, etc. are impurity. All stand in a certain internal relation of body and soul, i. e. within their own respective individualities. In this relation, all insubordination of the sensual organs to the rational and moral faculties is *impurity*,—all drunkenness, gluttony, debauchery, self-abuse, licentiousness etc. Our Principle requires “Purity in all things”; i. e. in all the above indicated relations and respects. Kindred topics.

OPENING SERVICE.

Mon. “Who shall ascend into the hill of the LORD? And who shall stand in his holy place?” [Psal. xxiv : 3.]

Mem. “He that hath clean hands and a pure heart.” [Ib. v. 4.]

Mon. “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” “Create in me a clean heart, O God, and renew a right spirit within me.” [Psal. li : 7, 10.]

Mem. “Blessed are the pure in heart: for they shall see God.” (Matt. v : 8.)

Mon. Yea; “Blessed are the undefiled in the way, who walk in the law of the LORD.” [Psal. cxix : 1.] “The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.” [Job. xvii : 9.]

Mem. “Who can say, I have made my heart clean, I am pure from my sin?” [Prov. xx : 9.]

Mon. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [John i : 9.] Even as he promis-

ed penitent Israel:—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness * will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." [Ezek. xxxvi: 25, 26.]

Mem. "For God hath not called us unto uncleanness, but unto holiness." [1 Thess. iv: 7.]

Mon. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 Cor. vii: 1.] "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." [Ephes. v: 3, 4.] "As he which hath called you is holy, so be ye holy in all manner of conversation." [1 Pet. i: 15.]

Mem. Yea; "Because it is written, Be ye holy; for I am holy." [Ib. v. 14.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—*Uxbridge.*

BY A. BALLOU.

- 1 Behold throughout the universe
Eternal laws of order reign,
Defining what will bless, what curse,
What gladness yield, and what bring pain.
- 2 These laws express the thoughts and will
Of God's All-wise, All-loving Mind,
Promoting good, and checking ill,
That all their highest bliss may find.

- 3 O holy Father, holy law,
Whence holy order faultless springs,
Our souls in holy worship draw,
Till purified from all our sins.
- 4 For Christ-like purity we sigh,
In body, spirit, motive, heart,
That, like the undefiled on high,
We may be clean in every part.
- 5 Dear spotless Savior, bleach our robes
All white as winter's virgin snow,
Till meet for yon celestial globes,
We cease to err and wail below.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God." [1 Cor. vi: 9—11.]

Mem. Yea; "Renewed in the spirit of our mind." [Ephes. iv: 23.]

Mon. Take care lest "ye make clean the outside of the cup and of the platter, whilst within ye are full of extortion and excess," "Cleanse first the in-

side of the cup and platter, that the outside of them may be clean also." [Matt. xxiii: 25, 26.] "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile a man." [Mark vii: 23.]

Mem. O Lord, search and purify our hearts.

Mon. "As ye have yielded your members servants to uncleanness, unto iniquity; even so now yield your members servants to righteousness, unto holiness." Thus, "being made free from sin, and become servants to God, ye *will* have your fruit unto holiness, and the end everlasting life." [Rom vi: 19, 22.]

Mem. "Every man that hath this hope in him purifieth himself, even as HE is pure." [1 John iii: 3.]

Mon. "Now the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned." [1 Tim. i: 5.] Therefore, be ye "a chosen generation, a royal priesthood, a holy nation, a peculiar people, showing forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. ii: 9.) "Finally brethren, whatsoever things are true, whatsoever things honest, whatsoever things just, whatsoever things pure, whatsoever things lovely, whatsoever things of good report; if *there* be any virtue, and if any praise, think on these things" (Philip. iv: 8.)

Mem. Amen. Help us, O Lord, to exemplify "Purity in all things."

Mon. Let us conclude with singing. (Any hymn, chant, or anthem.)

ORIGINAL HYMN. S. M.—*Shirland*.

BY A. BALLOU.

- 1 Full oft, with loving awe,
The Model Man we view,
Who magnified the perfect law—
In all things pure and true.
- 2 Not so we contemplate
The putrid streams that flow
From our corrupt interior state,
And all our vileness show.
- 3 But when his grace appears
To wash our filth away,
We rise above despairing fears,
And hope a brighter day.
- 4 For then are we assured,
That all the hosts above
Seek only that our wrongs be cured
By purity and love.
- 5 Now search, O God, our hearts,
And every sin reprove,
Completely cleanse our inward parts,
And all our stains remove.

EXERCISE, NO. XXII.

SUBJECT MATTER.—General theme:—" *Patience in all right aims and pursuits.*" [Principle 7, Table II.] What is patience? Webster gives a good definition: "1. The suffering of afflictions, pain, toil, calamity, provocation or other evil, with a calm, unruffled temper. 2. A calm temper, which

bears evils without murmuring or discontent. 3. The act or quality of waiting long for justice or expected good without discontent. 4. Perseverance; constancy in labor or exertion. 5. The quality of bearing offences and injuries without anger or revenge." What does Patience, as a divine principle, dictate? Calmness of mind, the opposites of which are excitability, impulsiveness, boisterousness: firmness of mind, the opposites of which are fickleness, vacillation and instability: constancy of mind, the opposites of which are capriciousness, fondness for novelty, being up and down, off and on, cold and hot, moving by fits and starts: endurance of mind, the opposites of which are faint-heartedness, shrinking from pain and toil, readiness to be discouraged or disgusted by adversity: perseverance of mind, the opposites of which are despondency, a disposition to give up when weary, to fall back under discouragement, to abandon pursuits which yield little present fruit, to give up the cause which has few followers and little prospect of speedy triumph: meekness, forbearance, gentleness and long-suffering of mind, the opposites of which are irritability, fretfulness, readiness to resent real or supposed wrongs, rashness, roughness of temper, speech and manner, vindictiveness of spirit, angeriness, a disposition to stickle for one's own way and say, to dispute, quarrel, punish, fight, go to war etc. What are right aims and pursuits? All aims and pursuits which are in accordance with love to God and man, as required in the two great commandments; in other words, which are in strict accordance with fundamental divine principles, as seen in our highest spiritual light. Our grand aims and pursuits, as endeavorers after Practical Christianity, are plainly set forth in the Declaration we are reviewing in these meetings. Our minor ones are very numerous. We are to take care that they be "*Right* aims and pursuits." How lovely is patience! What evils follow impatience! What are our own besetments and attainments in this direction? Kindred topics.

OPENING SERVICE.

Mon. "The seed is the word of God." That

which fell on the rock denotes those who, "when they hear, receive the word with joy; and these, having no root, for awhile believe, and in time of temptation fall away." "That which fell among thorns" denotes those who, "when they have heard, go forth, and are choked with cares, and riches and pleasures of *this* life, and bring no fruit to perfection. But that on "good ground" denotes those who, "in an honest and good heart, having heard the word keep it, and bring forth fruit with patience." [Luke viii: 11—15.]

Mem. May we, "by patient continuence in well doing, seek for glory, and honor, and immortality." [Rom. ii: 7.]

Mon. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." "The just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him." [Heb. x: 36, 38.]

Mem. "We are saved by hope." "We hope for that" good which yet "we see not." Therefore do "we with patience wait for it." [Rom. viii: 24, 25.]

Mon. "And not only *so*, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." [Rom. v: 3—5.]

Mem. O Lord, help us to be "followers of them who through faith and patience inherit the promises." [Heb. vi: 12.]

Mon. Yea, "let us not be weary in well doing: for

in due season we shall reap, if we faint not." [Gal. vi: 9.] "Take *, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender oompassion." [James v: 10, 11.]

Mem. Blessed are the patient in spirit; they shall triumph at last.

Mon. Therefore, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." [Heb. xii: 1—3.]

Mem. Amen. He is our exemplar, the Captain of our salvation; we will follow him in patience unto victory.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem]

ORIGINAL HYMN. 8 & 7s M.—*Disciple.*

BY A. BALLOU.

1 Gentle Patience, sweetly breathing
 Odorous zephyrs from the skies,
 Faithful souls forever cheering
 Up the path of sacrifice;
 All divine are thy refreshings,
 All serene thy holy power,
 Wafting choicest needed blessings,
 Equal to each trial hour.

2 Welcome thy celestial breezes,
Fraught with Eden's vital breath,
Bringing strength and perseverance
To our pilgrim commonwealth;
Else, alas! how faint and weary
Would the struggling trav'lers grow,
Marching oft through scenes so dreary,
In this wilderness below.

3 Silence all our childish fretting,
Tranquilize our restless minds,
Cure us of our sins besetting,
Softening every ill that grinds;
Meekness thus our lives adorning,
We will run the heavenly race,
Calmly waiting for the morning
Of immortal crowning grace.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good." "Rest in the Lord, and wait patiently for him." "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil." "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." [Psal. xxvii: 1—11.]

Mem. "*He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.*" [Prov. xiv: 29.]

Mon. "Be not hasty in spirit to be angry: for anger resteth in the bosom of fools." [Eccles. vii: 9.] "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness." [Zeph. ii: 3] "Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [Matt. xi: 28, 29.]

Mem. Yea, let the same mind be in us which was in Christ.

Mon. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." [Ephes. iv: 1—3.] "Put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering," "and let the peace of God rule in your hearts." [Col. iii: 12—15.]

Mem. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." [Gal. v: 22—23.]

Mon. "The servant of the Lord must not strive; but be gentle to all *men*, apt to teach, patient, in meekness instructing those that oppose." [2 Tim. ii: 24, 25.] "My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." [James i: 2—4.] "Finally, *be ye* all of one mind, having compassion one of another;

love as brethren, *be* pitiful, *be* courteous: not rendering evil for evil, or railing for railing; but contrary-wise, blessing." [1 Pet. iii: 8, 9.]

Mem. So may we be patient "in all right aims and pursuits."

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. L. M.—*Shael.*

BY A. BALLOU.

- 1 To aims sublime and right pursuits,
We fain would consecrate our lives,
Producing richest heavenly fruits,
As each from God the strength derives.
- 2 But rugged paths, through steep ascents,
Our bleeding, aching feet must tread,
Ere we can reach our hearts' intents,
And reign with Christ, our conquering Head.
- 3 O, all-enduring Patience, smile
Upon our oft discouraged souls,
And sweetly every toil beguile,
It costs to win supernal goals.
- 4 When ills within, and ills without,
Our tempers sour, or try our faith,
Each passion soothe, dissolve each doubt,
And in thy peace our spirits bathe.
- 5 Thus haloed o'er, and all imbued,
With thy divine magnetic sphere,
Our last dread foe shall be subdued,
And bliss complete our grand career.

EXERCISE, NO. XXIII.

SUBJECT MATTER.—General theme :—“ *Unceasing progress towards perfection.*” [Principle 8, Table II.] What is perfection? The term has two senses, *relative*, and *absolute*. In the *relative* sense, perfection is an eminent, exalted state of excellence, in comparison with low, crude and ordinary states; though there may still be far higher states beyond. In the *absolute* sense, perfection is the highest possible, or at least the highest conceivable state of excellence, beyond which there may be change, variegation, and procession from glory to glory, but no absolute progress or growth. Perfection, as contemplated in this case, takes on both these senses—indicating comparatively higher and higher states of spiritual and moral excellence up to the very divinest—the absolutely perfect state, beyond which there may be endless procession of vicissitude, but is no absolute progression. What is signified by “unceasing progress towards perfection”? 1, That it is the destiny of man to progress, through a long and to him unknown series of stages, from the lowest state of moral agency up to that highest one in which he shall be in perfect unity and harmony with God. 2, That to aim at and strive to approximate this perfection is man’s *duty*, as well as his destiny. 3, That if man refuses or neglects to conform his will to the divine will, and to put forth his efforts for progress, he cannot advance, but, for the time being, will retard himself, and may even retrogress, for long periods, into very low spiritual states. 4, That great and most persevering efforts *must* be put forth, by man, amid temptations, trials and discouragements, in order to this progress and final perfection. 5, That God, Christ, angels and all good beings are ever affording the proper incitements and helps to every soul who sincerely endeavors after this holy progress; and are eternally seeking the progress of all moral natures by every orderly means. How are we to regard such a creative and moral system? How does this Principle affect the propriety of social religious creeds, organizations etc.? How does it agree with the doctrine of a universal

irresistible progress? How, with the doctrine of man's strictly *endless* progress, and his never arriving at absolute perfection? What are the capital objections to this last named doctrine?—relating to God, to any first cause and its effects, to unbegun eternity and the illimitable future, to man's endless relative imperfection, and to the very idea of a God? Practically are we earnestly endeavoring to make progress ourselves, and to promote the progress of others, as required by the Principle before us? Kindred topics.

OPENING SERVICE.

Mon. "When I consider the heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." [Psal. viii: 3—5.] "Lord what is man, that thou takest knowledge of him! *or* the son of man that thou makest account of him!" [Ib. cxliv: 3.]

Mem. "The Lord *is* good to all, and his tender mercies are over all his works." [Psal. cxlv: 9.]

Mon. "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature * shall be delivered from the bondage of corruption into the glorious liberty of the children of God." [Rom. viii: 20, 21.]

Mem. Progress is the destiny and duty of man.

Mon. "The kingdom of heaven is like to a grain of mustard-seed which a man took, and sowed in his field: which indeed is the least of all seeds; but

when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Yea, "the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." [Matt. xiii: 31—33.]

Mem. Even so. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." [Isa. lxi: 11.]

Mon. "First the blade, then the ear, after that the full corn in the ear." [Mark iv: 28.] "Be ye perfect, even as your Father which is in heaven is perfect. [Matt. v: 48.] "The glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one." [John xvii: 22, 25.]

Mem. Amen. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." [Ephes. iv: 13.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. H. M.—*Amherst.*

BY A. BALLOU.

- 1 Behold a ladder rise
From these poor realms of dust
To yon celestial skies,
Where dwell the perfect just;

What numerous rounds in sight appear !
What countless ones beyond our sphere !

- 2 Upreared by hands divine,
Ere Time's most ancient days,
The same unchanged design
Its structure still displays,—
The spirit's pathway home to God,
By endless generations trod.
- 3 The eldest angels rose
From lowest depths below
To Life's All-Perfect Source,
Transcending every woe ;
And Jesus, too, our model Soul,
Triumphant climbed and reached the goal.
- 4 Unceasing progress then,
Along this shining way,
We will proclaim to men,
And seek the perfect day ;
Dear Father, Savior, angels, aid
Our footsteps to that summit grade.

[Principal Exercises.]

CLOSING SERVICE.

Mon. " We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man I put away childish things. For now we see through a glass darkly ; but then face to face : now I know in

part; put then shall I know even as also I am known." [1 Cor. xiii: 9—12.]

Mem. "Who is sufficient for these things?" [2 Cor. ii: 10.]

Mon. "We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." [2 Cor. iii: 5.] "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." [2 Cor. xii: 9.] "Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as *would* be perfect, be thus minded." [Philip. iii: 13—15.]

Mem. Yea; Let "unceasing progress towards perfection" be the crowning principle of our personal righteousness.

Mon. "The disciple is not above his master: but every one that is perfect shall be as his master." [Luke vi: 40.] The grand excellence is, "Christ in you the hope of glory: whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." (Col. i: 27, 28.)

Mem. Then shall "God be all in all." (1 Cor. xv: 28.)

Mon. "And this also we wish, *even* your perfection." "Finally, brethren, farewell." Struggle onward and upward; "be perfect, be of good comfort,

be of one mind, live in peace; and the God of love and peace shall be with you. (2 Cor. xiii: 9, 11.)

Mem. Yea; unto the perfect day.

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. C. P. M.—*Garden.*

BY A. BALLOU.

- 1 Press on, press on, ye faithful souls,
In spite of every tide that rolls
Its sullen waves adverse;
All up the bright successive skies,
Lo, lengthened lines of martyrs rise,
And conquering feats rehearse.
- 2 Hark, hear their shouts of joyous cheer,
To pilgrim toilers struggling here,
Amid these murky scenes;
"Come up, come up, heroic hearts!
Whate'er your onward course retards,
Or painful intervenes."
- 3 Ten thousand angel voices sound,
From all the heights celestial round,
To fire our cooling zeal;
And shall we stand with folded arms?
Or be deterred by vain alarms?
And slight their high appeal!
- 4 Nay, nay, unceasing progress be
Our watchword, mission, theme and plea,
Till full perfection's noon;
Then mansioned 'neath the topmost dome
Of Heaven's divinest cherub home,
God's bliss shall be our boon.

EXERCISE, NO. XXIV.

FOR CELEBRATION OF THE DEATH OF CHRIST.

SUBJECT MATTER. General theme,—The death of Jesus Christ as a great historic event, considered with due reference to its more important correlative antecedents, concomitants and subsequents, and with especial regard to its design, character, use, influence and final results, in a theological view. When did this remarkable event take place? On Friday, 3 o'clock P. M., April 3, A. D. 33. Where? On a small eminence called Calvary, adjacent to the City of Jerusalem, in Palestine, Asia Minor. How? By public crucifixion, under sentence of Pontius Pilate, the Roman governor, induced by the instigation of the Jewish Sanhedrim. Among the antecedents of his death what particulars may be profitably considered? 1. The general political and religious condition of the world, especially of the Jewish people, at that period. 2. The clear foresight and anticipation Jesus had of his death. 3. The ignorance, blindness, and misconceptions of his disciples respecting his Messiahship etc. 4. The prejudice, envy, and hatred of the leading persons in the Jewish Church toward him. 5. The Passover and Supper with its incidents. 6. His arraignment and the accusations made against him. 7. Pilate's conduct, and final sentence of death. What were the more remarkable concomitants of his death? 1. The manner of his crucifixion, the malefactors etc. 2. His spirit and demeanor throughout. 3. The wonderful phenomena of the occasion—the darkness, earthquake, rending of the temple veil etc. 4. The comparative brevity of his sufferings. 5. His expiring at the precise time for the killing of the paschal lamb. What subsequents of his death are most note-worthy? 1. The burial of his body. 2. The precautions of the Jewish rulers against its being stolen away. 3. His resurrection and personal manifestations. 4. His final instructions to his disciples, his ascension and glorification in the spiritual world. 5. The question whether the material body of Jesus was actually resuscitated, and if so, what became of it. 6. The ques-

tion whether Jesus, between his death and ascension, actually descended into Hades and instituted his gospel there. 7. Where Jesus has personally existed since his ascension, and whether he is now to be regarded as a glorious personage dwelling in the spiritual heavens. In a theological view, what was the chief design of Christ's death? How does it stand related to the rest of his mediatorial work for the salvation of mankind? Is it to be regarded as a punishment or penalty due to mankind for sin, inflicted by God on him as our substitute? As a sacrificial satisfaction to divine Justice, necessary to appease God, placate his wrath, or render it consistent for him to have mercy on penitent sinners? Did it in any way render God essentially more loving, kind, or merciful to his sinful creatures? Was it not of the nature of pure self-sacrifice, most sublime and illustrious? What was its use? 1. To commend the divine love to sinful man, thereby revealing God's real character, and drawing mankind penitently towards him. 2. To illustrate human wickedness and God's goodness in just contrast. 3. To confirm and establish the highest standard of personal righteousness. 4. To give mankind the most perfect example of patient endurance under wrong—of martyrdom from love to God, to divine principles, and to sinful, hostile fellow men. 5. To guarantee and assure, most sacredly, the sympathy of all heaven with and for human beings when struggling to become Christ-like in spirit and moral character. What is and is to be the influence of Christ's death? To convict, convert, and render mankind Christ-like. What will be its ultimate result? Universal regeneration, reconciliation, Christ-likeness, and happiness. Kindred topics.

OPENING SERVICE.

Mon. "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and he killed, and be raised again the third day. Then Peter took him, and be-

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 began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." [Matt. xvi: 21—23.]

Mem. "Behold the Lamb of God, which taketh away the sin of the world." [John i: 29.]

Mon. "And the chief priests and the scribes * sought to lay hands on him. And they watched him and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." [Luke xx: 19, 20.]

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him." "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." [Matt. xxvi: 3, 4, 14, 15.]

Mem. Alas, for Judas Iscariot! Alas, for all that betray the principles of Christ, the Judases of this day!

Mon. While Jesus was praying sorrowfully in Gethsemane, and anticipating the approach of his enemies, lo, Judas came, "and with him a great multitude with swords and staves, from the chief priests

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 and elders of the people." "Then came they and laid hands on Jesus, and took him. And behold, one of them which were with Jesus * drew his sword and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." [Matt. xxvi: 47, 50, 51.]

Mem. "O thou divine Master, thou forbiddest the sword even in defense of the most innocent against the most guilty.

Mon. "Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they, and * brought him to the high priest's house." [Luke xxii: 52—54.]

Mem. Then Peter in his terror denied him. Lord, help us to stand firm to thy principles in the hour of trial.

Mon. "And the men that held Jesus mocked him and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee. And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together and led him into their Council." [Luke xxii:

63—66.] Having been carried before Pilate, and finally received sentence of death, he was led to execution. "And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do." "And it was about the sixth hour, and there was darkness over all the land until the ninth hour." "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this he gave up the ghost." [Luke xxiii: 33, 34, 44—46.]

Mem. "Hereby perceive we the love of *Christ*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren." [1 John iii: 16.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

SELECTED HYMN. L. M.—*Zephyr.*

BY A. C. COXE.

- 1 O, who like thee—so calm, so bright,
So pure, so made to live in light?
O, who like thee did ever go
So patient through a world of woe?
- 2 O, who like thee so humbly bore
The scorn, the scoffs of men, before?
So meek, forgiving, godlike, high,
So glorious in humility?
- 3 The bending angels stooped to see
The lisping infant clasp thy knee,

And smile, as in a father's eye,
Upon thy mild divinity.

4 And death, which sets the prisoner free,
Was pang, and scoff, and scorn to thee ;
Yet love through all thy torture glowed,
And mercy with thy life-blood flowed.

5 O, in thy light be mine to go,
Illuming all my way of woe ;
And give me ever on the road
To trace thy footsteps, Son of God !

[Principal Exercises.]

CLOSING SERVICE.

Mon. " And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things. And behold, *there was* a man named Joseph, a counsellor, a good man and a just ; (the same had not consented to the counsel and deed of them) *he was* of Aramathæa, a city of the Jews ; who also himself waited for the kingdom."

Mem. " This *man* went unto Pilate, and begged the body of Jesus."

Mon. Yea ; " And he took it down, and wrapped it in linen, and laid it in a sepulchre, that was hewn in stone, wherein man never before was laid." [Luke xxiii : 43—53.] " Now upon the first *day* of the

week, very early in the morning, they [the women] came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." And what did they find?"

Mem. "They found the stone rolled away from the sepulchre."

