

SHAKER AND SHAKERESSES

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MEDIATORS.

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Does the central man, or woman, create Revolutions in the Natural Order? and Dispensations and Epochs in the Spiritual?—Or, do the Revolutions bring forth their own heroes, and the Dispensations (under law) evolve their own Saviors?

At those momentous periods of the world's history, when there occurs a new Epoch, the earth becomes vitalized and impregnated by an influx from the Parental Fountain, descending through Mediatorial Spheres, and directed by a *Spiritual Intelligence*, who is God to earth during that time. A corresponding *human being* is in the new movement, and has to bear the judgment of the decreasing darkness, and of the increasing light.

In humanity, there is an inherent tendency to deify both the ruling Intelligence and the governing man or woman. Even in this our day, there are many thousands—yea millions—who thus deify the Spirit who, with such mighty power and wonderful manifestations, brought up Israel out of Egypt. And, to them, the "God of the Hebrews" is the God of all Gods. And skeptics, like Hume or Paine, deride, if they do not blaspheme, through this theological error.

Again. If the central man (or woman)—the anointed Lead in the new Era—himself created the whole movement of human and spiritual forces, their failure, as free agents, to obey the Spirit, who "rides the whirlwind and directs the storm," would neutralize and deaden the progressive forces, so that nothing would be accomplished. Then the Divine design would be frustrated, and thousands who would have been blessed by the new Deific Influx—yea, all the inhabitants of earth—would have suffered irreparable loss, through the instrumentality of one insignificant individual. "In Adam's fall, we sinned all," expresses the idea, and, were it true, it would have been better if he had not sinned at all. As Esdras exclaimed, "O Adam, what hast thou done? Thou hast not fallen alone, but all we which be come of thee!"

In the case of Noah, Abram, Moses, Jesus, Ann, each one of whom could have been, and was tempted, and consequently might have fallen—yielded. For a "man (or woman) is tempted when he is drawn away of his own lusts, and enticed" to indulge therein. Had either one or all of these succumbed to the drawings of their inferior passions, would there, in such case, have been no Shepherd, or Shepherdess—no Leader—would all have been lost? *By no means!*

Like some of the lower animals, humanity in a Revolution, or in a Dispensation, can reproduce a lost member, and even restore a missing head.

When, with any portion of earth's inhabitants, it is harvest time—when the fruit and seed are ripe—there is not *one* only, but a crop, so to speak—a class of souls who are identified with the principles, and baptized by and into the *very spirit* of the "times and seasons." God is in them individually of a truth. And, under a law, which never fails, the real object and design of the Ruling Spirit—the God of the Epoch—is invariably accomplished. How be it, as with Noah and his ship-mates, it may be in only eight souls. But those eight men and women were as fully competent to the task of re-peopling the earth as were the first two, or as would have been eight millions.

Out of an "army of the Lord," who had been to John confessing their sins, and renewing their covenant with God and each other, to thenceforth obey the physiological laws of Moses, Jesus and his Apostles were but *thirteen* in number, chosen from the midst of "their fellows," and were "men to be wondered at" by the sense-indulging, disorderly Gentiles around them, who ate any or every thing, and came together as no "brute beasts" ever do.

Now, had either of these been disobedient to his "heavenly vision," the holy Ruling Spirit would have elected another to "take his bishopric." As it is always thus, "the Lord alone should be exalted," and *not* the person of the "Anointed" deified. No man, or woman, should be worshiped; it "fills the land with idolatry" and adorators. Those who "worship the creature"—*Jesus*—more than the Creator," and instead of Him, do as "greatly err" as would the *Shakers* were they to worship *Ann Lee*.

"I saw an Angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth; and he cried, with a loud voice, saying, "Fear God, and give glory unto *Him*; for the hour of his judgment"—*the day of judgment*—"has come." This Angel succeeded the Angel of *Spiritualism*, who "came down from heaven, having great power, and the earth,"—all who dwell upon the earth—"was *enlightened* with his glory."

As individuals gather, one by one, "from the East, and from the West, and from the North, and from the South," each one will bring in with him and her a portion of the One Spirit of God—of Religion—which

pervades the race; and also more or less of the particular system of theology into which they may have been indoctrinated: as the Jew, or Mohammedan, the Hindoo, or Christian (so called), or any one from either of the various sects of these great divisions, which constitute "the old heavens," which must be supplanted by the "new heavens."

There being *in all* a tendency to idolatry, tender, conscientious souls, under this infirmity possessing more religious zeal than theological knowledge, must be gently led by the hand, drawn by the cords of love, and by the influence of true religion, out of false theology. A true and good life will ultimately create a true theology.

Theoretically, all believe in the *progression* of themselves, and of their system; but *practically*, when it comes, they will be nearly unanimous in a determined opposition thereto.

As the *past* history of our race has its ancient records; so its *future* history has been recorded by men and women "who wrote as they were moved by the Holy Christ Spirits" (who, themselves, are existing in a perfect social state), who inspired them to portray and describe scenes in which they would be the chief though invisible actors.

It is thus that the "testimony of Jesus is the *spirit of prophecy*." That is, the spirit of the Prophets is incarnated—externalized upon our earth—in human beings who, individually and collectively, are living out the principles of the coming Millennium.

"Of the increase and going forth" of this testimony "there will be no end," or cessation, until "the kingdoms of this world become the kingdoms of our God, and of his Christ," and all things upon this earth shall have become the reflex of the inner heavens, or spheres. "See that thou make all things according to the Pattern showed thee in the Mount."

God is in the beginning, and man in the ending, of all "the times and seasons" of the *progression* of the race towards its final destiny—a perfect Natural Order, and a pure Spiritual Order, distinct, yet co-existent—the *true relation of Church and State*.

The elements in this work of judgment evolved a *Woman* as its centre of influence, and Leader. And around *her* has gathered a body of men and women who constitute the *Church of Christ's Second Appearing*, whose foundational or basic principles are: Faith in a Dual God, as the Source of all Divine revelation, through Prophets and Prophetesses in all times, and amongst all peoples; a *Recog-*

dition of Spiritualism, as the "waters of the great deep, in which can float the Ark of Organization. Its main timbers are, Celibacy, Community, Peace—the *Gentile Pentecostal Christian Church*.

This Church has been, is, and will continue to be the Medium of transmission, to the Natural Order, of the inherent and inalienable right of every human being to all the elements of existence, defined and administered in the fear of God, by Rulers of both sexes—like Moses and Miriam (or Deborah)—as simple representatives and obedient servants of the whole population, male and female.

Use, not pleasure, is the unchangeable law. Each to live for all, and all for each. Fox and Swedenborg were fore-runners—"Witnesses": Fox in the *Religious* element; Swedenborg in the *Spiritual*.

CHRISTMAS MUSINGS.

(E. Myrick.)

WHAT do we commemorate, the birth, the life or the death of Him who came to do the will of Him that sent Him? His birth was but a preamble, and his death but a supplement—the fly-leaves to the record of a divine, unselfish and heroic character.

Let the service of the day be a renewed dedication and aspiration to a more faultless fidelity to purity, truth and humanity—that we may "grow in favor with God and man;" and that every conviction of right may find a response in duty done.

His gifts were patent to all the world. "Forbid them not to cast out devils in my name." To him it was better than the applause of men. "And inasmuch as you have done a kind act to the least of these, my brethren, ye have done it unto me." He planted the good seed in the heart, the seat of life, where, by cultivation, it would absorb the whole being. He trained the philosophical and emotional to attain higher human happiness than either alone could ever reach. He recognized an immortal relationship as superior to the Adamic, selfish blood relation, which is severed by death. Through his mediumship, Jesus poured light into the world. And to-day we rejoice, not so much in the birth of a good man, nor in the attainment of salvation alone; but in that invaluable (though not infallible) light of progress, elevation, and spiritual refinement, that shines in a life of Christian, virgin purity.

In his life we have a pattern of dignified meekness, sublime courage and blameless integrity; reverencing all times and all places, as they are hallowed by holy work.

"He liveth long who liveth well,
All else is time but flung away;
He liveth longest, who can tell
Most true things, truly done each day."

If we would claim a true relation to our Elder Brother, "the first born," we must become as "lambs slain," (the animal life extinct); and yet, while we live on the earth, we may also reign over the earthly, generative, selfish nature; banish alike poverty and riches; testify against disease, murders, and all forms of our perverted natural powers.

"Ye are the salt of the earth," who would not "destroy life, but save it."

Moses enjoined the strict observance of the law of nature for the generative "children of this world," which would insure healthy offspring, that, preserving physical soundness, they might live, and be, and do good, and not kill one another.

To balance this despicable, though popular check on over-replenishing the earth, Jesus introduced a rational and philosophical check, the out-growth of the generative, by the virgin regenerative life; an innate and natural sequence of the physical, moral, and

intellectual, so beautifully characterized by the four living creatures (Rev. 4th, 6th, 7th,) which were "in the midst of and round about the throne, full of eyes before and behind."

"The fourth was like a *flying eagle*," moving in the highest ethereal element—could bear the direct rays of the sun, and revolted at decaying bodies, a most fitting symbol of man's spiritual nature.