Mon. "And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments." And what said these angelic men to the trembling women?

Mem. "Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you."

Mon. "Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." Then they reported all to the eleven and the rest. Whereupon an examination of the vacant sepulchre was made by Peter and others, to their great astonishment. Soon after, when Jesus manifested himself to the two disciples going to Emmaus, how did he address them, in response to their lamentation at his death?

Mem. "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?"

Mon. And after many manifestations of himself to his disciples, at the end of forty days, while pronouncing a farewell blessing on them, he was parted

EXERCISE, NO. XXV.

SUBJECT MATTER.—General theme :—“ *The Supreme Fatherhood of God.*” [Principle 1. Table III.] What is meant by “the supreme Fatherhood of God?” That the All-Perfect, Infinite God, whose existence is affirmed in Principle 1, Table I, is the sole First Cause and Supreme Originator of all created beings and things; and especially that he stands in the relation of Father to all finite rational beings—all spirits who are by nature moral agents. That all these beings derive their existence, powers and faculties from this one All-perfect, Infinite God, and are by nature his offspring. That no other God, nor Devil, created or caused the existence of any of them. They all have one creative Father. They all belong to one spiritual and moral family. They are all by nature social beings. They each and all belong to some one of the innumerable spiritual societies of the creation. And these innumerable societies, however variant or diverse from each other in any respect, are all governed by immutable laws of *Social Order*, under one grand moral system. This grand system includes all moral and social beings in all conceivable universes. But it is our business to trace it in our own universe, and more particularly in our own planet; that we may understand, if possible, the relations, obligations, and destinies of mankind, as members of a true order of society on earth. “The supreme Fatherhood of God” is held to be the 1st Principle of Social Order, according to the highest light of the Christian Religion. We have considered the principles of Theological Truth. Also those of Personal Righteousness. We are now to examine the fundamental principles according to which human society must be constituted and governed, to attain its destined highest state. If then we commence with proclaiming God the Supreme Father of the human race, what is thereby implied?

1. That he created all human beings.
2. That he has a father's love for them all.
3. That he exercises a father's care and providence over them all.
4. That he dispenses a father's authority, government and discipline toward them all.
5. That he deserves to be revered, loved, trusted and obeyed by

them all. 6. That he desires, wills, purposes and orders nothing in respect to any human being inconsistent with this supreme Fatherhood, in time or eternity. 7. That unless mankind can be brought, by some means, to regard God as their supreme Father, and to act accordingly in their social as well as individual relations, human society can never be rendered truly fraternal, orderly and harmonic. What then is our imperative duty in the premises? What are we actually doing? What is the present social state of mankind? Kindred topics.

OPENING SERVICE.

Mon. We have considered the eight principles of Personal Righteousness, comprised in the second Table, and are about to pass to those of the third. Before doing so, repeat those of the second.

Mem.

1. Reverence for the divine and spiritual.
2. Self-denial for righteousness' sake.
3. Justice to all beings.
4. Truth in all manifestations of mind.
5. Love in all spiritual relations.
6. Purity in all things.
7. Patience in all right aims and pursuits.
8. Unceasing progress towards perfection.

Mon. Immutable divine principles of Personal Righteousness! Let us hold them fast without waver; let us proclaim them with confidence; let us go forward in their light to illustrate those of the highest Social Order.

Mem. Amen. And of these the first is, "The supreme Fatherhood of God."

Mon. "Sing unto the LORD, all the earth; show forth from day to day his salvation." "Great is the

LORD, and greatly to be praised: he also *is* to be feared above all gods. For all the gods of the people *are* idols: but the Lord made the heavens. Glory and honor are in his presence." "Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The Lord reigneth." [1 Chron. xvi: 23, 25—27, 31.]

Mem. "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." [Rev. iv: 11.]

Mon. "Have we not all one Father? Hath not one God created us?" [Mal. ii: 10.] "One is your Father, which is in heaven." [Matt. xxiii: 9.] "Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many); *yet* to us there is but one God, the Father of whom are all things, and we in him." [1 Cor. viii: 5, 6.]

Mem. Yea, "there is one God and Father of all." [Ephes. iv: 6.]

Mon. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find

him, though he be not far from every one of us; for in him we live, and move, and have our being; * for we are also his offspring." [Acts xvii: 24—28.]

Mem. "Unto God and our Father be glory for ever and ever. Amen." [Philip. iv: 20.]

[Brief season of prayer, silent or audible]

[Singing of a hymn, chant or anthem]

ORIGINAL HYMN: 11s M.—*Portuguese Hymn.*

BY A. BALLOU.

- 1 We worship one God, one creative First Cause
Of Nature's vast empire, its action and laws,
One Father, supreme of all rational souls,
Who reigns in all worlds, and all creatures controls.
- 2 A Spirit, uncaused, self-existent, unchanged,
The tide of his being rolls on self-sustained
Through countless expanses of infinite space,
From epoch to epoch he only can trace.
- 3 He lives through all life, and transcends all extent,
Eternally active, yet ever unspent,
Outworking all changes and phases of things—
The source whence true order and harmony springs.
- 4 In him we all live, in a Bosom of Love,
Surrounded by millions below and above,
All nourished with care from the Fountain of Life,
Whose GOODNESS with WISDOM forever is rife.
- 5 O Father, all-loving, all-gracious and wise,
How poor the profoundest devotions that rise
From creatures like us, all so erring and frail,
Here groping our progress through earth's shady vale!
- 6 But such as we are, still accept us as thine,
And onward and upward our spirits incline,
Till chaos and crudeness at length we outgrow,
And dwell in the ORDER we're destined to show.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "What man is there of you, who, if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" [Matt. vii: 9—11.]

Mem. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." [James i: 17.]

Mon. "Come out from among them, and be ye separate, saith the Lord, 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, saith the Lord Almighty." [2 Cor. vi: 17, 18.]

Mem. "As many as are led by the Spirit of God, they are the sons of God." [Rom. viii: 14.]

Mon. Even the penitent prodigal son was welcomed home. "He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his

hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost and is found." [Luke xv: 20—24.] Rejoice ye in "the Supreme Fatherhood of God."

Mem. Amen. "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" [Heb. xii; 9.]

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. C. M.—*Coronation.*

BY A. BALLOU.

- 1 O Father, Father! gracious name,
With heavenly mercy filled;
Its sacred import loud proclaim,
By holy rev'rence thrilled.
- 2 Creator, first it signifies,
Of all that moves and lives
In mortal earths, or spirit-skies—
None else existence gives.
- 3 Then next parental love for all
With moral natures made;
Next providence for great and small,
Replete with care and aid.
- 4 Next government of holy law,
With discipline for each,
From paths of sin their feet to draw,
That heaven they all may reach.
- 5 In fine, the Title comprehends
All good which God can will
To consummate his blissful ends,
And holiness fulfill.

6 Then blessing, honor, glory give,
 To Him, the Father dear,
 Who loves and blesses all that live
 In every peopled sphere.

EXERCISE, NO. XXVI.

SUBJECT MATTER—General theme:—*The universal Brotherhood of man.* [Principle 2, Table III.] The supreme Fatherhood of God necessarily implies the universal Brotherhood of man. And these two principles together legitimately imply, 1. That all human beings, wheresoever existing in mortal or immortal spheres, have the same general nature, faculties and capabilities. 2. That the same general destiny ultimately awaits them all. 3. That the same general highest good, welfare and interest pertains to them all. 4. That they are all provided for, governed and disciplined under the same divine moral system of law and order. 5. That they ought all to cherish for each other the same fraternal respect and good will. 6. That when, and only when, they are brought to treat one another in all respects as one universal brotherhood, will they attain to complete happiness. These principles and postulates are confirmed by enlightened reason, and by all the other fundamental principles of divine tuition. 1. Reason finds the whole race, notwithstanding all their differences, to have the same essential common nature. 2. It is obliged to trace them to the same creative source. 3. It sees them subject to the same controlling laws. 4. It can but hope for all a common blessed destiny. 5. It perceives that those are highest, noblest and happiest who come nearest to the ideal hopes and ethics of universal brotherhood. Divine revelation declares, implies and assumes the universal brotherhood of man. 1. In holding up to view but one Creator, God and father of all. 2. In commanding all mankind to love God with all their heart, and each other as themselves. 3. In proclaiming the future

resurrectiopal existence of all. 4. In declaring the accountability and equitable retribution of all. 5. In affirming that God wills the holiness and happiness of all. 6. In predicting the final glorious progress of all into a state of harmony and bliss. 7. In setting forth Jesus Christ as born, living, teaching, exemplifying, dying, rising and reigning, to work out this grand consummation. If all this is true, what must be done to actualize the universal Brotherhood of man? 1. Ignorance must be done away by knowledge. 2. Narrowness, clannishness, false patriotism etc. must be superseded by enlightened philanthropy. 3. False religion must give way to the true religion. 4. Individual reform must culminate in social reform. Barbaric and semi-barbaric societies and governments must be transcended by higher ones. 5. War, slavery, injurious force—all selfish institutions, customs and practices, must yield to fraternal ones. Kindred topics.

OPENING SERVICE.

Mon. "God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth." [Genesis i: 27, 28.]

Mem. "O God, the God of the spirits of all flesh," [Numb. xvi: 22.] thou hast "made of one blood all nations of men;" we are all thine offspring; we are all brethren. [Acts xvii: 26—28.]

Mon. Yea; those we deem strangers and aliens are members of our common human family; as it is written, "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt

love him as thyse lf." [Levit. xix : 34.]

Mem. Even as the good Samaritan deemed the distressed Jew his neighbor, and acted toward him the part of a brother.

Mon. Thus Jesus, in the parable of the Judgment, maketh himself the brother of the hungry, the thirsty, the stranger, the naked, the sick, the imprisoned—all the suffering classes of humanity.

Mem. Saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And on the other hand, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Matt. xxv : 40, 45.]

Mon. Therefore came he forth from the bosom of the Father, to be the model Son of man, the Elder Brother of the human family, the Savior of the world; that he might gather together in one grand harmonic church the whole regenerated race.

Mem. So shall the kingdoms of this world be converted from selfishness and violence into peaceful provinces of his heavenly kingdom. "All things shall be subdued unto him."

Mon. And then shall the glory of man's universal brotherhood shine forth from all the earth, and fill the heavens. Blessed are the elect of God, who with Christ pray, hope and labor for this glorious consummation.

Mem. Amen. O Lord, render us worthy to be numbered with that elect.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Laban*.

BY A. BALLOU.

- 1 One Fatherhood Supreme
Presides o'er peopled space,
Whence we deduce our lofty theme—
Fraternity of race.
- 2 The Brotherhood of man,
Wherever man exists,
Subtends the grand organic plan—
Which Social Order fits.
- 3 Then lift in faith the prayer—
Thy kingdom come to earth,
Thy will be done by dwellers there,
As by the Heavenly Church.
- 4 New honors haste to pay
The two divine commands,—
Thy heart on God's soft bosom lay,
And clasp thy brother's hands.
- 5 Each man with love enfold,
Howe'er beneath thy state,
As twin to thee in spirit mold,
Whom thou shouldst never hate.

[Principal Exercises.]

CLOSING SERVICE.

Mon. O all perfect, infinite God—since thou art
the supreme Father of all rational souls on our earth
and in every world—since all human beings in mortal
and immortal spheres are brothers and sisters of one

vast family—since thou hast constituted Jesus Christ the Head, Model, and Savior of this great fraternity, and filled him with the fulness of thine own Holy Spirit, that he might bring us all finally into the moral likeness of his perfect Sonship—and since thou hast opened the eyes of our understanding and faith to behold these sublime truths—grant unto us grace and strength to act worthily of such divine Light.

Mem. First, toward thee as thy dutiful children, in all humility, reverence, gratitude, confidence, obedience and godliness. Next, toward all human beings as our brethren and sisters, forever seeking their highest good as our own.

Mon. And, O heavenly Father, help us, by the continual baptism of thine eternal Christ-Spirit, to regard and treat as fellow members of our Universal Brotherhood, not only the christianized, enlightened, wise and good, but also the heathenish, the benighted, the foolish, the vicious and wicked, in spite of all their moral hatefulness; that we may always distinguish between that essential constitution of being which renders them thy children, our brethren, and that evil characterizing them, which ought to be abhorred and put away.

Mem. So that like thee we may faithfully declare the truth to them, uphold the law of righteousness before them, rebuke their sinfulness, restrain their violence, and labor for their reformation, in pure love to them, as never their enemies but always their true friends.

Mon. Thus respecting all their rights, while unin-

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juriously asserting our own, making just allowance for their excusable wrongs and follies, and patiently enduring their perverseness till we can overcome it with good, may we have no fellowship with any form of oppression, persecution, destruction, vindictive punishment, cruelty, injustice or neglect, practiced by man toward man in our world, but labor with all our light and ability to prepare mankind for the inauguration of that Christ-like Social Order wherein "thy kingdom shall come, and thy will be done in earth as in heaven."

Mem. "For thine is the kingdom, and the power, and the glory forever. Amen." [Matt. vi : 13.]

Mon. Let us conclude with singing. [Any hymn chant or anthem.]

ORIGINAL HYMN. H. M.—*Carmarthen.*

BY A. BALLOU.

- 1 Are mankind brethren all,—
Then why are some enslaved?
Why held in cruel thrall?
Why not upraised and saved?
Because the bonds of Brotherhood
Are little felt and understood.
- 2 Are mankind brethren all,—
Then why the rage of war,
Whose storms of blood and gall
The wise and good abhor?
Because the bonds of Brotherhood
Are little felt and understood.
- 3 Are mankind brethren all,—
Then why such fraud and wrong,
O'er all this earthly ball,

Between the weak and strong ?
Because the bonds of Brotherhood
Are little felt and understood.

4 Are mankind brethren all,
Then why do pride and scorn
Flaunt forth their blighting pall
To shroud the poor forlorn ?
Because the bonds of Brotherhood
Are little felt and understood.

6 Are mankind brethren all,—
And will they one day rise,
United great and small,
To bless their sacred ties ?
Yes, when the bonds of Brotherhood
Are duly felt and understood.

EXERCISE, NO. XXVII.

SUBJECT MATTER.—General theme :—" *The declared perfect love of God to man.*" [Principle 3, Table III.] What is love, in the high sense of the term, as used in this connection ? Pure benevolence or good will. That sentiment of moral agents which disposes them to bless others, and to delight in promoting their happiness by all right means. What is perfect love ? A love without defect or imperfection,—a love in which there is no hatred, or indifference, or capriciousness. What is " *The declared perfect love of God to man*" ? That which is set forth in the Christian Religion. It was declared by Jesus Christ in precept and practical exemplification. Also, by his apostles. The Scriptures of the New Testament record their testimonies. These are corroborated by all veritable divine revelations, inspirations and intuitions, by Nature, and by Reason. There are several important points of consideration in this general subject, among which are the following ; viz. 1. The love of God

to man regards strictly man *himself*; i. e. only what constitutes man's *essential manhood* as God's creature and offspring,—not anything sinful, evil, perverse, diseased or disorderly in or about man. Thus God's perfect love for man *himself* not only allows him, but obliges him to abhor, oppose, and destroy in due time, all that is sinful, evil, perverse, diseased and disorderly in or about man; because all this is poisonous and injurious to man. 2. That this love of God to man is both *particular* and *universal*,—not admitting the notion that God loves here and there a man—some men—a few men—or that he loves all men as a *general whole* in such a universal sense as consists with his sacrificing the good of a part, and perhaps even reprobating individuals eternally from his good will; but that his love is absolutely perfect to each human being as an individual, and to all human beings as one grand family having a common highest good. No God loves no individual man to the detriment of any other, or of any class or portion of the race, or of the grand whole; nor does he love the *whole* to the detriment of a *part*, or of a single individual. 3. God's love to man is a perfectly holy and wise love. It is a perfectly holy love, because it accords strictly with his love of the principles of Personal Righteousness. It is a perfectly wise love, because it accords strictly with the highest wisdom. God never loves man in a way to disregard moral rectitude, law and order. 4. God's love to man is inherent in himself, original, spontaneous and independent. Man does not first love God, or do something to make God love him; nor can he turn God's love into hatred, or in any way lessen that love. 5. God's love to man is absolutely unselfish, unchangeable and endless. Such is the "perfect love of God to man." Kindred topics.

OPENING SERVICE.

Mon. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world

but that the world through him might be saved." [John iii: 16, 17.]

Mem. "Where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." [Rom. v: 20, 21.]

Mon. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die." "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." [Rom. v: 6—8.]

Mem. God is not like imperfect men, who love their friends and favorites only; but "he is kind to the unthankful and the evil." [Luke vi: 35]

Mon. Yea, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." [2 Cor. v: 19.] "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [Ephes. ii: 4—10.]

Mem. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." [Tit. iii: 5.]

Mon. "God hath concluded all in unbelief, that he

might have mercy upon all. O the depths of the riches both of the wisdom and knowledge of God." "Who hath first given to him, and it shall be recompensed unto him again?"

Mem. "For of him, and through him, and to him, are all things: to whom *be* glory for ever. Amen." [Rom. xi: 32—36.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 7s & 6s M.—*Missionary Hymn.*

BY A. BALLOU.

- 1 Hark, hear the countless voices
From being's endless chain,
As varied life rejoices,
Declare in choral strain
The love of their Creator—
The boundless, perfect love,
Which blesses sentient nature
Below, around, above.
- 2 Mark how the revelations,
From ancient times bequeathed,
By heavenly inspirations
Through seers and prophets breathed,
Proclaim in strains diviner
This perfect love to man,
As Christ, the All-Refiner,
Unfolds redemption's plan.
- 3 And holiest intuitions,
Up-welling from the soul,
With reason's best monitions,
In one concurrent whole,

Give living confirmation
That God is Love innate,
And none of his creation
Can ever harm, or hate.

4 Profoundest adorations
Let men and angels pay,
With ceaseless acclamations
Harmonic night and day,
To him whose love transcendeth
Their highest powers of praise,
And endlessly attendeth
Their souls through all their ways.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Then drew near unto him all the publicans and sinners to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and

nine just persons, which need no repentance." [Luke xv: 1—7.]

Mem. "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him."

[1 John iv: 9.]

Mon. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him." [Ib. vs. 10—12, 16.]

Mem. "We love him, because he first loved us." [Ib. v. 19.]

Mon. Forget not "the exhortation which speaketh unto you as unto children. My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "No chastening for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." [Heb. xii: 5, 6, 11.]

Mem. Blessed be the one God and Father of all, whose nature and name is Love. We have seen and do rejoice in his "*declared perfect love to man.*"

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 7s M.—*Sabbath.*

BY A. BALLOU.

- 1 Sing the perfect love of God !
Flowing like a boundless sea,
Wafting goodness all abroad,
Ever fresh and ever free :
“ God is Love,” All Perfect Love,
Filling earth and heaven above.
- 2 Perfect love of God to man !
Pure from hatred’s least alloy,
World-embracing in its span,
Breathing universal joy :
“ God is Love,” All Perfect Love,
Filling earth and heaven above.
- 3 Perfect love of God to man !
Unprocured by creature worth,
Source whence creature worth first sprang,
Fount whence all good loves have birth :
“ God is Love,” All-Perfect Love,
Filling earth and heaven above.
- 4 Perfect love of God to man !
Life to us, but death to sin,
Wisdom-guided in its plan,
Changeless all its ends to win :
“ God is Love, All-Perfect Love,
Filling earth and heaven above.

EXERCISE, NO. XXVIII.

SUBJECT-MATTER. General theme :—“ *The required perfect love of man to God.*” [Principle 4, Table III.] If God is the supreme Father of all human kind, and loves them all with a

perfect love, as affirmed in the first and third Principles of this Table, then it follows naturally, consistently, and almost necessarily, that all should be required to love God, their Father, with a perfect love. Accordingly this is the first great commandment of the divine moral law. What perfect love is, has already been shown. What then is implied in the requirement of perfect love from man to God? 1. This love must contemplate God as a being distinct from and above all other beings; i. e. as consisting of an essence inherently superior to all other substances in existence. This divine essence is SPIRIT, in the strictest and highest sense. It is self-existent from and to all eternity. It is omnipresent throughout infinite space. It has the highest conceivable attributes, properties, and qualities of MIND, and is therefore mentally and morally a PERSONAL SPIRIT—not a mindless substance, force, cause or law of Nature. This divine Personal Spirit is the First Cause or Originator of all other beings and things, and of course is their supreme Controller. He is All-Perfect in goodness, wisdom and power. As such he deserves the highest love of which his creatures are capable—a love with all the heart, soul, mind and strength. 2. This love must not only be a perfect love for God as a BEING or PERSONAL SPIRIT, but for all the attributes, principles, properties and qualities of which he is the embodiment, for all that is identified with him, and all which proceeds from him in different degrees to endow his creatures. It must be a perfect love for all moral goodness, for all holy wisdom, for all divine law and order—for all that God *is, does, requires and delights in*. So that no man loves God who does not love *truth, justice, benevolence, purity* etc. 3. This love must be not only a love with all the affectional and sentimental powers of our nature, called the “HEART,” but also with all the intellectual powers, called the “UNDERSTANDING” or MIND—the perceiving, knowing, thinking, reflecting and reasoning faculties; so that the love shall be both *affectional and rational*, in the highest degree of each one’s ability. Also, with all the other powers of our nature; so that whatever we *are, can do, and possess*, is all held com-

pletely subject to God's will, to be conformed to his law, and devoted only to uses which he approves. What are the proper various manifestations of this required love? Wherein do mankind fail of this love? What are the obvious consequences of their failure, individually, and with respect to society? What can we do towards loving God perfectly, if in a state of indifference, or alienation? What does God do to superinduce this love in man? What is the state of those who think they love God, yet do not love divine principles, qualities etc? What of those who ignore *rational* love to God, magnifying only affectional and sentimental love? What relation to Social Order does the principle before us sustain? Kindred topics.

OPENING SERVICE.

Mon. "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." [Mark xii: 29, 30. Deut. vi: 5.]

Mem. "Thou hast said the truth; for there is one God; and there is none other but he." [Ib v. 32.] He is self-existent, all-perfect and infinitely loveable.

Mon. "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up." [Deut vi: 6, 7.]

Mem. "Great peace have they who love thy law: and nothing shall offend them." [Psal. cxix: 155.]

Mon. "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

"Hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "But whoso keepeth his word, in him verily is the love of God perfected." "He that saith he is in the light, and hateth his brother, is in darkness even until now." [1 John i: 5, 6; ii: 3—5, 9.]

Mem. "This is love, that we walk after his commandments." [2 John, 6.]

Mon. "This commandment which I command thee * is not hidden from thee, neither is it afar off." "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." [Deut. xxx: 11, 14.] "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [John xiv: 23, 24.]