If we would respect this Christian record, we must remember the character and attitude of the "*FLYING eagle*."

GOOD RESOLUTIONS.

(Daniel Offord.)

MAKE good resolutions, and carry them out. They help the growth of virtue in the soul, and are as gentle breezes, or rays of sunshine, or as showers that often fall upon tender plants.

Some persons make good resolutions, but who, not attaining to perfection at once, become discouraged, and think it is of no use to keep making resolutions which are likely to be broken, and that it is only telling falsehoods, and does no good. This is all a delusion. Shall we, because one gentle breeze, or one ray of sunshine, or one single shower, does not produce a crop, say, *It does no good?* No one would be so foolish. So, because one resolution fails to bring us into the possession of any particular virtue, shall we therefore cease to strive? Nay! "God looks at the heart" and the intent of the soul, therefore let us make good resolutions, and keep them; and then renew, and keep renewing, till we attain to that to which we aspire.—*Mt. Lebanon*.

CITY SET ON A HILL.

PART II.

(A. B. Bradford.)

4. THEIR COMMUNITY IDEAS. The Shakers are one of the few Societies that have successfully adopted the Essenean and Apostolic plan of a community of goods. The Mount Lebanon Society own seven thousand acres of land, on which has been bestowed a vast amount of labor, and on which are immense buildings of the most expensive and permanent kind, and all in the most perfect state of repair. Miles upon miles of stone fence have been built, and, as the Shakers do every thing honestly and religiously, these landmarks, like the old cathedrals of Europe, will be as good as new when hundreds of generations shall have passed away. They have immense wealth in manufactories, and the preparation of herbs and garden seeds for sale; and their productions of all kinds command the market, because implicit confidence can be put in the goodness of the articles they offer.

Yet no man among Believers calls aught of all this wealth his own, but they have all things in common. By a division of labor and by the principle of co-operation, a small amount of daily toil by each person secures a vast aggregate of wealth. Yet they are not a money-making community. That is to say, the accumulation of wealth and an extensive business is neither the primary nor the secondary object of their Society. Believing that a competency is all we can enjoy, they are content with an income of thousands, where it might be, if they pleased, scores of thousands.

Elder Frederick, who, by common consent, is a leading man among them, and verifies *Carlyle's* definition of *Koenig*—king—able man, maintains that the only basis of success for a community is the principle of a celibate life. Marriage, it is alleged, creates selfishness, and produces a diversity of interests, alienations and schisms. This, it must be confessed, has been the case in the history of co-operative associations generally when based upon the community idea; but whether it inheres as a vice in the system, growing out of the necessity of the case, demands a doubt. But to run no risk, the Shaker, having no *wife*, jealous and exacting for her children, there is no motive to build up separate interests and create factions. The good of the whole re-

mains the grand object of each one. If any brother or sister tires of this mode of life, and wishes to set up a family dynasty for themselves, they are dismissed with regret, but are not sent away empty.

The Shaker Societies do not much increase their numbers. But, if the world only knew of their existence—if those who are disgusted with the hollowness of fashionable society, and are bowed down under the disappointments of life, only knew there was a haven of rest to the wearied soul, where peace, plenty and contentment reign, and where the cup of happiness is filled to the brim, the roads leading to their gates would be filled with travelers who, like Bunyan's Pilgrim in the city of Destruction, would flee for their lives and happiness to these quiet abodes. For adults of both sexes the inducements are: moderate employment, the most virtuous society, plenty in all its varieties, and freedom from all care as to the future. For parents who bring their children, the best of schools, and a thorough training in all the economical virtues which make life beautiful and reasonable. Gossip and neighborhood scandal, which poison the air of nearly every village in the land, are entirely unknown. Each member of the family has his, or her, place, and function; and order and neatness, with all their correlative virtues, prevail. For a person among the world's people who is *weak*; that is to say, who cannot withstand temptation in all its forms, and say to the Devil, "Get thee behind me, Satan," the Shaker family is the place for him or her. For here, one who desires to repent and forsake sin, and lead a life of purity, finds every person, and thing, and arrangement, calculated to sustain and strengthen. There are no temptations to evil; there are no suggestions of a mis-spent past to torture the soul by reflection; but forgetting the things that are behind, each person fixes his eye upon the goal in the future, and girds up the loins of his mind to reach it; and I have no doubt that if a Mary Magdalene wished to turn her back upon the past, and set her face Zion-ward, and asked the white-cloud sisterhood to help her in her endeavors to lay hold on eternal life, she would be treated with the same consideration as the other Marys who bless the place with their benign presence. Still, the Community is no orphan asylum, nor widows' asylum, but only a home for all those who feel called and able to lead the beautiful and quiet life they live—a life of industry, and of harmony, and of innocency.

5. THEIR NEATNESS AND TIDINESS. In the cranium of every Shaker, male and female, there is a fine development of the organ of *order*, and all its cognates. Indeed, it is a prerequisite, and *sine qua non*, in every applicant for brotherhood and sisterhood, that he or she be *perfectly clean*, not only in soul, but body, and that they keep every thing around them so. It is beautiful to see, as one walks through all the departments of a family, how heaven's first law—*order*—reigns, and how *perfect cleanliness* prevails. Neither in house, nor barn, nor field, nor shed, can be found any thing that would offend the eye or nostril of the most delicate and fastidious visitor. This perfect cleanliness has much to do with the moral purity of their lives. Degradation and filthiness of the flesh go together; and so do personal and moral purity. There is a gospel in soap and soft water, for which the world is suffering, and it is the first consideration in all reformatory institutions, whether for the body or the soul. A *dirty* Shaker is as rare an anomaly as a white raven, and I have never heard that any one of the Community became either crazy or criminal.

The agricultural interests of this country are suffering because farmers' sons, as soon as they see a little of the world, become disgusted with farming and go to "professions" or swarm to the cities. It is the drudgery, the slovenliness and the want of plan and taste that disgust. Rural occupations are the most independent and pleasing of any on earth. Tradesmen and professional men in Europe, and especially in England, live in cities and make money, only that after a while they may retire to the country and live natural and happy lives. Labor is cheap and they can execute

plans. But, in our country, labor is dear and farming is both a drudgery and wasteful. The recklessness and waste on many a farm, in its expensiveness, eats deep into the year's productions. A young man, who contemplates farming as an occupation, would save money, in the long run, by paying the Shakers to take him for a couple of years and allow him to work with them, and to see and learn the thrifty way they do things. There are large, commodious sheds to accommodate farming implements of all kinds. You see no tool thrown down where it is last used, and lost; no wagons standing out in the weather, week after week, and going into uselessness. There is a place for every thing, and every thing in its place. There is a regular *system* of farming which includes five years with its rotations of crops. No building is erected on a cheap plan, for all cheap things are dear, and well the Shakers understand the paradox. Their fences are all in order, their houses and barns are all painted. And in all their interior arrangements an eye is had to *convenience* and *economy* of labor. A young man trained to their habits, would not only make money in farming, but would take delight in his occupation. A plan which looks ahead five years, and brings money into a man's purse annually, which he feels he has a right to because he has earned it, does away with the idea of expensive drudgery, and makes him proud of his occupation; and party politics which, for its chances to indulge in gabbling, is so attractive to so many young men in this country, has no attractions for him.

With such industry and economy as the Shakers use, and with their large facilities for making money, they yet decline doing so. Their grand object is not to amass wealth, but to live the right kind of life. That their simple diet, their moderate labor, their perfect equanimity of feeling, and entire harmony of views and interests, tend to promote health and long life, is clear from their bills of mortality.

6. THEIR WORSHIP. To a person who is a total stranger to their religious opinions, the Shaker mode of worship would appear novel. But so would a Roman Catholic mass in the cathedral service appear to a Scotch Cameronian, who, for the first time, witnessed the formality. And so would a Church of England man regard "fencing the tables" on an old Covenanter communion occasion; or a Quaker meeting. There is a great advantage in being something of a cosmopolite, and seeing other people's modes of worship, and hearing their opinions. Steamships and railroads have brought nations into close proximity with each other; or, to use the late canny phrase of the Archbishop of Canterbury, they "rub shoulders with one another." Bigotry is a religious vice, which lives and thrives in its own poor half bushel. It has no idea that there exists any more world than there is in its narrow quarters, or if there be, that it is of any manner of account. Hence it condemns all opinions and modes of worship, except its own. But bigotry is under sentence of death by the spirit of the age. The facilities of travel bring Brahmins, Buddhists, Mohammedans, and Christians of all sects, together; and being gentlemen, instead of boors and gahoos, they, with mutual respect, compare notes, and soon find out that there is, underlying all their special religions, and forming the substratum on which they all are built, the grand, yet simple religion of Nature, the oldest and purest of all religions, the equivalent of Christianity, which Jesus and Paul authorize Saint Augustine to say, was always, and everywhere, in the world. Thinking and candid men who are freed from the trammels of superstition, are fast beginning to regard the religion of Nature as the one true, universal religion; and that all the special religions are merely sects, based on it, only less pure, and consistent. Amidst these ameliorating influences, produced by travel and international communication, Shakerism, with its peculiar opinions, and its novel worship, cannot be dismissed with a supercilious toss of the head, which the bigoted ecclesiastic knows so well how to show, but advances its claim to the respectful study of all who feel interested in the different religious opin-

ions and practices of the human family. Men of note and ability, like Archbishop Hughes visit their establishments, where they are treated with marked hospitality, and study their system, and always leave them, as they must, with feelings of admiration for their quiet but heroic lives.