Mem. "He that dwelleth in love dwelleth in God, and God in him." [1 John iv: 16.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Arlington.*

BY A. BALLOU.

- 1 One universal Father's love
Enfolds all human kind
In spheres below and spheres above—
The boundless realm of MIND.
- 2 Hence perfect love the Sacred Code
From man to God requires—

The just return for *His* bestowed,
Which that return inspires.

3 Awake then all our grateful powers
Of mind and melting soul,
Sweet incense breathe, like fragrant flowers
Beneath the sun's control.

4 Responsive thus, our love to God
Shall reach the whole DIVINE,
His person, essence, law and rod,
His WILL and grand DESIGN.

5 Then all He loves we too shall love,
And all He wills shall *will*,
Till earth unite with heaven above
His precepts to fulfill.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "O love the Lord, all ye his saints, *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." [Psalm xxxi: 23, 24.] "O come, let us worship and bow down: let us kneel before the LORD. For he is our God, and we *are* the people of his pasture, the sheep of his hand." [Psalm xcv: 6, 7.]

Mem. "Thou LORD *art* high above all the earth: thou art exalted far above all gods." [Psalm xcvi: 9.] Let them that love thee abhor all evil.

Mon. "Let not the wise glory in his wisdom, neither let the mighty glory in his might; let not the rich

glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness in the earth: for in these *things* I delight saith the Lord." [Isa. ix: 23, 24.]

Mem. And they who love thee perfectly delight in the same. They love all that thou lovest. If not, they love not thee.

Mon. Wherefore Jesus rebuked the formal religionists of his day, quoting from the prophecy of Isaiah, "This people draweth nigh unto me with their mouth, and honoreth me with *their* lips, but their heart is far from me." [Matt. xv: 8. Isa. xxix: 13.] Again "Woe unto you, Pharisees! for ye tithe mint, rue, and all manner of herbs, and pass over judgment and the love of God." [Luke xi: 42.] And also, his own imperfect disciples, saying, "Why call ye me Lord, Lord, and do not the things which I say?" [Luke vi: 46.]

Mem. O Lord, help us to love thee, not in profession only, but in deed, and in truth.

Mon. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." [Ephes. i: 34.]

Mem. Amen. Let God be loved with a perfect love.

Mon. Let us conclude with singing. (Any hymn, chant, or anthem.)

ORIGINAL HYMN. 11s M.—*Bower of Prayer.*

BY A. BALLOU.

- 1 How perfect the peace, how sublime the delight,
Enjoyed by the soul that with God is upright!
Whose bosom doth glow with the love He requires,
And only to walk in its beauty aspires.
- 2 No pleasures, no treasures, no honors of earth
To bliss so exalted can ever give birth;
It opens communion with Father and Son,
And renders the ransomed fraternally one.
- 3 This love, this required perfect love to our God,
O Spirit Divine, in our hearts shed abroad,
Nor leave us an idol to charm us away
From aught of the duty He calls us to pay.
- 4 Inspire us to love, with his person supreme,
Whate'er as Divine we may justly esteem—
His attributes, principles, qualities pure,
His goodness and truth that forever endure.
- 5 His will make our law, His commandments our guide,
That faithful and steadfast our souls may abide,
Till progress our triumph at length shall complete
From glory to glory up Sion's bright street.

EXERCISE, NO. XXIX.

SUBJECT MATTER. General theme:—"The required perfect love of man to man." [Principle 5, Table III.] Remember the definitions given in Exercise No. 27. 1. Of the word "love;" viz. "Pure benevolence or good will; that sentiment of moral agents which disposes them to bless others, and to delight in promoting their happiness by all right means." 2. "Perfect love"—"love without defect or imperfection"—a love which

leaves no room for "hatred, or indifference, or capriciousness."

3. The distinction between *man* in his essential manhood, and man's *sins, vices, follies, perverseness, diseases* etc; wherein it is seen that to love *man* with a perfect love is *not* to love anything *evil* in him, but only his manhood proper—that which constitutes him *man*, together with whatever is good in him, and wholesome for him; all else to oppose, rebuke and if possible put away from him. This being understood, the "Required perfect love of man to man" will appear entirely consistent and reasonable. Because, 1. God requires man to love nothing in man but what he himself loves—i. e. nothing but *man*, and what is good in man, with a just abhorrence of and opposition to all evil which he has taken on. Because, 2. All human beings in their proper manhood, aside from their perversions and evils, are really the brothers and sisters of all other human beings, and in essential rights are all co-equals; which is as true of strangers, sinners and enemies, as of near-dwellers, saints and friends,—all, as *humans*, being children of the same creative Father, and having intrinsically one common nature. Because, 3. They have the same common wants, capabilities, responsibilities and destiny. Because, 4. All, on the whole, have a common good, and therefore one cannot benefit another without benefiting himself ultimately to an equal or greater extent, nor harm another without harming himself ultimately as much or more. Because, 5. All owe it to their common Father to love each other as themselves; it being the best proof they can give that they love Him perfectly, and the lack of it conclusive proof that they do *not* love Him. Hence the justice, necessity, and excellence of the second great commandment, "Thou shalt love thy neighbor as thyself," and of the universal application given it by Jesus to strangers and enemies. Consider 1. The more important manifestations of this "Required perfect love of man to man," between individuals, in society, and among nations. 2. Its bearing on a true state of Social Order. 3. The existing lack of it, and the results. 4. What evil practices, habits, customs and institutions it would abolish. 5. What our own actual moral state is in respect to it. Kindred topics.

OPENING SERVICE.

Mon. "And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is none good but one, that is God*: but if thou wilt enter into life, keep the commandments. He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and Thou shalt love thy neighbor as thyself." [Matt. xix: 16—19.] "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." [Rom. xiii: 9.]

Mem. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." [Ib. v. 10.]

Mon. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." [Matt. vii: 12.]

Mem. No man would have *harm* done unto himself, but *good* only. Therefore no man should do *harm* unto another, but *good* only.

Mon. "Ye yourselves are taught of God to love one another." [1 Thess. iv: 9.]

Mem. Yea; to "Honor all men," and "love the brotherhood." [1 Pet. ii: 17.]

Mon. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." [Levit. xix: 17.]

Mem. "Whom the Lord loveth he correcteth." [Prov. iii: 12.] And we should do likewise.

Mon. "Thou shalt not **avenge**, nor bear any grudge
*, but thou shalt love thy neighbor as thyself." [Le-
vit. xix : 18.] "Owe no man anything, but to love
one another." [Rom. xiii : 8.]

Mem. Amen. Owe no man any ill will, any grudge,
anything but *love* : "for he that loveth another hath
fulfilled the law." [*ib.* xiii : 8.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Boylston.*

BY A. BALLOU.

- 1 Great Father of our race,
Whose love doth all embrace,
Thy **SECOND**, like thy **FIRST** command,
Immutable shall stand.
- 2 How holy, just and wise,
In all its scope requires !
Its moral grandeur we confess,
And bow to Thy behest.
- 3 All human kind are thine—
Of one parental line,
One nature, destiny and good—
One common brotherhood.
- 4 Inspire us then with perfect love,
From Thy pure fount above,
A perfect love for man, *as man*,
Of every grade and clan.
- 5 Whate'er perverse we see
May we rebuke, like Thee ;
Yet man *himself* ne'er execrate,
But bless and elevate.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "It hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust. [Matt. v: 43—45.]

Mem. For if we love only them who love us, "do not even the publicans so!" [Ib. v. 46.]

Mon. "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us." [Ephes. v: 1, 2.]

Mem. "For He is kind to the unthankful and to the evil." Help us, O Father, to be merciful as thou art merciful. [Luke vi: 35, 36.]

Mon. "This is my commandment, that ye love one another; as I have loved you." [John xv: 12.] "Let all bitterness, and wrath, and clamor, and evil-speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving, one another, even as God for Christ's sake hath forgiven you." [Ephes. iv: 31, 32.]

Mem. That so the love and "peace of God may rule in our hearts." [Col. iii: 15.]

Mon. "In this the children of God are manifest,

and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" [1 John iii: 10, 17.] "He that dwelleth in love dwelleth in God, and God in him." [*Ib.* iv: 16.]

Mem. "He that loveth not knoweth not God; for God is love." [*Ib.* v. 21.]

Mon. Therefore "this commandment have we from him, That he who loveth God love his brother also." [*Ib.* v. 21.]

Mem. Amen. O Lord help us to render the "Required perfect love of man to man."

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. L. M.—*Hebron.*

BY A. HALLOU.

1 The angel-men of heavenly spheres
In perfect love together dwell—
Fraternal, gentle, blissful peers
Of God's immortal, sinless realm.

2 So, Father, let thy kingdom come
In majesty and strength below,
And here, as *there*, Thy Will be done,
Till man on man inflict no woe.

3 Roll on the long predicted age
When wrong and violence shall cease,

When murderous War no more shall rage,
And earth be filled with holy peace.

4 And while those happy days delay,
May we, who view afar their light,
Unceasing labor, as we pray,
To haste the reign of Love and Right.

5 O blessed souls that work and wait,
As God's supreme command requires,
Preparing for that Social State
Which perfect love to man desires !

EXERCISE, NO. XXX.

SUBJECT MATTER.—General theme:—" *The required just reproof and disfellowship of evil-doers.*" [Principle 6, Table III.] Evil-doers are those who violate the principles of Personal Righteousness and Social Order, and especially those who do so knowingly and persistently. They abound in the world; hence its wickedness and misery. Evil-doers are understood, of course, to be our fellow moral agents. "Just reproof and disfellowship of evil-doers" implies that those who mean to be well-doers oppose them, testify against their sins, and refuse to be united with them in committing evil; and that in this reproof and disfellowship of them no injustice is to be done them. This principle is a stumbling-stone to many. It is so to two classes. One of these classes hate, persecute and seek to destroy the persons of evil-doers, because of their evil-doing and sinful character; thinking thereby that they are dutifully serving God. The other class do not see how they can perfectly love the persons of evil-doers as God requires, yet put them at arm's end and disfellowship them, though they be wilful and persistent rebels against the divine laws. So they remain in social union with them, hoping thereby to prove their love for them, and perhaps the better to

reform them. But the true Christian Religion rationally requires its disciples to love all mankind, even the worst of evil-doers, as to their persons, yet justly to reprove and dis-fellowship them, as to their evil-doings and sinful character. In so doing, we should carefully consider the following particulars. 1. What it is that constitutes man a *personal being*, so as to distinguish between what is essential to his personal being, and whatever about him is more or less extraneous to this. 2. What it is that renders man an evil-doer—a sinner. 3. That we must never identify the *man* proper with his *evils*, or his *accidents*. 4. That we must cultivate *love* for the *man* proper, and *abhorrence* for his *evils*. 5. That we must estimate a man's evil-doing *justly*; view it as it *is*, neither as less, nor greater—certainly never making him worse than he is. 6. That we must distinguish always, if possible, between mistaken, passionate, spasmodic, venial, partially excusable evil-doers—and enlightened, wilful, malignant, persistent evil-doers; holding on to the former with tender reproof, but separating from and sternly rebuking the latter. 7. That we must never allow love for *man* to approve and encourage his *evil-doings*; nor abhorrence, rebuke and dis-fellowship of persistent evil-doers to justify inflicting on their persons any real injury or harm. Give reasons for all this. Examine our own practice, attainments, and defects. Show the practical bearings of this principle on Social Order. Kindred topics.

OPENING SERVICE.

Mon. "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." [Matthew: 84, 35.]

Mem. This is the sword of the Spirit, even the Spirit of Truth; which divideth assunder the adhe-

rents of Error and Evil from the adherents of Truth and Righteousness.

Mon. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." [Matt. x: 37—39.]

Mem. Jesus Christ is the living embodiment of the Christ-Spirit, and of all Christ-Principles. No man can separate *him* and *them*. They cannot be compromised with opposites.

Mon. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, * and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, 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, saith the Lord Almighty." [2 Cor. vi: 14—18.]

Mem. Let us therefore not "be partakers with them." Let us "have no fellowship with the unfruitful works of darkness, but rather reprove them."—[Ephes. v: 7, 14.]

Mem. "Them that sin rebuke before all, that others also may fear." Be not "partakers of other men's sins." [1 Tim. v: 20, 22.] "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." [Levit. xix: 17.]

Mem. "Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." [Prov. xxvii: 5, 6.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Peterborough.*

BY A. BALLOU.

- 1 Behold the deadly foe of man—
The subtle serpent, Sin!
What eye his treacherous form may scan,
Or trace the fiend within?
- 2 Ten thousand different, guileful shapes
He artfully assumes,
And oft the heavenly seraph apes,
Inspired with rich perfumes.
- 3 But ever still a reptile vile,
He seeks the human breast,
To sting, and poison, and defile
The bosom where caressed.
- 4 Who cherishes the hydra there
Embraces death and hell!
And who this deadly foe doth spare
Prepares the sinner's knell!
- 5 Let love of man be hate of sin,
With just reproof of wrong,

Till back to God all souls it win,
A ransomed, holy throng.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." [Matt. xviii: 15—17.]

Mem. Love the man *as a man*; do him no injury, or harm; bless him, and curse not; but regard him as you do all heathenish and unprincipled persons.

Mon. "Now we command you, brethren,, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish him as a brother." [2 Thes. iii: 6, 14, 15.]

Mem. "For he that biddeth him God speed is partaker of his evil deeds." [2 John 11.]

Mon. "Perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." [2 Tim. iii: 1—5.]

Mem. Yea; let us "beware lest we also, being led away by the error of the wicked, fall from our own steadfastness." [2 Pet. iii: 17.]

Mon. "He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon him."— [Prov. xxiv: 24, 25.]

Mem. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners." [Psal. i: 1.]

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. H. M.—*Lenox*,

BY A. BALLOU.

1. O Lord, thy grace bestow,
Thy wisdom and thy love,
That we, like Thee, may show
To all in sin who rove,
Pure friendship's never-dying flame,
Whilst every wrong we justly blame.

- 2 Beginning strict at home,
 With faithful self-reproof,
 And careful not to roam
 Where we should stand aloof,
 May we with skillful hand correct
 Our neighbor's faults which we detect.
 - 3 With faithfulness of speech,
 And tenderness of heart,
 May we in love beseech
 The erring to depart
 From sin's delusive, dangerous way,
 And choose the path to heavenly day.
 - 4 If prudence keep us dumb,
 Let silent action speak,
 And evil overcome
 With goodness firm and meek ;
 Forever standing by the right,
 Allegiant to our highest light.
 - 5 And if, with brazen face,
 Our fellow men insane
 Persistent run their race,
 Still clinging to their banc,
 With stern rebuke we'll pity still,
 And wait with God their change of will.
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EXERCISE, NO. XXXI.

SUBJECT MATTER.—General theme :—" *The required non-resistance of evil-doers with evil.*" [Principle 7, Table III.] Preceding expositions have prepared us for the present. Each principle flows naturally into its successor. The one now before us affirms it to be a cardinal dictate of the true Christian Religion, that its disciples should never resist evil-doers with

evil. They may and must resist them—must abhor, resist and endeavor to overcome all evil,—but always with good—never with evil. What then is evil? and what is good? Evil may be *intentional*, or *actual*, or both. So may good. What is ~~ben-~~
evilly intended for evil, or good, *is* really such, *in* the moral agent intending it, whatever it may actually work out. And that which inherently tends to evil, or to good, is really what it legitimately works out, whether ill, or well intended. Every act, word, desire or feeling is evil toward fellow-man which aims, or legitimately tends, to injure or harm his *personal being*—his essential *manhood*. It is evil in the degree to which it extends—whether to destroy, or impair, or in any way harm the real manhood of its object. So every act, word, desire or feeling is good toward fellow man which aims and legitimately tends to promote the absolute welfare of his real personal being—in the degree to which it extends. But here the good must be both intentional and actual, to come up to the requirement. We must not only *mean* right, but it is our duty to know, if possible, that the legitimate effect will be right. If we kill, or persecute, or knowingly harm evil-doers, it is evil; however we think we are doing right, and may mean well. In carrying out Christian non-resistance, we must consider:—

1. That it concerns chiefly the relation of man to man—moral agents to beings by nature also moral agents—not man to animals and inanimate things.
2. That we are to distinguish between *seeming* good, or evil, and the *real*—between the pleasing and agreeable which harms, and the painful which is salutary.
3. That restraint and pain, whether of body or mind, are good, or evil, according to their use and legitimate effect; if necessary, wholesome and beneficent, *good*; if unnecessary, injurious, or harmful, *evil*.
4. That to suffer death, injury or harm from evil-doers, in the spirit of self-sacrifice, or for righteousness' sake, is in perfect accordance with the principle before us; but the infliction of death, injury or harm on *them* is always contrary to it.
5. That what is really good, or evil, is such to each individual, to all classes, and to the great whole, together.
6. That the law of this principle is alike applicable

to individuals and to communities under like conditions.
 7. That it must be organized into customs and institutions, in order to realize its complete benefits. Treat of its manifold individual and social bearings. Answer objections to it. Illustrate and apply it in all directions. Show its relation to true Social Order. Kindred topics.

OPENING SERVICE.


Mon. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." [Matt. v : 39.]

Mem. By whom had this been said ?

Mon. By Moses in his code. [See Ex. xxi : 23—25. Levit. xxiv : 19—20. Deut. xix : 19—21.] So had it been said by the ancient lawgivers and custom-makers of all nations. So was it said by the Doctors of the Jewish law in the time of Christ. And so it continues to be said in *principle, superficially modified*, by the leaders of Religion, Philosophy and Government, with few exceptions, throughout the world, even in so called Christendom. And the masses of mankind, on their low moral plane, love to have it so. Hence WAR, DEATH-PENALTIES, VINDICTIVE PUNISHMENTS etc. still prevail. But Jesus taught and exemplified the true righteousness of the divine plane. Let us hear him :—"But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also." [Matt. v : 39, 40.]

Mem. Must we resist evil in *no* way ? Must we

offer the "other cheek," and yield our "cloak," *literally*?

Mon. Nay; the meaning is plain from the context.  We must not resist evil-doers on the principle of taking "life for life, eye for eye, and tooth for tooth;" i. e. we must not kill, injure or harm their persons in resisting their evil doings. Rather than thus resist them, we must suffer them to smite and wrong us again and again—even unto the loss of all earthly goods, and of mortal life itself. We must never resist evil with evil.

Mem. Amen. The principle of GOOD WILL to their *personal being* must never be violated—never disregarded.

Mon. Therefore Jesus continued and said:—"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matt. v: 44—48.]

Mem. Yea, in *principle* "perfect," "merciful," "holy," as he is; *Christ-like*—GOD-LIKE.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 12s. & 9s M.—*Happiness.*

BY A. BALLOU.

1 O how blessed are they who their Savior obey,
And are led by his Wisdom and Love

To contend against ill, with persistent good will,
Like their All-Perfect Father above.

2 Thus forever at war with the foe they abhor—

E'en the spirit of Evil and Sin—

Yet they nevertheless evil-doers still bless,

And with good a sure victory win.

3 In the name of their Lord, and the strength of his word,

They advance with their weapons of light,

Overcoming the wrath that embattles their path,

Putting legions of darkness to flight.

4 Thus the injurer's arm they resist not with harm,

Nor an evil for evil return;

Yet as meekly they bleed, they are mighty indeed,

And sublime are the laurels they earn.

5 So they follow the Lamb, the Redeemer of man,

And ascend from the cross to his throne,

Till at length the whole race, all refined by his grace,

Shall rejoice his mild sceptre to own.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." [Matt. x: 16.]

Mem. "Wise" to maintain truth and righteousness without needless offence. "Harmless" toward even the most cruel and persecuting of evil-doers.

Mon. "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." [Is. xxvi: 52.] "O blessed Jesus, didst thou

direct thy disciples to provide themselves with swords, only to prohibit their use forever! Surely then, if the sword might not defend thee, the innocent against the guilty, Christians should never resort to it!

Mem. Let us obey his word, and renounce its use for evermore.

Mon. Therefore did he rebuke the two disciples who would have commanded fire to come down from heaven and consume the inhospitable Samaritans, saying. "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save *them*." [Luke ix: 55, 56.] Also, he testified to Pilate, saying, "My kingdom is not of this world." If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." [John xviii: 36.]

Mem. Even as the faithful Paul exhorted, saying, "Bless them which persecute you; bless and curse not." "Recompense to no man evil for evil." [Rom. xii: 14, 17.]

Mon. Moreover, he continued the exhortation:—"Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be *not* overcome of evil, but overcome evil with good." [Rom. xii: 19—21.] And again,—
"See that none render evil for evil unto any man,

but ever follow that which is good, both among yourselves and to all men." [1 Thess. v: 15.]

Mem. This is the true doctrine of Christ. How transcendent is his righteousness!

Mon. "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." [1 Pet. ii: 19—23.]

Mem. And if we will be Christians, let us imitate him, and be CHRIST-LIKE.

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 11s & 8s M.—*O thou in whose presence.*

BY A. BALLOU.

- 1 O thou, holy Master, "the light of the world,"
"The way, and the truth, and the life,"
Thy banner supernal long since was unfurled,
Rebuking man's carnage and strife.
- 2 Thou calledst thy church from the world to protest,
By precept and practice like thine,
'Gainst death-codes and every vindictive behest,
Long sanctioned as just and divine.
- 3 But ages have rolled in succession away,
And millions that worship thy name
Those vengeful old codes still devoutly obey,
Nor blush thy Religion to shame.

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- 4 Yet plain is thy mandate, thy pattern how bright !
 That eye be not taken for eye,
 Nor life go for life, as the ancients deemed right,
 But sooner the wronged bravely die.
- 5 Resist not with evil the injurer's hand,
 The rather fresh blows meekly bear,
 By goodness alone all his evil withstand,
 And still for his happiness care.
- 6 Thus spake thy sweet voice on the mountain and cross,
 That ne'er thy disciples might err ;
 O help us, dear Savior, whate'er be the cost,
 Thy pathway of peace to prefer.

EXERCISE, NO. XXXII.

SUBJECT MATTER.—General theme :—" *The designed unity of the righteous.*" [Principle 8, Table III.] We have now reached our twenty-fourth fundamental principle—the last of the tabular series. Who are meant by "the righteous"? All persons who sincerely embrace and endeavor to exemplify personal and social righteousness according to the foregoing cardinal principles of the true Christian Religion. Some consider all honest, sincerely religious people *righteous*, whatever be their religion, or their ideas of righteousness. They may be so in *some* sense, but not in the sense of this exposition. To be righteous in this sense is to be *Christlike* in spirit, conduct and moral character ; i. e. to be righteous according to the standard set up by the teachings and example of Jesus Christ.—What is meant by the "*unity of the righteous*"? *Unity* of faith in fundamental principles ; *unity* of declaration and confession as to their imperative obligations ; *unity* of the Christ-Spirit in their hearts ; *unity* of general aim and endeavor in carrying out into practice their acknowledged principles and obligations ; *unity* in co-operative association.

and combination of all their capabilities to actualize the kingdom of heaven on earth and universally—in fine, *unity* of SOCIAL ORDER according to the law and spirit of Christ. What is meant by the “*designed* unity of the righteous”? That it was the original design of God, through Christ, to unite in one harmonic church and social state all his true disciples; and so ultimately, by converting mankind to Christian righteousness, to gather together the whole human race into that one harmonic church and social state. All this is demonstrable from the Scriptures of the New Testament, and by the analogies of Reason; viz. 1. That the righteousness enjoined in the true Christian Religion, not only includes all the absolute righteousness of all other Religions and Moral Philosophies, but transcends them all in certain points of peculiar excellence. 2. That the essentials of this perfect righteousness, as taught and exemplified by Jesus Christ, are so plainly set forth, that no honest intelligent mind need mistake it. 3. That it requires to be openly acknowledged and confessed by those who sincerely embrace it—not secreted. 4. That it is of such an unselfish, humble, child-like, fraternal nature as naturally to induce *unity* among its true disciples, and its radical genius utterly opposed to social antagonism between them. 5. That this *unity* proceeds from each disciple's own proper convictions and loves, not from slavish conformity to leaders; so that two, twenty, or twenty millions of individuals may spontaneously unite, because they believe, think, feel and aim alike in all things essential—not by external constraint. 6. That Christ was sent to institute this *unity*. 7. That he enjoined and prayed for it. 8. That this *unity* is predicted, by the spirit of holy prophecy, as the final result of righteousness in the earth. 9. That if mankind profess to be disciples of Jesus Christ, yet isolate themselves from each other, keep up a conflict of interests, hate, envy and antagonize each other, or divide into warring sects, clans, and nations, they conclusively falsify their profession; since alienation and war are the unmistakable fruits of selfishness and pride. Open the whole field of pertinent discussion, and of kindred topics.

OPENING SERVICE.

Mon. "Behold how good and how pleasant *it is* for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life forevermore." [Psal. cxxxiii.]

Mem. But "where envying and strife *is*, there *is* confusion and every evil work." [James iii: 16.]

Mon. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Matt. xii: 25, 30.] "I am the good shepherd, and know my *sheep*, and am known of mine," "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." [John x: 14, 16.]

Mem. Yea, one fold, wherein the one shepherd may "gather together in one the children of God scattered abroad." [John xi: 52.]

Mon. Therefore, when he was about to depart out of the world, he prayed for his disciples, saying, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*." "They are not of the world, even as I am not of the world." "Neither pray I for these alone; but for them also which shall believe on me through their

word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me." [John xvii : 11, 16, 20—23.] When the fulness of the Holy Christ-Spirit descended on his disciples, at Pentecost, they "were of one heart, and of one soul ; neither said any of *them* that aught of the things which he possessed was his own ; but they had all things in common."

Mem. "Neither was there any among them that lacked." [Acts ii : 44, 45. iv : 32—37. Alas, for the divisions, selfishness, pride and discord of the degenerate Church !]

Mon. "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you ; but *that* ye be perfectly joined together in the same mind, and in the same judgment." [1 Cor. i : 10.] "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." [Ephes. iv : 1, 2.]

Mem. "Endeavoring to keep the unity of the Spirit in the bond of peace." [Ib. v. 3.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Lang Syne.*

BY A. BALLOU.

1 Behold the righteousness sublime
Which Christ declared and wrought,
Replete with virtues all divine,
In action, speech and thought !

The Christ-like then we justly deem
 The truly *righteous* class,
 Designed in God's primeval scheme
 For unity *en masse*.

2 For this he sent his holy Son
 To live, and teach, and die,
 That he might make his followers one,
 Like angel hosts on high;
 For this that Son devoutly prayed,
 When near his suffering hour,
 As future ages he surveyed
 And saw his spreading power.

3 Then why do selfishness and pride
 Within his Church prevail!
 And Christians, like the world, divide
 Each other to assail?
 Why are their interests so at war,
 Their hearts so much estranged,
 That sects and factions each abhor,
 And stand in conflict ranged?

4 Alas! the honored name they bear,
 Purloined from purer times,
 Such churchmen ill deserve to wear,
 For ill their conduct chimes;
 How long, dear Savior, must we wait
 The unity designed—
 That high harmonic Social State
 Of man's regenerate kind?

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Be not conformed to this world: but be ye

transformed by the renewing of your mind, that ye may prove what ~~is that~~ good, and acceptable and perfect will of God." "For ~~as~~ we have many members in one body, and all the members have not the same office; so we, *being* many, are one body in Christ, and every one members one of another." [Rom. xii: 2, 4, 5].

Mem. Let us therefore be "kindly affectioned one to another, with brotherly love; in honor preferring one another," [Ib. v. 10.]

Mon. "For by one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" "But now hath God set the members every one of them in the body; as it hath pleased him." "And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." "That there should be no schism in the body, but that the members should have the same care one of another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it," [1 Cor. xii: 13—16, 18, 21, 22, 25, 26.]

Mem. Such is the required Social Order in Christ:

the true Church and State of Christianized humanity :
 "the designed unity of the righteous."

Mon. This is the will and purpose of God,—“ That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth.” [Ephes. i: 10.] “ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [Ephes. iv: 13.] “ For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself.” [Col. i: 19, 20.] “ As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” [Gal. iii: 27, 28.]

Mem. O Lord, help us to understand, appreciate, and endeavor to actualize “ THE DESIGNED UNITY OF THE RIGHTEOUS,” in true SOCIAL ORDER.

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 8s & 7s M.—*Yettleton*.

BY A. BALLOU.

1 Zion's glorious future cometh,
 Dawning in the eastern sky,
 Spite of moral gloom and darkness,
 Spite the skeptic's taunting cry;
 When the truly Christ-like righteous,
 Wise and loving like their Lord,

All shall dwell in sweet communion—
All of one divine accord.

2 Sects shall cease their jarring discord,
Party lines shall be erased,
Christians everywhere be Christians,
Nevermore by strife disgraced;
Harmonized then every spirit,
Bridal pair, and household band,
Every neighborhood and people,
Christ shall all the world command.

3 Every home shall then be blissful,
Every social group and state,
None be poor or rich unduly,
Love unite the small and great;
Thus shall come God's heavenly kingdom,
Full of blessedness and peace,
Unitizing all his children,
In the Year of Grand Release.

EXERCISE, NO. XXXIII.

SUBJECT MATTER.—General theme:—"Our Declaration against killing, injuring, harming or hating any human being under any pretext whatsoever;" viz. "We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles, never, under any pretext whatsoever to kill, injure, harm or hate any human being, even our worst enemy." Also, "Never to countenance war, or capital punishment, or the infliction of injurious penalties, or the resistance of evil with evil in any form." The object of this Declaration is to state principles and specify their practical applications so definitely that they shall be unmistakable and unequivocal; since no principle, or precept, has any force against the meaning which it is actually understood to bear. The world abounds with

admirable abstractions and generalisms which are so understood as to be practically nullified. Now the whole world will agree that it is wrong to kill, injure, harm or hate any fellow-human being *wantonly, unprovokedly and without cause*. So far right. So far we are necessarily carried by principle 3, Table II, "*Justice to all beings*." But a very small minority of the world will agree that it is wrong to kill, injure, harm or hate our fellow human beings, *if they are enemies, and offenders—wicked enough to kill, injure, harm and hate others without cause*. On the contrary, they confidently contend that this is right, or at least excusable. Some are ashamed to say it is right to *hate* them, yet insist that it is right to kill, destroy, or pain them regardless of their personal good. Hence the popular doctrines of justifiable homicide, war, death-penalties, and the various forms of vindictive punishment. Also the notion, that under extreme necessity it is right to sacrifice the lives of innocent persons to save the lives of a greater number; as in an over-loaded boat, or a starving crew at sea, etc. But all this is forbidden absolutely by principle 5, Table II, "*Love in all spiritual relations*;" by principles 2, 5, & 7, Table III, "*The universal brotherhood of man*," "*The required perfect love of man to man*," "*The required non-resistance of evil-doers with evil*;" and especially in the clauses of our Declaration now under consideration. All these sum up in the imperative duty, **Be thou the FRIEND of every human being *always***; never wish nor do anything to any human being but what PURE FRIENDSHIP dictates, however wicked, vile and hateful he or she may be. Let no relation, position, circumstances, pretext, or supposed necessity, swerve thee from this duty. Suffer the loss of all things earthly, even of life, rather than sin against this law. This is PURE CHRISTIANITY; ABSOLUTE RIGHTEOUSNESS. This grand doctrine is of the most radical, sweeping, comprehensive, regenerating nature. If embraced and practiced, it will beneficently revolutionize the whole world of mankind, individually, socially, politically, institutionally, and collectively; make all things *morally new*; turn the earth into a paradise, and harmonize it with heaven. The

discussion of this doctrine raises hosts of important questions. All of these must and can be answered *fairly*; so, as to sustain the doctrine itself intact, refute all objections, explain all seeming difficulties, make all real moral distinctions between different standards, planes and degrees of right and wrong, do exact justice in all directions, be charitable to all mankind, be faithful to highest convictions, and be perfectly rational throughout.

OPENING SERVICE.

Mon. We have considered the eight principles of Social Order, comprised in the third Table, and are about to pass to the specifications of duty in our Declaration. Before doing so, repeat the last Table.

Mem.

1. The supreme Fatherhood of God.
2. The universal brotherhood of man.
3. The declared perfect love of God to man.
4. The required perfect love of man to God.
5. The required perfect love of man to man.
6. The required just reproof and disfellowship of evil-doers.
7. The required non-resistance of evil-doers with evil.
8. The designed unity of the righteous.

Mon. Immutable divine principles of Social Order! Let us hold them fast without wavering; let us proclaim them with confidence; let us apply them faithfully in all their bearings; let us humbly endeavor, with help from heaven, to exemplify them, and to promote their actualization in the earth.

Mem. Amen. That so the kingdom of God may come, and his will be done on earth as in heaven.

Mon. How many Tables of fundamental divine principles have we considered?

Mem. Three. Eight of Theological Truth. Eight of Personal Righteousness. And eight of Social Order.

Mon. Twenty-four essential, immutable divine principles of the true Christian Religion. • In them is the fullness of Wisdom and Love, of Truth and Good. We acknowledge their absolute sovereignty. May our heavenly Father, and our Lord Jesus Christ, and the Holy Spirit, and the ministering angels of heaven, help us to revere and obey these principles.

Mem. Yea, and to follow them, with our Model Master, whithersoever they lead us.

Mon. For "the wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." [James iii: 17.]

Mem. "And the fruit of righteousness is sown in peace of them that make peace." [Ib. v. 18.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—*Rockingham.*

BY A. BALLOU.

1 O for a just esteem of man,
Of every man, of all mankind—
Their innate worth in God's wise plan—
Their real being unmaligned!

2 If each *himself* would justly view,
And each his brother fairly prize,
And all their common good pursue,
Then earth would smile a paradise.

- 3 But now, alas, they falsely rate
Inborn, intrinsic human worth,
And puffed by pride, and scorn, and hate,
With violence engore the earth.
- 4 Hence every form of wrong and wrath,
Of raging war and vengeful spite,
That marks their dark historic path,
Regardless of redeeming Light.
- 5 But Light shall shine, and Love shall reign,
Till heavenly knowledge brightly beam
O'er mountain top and lowly plain,
Triumphant, peaceful and serene.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "It shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.— And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, *; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people. And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." [Isa. ii: 2—4.]

Mem. "But they shall sit every man under his vine, and under his fig-tree: and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." [Micah iv: 4.]

Mon. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." [Isa. xi: 1—9.] "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.]

Mem. Then shall mankind "be wise as serpents, and harmless as doves." They shall be Christ-like.

Mon. Therefore our Model Master saith, "Come unto me, *; take my yoke upon you and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matt. xi: 28, 29.] And likewise Paul, "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [Phil. ii: 15.] Also, Peter, "Not rendering evil for evil, or railing for railing; but contrariwise, blessing." "And if ye suffer for righteousness sake, happy are ye." "If *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." [1 Pet. iii: 9—18. iv: 13—16.]

Mem. Even as Jesus testified:—"Blessed *are* the meek," "Blessed *are* the peace-makers," "Blessed *are* they which are persecuted for righteousness sake." [Matt. v: 5, 9, 10.]

Mon. "Therefore, if any man be in Christ, he is a

new creature: old things are passed away; behold all things are become new." [2 Cor. v : 17.]

Mem. And "if any man have not the Spirit of Christ, he is none of his." [Rom. viii : 9.]

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 8s M.—*Contrast.*

BY A. BALLOU.

- 1 Away with the weapons of death !
 Away with the engines of wrath !
 Away with destruction's vile breath,
 That curses humanity's path !
 The voice of the Savior commands
 That blood-shed and vengeance shall cease,
 That washing our fratricide hands,
 We join them in love-grasps of peace.
- 2 All hail to the reign of the Lamb !
 All hail to the laws of his realm !
 All hail to the meek Son of Man,
 Who sits at Redemption's blest helm !
 The wolf with the kid shall lie down,
 The lion with oxen shall feed,
 And creatures of savage renown
 Shall children with gentleness lead.
- 3 Roll onward, ye far-coming years !
 Roll onward, thou era of Peace !
 Fulfill the bright visions of Seers,
 Long waited with prayer-hallowed tears ;
 When nations shall cease to learn war,
 And turn to kind uses their arms,
 Nor evermore harm or destroy,
 All mantled with love's fragrant charms.

EXERCISE, NO. XXXIV.

SUBJECT MATTER.—General theme:—*Our Declaration against chattel slavery, and all forms of human oppression*; viz. “We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles,” “Never to sanction chattel slavery, or any obvious oppression of man by man.” By “chattel slavery” is meant *property* slavery—the holding of a human being as an article of property like a horse, ox, or bale of goods. Slavery in the United States and many other countries is *chattel* slavery. This is the grossest form of human oppression. But there are many other forms of it. All of them, from the grossest to the most refined, are of one general nature. They spring from selfishness, grow by usurpation of rights, and are sustained by a tyrannical combination of craft, force and cruelty. They are all violations of principle 3, Table I, “*Justice to all beings*,” also of principle 5, Table II, “*Love in all spiritual relations*,” also of principles 2 and 5 of Table III, “*The universal brotherhood of man*,” “*The required perfect love of man to man*,” and also, in spirit, of the whole twenty-four. There is no relation of man to man in which there may not be oppression. In domestic industry, in the family, in social intercourse, in church, in state, in trade and finance, in religion, law, medicine, literature, etc. etc., there have been and are oppressions—usurpations, tyrannies, slave-ries. Expositions of any of these, with their evils, are pertinent to our general theme. The true Christian Religion is utterly opposed to them all. Therefore we are imperatively bound never to sanction any of them. There are five ways in which we may “sanction chattel slavery, or any other obvious oppression of man by man.” 1. By example, in practicing it ourselves. 2. By being in some kind of league, compact or covenant with those who practice it, to help them uphold it. 3. By justifying, approving or defending it as right. 4. By social consort, congeniality, or sympathy with the oppressor against the oppressed. 5. By indifference or studied silence with respect to the oppression. In neither of these ways may

we sanction chattel slavery, or any obvious (i. e. plainly perceivable) oppression of man by man. On the contrary, we must reprove, disfellowship, and endeavor to do them all away, by every Christian means. But never by *un*Christian means; never by war, deadly inflictions, penal injuries, unbeneficent force, or any other violation of our acknowledged Christian principles; never by sacrificing, or undermining Christianity itself; never by acting on the *red* revolutionary maxim, "Peaceably if we can, forcibly if we must;" but only in accordance with the precepts, spirit and example of Christ.

OPENING SERVICE.

Mon. "I considered all the oppressions that are done under the sun, and beheld the tears of the oppressed, and they had no comforter; and on the side of their oppressors *there was* power: but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive." [Eccles. iv: 1, 2.]

Mem. "Deliver us from the oppression of man." [Psal. cxix: 134.]

Mon. "Loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, break every yoke, deal thy bread to the hungry, bring the poor that are cast out to thy house, when thou seest the naked cover him, and hide not thyself from thine own flesh. Then thy light shall break forth as the morning, and thine health shall spring forth speedily: thy righteousness shall go before thee, and the glory of the Lord shall be thy rear-ward." [Isa. lviii: 6-8.]

Mem. "He that despiseth the gain of oppressions,"

that shaketh his hands from holding bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." [Isa. xxxiii: 15, 16.]

Mon. "The disciples came unto Jesus, saying, Who is greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [Matt. xviii: 1—4.]

Mem. Where then standeth the slaveholder, and the oppressor!

Mon. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [Matt. xx: 25—28.]

Mem. Amen. *That* is the pure Christianity. No chattel slavery; no oppression of man by man.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Mear.*

BY A. BALLOU.

1 Behold the self-burnt brand of shame!

On many a graceless cheek,

Of men who boast the Christian name,

With saintly aspect sleek.

2 "Lord! Lord!" at Jesus' feet they cry,

Yet hold in chattel chains,

And task their brethren till they die,

Regardless of their pains.

3 O sanction not oppression's crimes,

Of any form or hue,

Whate'er the custom of the times,

In ought you say or do.

4 No trembling slave compel to toil;

That you may live at ease;

No weaker human soul despoil;

Your selfishness to please.

5 Not so our Savior lived and taught,

Not so can we be His,

Or share the heritage he wrought

Of holiness and bliss.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "After he had washed their feet, and had taken his garments, and was set down again, he said

unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well; for so I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.' [John xiii: 12—17.]

Mem. Blessed example! Blessed words! Shame on oppressors of all grades who dare to call themselves Christians!

Mon. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." [Acts xx: 33—35.]

Mem. Noble, faithful Paul! Like thy Master, it was thy delight to serve, lift up and bless; not to degrade and enslave others! May we go and do likewise.

Mon. "Mind not high things, but condescend to men of low estate." —[Rom. xii: 16.] "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy." [1 Tim. vi: 17.] "Let the brother of low degree re-

hath promised to them that love him." But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called?" [James ii: 5—7.] "Let the mind be in you which was also in Christ Jesus." [Phil. ii: 5.]

Mem. O Lord, help us "Never to sanction chattel slavery, or any obvious oppression of man by man."

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. C. P. M.—Ganges.

BY A. BALLOU.

1. Speak, Justice, from the inmost skies,

Responsive to the bondman's cries;

In seven-fold thunder speak,

And stun oppression's haughty ear

With bolts that check its base career,

And end the sufferer's shrieks

2. Speak, heavenly Love, diviner still,

The universal Father's Will,

That man should bless his kind—

The strong the drooping weak befriend,

And all their wisest efforts blend.

From thy sweet home above;
 Declare those words and works afresh
 Which sanctified thy life in flesh,
 And showed us how to love.

4 Thus taught from heaven, and gently led,
 Obedient to our God-like Head,
 With guardian angels round,
 May ne'er a human being sigh
 'Neath tyrant burdens we apply,
 Till all be Christ-like found.

EXERCISE, NO. XXXV.

SUBJECT MATTER.—General theme:—" *Our Declaration against unchastity*; viz. "We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles," "Never to violate the dictates of chastity, by adultery, polygamy, concubinage, fornication, self-pollution, lasciviousness, amative abuse, impure language, or cherished lust." Chastity is pure righteousness with respect to the government of our sexual organs, instincts and affections. It is an important branch of principle 6, Table II, "*Purity in all things*." And its violation must also be a violation of several others, indeed, in some degree, of the whole twenty-four. Since the procreation and multiplication of our race depend directly on the action of these organs, instincts and affections, whereby the earth and spirit-spheres are being continually peopled, it is impossible to over-estimate the importance of strict righteousness in regulating them. Besides this momentous consideration, their orderly or disorderly exercise deeply affects, for good or evil, not only individuals in body and mind, but families, communities, nations and the whole race. Therefore igno-

rance, indifference and moral laxity on the subject are deplorably dangerous to human welfare. It is presumed that the terms "adultery, polygamy" etc., named in the above category, are understood. If not, let their proper definitions be given. All the gross and refined unchastities not named in this category are nevertheless impliedly included in it. The sexual righteousness herein acknowledged as imperatively obligatory assumes, 1. That the sexual organs, instincts and affections, in their proper place, are all *good*, and that their rightly regulated exercise is innocent, useful and holy. 2. That they are all liable to great abuses, and must be controlled by the highest dictates of God's law, conscience and reason. 3. That sexual commerce, orgasm and the like, except within the pale of marriage, and *then* in an orderly, temperate manner, are wrong, sinful and of manifold evil tendency. This is the Christian doctrine of Chastity. To explain, demonstrate, and faithfully apply it, in its various premises, proofs, bearings and requirements, is our legitimate business in revolving the lessons of this general theme. The whole subject is open for exposition, discussion, exhortation and practical improvement.

OPENING SERVICE.

Mon. "He who made them at the beginning made *them* male and female, and said, For this *cause* shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh." [Matt. xix: 4, 5.]

Mem. "Marriage is honorable in all." [Heb. xiii: 4.]

Mon. "What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement? Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto

you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery." [Matt. xix: 6—9.]

Mem. "Thou shalt not commit adultery." This is the seventh commandment. [Ex. xx: 14.]

Mon. "I say unto you, That whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, [cause thee to sin] pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." [Matt. v: 28—30.]

Mem. Alas, for them that indulge in evil lusts! "Whoremongers and adulterers God will judge." [Heb. xiii: 4.]

Mon. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Cor. vi: 18—20.]

Mem. "God hath not called us unto uncleanness, but unto holiness." [1 Thess. iv: 7.] "They that are Christ's have crucified the flesh with the affections and lusts." [Gal. v: 24.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

in male and female form,
As mutual counterpart and aid,
Through earth and heaven to swarm.

2 Thus imaged after God,
In wisdom and in love,
We know their sexual powers are good,
When they in order move.

3 Their unperverted use,
By heavenly law controlled,
Would only life and bliss diffuse
Through peopled spheres unfold.

4 But O what dire abuse,
Too often marks their play !
What nameless evil thence ensues,
In vile and dark array !

5 Let Christian light reveal
The perfect law divine,
And fire our breasts with holy zeal,
In chastity to shine.

[Principal Exercises.]

CLOSING SERVICE.

abound more and more." "For this is the will of God, *even* your sanctification; that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God." [1 Thess. iv: 1—5.]