I was present, with hundreds of others, most of whom were visitors from Lebanon Springs, and witnessed their form of worship on the Sabbath. At the proper time, the ranks opened gracefully after much singing of hymns; and one after another, Elder Frederick, and Antoinette Doolittle, addressed the assembly, and gave them such wholesome instructions in the practical duties of life, as they never got in their churches at home. Both the persons named are highly gifted as speakers; and, while they devote their talents in this line to the interests of the community primarily, they render on suitable occasions, important service to the world outside.

7. It would be a great mistake to suppose that on account of their celibate lives the *Shakers* are nothing but monks and nuns under another name. Monks live by themselves, and so do nuns. But the *Shakers* are a *Family*, living under the same roof as brothers and sisters. Some people who still live like owls, in the twilight of the Middle Ages, imagine that the constant intermingling of the sexes under the same roof must produce licentiousness. Upon this libel against God, and his children, our monastic colleges and female seminaries are built. But the *Shakers*, believing that the Almighty understands his own plans when he sends boys and girls into the same family, have found out by *induction* what all might know by *deduction*, that the daily life of the sexes in the presence of each other, promotes and secures the moral purity and refinement of both, and thus vindicates the ways of God to man.

Some sensual mortals, who are themselves unfortunately the children of lust, instead of love, and who cannot understand that a man's pure and ardent affection for a woman would protect her against himself, may entertain a suspicion that, after all, there may be improper intercourse among the *Shakers*. I believe this has never been charged against them, even by those who have left the Community, and gone back to the world. Shaker celibacy is an *effect*, and the causes that combine to produce it are many, and various, and powerful. I scorn the suspicion that men and women who esteem celibacy to be a virtue, and for them a *religious duty*, cannot, with all the motives drawn from heaven and earth, make that attainment. And I regard this fraternity of Christians as accomplishing their end in the great plan of the universe by showing to the world what a degree of perfection human beings can reach, not only in the matter of a celibate life, but in labor, in diet, in giving to woman her proper place as an equal, in contentment, in honesty of dealing and in serene contempt for the empty fashions and pursuits of the world.

Having said so much in just praise of the Shaker Community, I must now offer a word of just criticism.

NO EVIL.

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(H. L. Eades.)

THE quasi-philosophical doctrine of No Evil is almost as darkening and pernicious in its tendency as that which teaches that "one man brought all sin into the world, and another one must take it all out. Or another one that, ignorantly literalizing the scripture allegory of the creation of the man, woman and snake, affirms that the snake was the *immediate*, and God himself the *remote* cause of sin. He having created this trio, with a foreknowledge of the result, acknowledges his part in the transaction, by condescending to be born of a woman, and then permitting himself to be killed, in order to exculpate man, satisfy his own justice, and appease his own wrath. Or still another doctrine, which affirms that it was God's Son, and not Himself, that died, the Father having caused the Son to take on Himself the sins of the

whole world, which he "bore in his body on the tree," and this to relieve His own murderers from the crime they were committing while destroying Him! Rejoice, O sinner, and sin away! Thus exclaims the zealot, "Bless the Lamb of God which taketh away the sin of the world!"—all that have been committed, or ever will be. "Glory to God! Not by works, lest any man should boast. You are not going to get *me* to mourn over my sins. But I know very well, if Christ has not taken them away, I am certainly lost, for their name is legion." But another class will not admit that Christ died for the sins of the whole world, but only for those who have faith in their creed; the rest to be consigned to endless torment. Thus: A & B in *actual* life, are precisely alike. A believes whilst B doubts, and, as "he that doubts is damned already," B's case is hopeless; so, for the same deeds, A goes to eternal bliss, and B to endless torment, and this passes for Divine justice. Byron seemed to be a doubter; he says: "A natural resurrection seems strange, and even absurd, except for the purposes of punishment; and all punishment which is for *revenge*, rather than to *correct*, is morally wrong; and when the world is at an end, what moral religious purpose *can* eternal tortures answer?"