Mem. We know that he would have us orderly, holy and Christ-like, *sexually*, as in all other respects. Help us, O Lord, to become so.

Mon. Yea, "Ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." "Be not ye therefore partakers with them. For ye were sometimes darkness, but *are* now light in the Lord: walk as children of light." [Ephes. v: 5, 7, 8.]

Mem. And whereinsoever we have sinned, without light, or against light, may God give us repentance, and sanctify us by his Holy Christ-Spirit!

Mon. "Being risen with Christ to newness of life," "seek those things which are above." "Set your affection on things above, not on things on the earth." "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." [Col. iii: 1—5.]

Mem. Amen. "Blessed are the pure in heart; for they shall see God." [Matt. v: 8,] Blessed are they who learn "Never to violate the dictates of chastity."

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. L. M.—Wells.

BY A. BALLOU.

- 2 True wisdom from the realms on high
Ne'er shrinks from such a theme as this ;
It sees what mighty interests lie
Involved within its vast abyss.
- 2 It sees how much of bliss, or woe,
For all the souls of human kind,
In ever swelling tides must flow
From sex, as right or wrong inclined.
- 3 The loftier rise its gifts and powers,
As Heaven designed their rightful use,
So high the Christian's duty towers,
And baser seems their sad abuse.
- 4 May this pure wisdom evermore
Inspire our willing, prayerful breasts
These truths and duties to explore,
And keep pure Chastity's behests.
- 5 Whate'er of ignorance, or sin,
Has dimmed, or stained our sexual past,
Henceforth may we the victory win,
And hold this sacred Virtue fast.
-

EXERCISE, NO. XXXVI.

SUBJECT MATTER.—General theme :—" *Our Declaration against intoxicating beverages* ; viz. " We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles," " *Never to manufacture, buy, sell, deal out or use any intoxicating liquor as a beverage.*" There are many kinds

of liquor which, if taken into the stomach in any considerable quantity, will intoxicate the drinker. Some are stronger, and some weaker. Such liquors are more or less alcoholic, and are correctly called *intoxicating liquors*. They are all good in their place; i. e. when properly used for medicinal, mechanical, chemical and other salutary purposes. But we discard and prohibit them totally *as beverages*. A *beverage* is some kind of drink taken to quench thirst, or for customary exhilaration, or for convivial sociality, or in compliance with some festive usage, or for mere pleasurable gratification of appetite or taste. Total abstinence from intoxicating liquors *as a beverage* is our position. We hold ourselves in duty bound never to drink any of them as a beverage ourselves, nor deal them out to others; nor sell, nor buy, nor manufacture them *as such*. The grounds on which we hold this abstinence to be our duty are the following, viz. 1. Such beverages are not necessary for persons in health, but may be healthfully dispensed with. 2. They have a strong tendency to superinduce drunkenness, and all the evils of intemperance. 3. Though their moderate use by conscientious persons of firm self-government might be innocent and harmless with respect to themselves, yet as mankind and their circumstances are, the example is fearfully pernicious and dangerous. As therefore, these beverages are safely dispensable by all, and extremely dangerous to multitudes, it is our duty to abstain totally from them, and to discountenance their use by every righteous means. This is dictated by principles 2, 5 and 6, Table II. Also by principles 2 and 5, Table III. Also by the spirit of the whole twenty-four. Let this be demonstrated by the communicators. The whole subject is open,—the good to be promoted, and the evil to be overcome, or prevented. Let the broad field of kindred topics be duly surveyed and considered.

OPENING SERVICE.

Mon. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

[Prov. xx: 1.] "Who hath woe? who hath sorrow? who hath contentions? Who hath babbling? who hath wounds without cause? who hath redness of eyes? [Prov. xxiii: 29.]

Mem. "They that tarry long at the wine; they that go to seek mixed wine." [Ib. v. 30.] They that love intoxicating beverages.

Mon. "Look not thou upon the wine when it is red, when it giveth his color in the cup, *when* it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." [Ib. vs. 31, 32.]

Mem. "Let us put on the armor of Light. Let us walk honestly, as in the day; not in rioting and drunkenness; not in chambering and wantonness." [Rom. xiii: 12, 13.]

Mon. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, *till* wine inflame them. And the harp, and the vial, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands." [Isa. v: 11, 12.]

Mem. Yea. "Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink." [Ib. v. 22.]

Mon. Alas! "They have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." [Isa. xxviii: 7.]

Mem. "Come ye, *say they*, we will fill ourselves

with strong drink; and to-morrow shall be as this day, *and* much more abundant." [Isa. lvi: 12.]

Mon. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to *him*, and makest him drunken." [Hab. ii: 15.] "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." [Luke xxi: 34, 36.]

Mem. Amen. "Let us watch and be sober." [1 Thess. v: 6.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 7s M.—*Pleyel's Hymn.*

BY A. BALLOU.

- 1 Sparkling flows the fount of woe,
Boiling up from depths below,
Luring thousands to its brink,
Willing dupes to taste and drink.
- 2 Streams of many a tempting hue
Issue from this fount to view,
Winding off through many a vale,
Causing many a land to wail.
- 3 Countless victims scattered round
Overspread th' enchanted ground,
Mournful wrecks of shattered soul,
Lost to manhood's self-control!
- 4 O the life and health destroyed!
O the moral waste and void!

O the ruin of mankind !
Wrought on body and on mind !

- 5 Cast away the treacherous cup,
Give the dangerous beverage up,
Taste not, touch not, reprobate
Liquors which intoxicate.

[Principal Exercises.]

CLOSING SERVICE.

Mon. " I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, forever." " And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts; the God of Israel. Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he commanded you: therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." [Jer. xxxv: 5, 6, 18, 19.]

Mem. Honor and glory to the Rechabites! O Lord, help us also to be faithful.

Mon. " *It is good* neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak." [Rom. xiv: 21.]

Mem. True! "Happy is he that condemneth not himself in that thing which he alloweth." [Ib. v. 22.]

Mon. "See then, that ye walk circumspectly, not as fools, but as wise; redeeming the time because the days are evil." "And be not drunk with wine, wherein is excess; but be filled with the Spirit." [Ephes. v: 15, 16, 18.] "We are not of the night, nor of darkness." "For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love." [1 Thess. v: 5—8.]

Mem. Yea; neglecting no other righteousness, let us abstain from all intoxicating beverages. Let us testify faithfully against their use.

Mon. "As many as walk according to this rule, peace be on them and mercy, *even* on the whole Israel of God." [Gal. vi: 16.]

Mem. Amen.

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 7 & 6s M.—*Romaine*.

BY A. BALLOU.

1 Lo! Wisdom's happy children,
 They tread the shining path,
 With willing feet unwildered,
 Afar from drunken wrath;
 They hold their bodies sacred,
 As temples of the Lord,
 And view with holy hatred
 Whate'er is God-aborred.

2 Intoxicating liquors

As beverage draughts they shun,
And on in cheerful strictness,
Their heavenly journey run ;
Thus appetite controlling
By laws of Temperance light,
Their characters are molding
All beautiful and bright.

3 Go on, ye faithful pilgrims,

Undaunted and unswerved,
And let your foot-print gildings,
By God and men observed,
Attract all after-comers
Your pathway to pursue,
Till vice no longer murmurs
Earth's ransomed domain through.

EXERCISE, NO. XXXVII.

SUBJECT MATTER.—General theme:—" *Our Declaration against oaths* ; viz. "We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles," "Never to take or administer an oath." What is an oath? Webster thus defines it:—"A solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates his vengeance, and renounces his favor, if the declaration is false ; or, if the declaration is a promise, the person invokes the vengeance of God if he should fail to fulfill it. A false oath is called perjury." Three things are necessary to an oath. 1. A solemn affirmation or declaration. 2. An appeal to God. 3. An imprecation of God's vengeance and renunciation of his favor if the swearer prove false. Thus a

person may make a solemn affirmation or declaration which is no oath. And he may appeal to God as witness of the truth of what he has affirmed or declared, yet not have taken an oath. But if, in addition, he expressly or impliedly imprecates the divine vengeance, and renounces the divine favor in case he proves false, it is an OATH. Our modern oaths end with the phrase—"So help me God;" which means, *God help me only as I am truthful; God curse me and cast me off from his favor forever if I prove false.* A horrible imprecation! Oaths are judicial, extra-judicial, or profane. Judicial oaths are prescribed by law, and administered by a magistrate. Extra-judicial oaths are administered and taken privately, without prescription of public law. Profane oaths are common, loose swearings. Jesus Christ forbids them all without exception. We understand him to have done so for such reasons as the following. 1. Because an oath presupposes the swearer to be of doubtful veracity and fidelity, which his professed disciples should never be. 2. Because the taking of oaths naturally tends to untruthfulness and unfaithfulness in the ordinary intercourse of life, where only men's naked word has to be taken. 3. Because solemn oath-taking naturally runs out into common, profane swearing. 4. Because oath-taking involves more or less ensnarement of the conscience in details not duly considered, and continually tempts men to unmanly equivocations, reservations and sophistications. 5. Because all oath-like and other imprecations of God's vengeance are in their nature irreverent, impious and demoralizing. Therefore as Practical Christians we cannot take or administer an oath. The whole field is open, with all its collateral and kindred topics.

OPENING SERVICE.

Mon. "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all: neither by heaven; for

it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." [Matt. v: 35—37.]

Mem. Who were they of old time that forbade and denounced false swearing and profanity?

Mon. Moses and the prophets. "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God." [Levit. xix: 12.] "If a man vow a vow unto the Lord, or swear an oath to bind himself with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." [Numb. xxx: 2.] "I will be a swift witness against the false swearers." [Mal. iii: 5.]—They enjoined swearing by the name of Jehovah alone, solemnly and truly; forbidding all perjury and profanity.

Mem. And what did Jesus more?

Mon. Do not his own words plainly declare? "I say unto you, SWEAR NOT AT ALL;" take no oaths; be always scrupulously truthful on your simple word; for all this oath-taking, this calling on God to curse you if false or unfaithful, belittles your veracity, breeds untruthfulness, irreverence and profanity, and is unworthy of your light as my disciples. Let your naked word be more sacred than all the ancient solemn oaths: Is not this the doctrine of Christ?

Mem. Yea ; and it is replete with divine purity and wisdom. Let us accept and obey it.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 11 & 10s M.—*Star in the East.*

BY A. BALLOU.

- 1 Moses of old, once the chief Mediator,
Sought the insurance of Truth by the OATH,
Likewise the prophets that trod in his footsteps—
Faithful to light in their then moral growth.
- Chorus.*
- Falsehood forever be loathed and detested,
Truthfulness honored with deathless renown,
Man of deception and fraud be divested,
Worthy at last to wear destiny's crown.
- 2 Hark now the voice of one greater than Moses !
Jesus, who all his forerunners transcends ;
"Swear not at all," I command you from heaven ;
Truth, simple truth, ne'er the *oath* recommends.
 - 3 Truthful be always, whate'er the occasion ;
Yea be your yea, and undoubted your nay ;
Mock not your Maker his wrath by invoking ;
Own his all-presence, and bow to his sway.
 - 4 Lo, the vain world in their cauldron are seething,
Steeped to the brim in an *oath-broth* profane ;
Show them, my foll'wers, a life more inviting—
Truth in its beauty on Wisdom's high plane.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Mine heart within me is broken because of the prophets." "For because of swearing the land mourneth." "Both prophet and priest are profane." [Jer. xxiii: 9—11.] "The LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn." [Hos. iv: 1—3.]

Mem. Yea; oaths are multiplied. They are framed for every occasion. They ensnare the honest. They cloak the unscrupulous. They nourish cruelty. Lying, and vanity and profanity break forth from them as a flood. Jesus Christ, the Prince of Truth and Peace, prohibits them. Woe to the prophets and priests that justify them in his name!

Mon. "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and *your* nay be nay; lest ye fall into condemnation." [James v: 12.]

Mem. Even so. Lord help us "Never to take or administer an oath." Help us to make our naked word more sacred than any formal swearing. Help us to be truthful "in all manifestations of mind."

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. L. M.—*Windham.*

BY A. BALLOU.

- 1 Shall we, who choose the Christian name,
And dutiful professions make,
Without remorse, or blush of shame,
Presume an oath to give or take?
 - 2 Do we not own Christ's law supreme,
In holy precepts plain declared,
In pure example clearly seen,
By ne'er a breach or fault impaired?
 - 3 Mark then his doctrine on the mount,
Sublime, transcendent and divine—
A crystal stream from Heaven's own fount,
Where godlike virtues all combine.
 - 4 Behold, how all these Christian lands,
By Jewish, Pagan customs bound,
Still set at naught his high commands,
And loud with oaths and war resound!
 - 5 Shall we corruption's flood augment,
And flow concurrent with the tide?
Nay, let us follow Christ intent,
And faithful by his laws abide.
-

EXERCISE, NO. XXXVIII.

SUBJECT MATTER.—General theme:—*Our Declaration against any compromising participation in sword-sustained human governments; viz. "We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles,"*

"Never to participate in a sword-sustained human government, either as voters, office holders, or subordinate assistants, in any case prescriptively involving the infliction of death, or any absolute injury whatsoever by man on man; nor to invoke governmental interposition in any such case, even for the accomplishment of good objects." What is meant by a sword-sustained human government? Any and every human government which claims the right to inflict death in the last resort on its offenders and enemies, thereby to sustain itself, its laws, authority and power. All existing human governments throughout the earth are sword-sustained. Martial force, war, and death-penalties are their constitutional last resort. They are not on the Christian plane, but on an animal, worldly plane far beneath it. We profess to stand on the Christian plane with our great Model Master, and to stand there for the sublime purpose of bringing mankind, by precept and example, up to that plane into a truly Christian order of society—the *kingdom of Heaven on earth*. This can be done at all only by a slow course of progress, and never but by the uncompromising adherence and fidelity of those on the Christian plane to their acknowledged divine principles. If they hide their light, and descend to the plane of the world *as it is*, they sink, and the world will not rise. Therefore to enlighten and elevate the world, we must scrupulously maintain our position on the higher plane. And to do this, we must not participate in sword-sustained human governments in any capacity or any act repugnant to our acknowledged divine principles. We cannot ourselves inflict death, or any degree of absolute harm on fellow man, friend or foe, under any pretext whatsoever. We cannot aid in doing it. We cannot vote or agree that it shall be done. We cannot petition to have it done. We cannot make ourselves in any way responsible for its being done, either through governmental or other agencies. Hence we stand by the above clause in our fundamental *Declaration*; taking care to be peaceable subjects of the sword-sustained human governments under which we live, to conform to them in all things innocent or indifferent, yet to be true to Christ by stand-

ing conscientiously aloof from all their compacts, laws and proceedings which prescriptively involve the killing, injuring or harming any human being. Let the whole subject be considered open to consideration, with its kindred topics.

OPENING SERVICE.

Mon. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." [Isa. xxxii: 1, 16, 17.]

Mem. Jesus Christ is that king. His kingdom is one of "righteousness, peace and joy in the Holy Spirit." It is written thereof, "I will also make thy officers peace, and thine exactors righteousness." [Isa. lx: 17.]

Mon. Accordingly Daniel foresaw, "in the night visions," the Son of man stand before "the Ancient of days." "And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him." [Dan. vii: 13, 14.] Yet he would make no compromise with evil to get possession of kingly power. For it is recorded, "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship

me. Then saith Jesus unto him, Get thee hence, Satan." [Matt. iv: 8—10.]

Mem. Well done! Let us follow our Master's example. Let us never accept governmental power on condition of a league with evil—of homage to the spirit of violence, cruelty, or deadly force.

Mon. His admirers once resolved to make him a king. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." [John vi: 15.] And he distinctly declared to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." [John xviii:—36.]

Mem. Blessed king of righteousness! His kingdom is heavenly. *He* was heavenly. He calleth us to move on his own heavenly plane. O Lord, help us.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Laban.*

BY A. BALLOU.

- 1 Fain would our eyes behold
A Christian government,
By Christian principles controlled,
Throughout the world's extent.
- 2 But plainly this demands
The *nations* Christian first,
And *this*, their States and smaller Bands,
And *this*, each soul new versed.

- 3 So here our work begins,—
 The Model Christ proclaim,
 Whose light exposes human sins,
 And shows the godlike aim.
- 4 Then single souls convert
 From sin to Christ-like life,
 And build of these new-born a Church
 Redeemed from selfish strife.
- 5 Then from this Nursery rear
 Communities and States,
 Till Nations on the stage appear,
 And MAN a Christian Race.
- 6 This work is Christ's and ours ;
 Hence gladly we forsake
 All sword-girt human Realms and Powers,
 And Him for Sovereign take.
-

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Behold, I send you forth as sheep in the midst of wolves ; be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake ; for a testimony against them and the Gentiles." [Matt. x: 16—18.]

Mem. When this came to pass, Peter and the apostles nobly answered ; " We ought to obey God rather

than men." [Acts v: 29.] Let us exemplify this doctrine.

Mon. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." [Heb. xi: 24—26.]

Mem. Yea; let us not be "unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Let us "come out from among them." [2 Cor. vi: 14, 17.]

Mon. Jesus truly said to his disciples, "Ye are the salt of the earth: but if the salt have lost his savor, where with shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world." "Let your light shine." [Matt. v: 13—16.] "Ye are not of the world, but I have chosen you out of the world." "I am the vine, ye the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [John xv: 19, 5.]

Mem. Let us abide in him and with him. Let us peaceably render to Cæsar his tribute and dues, and dutifully to God all his requirements." [See Matt. xvii: 27. xxii: 21.] Let us "not be conformed to this world, but be transformed" into the moral image of Christ. [See Rom. xii: 2.]

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 11 & 12s M.—*Faithful Sentinel.*

BY A. BALLOU.

- 1 The sword we renounce, and all weapons of death,
As taught by our Savior, the Guide of our faith;
Whether wielded by nations, or states, or lone man,
All alike we regard them as under the ban.
- 2 We cannot belong to two Masters at once,
Whose orders command us to opposite fronts;
So if Jesus enjoins us to "put up the sword,"
Then no government earthly may cancel his word.
- 3 His standard of Virtue remains still the same,
For one, few, or many, whate'er they may claim;
Which inflictions of evil, by death or less harm,
On our kind, strict prohibits, and bids us disarm.
- 4 We bow to his scepter with meekness and awe,
And therefore from death-dealing compacts withdraw—
Though their peaceable subjects in duty still bound,
While we bloodlessly strive something better to found.
- 5 All hail to the blissful Republic foretold!
Which pure Christian Wisdom and Love shall unfold;
We will watch, pray and labor its growth to promote,
And the best of our strength to its service devote.

EXERCISE, NO. XXXIX.

SUBJECT MATTER.—General theme:—"Our Declaration *against* self-will, bigotry, and other personal vices; viz. "We hold ourselves imperatively bound by the sovereignty of these ac-

knowledge divine principles," "Never to indulge self-will, bigotry, love of pre-eminence, covetousness, deceit, profanity, idleness, or an unruly tongue." "Self-will" or willfulness is mainly selfish in its aim and spirit. It is not firmness for the sake of principle, which is noble; but pertinacity and stubbornness in one's own way, to carry one's point, and gratify mere will. "Bigotry" is pride, haughtiness, arrogance, contempt, hatred and bitterness in matters of religion, morals, or opinion, toward those who differ. It must not be confounded with honest, inflexible devotion to one's highest convictions of truth and right; which is godlike, and coexists with humility, justice and good will toward all mankind however differing or hostile. "Love of pre-eminence" is the love of authority, power, place, distinction—the ambition to rule, lead, or be distinguished as above others. "Covetousness" is greediness for worldly wealth, gain or pecuniary advantage. "Deceit" or deceitfulness is a disposition to accomplish objects, or carry points by means of deception in some of its forms—not in a frank, straightforward, honest manner. "Profanity" is the treating of sacred things with contempt, irreverence, or levity. It may be profanity of language, or action. "Idleness" is indolence, laziness, non-application to useful pursuits; also spending one's time and ability in mischievous, pernicious, frivolous, or useless pursuits. "An unruly tongue" is one addicted to evil speaking of some sort—a lying, backbiting, tattling, babbling tongue—one not restrained by principle, conscience, reason and prudence. Indulgence in any of these things is plainly contrary to our acknowledged divine principles; i. e. to several of them in particular, and to the general spirit of them all. Such indulgence is evil, and only evil, to individuals and to society. Let the whole subject, with its kindred topics, receive due consideration.

OPENING SERVICE.

Mon. Indulge not in *self-will*. Stand up firmly for divine principles, for essential truth and righteousness, for the good of humanity, and for the honor of

God, but never for your own *will*. Be yielding, accommodating, self-sacrificing in all matters of mere personal preference. "Let every one please *his* neighbor for his good to edification. For even Christ pleased not himself." "The God of patience and consolation grant you to be like minded." [Rom xv: 2—6.]

Mem. Amen. Let us be "gentle, showing all meekness to all men." [Tit. iii: 2.]

Mon. Then neither will ye indulge in *bigotry*, to be proud, haughty, contemptuous, and bitter towards them that dissent from or oppose your religious convictions. But being yourselves sincere, uncompromising and faithful, ye will be just, respectful and kind toward them that honestly differ, while ye disfellowship their errors. Put far from you all arrogance and self-righteousness. Remember the parable of the *Pharisee* and *Publican*. [See Luke xviii: 9—14.]

Mem. Yea; and many other testimonies against bigotry.

Mon. And also the sacred lessons against *love of pre-eminence*. "All their works they do to be seen of men." They "love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master *even* Christ; and all ye are brethren." [Matt. xxiii: 5—8.] "And whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." [Matt. xx: 27, 29.]

Mem. Yea, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves." [Phil. ii: 3.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—*Sharon.*

BY A. BALLOU.

- 1 How blest the gentle, Christ-like souls
Whom heavenly law supreme controls,
Who ne'er indulge their own self-will,
But dews of charity distil!
- 2 How blest are they who firmly stand
Unswerved from Truth on either hand,
Yet feel no bigot-pride, or hate,
To those whose views they deprecate!
- 3 How blest are they who crave not power,
Nor love in rank or show to tower;
But humble usefulness prefer,
Afar from vain display and stir!
- 4 How blest are they who bow to God,
And not to Mammon's golden rod,
Who ne'er prefer mere earthly pelf
To heaven's divine, immortal wealth!
- 5 How blest are they who loathe deceit,
Who sacred things with reverence treat,
Who useful diligence display,
And train their tongues to wisdom's sway!
- 6 Celestial smiles shall gently beam
On souls like these in rays serene,
And light their footsteps safely home
To Zion's blissful temple dome.

[Principal Exercises.]

CLOSING SERVICE.