Having lately seen an article written with some ability, defending the affirmative of the proposition, "WHATSOEVER IS, IS RIGHT," in defense of the No Evil theory, has induced me to offer some criticism on the productions from a negative view of the subject. There is a canon of logic which denies us the privilege of reasoning from a proposition that admits of two constructions, without showing which is intended. "It is necessary," says Locke, "in order to be understood, that the hearer should join the same meaning to the words used that the speaker does," else they will be likely to convey darkness instead of light. It seems to me that nothing has been more misunderstood and misapplied, than the following lines of Pope:

"All discord, harmony not understood —
All partial evil universal good;
And spite of pride, in erring reason's spite,
One truth is clear, WHATSOEVER IS, IS RIGHT."

Those who so flippantly quote this great author in defense of the No Evil theory, forget to state that the argument, which closes with the above lines, is headed thus: "*Of nature and the state of man with respect to the universe*," and not with respect to God, himself, or society. He had no idea that his words could be wrested in defense of that Optimism, which declares that all things, moral, spiritual, and material, are ordered for the best.

The existence of moral discord and moral evil is too palpable to be disputed by any sane man. A son murders his father; there is a "discord" in that particular family; but it only needs to be "understood" to make harmony of it. A "partial evil" it certainly is; but 'tis only necessary to include the universe with it to make it "right" (!) So on runs the sophistry. Hurricanes are partial evils, when some person's property suffers by them, but they purify the atmosphere, and so, a little blood-letting by wars, purifies society (?) Thus people strive to ease their consciences and harden themselves in crime.

The article opens in this wise: 1st. "The material universe is the expression of the Divine character, and any thing which takes place therein, does so in obedience to law; and all effects are the expressions of Divine Power, consequently right." 2nd. "God is as immanently present in the flower as in the regeneration of the soul!" etc. The flower has violated no law; but it is a strange concession to speak of the regeneration of the soul, when it is in the universe, — a thing that "is," consequently, according to his text, is right, and therefore needs no regeneration. But such inconsistencies are

the natural sequence of wrong positions. 3d. "There is no inharmony except in respect to the finite and individual; and that inharmony does not extend beyond the finite." Here inharmony is fairly confessed; but, to assert that it does not extend beyond the finite—leaves us still in harmony with the Infinite—is freely admitted; for no finite act can change the unchangeable Infinite; but having been created in harmony with God, if we break that harmony by disobedience, the only possible chance of restoration is by returning to obedience. Renan says: "If we cannot see God (in his entirety) we can powerfully feel Him"—who, through the conscience causes us to know his will, which, if obeyed, insures a harmonious relation of the finite with the Infinite; all denial to the contrary notwithstanding. 4th. "The Omnipresent Divinity is everywhere seen, preparing the finite to become united with the Infinite; capable of becoming, and destined to become, a living, conscious universe, begotten in the exact image of the Divine Father *in esse* and in existence."

If we are to be in the "exact image of God, both in being and in existence, and become conscious universes," then we are gods, sure enough! Than this, what more is God? Wherein shall we differ from Him? And if we are to equal Him in being and existence, why not excel Him? And so—

"Nobly take the high priori road,
And reason downward till we doubt of God;
Make nature still encroach upon his plan,
And shove him off as far as e'er we can;
Or at one bound o'erleaping all his laws,
Make God *man's* image, *man* the final cause."—

or otherwise close with the pantheistic doctrine, wherein "evil ceases to have an objective reality," and that unintelligent nature is the cause of intelligent man, and he only a Darwinian effect.

In defending the No Evil theory, this writer seems to have taken his cue from the ethics of Aristotle, who, notwithstanding he could "reprove the Greeks for allowing their children to grow up as wild beasts," and, as Plato says, "to be torn in pieces by their lusts as by so many wild horses," yet he also affirms that "the first and absolute Good has nothing that is his own opposite." Thus, it may be seen, that in the defense of "No Evil," this great philosopher has fallen into the same palpable inconsistencies of all the lesser lights; wherein, if he is content, I now propose to leave him. "Behold, I come quickly, and my reward is with me, to give to every one, according as his work shall be."—Rev. XII. 22.

South Union, Ky.

LINCOLN.

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A WRITER in the New York Times, after a careful reading of Lamon's Life of Lincoln, makes the following deduction:

"Mr. Lincoln was an infidel—positive, absolute, thorough. He was entirely without religion; and not only without religion, but without any faith upon which religion of any kind could be founded. He believed in none of the doctrines, or even the facts, upon which the Christian religion rests. The man who was always the champion of the poor and the oppressed, who was ever ready for personal self-sacrifice, whose famous Gettysburg oration breathed the very essential spirit of the enthusiasm of humanity, had no faith at all in any divine revelation, none whatever in the Divinity of Jesus Christ, none, consequently, in the authority of his teachings."

If some of Mr. Lincoln's devout friends had known all this five years ago, they would have looked upon his tragic end in the light of a dispensation. After all, it seems that all the Christian virtues may be linked with unbelief and paganism, for undoubtedly, Lincoln was a kind-hearted, generous, benevolent man.

ASSIMILATION.

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(Wm. Bussell.)

THERE is an inter-relation existing between all things in the universe, more or less intimate, according to the peculiar character of each. This results from the oneness of Deity. Forms may be infinitely varied, yet, such is the nature of substances themselves, they all attest the oneness of their origin; hence their relation to each other. Because of this relation they all have a transforming power over each other, varying according to conditions and circumstances. The central body in each planetary system not only attracts and moulds every one of its revolving spheres, but is itself attracted and modified by them. Each system also affects and is affected by every other system in the universe, while performing its sublime part in the never-ending dance.

The earth, with its multitudinous inhabitants, is powerfully influenced by the atmosphere which surrounds it, and this in turn acknowledges the power exercised upon it by oceans, mountains, fields and forests. Whether Darwin's theory of the origin of the human species be true or false, man is obliged to own his relation to all inferior existences, and even to feel, oft-times, that they have a controlling influence upon him. Often the face that was to be ever looking heavenward is downcast, and the entire person loves to exhibit its relationship to the groveling broods of earth. The human system, by its excessive absorption of life forces from both the animal and vegetable kingdoms, takes its rank even with the lowest orders. Its activity, which should surpass that of any inferior beings, is often so feeble that it becomes the slave rather than the master of all beneath. This is because of its failure to observe the Divine order of drawing the highest elements of life from sources above the human. The physical system of the brutes, when they are left free to act in accordance with their instincts, is maintained in its natural vigor and order. That of man will be toned to the highest health and strength when the physical, the intellectual and the moral faculties are maintained in their proper order by the use of nourishment best adapted to each. When the corporeal system is unduly cherished to the neglect of the mental and moral, then the man necessarily exhibits his close affinity to the animal. He assimilates himself to the lower life, and by reason of the absorbing and transforming action thus induced, he invariably displays more than brutal passions. He has sunk below the proper plane of his own existence. Examples of such abound in all history, so that it is unnecessary to particularize.

The physical frame, when preserved in due order by a suitable degree of food and exercise, instead of being a hindrance to the growth of the higher faculties, may be rendered a constant aid to them just so long as its natural vigor lasts. Being a product of the earth, it returns to it at last, and is completely assimilated to it; but if it has performed its part well, it has been an honored co-adjutor in the Divine Economy of rearing beings for the immortal realms. When both the physical and intellectual natures are cherished at the expense of the spiritual faculties, something superior to the mere animal is certainly exhibited, but still, man in his true dignity does not appear. What keenness of intellect was displayed by Napoleon! What rapidity of thought and action, as well as accuracy of judgment, on the battle-field and in the affairs of State! Yet his wonderfully keen intellect but served to give a sharper edge to the sword he wielded. He was unquestionably adapted to make a powerful impression upon warlike nations. He changed and molded Europe, but left it, nevertheless, warlike still. Not till the superior faculties of man have that attention paid to them that their nature demands, will mankind cease to be a warring race.

For the purpose of maintaining sound physical health, one needs the food that the system can readily assimilate to itself, so as to preserve harmonious action between all the parts. Any one who is in the habit of observing the effect produced upon himself by the different qualities and quantities of food taken into his system cannot fail to see that his mental and moral faculties, as well as the corporeal, are affected by them. As a general rule, he finds that when the outward is in good condition, the mental and moral forces are in more harmonious play than when the reverse is the case; and when the central manufactory of physical health is disturbed, there is more or less disturbance throughout the whole man. The plain inference is, then, that the food which is taken into the stomach is assimilated, not only to the corporeal blood but also to the more internal or magnetic forces of the system. This fact gives greater force to the expression found in the writings of the Jewish lawgiver. "The life of the flesh is in the blood." The term used for *life* in the Septuagint translation is *psyche*, commonly translated *soul*; meaning that principle in the human economy that is the stimulator of its every faculty. In the Greek New Testament we have the same word as an equivalent expression to that which Jesus used: "What shall a man give in exchange for his *psyche*—his life or soul?" Deprived of this he is poor indeed! The wealth of the entire world will not compensate him for its loss.