Mon. Hear also the divine admonition against *covetousness*, lest unawares ye indulge therein. "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [1 Tim. vi: 6—11.] "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." [Luke xii: 15—31.] "Ye cannot serve God and Mammon." [Matt. vi: 24.]

Mem. O Lord, deliver us from covetousness.

Mon. And also from *deceit*; that we may be able to say, with the apostle, "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God [nor any thing else] deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." [2 Cor. iv: 2.]

Mem. Amen. Let us lay aside all "guile and hypocrisies." [1 Pet. ii: 1.]

Mon. Likewise all *profanity* of speech and deportment. May we reverence all holy beings and things in heaven and earth, with a just and true reverence, as taught of God,

Mem. Yea; and may we beware too of *idleness*—both the idleness of indolence, and the idleness of

mischief. "Not slothful in business; fervent in spirit, serving the Lord;" doing good to mankind. [Rom. xii; 11.]

Mon. And withal may we never indulge an unruly tongue: a lying, backbiting, vulgar, brawling, or tattling tongue. "Let every one of us refrain his tongue from evil, and his lips that they speak no guile." [1 Pet. iii: 11.] "If any man among you seem to be religious, and bridleth not his tongue, * * that man's religion is vain.." [James i: 26.]

Mem. O Lord, help us to order our speech in wisdom.

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—Conway,

BY A. BALLOU.

- 1 Good angels from the upper sky,
Descend and keep our souls
From all the vices we decry,
As from the burning coals,
- 2 From base self-will, and bigot-spite,
From lust of power and place,
From greed of gain at cost of right,
From all deceitful ways.
- 3 From every deed and word profane,
From indolence and crime,
From lawless tongues and gossip bane,
And all abuse of time.
- 4 Inspire our hearts and guide our powers
With Love and Wisdom pure,
17*

That we may reach your Edén bowers,
And there our homes secure,

EXERCISE, NO. XL.

SUBJECT MATTER.—General theme:—*Our Declaration against participation in lotteries, gambling etc., viz.* “We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles,” “Never to participate in lotteries, gambling, betting or pernicious amusements.” A *lottery* is a scheme, or operation, for the distribution of prizes by chance, whereby a lucky few are enriched at the expense of the unlucky many. It is one form of gambling. *Gambling* is the act or practice of gaming, whether at chance, or by skill, for money. *Betting* is the laying of a wager—the staking of money or other valuable on the happening of some uncertain event. *Pernicious amusements* are such as are in themselves wicked; i.e. obviously contrary to some one or more of our acknowledged divine principles; also such as are unhealthful, foolish, or useless; also such as run to excess, or are unseasonable, or are held in improper places, or are influenced strongly by evil associations. Our Declaration is justly against all participation in lotteries, gambling, betting and pernicious amusements, for many good reasons; which it is in order for our communicators to set forth according to their several inclinations and ability. Let these evil practices and customs receive no countenance from professed Practical Christians.

OPENING SERVICE.

Mon. Seek not the prizes of “lotteries.” Partake not in the schemes thereof; neither in their gains, or losses. Their prizes come without desert, and their losses are foolishly incurred. He that maketh haste to be rich thereby shall succeed only by chance,

and then to his own hurt. But disappointments abound, and temptations bewitch both winners and losers to persist in their evil risks.

Mem. Amen. We will have no part in "lotteries."

Mon. Neither be partakers with gamblers. Give no countenance to "gambling" in any of its forms. Learn not the practice of its arts, and teach not the young its facilities, even in *sport*. Set no example of mere pleasure which may lead the inconsiderate into ultimate crime.

Mem. All these shall be an abomination unto us.

Mon. And so let "betting" be. Join not with the children of folly in the laying of wagers. It becometh not the upright. It tendeth to mischief. It is a sin.

Mem. We eschew and denounce it.

Mon. And beware too of "pernicious amusements." Indulge only in such recreations as are innocent, healthful and commendable. Execrate all cruel, brutal, degrading, licentious, un-Christian amusements. Shun even those which are not evil in themselves, if they cannot be preserved from excess, if they are out of place or season, and also if they are rendered dangerous by corrupt associates.

Mem. O Lord, give us wisdom to perceive, and grace to abstain from all "pernicious amusements."

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M. — *Balerna*.

BY A. BALLOU.

1 Seek not the lottery's tempting prize,
With worldly throngs unwise,

Who win or lose the hazard game
Without remorse or shame.

2 Detest and shun the gambler's den,
The haunt of desperate men,
Where nameless vices madly reign,
And craze their reckless train.

3 Learn not, nor teach the gambler's forte,
Though guiltless seem the sport;
It opes a gate that leads to hell,
And spreads a dangerous spell.

4 And betting too, that jockey-vice,
With upright heart despise;
By precept and example frown
The evil practice down.

5 And keep thyself with jealous care
From fell amusements' snare;
The strictly innocent pursue,
And all the rest eschew.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "The Lord giveth wisdom: out of his mouth
cometh knowledge and understanding. He layeth up
sound wisdom for the righteous: *he is* a buckler to
them that walk uprightly. He keepeth the paths of
judgment, and preserveth the way of his saints."
[Prov. ii: 6—8.]

Mem. So he helpeth us to "understand righteous-

ness, and judgment, and equity; yea every good path." [Ib. v. 9.]

Mon. Therefore we "do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work; * *; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." [Col. i: 9—13.]

Mem. Amen. O Lord, help us to abstain from the evil customs of the multitude, and "from all appearance of evil." [1 Thess. v: 22.]

Mon. "Ye were sometimes darkness, but now *are* ye light in the Lord: walk as children of light." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." [Ephes. v: 8—11.] Among these are "lotteries, gambling, betting and pernicious amusements."

Mem. Thanks be to God for his light and grace. May we illustrate them in our lives evermore.

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 8s M.—*Handel.*

BY A. BALLOU.

1 What customs pernicious prevail,
Replete with temptation and sin,
Our virtue by guile to assail,
And snare us in some fatal gin!

- 2 They smile with a plausible air,
And crowds in their favor appear;
But lure us to woe and despair,
When joined in their giddy career.
- 3 Among them the lottery stands,
With gambling in specious disguise,
And betting with bribes in her hands,
Whilst vicious amusements entice.
- 4 Away with them all in disgust!
Let Christians unitedly say;
They feed like the serpent on dust,
And shine to seduce and betray.
- 5 The path-way of Wisdom, though strait,
Is jewelled with innocent bliss;
Make haste with the few through its gate,
And angels your foreheads shall kiss.

EXERCISE, NO. XLI.

SUBJECT MATTER.—General theme:—"Our Declaration against resenting reproof etc., viz. "We hold ourselves imperatively bound by the sovereignty of these acknowledged divine principles," "Never to resent reproof, or justify ourselves in a known wrong." We are all liable to do wrong—to fall into error and sin. Our Declaration is a very full, clear and explicit acknowledgement of the fundamental principles and duties of true religion. By means of these we may know, in almost all cases, what is right and wrong. In acknowledging these truths and duties as imperatively binding on us, we say to friends and foes ~~there~~ there is our standard; try us by it. We do not presume that we are perfect, and shall never do wrong; but we say ~~justify~~ justify and approve us, or condemn and reprove us, as our conduct shall agree or disagree therewith. This is

an honest, noble position. It admits of no equivocation, prevarication, or shirking of responsibility. It invites criticism and reproof, even from opposers, but especially from friends. It voluntarily subjects us to wholesome discipline and correction, whereinsoever it may fairly be shown from our standard, that we are wrong. And our confessed duty is, "Never to resent reproof, or justify ourselves in a known wrong." Let this important duty be illustrated and urged by the communicators.

OPENING SERVICE.

Mon. "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." [Levit. xix : 17.]

Mem. "Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil." [Psal. cxli : 5.]

Mon. "Rebuke a wise man, and he will love thee." [Prov. ix 8.] "He is in the way of life that keepeth instruction: but he that refuseth reproof erreth." [Prov. x : 17.]

Mem. Yea; "he that hateth reproof *is* brutish." [Prov. xii : 1.]

Mon. "A scorner heareth not rebuke." [Prov. xiii : 1.]

Mem. "He that hateth reproof shall die." [Prov. xv : 10.]

Mon. "The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding." [Ib. vs. 31. 32.] "A reproof entereth more into a wise man, than a hundred stripes into a fool." [Prov. xvii : 10.]

Mem. "Reproofs of instruction are the way of life."
[Prov. vi: 23.]

Mon. "He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy." [Prov. xxix: 1.] Our Lord truly said to the scornful Pharisees, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is an abomination in the sight of God." [Luke xvi: 15.]

Mem. Amen. O Lord, help us "Never to resent reproof, or justify ourselves in a known wrong."

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 8, 7 & 4 M.—Zion.

BY A. BALLOU.

1 Breathe thy Spirit, blessed Savior,
Gently through our wayward hearts,
Regulate our whole behavior;
Sanctify our inmost parts;
Safe deliverance
Granting us from Satan's arts.

2 Make our conscience pure and tender;
Make our tempers calm and meek;
Just reproof more welcome render;
True correction help us seek,
Till its chidings
Greet our ears with accents sweet.

3 Never more may mean resentment
Burn within our chastened breast,
Fretting forth its discontentment,
When our fault should be confessed

Frankly, meekly,
Promising the best redress.

- 4 Save us, Lord, from justifying
Self in wrongs and follies known,
Help us, ne'er the truth denying,
Bravely all our sins to own ;
Right preferring
Always to the wrong when shown.

[Principal Exercises.]

CLOSING SERVICE.

Mon. " This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil [persistently] hateth the light, neither cometh to the light, lest his deeds should be reprov-
ed." [John iii : 19, 20.] " If thou hast done foolish-
ly in lifting up thyself, or if thou hast thought evil
lay thine hand upon thy mouth." [Prov. xxxi : 33.]

Mem. Even as the publican, who " smote on his
breast, saying, God be merciful to me a sinner."
[Luke xviii : 13.]

Mon. " I tell you, this man went down to his house
justified, *rather* than the other : for every one that ex-
alteth himself shall be abased ; and he that humbleth
himself shall be exalted." [Ib. v. 14.] Accordingly
God rebuked the rebellious Jews of old, by the mouth
of his prophet, saying, " Why *then* is this people of

Jerusalem slidden back by a perpetual backsliding? they hold fast deceit; they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle." [Jer. viii: 5, 6.]

Mem. Let us hear the voice of reproof, whether from God, or man, from friend or foe. Let us not harden our hearts in sin.

Mon. For well did our Lord admonish his disciples, saying, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." [Luke xvii: 3.] And also Paul. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." [Gal. vi: 1.]

Mem. "And so fulfill the law of Christ." [Ib. v. 2.]

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. S. P. M.—Dalston.

BY A. BALLOU.

- 1 O blessed souls that love
The Wisdom from above,
And welcome its correcting rod;
Who spurn no just reproof,
Nor hold themselves aloof
From chastenings given by man, or God!
- 3 They meekly bear the blame,
With sad regret and shame,

When'er convinced of wrong or fault ;
 And haste with willing hands
 To honor Christ's commands,
 And, self-abased, his law exalt.

3 Their sins and errors shown,
 With contrite hearts they mourn
 Their every deed and word amiss ;
 The truth and right confess,
 Reproving justice bless,
 And ne'er in evil still persist.

4 What noble souls are these !
 With no self-will to please,
 Aspiring only to transcend
 The selfish carnal mind,
 And with God's angel-kind
 In spheres celestial sweetly blend !

EXERCISE, NO. XLII.

SUBJECT MATTER.—General theme:—*The concluding and summary clause of our Declaration, viz. "Never to aid, abet or approve others in any thing sinful ; but through divine assistance always to recommend and promote, with our entire influence, the holiness and happiness of all mankind."* What is sinful ? With us every act of a moral agent must be sinful which is really contrary to the standard of duty acknowledged in our Declaration. By that standard we determine what is sinful in ourselves and others. But *guilt* is measurable by each one's light and ability, intention and spirit. We ought not to be sinful ourselves, as principals or leaders ; and for the same reasons we ought not to aid, abet or approve others in any thing sinful. To *aid* is to assist as a helper. To *abet* is to encourage, connive at, or back up, sympathetically. To *ap-*

prove is to justify or sanction, as right, innocent or excusable. There are almost innumerable ways and means whereby we may aid, abet or approve others in things sinful. Let the communicators illustrate. On the other hand, we are to *recommend and promote the holiness and happiness of all mankind*. Every human being, no matter of what species, country, rank, caste, class or character—good, bad or indifferent—is included. The happiness of every human being depends on the degree of his holiness. And every one, in our view, is holy in the degree that his heart, conduct and character accord with our acknowledged standard. Therefore we are to recommend and promote whatever in human motive, feeling, action, habit or custom, is in accordance with that standard; and never the contrary. We are to do this “through *divine assistance*”—not in our own strength, self-conceit and self-sufficiency. We are to do it “*always*”—not merely in *some* ways, at *some* times. We are to do it “with our *entire influence*”—not partially, with a portion of it, whilst otherwise our influence operates against it, or is indifferent. Let the communicators illustrate and press home these duties.

OPENING SERVICE.

Mon. “Put not thine hand with the wicked.”
 “Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*.” [Ex. xxiii: 1, 2.] “Turn not from (the law) to the right hand, or to the left.” [Josh. i: 7.]

Mem. “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.” [Prov. xvii: 15.]

Mon. “Hearken not unto the words of the prophets that prophesy unto you: they make you vain,”
 “They say still unto them that despise me, The LORD hath said ye shall have peace; and they say

unto every one that walketh after the imagination of his own heart, No evil shall come upon you." "I have not sent these prophets, yet they ran," "But if they had stood in my counsel, and caused my people to hear my words, then they should have turned them from the evil of their way." [Jer. xxiii: 16, 17, 21, 22.]

Mem. "Woe unto them that call evil good, and good evil." [Isa. v: 20.]

Mon. "Think not that I am come to send peace on earth: I came not to send peace, but a sword." "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." [Matt. x: 34, 37.]

Mem. Blessed be the Lord Jesus Christ! He is the great Regenerator—the Savior of the world from its sins. Let us follow and imitate him, in rebuking sin—in loving and blessing all mankind.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*St. Martins.*

BY A. BALLOU.

1 Though eager multitudes rush through
The wide alluring gate,
And sin's broad way with roses strew,
Beware, and shun their fate!

2 Though royalty and rank are there,
Though wealth and beauty charm,

And learning weaves its specious snare,
Beware, and sound th' alarm !

3 Though friendship and religion stray,
And wrong seems angel-born,
Be sure 'tis Death's destructive way ;
Beware, and others warn !

4 No aid, connivance, strength or cheer,
By deed or word impart
To souls at Truth and Right who sneer,
Or blight one human heart.

5 But worship God, and bless mankind,
By every influence shed,
Which acts on body or on mind,
Like Christ your Model Head..

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Now the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned." [1 Tim. i : 5.] "Charity suffereth long, and is kind; envieth not; vaunteth not itself; seeketh not her own; is not easily provoked; rejoiceth not in iniquity, but in the truth; never faileth." [See 1 Cor. xiii.]

Mem. "Above all things, let us put on charity, which is the bond of perfectness." [Col. iii : 14.]

Mon. "I exhort therefore, that first of all supplications, prayers, intercessions and giving of thanks be

made for all men; (for kings and all that are in authority); that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." [1 Tim. ii: 1—4.]

Mem. "Therefore, as we have opportunity, let us do good unto all *men*; especially unto them who are of the household of faith." [Gal. vi: 10.]

Mon. "Therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." [1 Tim. iv: 10] "See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*." [1 Thess. v: 15.]

Mem. Yea; let us "bless, and curse not." [Rom. xii: 14.]

Mon. "Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there* be any virtue, and if *there be* any praise, think on these things." (Phil. iv: 8.)

Mem. Lord, help us to think on these things. Help us "Never to aid, abet or approve others in anything sinful; but always to recommend and promote, with our entire influence, the holiness and happiness of all mankind."

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. 10s & 11s M.—*Lyons*,

BY A. BALLOU.

- 1 True happiness flows from holiness pure,
And man if we love of sin we must cure,
Hence never must aid him, abet or approve
In any thing sinful, but ever reprove.
- 2 O grant, gracious God, assistance divine,
That always our hearts may firmly incline
Our utmost of influence devoutly to lend
To all that man's welfare promotes as its end.
- 3 All compacts with wrong, however disguised,
Although in the name of Virtue baptized,
O teach us with promptness to shun and condemn,
And the tide of corruption forever to stem.
- 4 Then walking upright in doctrine and deed,
Sustained by thine arm, we hope to succeed
In less'ning the sorrows, and swelling the bliss,
Of a race now so wretched because so amiss.
- 5 Then "Glory to God"! be the song of our praise,
From whom is all good, out-poured in all ways;
Through Jesus, and angels, and saints doth He flow,
His blessings and mercies on all to bestow.

EXERCISE, NO. XLIII.

SUBJECT MATTER. General theme;—*The seven cardinal objects of the Practical Christian Republic, viz:—*

- 1 To institute and consolidate a true order of human society, which shall harmonize all individual interests in the common good, and be governed by divine principles as its supreme law.

- 2 To establish local Communities of various grades and peculiarities, all acknowledging the sovereignty of divine principles, and so constituted as to promote the highest happiness of their respective associates.
- 3 To confederate all such local Communities, wheresoever existing throughout the earth, by an ascending series of combination, in one common social Republic.
- 4 To ensure to every orderly citizen of this Republic a comfortable home, suitable employment, adequate subsistence, congenial associates, a good education, proper stimulants to personal righteousness, sympathetic aid in distress, and due protection in the exercise of all natural rights.
- 5 To give mankind a practical illustration of civil government maintained in just subordination to divine principles; which shall be powerful without tyranny, benignant without weakness, dignified without ostentation, independent without defiance, invincible without resorting to injurious force, and pre-eminently useful without being burdensome.
- 6 To institute and sustain every suitable instrumentality for removing the causes of human misery, and promoting the conversion of the world to true righteousness.
- 7 To multiply, economize, distribute and apply beneficently, wisely and successfully, all the means necessary to harmonize the human race with each other, with the heavenly world, and with the universal Father; that in one grand communion of angels and men the will of God may be done on earth as it is in heaven." [Art. I]

OPENING SERVICE.

Mon. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The

Prince of Peace. Of the increase of *his* government and peace *there shall* be no end." [Is. ix : 2, 6, 7.]

Mem. "And the Spirit of the LORD shall rest upon him, the Spirit of Wisdom and Understanding." [Is. xi : 2.]

Mon. "Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain." [Is. xl : 3, 4.]

Mem. "And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken." [Is. xxxii : 3.]

Mon. "I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight." [Is. xlii : 16.] "And the work of righteousness shall be peace ; and the effect of righteousness *shall be* quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." [Is. xxxii : 17, 18.]

Mem. "They shall not hurt nor destroy in all my holy mountain, saith the LORD." [Is. lxxv : 25.]

Mon. "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise." [Is. lx : 17, 18.]

Mem. "A little one shall become a thousand, and a

small one a strong nation. The LORD will hasten it in his time." [Ib. v. 22.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 6 & 4s M.—*National Hymn.*

BY A. BALLOU.

- 1 Republic yet to be,
By holiness made free,
Of thee we sing :
Pure realm by God decreed,
For which the prophets plead,
For which the martyrs bleed,
And prayers e'er spring !
- 2 Thy Social Order wise
Shall sweetly harmonize
All weals in one ;
And principles divine
As law supreme shall shine,
Till interests all combine,
Beneath the sun.
- 3 Communes of various grade,
And many a different shade,
Shall lift their spires ;
All blest beneath one rule,
All trained in one grand school,
All cleansed in one pure pool
From sin's desires.
- 4 In federal union joined,
The whole, in peace combined,
All rights secure ;
No want left unsupplied,
No needed good denied,

Through Christ to Heaven allied,
Their bliss is sure.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Behold my Servant, whom I uphold; mine Elect, *in whom* my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." [Is. xlii: 1—4.]

Mem. Yea; "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." [Is. xi: 5.]

Mon. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling shall play on the whole of the asp, and the weaned child shall put his hand on the cockatrice-den. They shall not hurt nor destroy in all my holy mountain." [Is. vs. 6—9.]

Mem. "For the earth shall be full of the knowl-

edge of the LORD, as the waters cover the sea." [Ib. v. 9.]

Mon. "And the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." [Dan. vii: 27.]

Mem. "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." [Matt, vi: 9, 10.]

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 7 & 8s M.—*Missionary Hymn.*

BY A. BALLOU.

- 1 O when were objects nobler
Proposed to human souls?
A social scheme sublimer,
Which grander aims unfolds?
The race of man to ransom,
From selfishness and sin,
And Heaven's benignant kingdom
On earth to usher in?
- 2 Though like a grain of mustard,
Its seed seems least of all,
A mighty tree shall flourish
Engermed from root so small;
Till nations 'neath its branches
Shall bless the holy shade,
And feast upon the bounties,
Its bending boughs unlade.
- 3 Go read the sacred prophets,
And bards by God inspired!

Mark how they saw in *vision*,
 And *sang* this realm desired !
 The earth afresh created,
 O'er hung by heavens anew,
 Jerusalem descending
 From Paradise to view !

- 4 Yet see how cold and careless
 Pretensive Christians are,
 Concerning this Republic—
 The theme of endless prayer !
 May scarlet shame be branded
 On every recreant's cheek
 Who faithlessly refuses
 Henceforth its weal to seek !

EXERCISE, NO. XLIV.

SUBJECT MATTER.—General theme :—*The declared rights of individual members in The Practical Christian Republic, viz :—*

“ No member of this Republic, nor Association of its members, can have a right to violate any of its acknowledged divine principles ; but all the members, however peculiarized by sex, age, color, native country, rank, calling, wealth or station, have equal and indefeasible rights, as human beings, to do, to be and to enjoy whatever they are capable of that is not in violation of those principles. Within these just limits no person shall be restricted or interfered with by this Republic, nor by any constituent Association thereof, in the exercise of the following declared rights, viz :—

- 1 The right to worship God, with or without external ceremonies and devotional observances, according to the dictates of his or her own conscience.
- 2 The right to exercise reason, investigate questions, form opinions and declare convictions, by speech, by the pen and by the press, on all subjects within the range of human thought.

- 3 The right to hold any official station to which he or she may be elected, to pursue any avocation, or follow any course of life, according to genius, attraction and taste.
 - 4 The right to be stewards under God of his or her own talents, property, skill and personal endowments.
 - 5 The right to form and enjoy particular friendships with congenial minds.
 - 6 The right to contract marriage, and sustain the sacred relationships of family.
 - 7 The right to unite with, and also to withdraw from any Community or Association, on reciprocal terms at discretion.
- In fine, the right to seek happiness in all rightful ways, and by all innocent means. [Art. III]

OPENING SERVICE.

Mon. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Luke iv: 18, 19.]

Mem. "Where the Spirit of the Lord is, there is liberty." [2 Cor. iii: 17.]

Mon. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." "If the Son shall make you free, ye shall be free indeed." [John viii: 31, 32, 35, 36.]

Mem. "Whoso looketh into the perfect law of liberty, and continueth therein, shall be blessed." [James i: 25.]

Mon. "Being now made free from sin, and become

servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death : but the gift of God is eternal life, through Jesus Christ our Lord." [Rom. vi : 22, 23.]

Mem. Let us so speak, and so act, "as they that shall be judged by the law of liberty." [James ii : 12.]

Mon. "As many as are led be the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby We cry Abba, Father. The Spirit itself bearing witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together." [Rom. viii : 14—17.]

Mem. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a PECULIAR PEOPLE, zealous of good works." [Tit. ii : 14.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 11s M.—*Kingsley*.

BY A. HALLOU,

- 1 Republic fraternal, by prophets foretold !
Which ages of labor in faith must unfold ;
Of thee will we sing, as we hopefully wait,
And sigh to behold thy serene Social State.
- 2 Then peace and good will in the earth shall prevail,
And none shall destroy, nor a brother assail,
Nor harm in thy mountains or valleys be known ;
For justice and mercy all hearts shall enthrone.

- 3 No license to sin shall thy citizens plead,
But duty be sacred in thought, word and deed;
While freedom unbounded each soul shall enjoy
To bless and be blessed, with none to annoy.
- 4 Thus Liberty's hopes, though so often deferred,
And God-given rights long entrapped unheard,
Shall shine forth at last in their splendor sublime,
When Principles reign in the good coming time.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "So then, brethren, we are not children of the bond-woman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free." "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." [Gal. iv : 31. v : 1, 13—15.]

Mem. "Let us not be desirous of vain glory, provoking one another, envying one another." [Ib. v : 26.]

Mon. Yea, "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." [1 Cor. viii : 9.] "Every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an oc-

casion to fall in his brother's way." [Rom. xiv: 12, 13.]

Mem. But "let us follow after the things which make for peace, and things whereby one may edify another." [Ib. v. 19.]

Mon. Because "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light," "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." [1 Pet. ii: 9, 15, 16.]

Mem. Amen. O Lord, help us to exercise all our rights in holy order, love and peace.

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. C. M.—*Northfield.*

BY A. BALLOU.

- 1 The Rights of Man, so long the cry
Of multitudes deceived,
Must e'er like brilliant meteors fly
Till Duties be achieved.
- 2 The carnal crowds of men will fight,
Through bloody fields of death,
For fancied liberty and right,
To gain some end of self.
- 3 Yet duties to their God and kind,
Which elevate the whole,
And high and low in love-links bind,
Too seldom gain control.

4 But our Republic truly blends,
In one grand living arch,
All Rights and Duties, Means and Ends,
And thus secures its march.

EXERCISE, NO. XLV.

SUBJECT MATTER.—General theme:—*Membership in the Practical Christian Republic.* [Art. IV.] 1. Of the Seven Circles; viz. the Adoptive, the Unitive, the Preceptive, the Communitive, the Expansive, the Charitive, and the Parentive. The peculiar characteristics of each. 2. The prerogatives, powers and privileges of these Circles. 3. How persons may be admitted members of the Republic. 4. The resignation, withdrawal and relinquishment of membership. 5. What bodies in the Republic are empowered to admit and discharge members. No person to be retained in membership after persistently violating and setting at naught any one of our fundamental principles. 6. The essential qualifications necessary to render any person a worthy member of the Republic. The absolute importance of deep religious convictions, feelings and experience; of unwavering faith in Jesus Christ as an infallible religious Teacher, perfect Model of righteousness, and divinely commissioned Captain of human salvation; and also of a thorough previous training in some Inductive Conference. The errors of the past in admitting members should serve as warnings for the future. Kindred topics.

OPENING SERVICE.

Mon. "In the last days it shall come to pass, that the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall say, Come, let us go up to the mountain of

the LORD; and he will teach us of his ways, and we will walk in his paths. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid." [Mic. iv: 1-4.]

Mem. "For the mouth of the LORD of hosts hath spoken it." [Ib. v. 4.]

Mon. "Therefore saith the LORD God, Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet." [Is. xxviii: 16, 17.]

Mem. On this foundation must the true Church and Social State be built. "And the gates of hell shall not prevail against it." [Matt. xvi: 18.]

Mon. "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the LORD's doing and it is marvellous in our eyes. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." [Matt. xxi: 42, 43.]

Mem. "Blessed is the nation whose God is the LORD—the people he hath chosen for his own inheritance." [Psal. xxxiii: 12.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Lisbon*,

BY A. BALLOU.

- 1 Though distant be the day,
 And long deferred the light,
The visioned State for which we pray
 Shall rise in holy might.
- 2 Its seven Circles then
 No fancy work shall seem,
On paper, drawn with ink and pen,
 But verify our dream.
- 3 Then slowly gathered hosts
 Of living souls shall dwell
In Salem's happy plains and coasts,
 And joyous anthems swell.
- 4 Now darkness shrouds our cause,
 And infant Zion weeps;
But God shall save from Satan's jaws
 The feeble babe that creeps.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight."
"Come unto me all ye that labor, and are heavy laden, and I will give you rest." [Matt. xi : 25, 26, 28.]
"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

"I am the good Shepherd." "There shall be one fold, and one Shepherd." [John x: 9, 11, 16.] "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke ix: 23.]

Mem. "Lord, increase our faith." [Luke xvii: 5.]

Mon. "I am the vine, ye are the branches. Without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [John xv: 5, 7.] Thus spake the Christ, who is now "in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" "the head over all things to the Church, which is his body, the fullness of him that filleth all in all." [Ephes. i: 20—23.]

Mem. And it is our priviledge to be "members of his body." [Ephes. v: 30.]

Mon. Yea; "For as we have many members in one body, and all members have not the same office, so we, *being* many, are one body in Christ, and every one members one of another." [Rom. xii: 4, 5.] "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." [Ephes. iv: 11—13.]

Mem. The grand regenerate Social Man!

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 11s M.—*Martyr's Death-Song.*

BY A. BALLOU.

- 1 It will rise, it will rise, in the fulness of time,
In beautiful order and grandeur sublime,
Our Republic of Christ, with its plenty and peace,
And from sin's galling bondage the nations release.
- 2 We have witnessed with anguish its earliest germ
A prey to disease and the pestilent worm,
And have feared that the seed must be planted again,
In soil more congenial, its thrift to sustain.
- 3 But forgive us, O God, our distrust and our fears,
Our murmurs, impatience and faith-trembling tears;
Since the work is not ours, but is rather thine own,
And its triumph at last just as sure as thy throne.
- 4 We entreat of thee this, though all else be denied,
That ne'er from thy cause we be left to backslide,
But that faithful to death, in despite of all ill,
It may be our delight to accomplish thy will.

EXERCISE, NO. XLVI.

SUBJECT MATTER.—General Theme:—*Organization of the Practical Christian Republic.* [Art. V.] 1. The various constituent bodies which are to compose the Republic. 2. Parochial Communities. 3. Integral Communities, of the three different kinds. 4. Communal Municipalities. 5. Communal States. 6. Communal Nations. 7. The Supreme Unitary Council. 8. All the constituent bodies of the Republic to be organized

under written Constitutions, Compacts or Fundamental Laws, not inconsistent with the General Constitution. Pertinent inquiries and explanations. Kindred topics.

OPENING SERVICE.

Mon. "Except the LORD build the house, they labor in vain that build it." [Psal. cxxvii: 1.] "Thro' wisdom is an house builded; and by understanding it is established." [Prov. xxiv: 3.] "Ye are God's husbandry, God's building." [1 Cor. iii: 9.] "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." [Heb. iii: 5, 6.]

Mem. "Rooted and built up in him." [Col. ii: 7.]

Mon. "Therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth into a holy temple, * * for a habitation of God through the Spirit." [Eph. ii: 19—22.]

Mem. As it is written, "Behold the tabernacle of God is with men, and he will dwell with them." [Rev. xxi: 3.]

Mon. "That we 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 into him in all things which is the head, *even* Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Ephes. iv : 14—16.]

Mem. "For the body is not one member, but many." [1 Cor. xii : 14.]

Mon. "Therefore "the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you." "But God hath tempered the body together, having given more abundant honor to that part which lacked : that there should be no schism in the body ; but that the members should have the same care one of another. And whether one member suffer all the members suffer with it ; or one member be honored, all the members rejoice with it." [1 Cor. xii : 21, 24—26.]

Mem. Thus shall the true Church and State be organized, in divine order, into one grand Social Republic.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—*Migdol.*

BY A. BALLOU.

I All nature organizes forms,
In mineral earths and starry skies,
Where e'er the Life Deific warms,
And Order's laws o'er chaos rise.

19*

- 2 In realms of Matter and of Mind,
 Each atom seeks some genial mate,
 Each pair its group, each group its kind,
 Each kind its social aggregate.
- 3 Thus Christians, magnetized by Christ,
 At length by due attraction drawn,
 Shall cease with foes to be enviced,
 And all in true communion join.
- 4 Then heavenly empire here below
 The grand organic Social Man
 In joyous harmony shall show,
 And so complete Redemption's plan.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" [Is. lii: 7.]

Mem. "Who hath believed our report? and to whom is the arm of the Lord revealed?" [Is. liii: 1.]

Mon. "Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people." "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." [Is. li: 4, 7.]

Mem. "The Lord is our helper; we will not fear what man shall do unto us." [Heb. xiii: 6.]

Mon. "Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." "The Lord will go before you; and the God of Israel will be your *re-reward*. Behold my Servant shall deal prudently, he shall be exalted and extolled, and shall be very high." "So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider." [Is. lii: 11—13, 15.]

Mem. And let us hear his voice, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." [Luke xii: 32.]

Mon. Yea, the promise is,—“Behold I will lay thy stones with fair colors, and thy foundations with sapphires. I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones. And all thy children *shall be* taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.” [Is. liv: 11—14.]

Mem. Amen. Let the Republic of Peace be organized in Wisdom and Love.

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Pentonville.*

BY A. BALLOU.

- 1 On sure foundations laid,
Of solid Truth and Right,
With chosen stones of polished grade,
Our walls shall reach their hight.
 - 2 Though slow as coral isles
Amid the mighty deep
Are formed by patient insect toils,
Yet sure their upward creep.
 - 3 Then build with earnest hands,
Ye architects of hope,
As all-designing Wisdom plans,
Nor let a laggard mope.
 - 4 So shall the structure rise
In due proportions grand,
And kiss at length the bending skies—
The joy of every land.
-

EXERCISE, NO. XLVII.

SUBJECT MATTER.—General theme :—*Government in the Practical Christian Republic.* [Art. VI.] 1. Self-government in the Individual, the Family, and primary Association, the basis of Social order. Nature of the powers vested in confederate bodies of the Republic. Such bodies never to assume undelegated powers. 2. Powers, privileges and duties of Parochial and Integral Communities. 3. Formation and prerogatives of Communal Municipalities. 4. Of Communal States and Nations. 5. Of the Supreme Unitary Council. 6. Officers of the Republic not to distinguish themselves by external dress,

equipage etc. above common members. Their compensation and its limitation. The humility, modesty and benevolence they are bound to exemplify. Pertinent inquiries and explanations. Kindred topics.

OPENING SERVICE.

Mon. "Why even of yourselves judge ye not what is right?" [Luke xii: 57.] "Have salt in yourselves, and have peace one with another." [Mark ix: 50.] "If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." [Gal. vi: 3, 4.]

Mem. "He that hath no rule over his own spirit is like a city broken down, and without walls." [Prov. xxv: 28.]

Mon. "A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." [Luke vi: 45.]

Mem. "Every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes." [Ib. v. 44.]

Mon. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." [Heb. viii: 8, 10.]

Mem. "He is a Jew who is one inwardly; and circumcision is of the heart, in the spirit, not in the let-

ter; whose praise is not of men, but of God." [Rom. ii: 29.]

Mon. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." [1 Pet. ii: 1—5.]

Mem. Amen. All internally moved by one Spirit, and governed by the same divine principles.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Scudder.*

BY A. BALLOU.

- 1 True government must have its base
Within each single soul,
To keep the passions all in place
By righteous self-control.
- 2 And next the family, in course,
Must be to virtue trained,
By Wisdom's firm and gentle force,
With holy love ingrained.
- 3 Then comes the neighborhood Commune,
The Church, the civil State—
A temple built of stones well hewn,
With majesty innate.
- 4 Thus let our grand Republic rise,
Controlled by laws divine,

All human tribes to harmonize
In bonds of peace benign.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Gen. xviii: 18, 19.]

Mem. "They who are of faith, the same are the children of Abraham." [Gal. iii: 7.]

Mon. Let children be trained to obey their parents, according to the fifth commandment. And let parents not fail to bring them up "in the nurture and admonition of the Lord." [Ephes. vi: 4—1. Col. iii: 20—23.]

Mem. "Ruling their children and their own houses well." [1 Tim. iii: 12.]

Mon. Yea; having them "in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God?" [Ib. vs. 4, 5.] "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." [1 Tim. v: 17.]

Mem. But let the ancient testimony be remembered, "He that ruleth over men *must be* just, ruling in the fear of God." [2 Sam. xxiii: 3.]

Mon. "There was a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." [Luke xxii: 24—26.]

Mem. Even as Christ our Lord made himself the servant of all.

Mon. "The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." [1 Pet. v. 1—5.]

Mem. Amen. O Lord, help us to illustrate thy true government here on earth.

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*Mornington.*

BY A. BALLOU.

- 1 O sovereignty supreme
Of Principles Divine,

How slow thy coming movements seem,
Outworking Heaven's design!

2 We know that thou must write
Thy laws upon the heart,
And make us each a child of light,
Ere we can act our part.

3 Then happy pairs shall wed,
And rear a docile brood,
In ways of Wisdom gladly led,
Replete with Truth and Good.

4 From these shall nations grow,
Redeeming many a land
From selfish greed and wrathful woe,
Till thou the world command.

5 Prepare the way, ye souls,
That wait this glorious reign;
For on the ear of Progress rolls
Along the martyrs' plane.

EXERCISE, NO. XLVIII.

SUBJECT MATTER.—General theme:—“*Religion in The Practical Christian Republic.* [Art. VII.] The nature of the Christian Religion, as acknowledged in this Republic. It is one of fundamental principles, to be practically carried out in all human conduct. Therefore no uniform religious and ecclesiastical system of externals shall be established. No rituals, forms, ceremonies or observances whatsoever, to be either established,

or interdicted. Each community to be left free and independent in such matters. 2. Concerning competent religious and moral teachers; how to be raised up, regarded and treated; what may not, and what may be done in respect to them. 3. Concerning Quarterly Conferences, their formation, powers and responsibilities. Pertinent inquiries and explanations. Kindred topics.

OPENING SERVICE.

Mon. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world." [James i: 27.] "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but ~~he~~ that doeth the will of my Father who is in heaven." [Matt. vii: 21.]

Mem. Even as he elsewhere testified, saying, "Whosoever shall do the will of my Father who is in heaven, the same is my brother, *and* sister, and mother." [Matt. xii: 50.]

Mon. "Behold, a certain lawyer stood up, and tempted him, saying, Master what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, *and* with all thy soul, *and* with all thy strength, *and* with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." [Luke x: 25—28.]

Mem. Yea; "On these two commandments hang all the law and the prophets." [Matt. xxii: 40.]

Mon. For truly our Master also said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." [Matt. v : 17.] Accordingly when he had triumphed on the cross, and risen from the dead, he spake, saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, *even* unto the end of the world." [Matt. xxviii : 1.]

Mem. Amen. "Blessed is he that cometh in the name of the Lord." [Matt. xxi : 9]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 8 & 7s M.—Autumn.

BY A. BALLOU.

- 1 Pure and undefiled religion,
Taught and lived by Christ our Lord,
Which receives its exposition
Better far by *deed* than *word*,
Waves aloft its spotless banner
O'er our Social Temple's dome,
Calling forth the glad hosanna
Daily from each happy home.
- 2 Many an aching breast of sorrow,
Many a bosom torn with grief,
Needed comforts thence doth borrow,

Flowing forth in kind relief;
 Widowed hearts and orphan children,
 Every tearful suffering class,
 Tasting blessings in affliction,
 Rained like manna round their path,

3 Uncorrupt and uncorrupted,
 Mid a frail and tempting world,
 Marching on, though oft obstructed,
 Faithful to their flag unfurled,
 Lo! the harmless martyr heroes
 Valiantly their task pursue,
 Following meekly after Jesus,
 Slowly making *all things new?*

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Where is the wise? where is the scribe?
 where is the disputer of this world? Hath not God
 made foolish the wisdom of this world? For after
 that the world by wisdom knew not God, it pleased
 God by the foolishness of preaching to save them that
 believe." [1 Cor. i: 20, 21.] "And I brethren,
 when I came to you, came not with excellency of
 speech, or of wisdom, declaring unto you the testimo-
 ny of God." "And my speech and my preaching
was not with enticing words of man's wisdom, but in
 demonstration of the Spirit and power." [Ib. ii: 1,
 4.]

Mem. "That their faith should not stand in the wisdom of men, but in the power of God. [Ib. v. 5.]

Mon. "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ." [Gal. i: 11, 12.] "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Cor. i: 12.)

Mem. Such are the true ministers of Christ—moved to their work by the Holy Christ-Spirit.

Mon. Therefore their credentials are not from men, as it is written: "Need we, as some *others*, epistles of commendation to you, or of commendation from you? Ye are our epistle, written in our hearts; * written not with ink, but with the Spirit of the living God." "Such trust have we through Christ to God-ward. Not that we are sufficient of ourselves to think anything as of ourselves, * but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit." (2 Cor. iii: 1—6.)

Mem. "For the letter killeth, but the spirit giveth life." (Ib. v. 6.)

Mon. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." (1 Cor. v:

20.) Thus, by a divinely commissioned ministry was the true Church to be gathered in every land, and edified; that Christ might finally "present it to himself a glorious Church, not having spot or wrinkle, but holy and without blemish." (Ephes. v: 27.)

Mem. May the pure Christian Religion revive and triumph.

Mon. Let us conclude with singing. [Any hymn, chant, or anthem.]

ORIGINAL HYMN. L. M.—*Retreat.*

BY A. BALLOU.

- 1 On grand essentials well defined,
Confessed, and graven on the mind,
Alone we lay redeeming stress,
In the religion we profess.
- 2 Though rites and forms when not abused,
As means to ends are fitly used;
Yet Wisdom leaves each local band
To satisfy their own demand.
- 3 But while in non-essentials free,
Let all in cardinals agree,
And oft convene with holy zeal
To magnify the common weal.
- 4 And O, ye heavenly hosts above,
That yearn o'er man with quenchless love,
Inspire our souls with strength divine
To consummate this vast design.

EXERCISE, NO. XLIX.

SUBJECT MATTER.—General theme:—*Marriage in the Practical Christian Republic.* 1. Marriage the most important and sacred of human relationships. Therefore specially commended to the care of the Preceptive and Parentive Circles. Their office and duties as Counsellors. Persons averse to their mediation not obliged to solicit or accept it. Their general and perpetual duty. 2. The solemnization of marriage—prescriptive requirements. 3. Divorce—on what ground alone. Separations for other causes, without liberty to marry again. Expositions of the whole theme in all or any of its parts and points. Pertinent inquiries and explanations. Kindred topics.

OPENING SERVICE.

Mon. "God created man in his *own* image; in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." [Gen. i: 27, 28.]

Mem. "So the man is not without the woman, neither the woman without the man, in the Lord." [1 Cor. xi: 11.]

Mon. "The Pharisees came unto him tempting him, saying, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them, at the beginning, made them male and female, and said, For this *cause* shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one

flesh? What therefore God hath joined together, let not man put asunder." [Matt. xix: 3—6.]

Mem. Thus the original marriage was dual—one male and one female. And such is the true Christian doctrine of marriage.

Mon. "Yea; Jesus himself bearing witness. But it was asked, "Why did Moses then command to give a writing of divorcement? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery, and whoso marrieth her that is put away doth commit adultery." [Ib. *vs.* 7—9.] "And if a woman shall put away her husband and be married to another, she committeth adultery." [Mark x: 12.]

Mem. And this is the true Christian doctrine of divorce.

Mon. "Yea; Jesus himself bearing witness. "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." [Heb. xiii: 5.] "Let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband." [Ephes. v: 32.]

Mem. Blessed are the husbands and wives whose marriage is according to the highest divine light.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. L. M.—*Orland*.

BY A. BALLOU.

1 Lo! Wisdom's voice, in pensive strains,
Her various laws of life explains
To willing souls that love her lore,
And counsel from the Lord implore.

2 She warns us ne'er to hope success
In social schemes the world to bless,
Unless the social fount we cleanse,
And make in Marriage large amends.

3 She bids us sensual lust restrain,
Our passions blind, and hope of gain;
That conscience, reason and pure love,
Combined, each wedded pair may move.

4 Thus sweet affection shall unite
Congenial hearts with fond delight,
And holy offspring multiply,
Our promised Realm to glorify.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "They who despise wisdom and nurture are miserable; their hope is vain, their labors are unfruitful, and their works unprofitable; their wives are foolish, and their children wicked." [Wis. Sol. iii: 11, 12.] "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones." [Prov. xii: 4.]

Mem. So likewise of the man and husband in relation to his wife.

Mon. "Who can find a virtuous wife? for her price is above rubies. The heart of her husband doth safely trust in her." "She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness." "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." [Prov. xxxi: 10—12, 30, 31.]

Mem. "Who can find the virtuous and wise man, worthy to be the husband of such a wife? His price, too, is above rubies.

Mon. "The lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil. But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." "Drink waters out of thine own cistern, and running waters out of thine own well." "Let them be only thine own, and not strangers with thee. Let thy fountain be blessed; and rejoice with the wife of thy youth," [Prov. v: 3—5, 15, 17, 18.]

Mem. Blessed are the connubially loving and faithful.

Mon. "A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and nobody seeth me; what need I to fear? the Most High will not remember my sins: such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord

are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts." [Ecclus. xxiii: 19.]

Mem. "A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord," [Ib. xxvi: 23.]

Mon. Thrice blessed are the husbands and wives, who, like Zacharias and Elizabeth, are "both righteous, walking in all the commandments and ordinances of the Lord blameless." [Luke i: 6.]

Mem. Amen. O Lord, grant that such may be the marriages of the Practical Christian Republic, as it shall be established in the earth.

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. H. M.—*Sophie.*

BY A. BALLOU.

- 1 All hail! ye blissful times,
By prophets long foretold,
When, bred no more to crimes
Within the nuptial fold,
A better race the earth shall grace,
And make it smile, redeemed from guile.
- 2 Awake then, ye who build
The Social State devised,
And let it rise well-skilled,
Completely harmonized
From base to spire, till all admire
Its solid walls and spacious halls.
- 3 Let Marriage claim your care,
To sanctify its sphere,
Its duties to declare,

And families uprear
Of worthy birth to fill the earth
With rich increase of love and peace.

- 4 So may the reign of Heaven
At length prevail below,
As nations feel its leaven,
Till righteousness o'ergrow
All evil seeds and vicious weeds,
And God's pure will mankind fulfill.
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EXERCISE, NO. L.

SUBJECT MATTER.—General theme:—*Education in The Practical Christian Republic.* [Art. IX.] 1. The proper education of the rising generation indispensable to the prosperity and glory of the Republic, and therefore to be amply provided for. All children to be educated. 2. The nature, kinds and character of the education to be provided. 3. The responsibilities of the Preceptive Circle respecting education. For an exposition of this general subject, with leading topics, particular details and important suggestions, see *Practical Christian Socialism*, Conversations VII, VIII, IX and X.

OPENING SERVICE.

Mon. "Wisdom is glorious, and never fadeth away." "The true beginning of her is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption." [Wis. Sol. vi: 12, 17, 18.]

Mem. "And incorruption maketh us near to God." [Ib. v. 19.]

Mon. "All wisdom cometh from the Lord, and is with him forever. Who can number the sand of the sea, and the drops of rain, and the days of eternity?" [Ecclus. i: 1, 2.] "Wisdom exalteth her children, and layeth hold of them that seek her. He that loveth her loveth life; and they that seek to her early shall be filled with joy. He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless. They that serve her shall minister to the Holy One: and them that love her the Lord doth love." [Ecclus. iv: 11—14.]

Mem. "Whoso giveth ear unto her shall judge the nations; and he that attendeth unto her shall dwell securely. [Ib. v. 15.]

Mon. "My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. Come unto her as one that ploweth and soweth, and wait for her good fruits." "She is very unpleasant to the unlearned; he that is without understanding will not remain with her." "Give ear, my son, receive my advice, and refuse not my counsel; and put thy feet in her fetters, and thy neck into her chain. Bow down thy shoulder, and bear her, and be not grieved with her bonds. Come unto her with thy whole heart, and keep her ways with all thy power." "For at the last thou shalt find her rest, and that shall be turned to thy joy." [Ecclus. vi: 18, 19, 20, 23—26, 28.]

Mem. Yea; "her ways are ways of pleasantness, and all her paths are peace." [Prov. iii: 17.]

Mon. "Then shall her fetters be a strong defense to thee, and her chains a robe of glory." "My son, if

thou wilt, thou shalt be taught : and if thou wilt apply thy mind, thou shalt be prudent. If thou love to hear, thou shalt receive understanding : and if thou bow thine ear, thou shalt be wise." [Ecclus. vi: 29, 32, 33.]

Mon. Amen. May true wisdom and all useful knowledge abound in our Republic.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 7 & 6s M.—*Webb.*

BY A. BALLOU.

- 1 Our theme is Education,
Awake the tuneful strain,
And let each generation
Rejoice with glad refrain ;
Delighting still to nourish
All kinds of useful lore,
Till holy knowledge flourish,
And folly reign no more.
- 2 How broad and comprehensive
The training we propose !
How thorough and extensive
The discipline it shows !
The mortal constitution,
The instincts and desires—
Each mental convulsion,
And all the soul requires !
3. Whatever art or science,
Throughout the realms of use,
Induces right appliance,
Or saves from sad abuse,
Our scheme of education
Doth honor and combine,

To aid man's elevation,
And render him divine.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Wisdom shall praise herself, and shall glory in the midst of her people. In the congregation of the Most High shall she open her mouth, and triumph before his power." [Ecclus. xxiv : 1, 2.]

Mem. Amen. Let divine wisdom speak, and the children of men learn.

Mon. "I came out of the mouth of the Most High, and covered the earth as a cloud." "I alone compassed the circuit of heaven, and walked in the bottom of the deep." "He created me from the beginning before the world, and I shall never fail." [Ib. vs. 3, 5, 9.]

Mem. For thou art the light of life, and the salvation of the world.

Mon. "I am the mother of fair love, and fear, and knowledge, and holy hope." "Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honey-comb. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss." [Ib. vs. 18—20 22.]

Mem. Wisdom is justified, yea, glorified, by all her children.

Mon. "Hearken unto me, ye holy children, and bud

forth as a rose growing by the brook of the field : and give ye a sweet savor as frankincense, and flourish as a lily ; send forth a smell, and sing a song of praise ; bless the Lord in all his works." [Ecclus. xxxix : 13, 14.]

Mem. And let heavenly knowledge cover the earth.

Mon. "When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer"—"Even from the flower till the grape was ripe hath my heart delighted in her ;" "from my youth up I sought after her." "I stretched forth my hands to the heavens above, and bewailed my ignorance of her. I directed my soul unto her, and I found her in her pureness." [Ecclus. li : 13, 15, 19, 20.]

Mem. May all our children and youth be taught to do likewise.

Mon. "Draw near unto me, ye unlearned, and dwell in the house of learning." "Put your neck under the yoke, and let your soul receive instruction." "Get learning ;" "work betimes," and ye shall receive "your reward." [Is. vs. 23, 26, 28, 30.]

Mem. Yea ; for ourselves and our children we will "get wisdom, get understanding." [Prov. iv : 5.]

Mon. Let us conclude with singing. [Any hymn, chant or anthem.]

ORIGINAL HYMN. S. M.—*The Wanderer.*

BY A. BALLOU.

1 Shall ignorance prevail,
Shall error's hateful reign,
Forever foster sin and woe,

And keep mankind insane !

A better era dawns,

A Social State unfolds,

Illumed by wisdom's golden beams,

Which man by knowledge molds,

2 Let education thrive,

That every child, well taught,

May safely thread life's seeming maze

By snares of crime uncaught ;

That heart and head informed,

In seven-fold learning skilled,

The laws of order may obey,

And earth with peace be filled.

3 Preceptive guides, with zeal

Your sacred charge attend,

Draw forth aright each budding germ,

Each twig to virtue bend ;

Let all with willing hands

Devoutly aid the cause,

Till our Republic justly wins

Admiring Heaven's applause !

EXERCISE, NO. LI.

SUBJECT MATTER.—General theme :—*Property in The Practical Christian Republic.* [Art. X.] 1. All property primarily God's, provided for the use of mankind on earth. How it should be acquired, used and disposed of. Our members to consider themselves stewards in trust under God. Their consequent duty in respect to property. 2. Of pecuniary commerce, prices, profits, etc. between the members. 3. Of contracting debts, and credits, manufacturing and selling productions, making business engagements etc. 4. Prospective uni-

form systems of Mutual Banking, Insurance, Exchange etc.
Pertinent inquiries and explanations. Kindred topics.

OPENING SERVICE.

Mon. "Thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all *things* that are therein, the seas and all that is therein, and thou preservest them all." [Neh. ix: 6.] "The heavens are thine, the earth also is thine; the world, and the fullness thereof thou hast founded them." [Psal. lxxxix: 11.]

Mem. "Who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things. [Rom. xi: 35, 36.]

Mon. Surely "he giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth," to enjoy its goods as brethren. [Acts xvii: 25, 26.] Therefore it may be justly said to him that assumeth importance against others, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" [1 Cor. iv: 7.]

Mem. "The liberal deviseth liberal things; and by liberal things shall he stand. [Is. xxxii: 7.]

Mon. "Hear this, all ye people; give ear, all ye inhabitants of the world; both low and high, rich and poor together." "They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother,

nor give to God a ransom ;" " that he should still live forever, *and* not see corruption." [Psal. xlix : 1, 2, 6—9.]

Mem. Let us "beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth." [Luke xii : 15.]

Mon. "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate." [1 Tim. vi : 17, 18.]

Mem. Yea ; let there be a just and generous distribution as every one hath need. [Acts iv : 34, 35.]

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. C. M.—*Brown.*

BY A. BALLOU.

1 The earth, with all its countless stores
Of overflowing good,
We trace to one Creative Source—
One common Fatherhood.

2 Ourselves, and all we claim to own
Of manifold estate,
By primal right are God's alone,
To rule and regulate.

3 We are but stewards placed in trust
Of goods not strictly ours,
Forbid to pamper pride and lust,
Or e'er abuse our powers.

4 Then let us humbly consecrate
Whatever we possess
To uses he doth approbate,
And only live to bless.

[Principal Exercises.]

CLOSING SERVICE.

Mem. "Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." [Luke xii: 29—34.]

Mon. Lord Jesus, help us to remember thy words, "It is more blessed to give than to receive." [Acts. xx: 35.]

Mon. "Who then is that faithful and wise steward whom his lord shall make ruler over his household?" "Blessed is that servant." [Luke xii: 42, 43.] "How hardly shall they that have riches enter into the kingdom of God? It is easier for a camel to go through a needle's eye, than for a rich man to enter into the

kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God." [Luke xviii: 24—27.]

Mem. Truly, we "cannot serve God and mammon." [Luke xvi: 13.]

Mon. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." "For if there be first a willing mind, it is accepted according to that a man hath, not according to that he hath not:" that "by an equality," one's abundance may supply another's want. "As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack." [2 Cor. viii: 9—15.]

Mem. Amen. Let us "do good and communicate; for with such sacrifices God is well pleased." [Heb. xiii 16.]

- 2 Who hath seen how many wretched,
Rich and poor, this conflict makes,
Pampered, famished, or dejected,
Cursed with pains and aches?
 - 3 Who hath been instructed better
God's bestowments how to use,
How to render each a blessing,
Bathed in heavenly dews?
 - 4 Cheerful then, as worthy stewards,
Wisely may our hands dispense
Useful needed distributions,
Trusting Providence.
 - 5 Happy people! thus devoting
Property and talents all,
Universal good promoting,
Helping great and small.
-

EXERCISE, NO. LII.

SUBJECT MATTER.—General theme:—*The Policy of The Practical Christian Republic.* [Art. XI.] 1. To govern, succor and protect its own people. 2. To avoid all unnecessary conflicts with sword-sustained governments. 3. To abstain from all participation in their politics. 4. To protest, remonstrate and testify against their sins conscientiously, on moral grounds *alone*. 5. When compelled by duty to incur their penalties, to act openly, and suffer with true moral heroism. 6. Never to ask their protection when it can be rendered only by means contrary to our own principles. 7. To live in peace, so far as it can innocently be done, with all mankind outside of our Republic; to accredit whatever is good in all; yet fellowship wrong in none, be enslaved by none, be amalgamated with none, be morally responsible for none, etc. Pertinent inquiries and explanations. Kindred topics.

OPENING SERVICE.

Mon. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? how much more things that pertain to this life?" [1 Cor. vi: 1—4.]

Mem. Shame on them that profess to be Christians, yet depend on the unregenerate world to govern, succor and protect them!

Mon. Yea, let them be ashamed to disregard the excellence of Christ, his kingdom and laws. Let it not be so in our Republic; but let us remember that we "are one body in Christ, and every one members one of another." [Rom. xii: 5.] "That there should be no schism in the body; but that the members should have the same love one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." [1 Cor. xii: 25, 26.]

Mem. "And so fulfill the law of Christ." [Gal. vi: 2.]

Mon. But avoid all unnecessary conflicts with the governments and authorities of the world. Live above them in righteousness, but peaceably under them as orderly subjects. Pay the taxes they exact, even though unreasonable, as your Master did. [Matt. xvii: 24—27.] Submit yourselves to every ordinance of man for the Lord's sake." [1 Pet. ii:

12—16.] “Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” [Phil. ii : 15.]

Mem. Yet must we never sin against divine principles in conforming to human law; but say with the faithful apostles,—“We ought to obey God rather than men.” [Acts v : 29.]

Mon. Nor mix ourselves with the political multitude in the strife of ambition for worldly power, honor or advantage; but imitate and obey our Model Master, who would not be made a worldly judge or divider, [Luke xii : 14.] nor a king; [John vi : 15.] for he said, “My kingdom is not of this world.” [Ib. xviii : 36.] Also to his disciples, “Ye are the salt of the earth;” “Ye are the light of the world.” [Matt. v : 13, 14.] Again, “Ye are not of the world, but I have chosen you out of the world.” [John xv : 19.]

Mem. Amen. O Lord, help us to be the salt, the light, and the regenerators of the world.

[Brief season of prayer, silent or audible.]

[Singing of a hymn, chant or anthem.]

“ORIGINAL HYMN: 104 M.—*Joyfully.*”

BY A. BALLOU.

1 Policy, policy, Christ-like and wise,
Molded by principles pure from the skies,
Claims our adhesion with strictest pursuit,
Promising ever beneficent fruit;
Policy innocent, truthful and just,
Harmless, and peaceful, and free from brute lust,
Progress and harmony seeking for all,
Hopefully raising mankind from their thrall.

2. Governing, succoring, fostering our own,
 Needless contention indulging with none,
 Standing aloof from the craft of the world,
 Faithfully holding our banner unfurled,
 Resisting with evil no evil endured,
 Asking no favors by vengeance insured,
 Always impartial for right against wrong,
 Never conjoined with a self-seeking throng.
3. This is the Policy God doth approve,
 These are the landmarks we must not remove ;
 Happy Republic, if wisdom like this
 Guideth thy statesmen and people to bliss !
 True to the lead of their Model and Lord,
 Breathing his Spirit in holy accord,
 Onward and upward will be their career,
 Joyfully filling the earth with their sphere.

[Principal Exercises.]

CLOSING SERVICE.

Mon. "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [Rom. xii: 2.] "Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him." "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." [1 John ii: 15—17.] Me the world "hateth, because I testify of it, that the works thereof are evil." [John vii: 7.]

Mon. Let us have no fellowship with the unfruitful works of darkness, but rather reprove *them*." [Ephes. v: 11.]

Mon. Yet "walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." [Col. iv: 5, 6.] "Let every soul be subject" "to the powers that be," as ordained and overruled of God for good, however heathen-like, oppressive and persecuting. [Rom. xiii: 1—10.] Let "supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." [1 Tim. ii: 1, 2.]

Mem. Even as our Lord and Master said, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." [Matt. x: 16.]

Mon. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" "What I tell you in darkness speak ye in light;" "and fear not them which kill the body, but are not able to kill the soul." [Matt. x: 18—33.]

Mem. And "let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." [1 Pet. iv: 14—19.]

Mon. "Whatsoever ye would that men should do

unto you, do ye even so to them." [Matt. vii: 12.]
 "Have not the faith of our Lord Jesus Christ with respect of persons." [James ii: 1.] Be just to friend and foe. "Be no brawlers, but gentle, showing all meekness unto all men." [Titus iii: 1, 2.] Let none lord it over your consciences, "neither be partakers of other men's sins." [1 Tim. v: 22.] "If it be possible, as much as lieth in you, live peaceably with all men." [Rom. xii: 18.] But forsake not the truth, betray not your holy cause, deny not your Master, "Be faithful unto death, and he will give you a crown of life." [Rev. ii: 10.] "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." [Jude, vs. 24, 25.]

2 The patriots of this world,
 In mazy follies whirled,
 Shout loud huzzas!
 Their worshiped flags abound,
 Whilst bitter wails resound
 From many a battle ground,
 The fields of Mars.

3 But our Republic save,
 And let its ensign wave,
 O Christ our Lord!
 Till love and peace prevail
 O'er every hill and dale,
 And men each other hail
 With sweet accord.

4 Auspicious Social State!
 For thee we pray and wait,
 And hopeful toil!
 Thy Principles divine,
 And Policy sublime,
 Illustrious yet shall shine,
 Transcending all.

CONSECRATION SERVICE

To be used on the Admission of Members into any Constituent Body of the Practical Christian Republic.

President. Brethren and sisters, we have convened to solemnize an admission into the membership of this body. Let us sing unto the Lord.

Members. Amen. Let us rejoice in praise. [Any hymn, chant or anthem.]

ORIGINAL HYMN. 8, 7 & 4s M.—Zion.

BY A. BALLOU.

- 1 Glorify your Heavenly Father,
 Glorify his blessed Son,
 Glorify with holy ardor,
 Shout, Thy Will, O God, be done!
 Let thy sceptre
 Rule supreme all hearts and worlds.
- 2 Holy Father, Son and Spirit,
 Holy angels from above,
 Grant us now a thrilling visit,
 Waiting here your smiles of love;
 Fill our meeting
 Full of your divine delight.

[Brief season of prayer, silent or audible.]

Pres. [To the candidate or candidates.] Before you subscribe our Constitution, it is proper that you respond understandingly to certain questions and declaratory propositions.

Have you carefully examined and considered the Constitution of this Communal Body?

Can. I have.

Pres. Have you also carefully examined and considered the General Constitution of the Practical Christian Republic, of which this is a constituent body?

Can. I have.

Pres. Do you heartily assent to the declared fundamental objects, principles, rights, duties, and policy set forth in both of these Constitutions?

Can. I do.

Mem. Amen. So do we all.

Pres. Do you acknowledge the absolute sovereignty of divine principles over all human beings and things, as declared in these two Constitutions?

Can. I do.

Mem. Amen. So do we all.

Pres. Believing in the religion of Jesus Christ as he taught and exemplified it, do you recognize therein a complete annunciation and attestation of essential divine principles?

Can. I do.

Mem. Amen. So do we all.

Pres. Without making any pretensions to superior righteousness, and with an humble sense of your liability to fall short of your duty, do you nevertheless feel it a privilege with us to confess the truth, and to acknowledge yourself a bounden subject of all the moral obligations taught and exemplified by Jesus Christ?

Can. I do.

Mem. Amen. So do we all.

Pres. Do you especially hold yourself bound by the holy requirements of his religion never, under any pretext whatsoever, to kill, injure, harm or hate any human being, even your worst enemy?

Can. I do.

Mem. Amen. So do we all. O Lord, help us!

Pres. Also, never in any manner to violate the dictates of pure chastity?

Can. It is my duty.

Mem. The duty of us all.

Pres. Also, never to take or administer an oath?

Can. It is my duty.

Mem. The duty of us all. "Swear not at all"!

Pres. Also, never to manufacture, buy, sell, deal out or use any intoxicating liquor *as a beverage?*

Can. It is my duty.

Mem. The duty of us all. No intoxicating beverages!

Pres. Also, never to serve in the army, navy, or militia of any nation, state or chieftain, or otherwise countenance the destruction of man by man?

Can. It is my duty.

Mem. The duty of us all; though we suffer death. Away with war!

Pres. Also, never to bring an action at law, hold office, vote, join a legal posse, petition a legislature, or ask governmental interposition, *in any case involving a final authorized resort to physical violence.*

Can. It is my duty.

Mem. The duty of us all. No resorts to deadly force!

Pres. Also, never to indulge self-will, bigotry, love of pre-eminence, covetousness, deceit, profanity, idleness, or an unruly tongue.

Can. It is my duty.

Mem. The duty of us all. From these evils, good Lord, deliver us.

Pres. Also never to participate in lotteries, gambling, betting or pernicious amusements?

Can. It is my duty.

Mem. The duty of us all.

Pres. Also, never to resent reproof, or justify yourself in a known wrong.

Can. It is my duty.

Mem. The duty of us all, O Lord, help us!

Pres. Finally, do you hold yourself in duty bound never knowingly to aid, abet or approve others in anything sinful; but, through divine assistance, always to recommend and promote with your entire influence the holiness and happiness of all mankind?

Can. It is my duty.

Mem. The duty of us all. Glory to God, in the highest, on earth peace, good will to men!

Pres. Welcome [Bro. or Sr.] to our communion. Enrol your name among our members, and may it also be recorded indelibly in the Book of Life.

Mem. Amen. Welcome!

[Here the candidate will subscribe.]

Pres. In the name and behalf of this Communal Body, I now tender to you my right hand in token of our individual and social fellowship, and as a solemn pledge that under all circumstances of joy or sorrow, prosperity or adversity, we will treat you as a Bro. [or Sr.] in Christ. And I accept your right hand as a like token and pledge to us. [Still holding by the right hand, and laying his left on the head of the candidate] Be thou baptized with the Divine Christ-Spirit in the name of the Father, of the Son, and of the Holy Ghost, till finally cleansed from all sin thou be made meet to dwell with the spirits of just men made perfect in Heaven.

Mem. Amen. So may we all be baptized.

Pres. [Still retaining his position with right and left hand.] And now I pronounce on thee the ancient blessing of the Highest, commanded to be pro-

nounced on all the children of Israel, saying,—“ The Lord bless thee, and keep thee ; the Lord make his face to shine upon thee, and be gracious unto thee ; the Lord lift up his countenance upon thee, and give thee peace.”

Mem. Yea, and on us all evermore. Amen.

[Singing of a hymn, chant or anthem.]

ORIGINAL HYMN. 11s M.—*Bower of Prayer.*

BY A. BALLOU.

- 1 Dear members Communal, the old and and the new,
All solemnly pledged to be faithful and true,
Let the service and scenes which have hallowed this hour
Our bosoms enthrill with a baptismal power.
- 2 Our Master pronounced his disciples of old,
The sheep and the lambs of his primitive fold,
“The light of the world,” and “the salt of the earth,”
Transcending its low moral standards of worth.
- 3 Then let us aspire with fresh zeal to attain
The same high position with Him on his plane,
That, standing above it, the world we may draw
To order divine, under Love's perfect law.
- 4 The eye of contempt and the finger of scorn
Our footsteps will watch and our pillows enthorn ;
Whilst frailty within and temptation without
Endanger our virtue and shake us with doubt.
- 5 Remember that many the Savior forsook,
When causeless offense at his doctrine they took—
That Judas for money his Master betrayed,
And Peter denied, and the best were dismayed.

6 Good heed let us take, though we confident stand,
 Lest, falling from grace, in perdition we land;
 Thus never may trials our faith overcome,
 Till the conflict be o'er, and the victory won.

[Singing of a hymn, chant or anthem]

ORIGINAL HYMN. 115. 21.—Bower of Prayer.

Our Master pronounced his disciples of old,
 The sheep and the lambs of his primitive fold,
 "The light of the world," and "the salt of the earth,"
 Transcending its low moral standard of worth.
 Then let us aspire with flesh and blood to attain
 The same high position with him on his plane,
 That standing above in the world we may draw
 The same high position with him on his plane.

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