The same care that is to be observed with respect to the food for the body should also be observed in regard to that for the mind. Some things offered as such must be absolutely rejected; others sparingly used, while others still may be accepted as daily nourishment. As a general rule, that which cherishes envy, jealousy, hatred, revenge, strifes, and contentions of every kind is to be discarded, though presented by the hands of the greatest masters of expression, and under the most attractive exterior. Though the cup be of the purest gold and set with numerous brilliants, it can never change the nature of the poison it may contain. Even the historian's pages, which too often are but the mirror of human vices, are deleterious, if exhibited so as to make those vices attractive rather than repulsive. What should be a lesson of warning and remonstrance may be so presented as to produce effects the very reverse. Wars are but the exhibition of the baser passions of mankind; but painted too often in colors that belong to their opposites, they serve to cherish these passions rather than to eradicate them from the human breast. Mental food, as well as that for the body, should be such as to produce harmony throughout the entire system. No other should be allowed to assimilate itself, and thus form a constituent part of our intellectual life. Otherwise mental disease will be the inevitable consequence, and restoration to health may not be effected without long-suffering and disagreeable remedies.

Life is of various degrees, to the very highest of which man is entitled as his inheritance. It is enjoyed, however, in its greatest degree, only by those who are in the possession of sound physical, mental and moral health. The Divine Spirit breathes everywhere, but, like the atmosphere, does not produce equal effects upon all. It may dwell in the innermost of man, but cannot be consciously enjoyed in its fullness, nor manifested in its proper effects, where there are the obstructions of physical, mental, or moral disease. Let every string of the human harp be rightly tuned, and celestial music will be produced. When the highest inspirations flow unobstructed into the inner life, they make an essential part of that life. They fashion it in accordance with that possessed in the highest heaven, where harmony perpetually reigns among its blessed inhabitants.—Mt. Morris.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

LAWS OF PROGRESS.

WHAT is *Time* when measured with the eternal ages which roll in continuity through boundless space? When we look at the imperfect condition of men and things as they now exist, we often feel an intense desire for great and sudden changes, especially in theology and religion; and that the prediction of the spirit through John the Revelator, "Behold, I make all things new," should take effect immediately.

An inspired prophet of olden time said (pointing to times and seasons which God hath reserved in his own keeping), "By measure hath He measured the times, and by number hath he numbered them, and he doth not stir nor move them until the said measure be fulfilled." We cannot change the laws of progression which underlie all growth in material and spiritual things; but we may change our *relations* to them, and be instrumental in helping others to do the same.

If we sow a field of grain, we must expect to give the *seed* time to germinate and grow. We cannot by any means get the stalk, the blade and the ear in one day. And when we plant a tree, if we understand the science of arboriculture, so that we feed and water it, and stir the soil around it at the proper time to produce healthy action, we may *accelerate* its growth, but we cannot bring forth a full grown tree, however much we may desire to do so. The same laws which govern in the visible, are also operative in the (to us) invisible world of causation. In the spiritual, as in the material, we must bide *the* time. The All Father and Mother of souls, who watch so strictly over their children that "Not one sparrow falls to the ground without their notice, cannot look upon the condition of suffering humanity with less interest and compassion than do mortals. Mercy and truth meet (in counsel) together, and fain would they gather souls under the blessed influence of righteousness and peace, and bind them with the cords of love.

But "justice and judgment are the habitation of God's throne," and his laws do not conflict. Justice must precede mercy. Spiritual death is the effect of violated law; and if souls sin unto death, they must find repentance unto life; justice demands it. Then, mercy stands ready to bind up the broken-hearted and contrite in spirit, and give the sweet balm of consolation.

As we cannot change, or force the laws of progress, how can we the most effectually co-operate with them to hasten our own spiritual growth, and ameliorate the condition of the race to which we belong? God sends angels to sow and to reap; but men and women are the mediums through which they work. The angels could accomplish but little without the agency of man and woman. The higher and purer our conditions are, the more effective will our labors be in helping others. It is not wise for us to neglect any known duty to-day, because there is an end-

ess future before us; for each day has its appropriate work. If, step by step, we ascend the hill of progression in scientific knowledge and spiritual truth, the higher we rise the purer and clearer will be the atmosphere, and the stronger will our influence be in drawing others from the low plane of sensualism, and from their wanderings in the cold, barren region of naturalism into the realm of spiritual light and divine ideas, where they can commune with higher intelligences from the unseen world.

"THE CUP."

(Eldress Joanna Kaime.)

JESUS said, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"

Often times, when a child under the parental roof, have we read, with tearful eyes and bated breath, the glowing account of the crucifixion of Jesus, as recorded by the Evangelists; and, in our childish indignation, demanded of our parents to know why the great and good God suffered those cruel and wicked Jews to so ill-treat his beloved Son. Receiving an answer which served to confound more than to enlighten us, we accepted the traditional faith, that some how, or in some way, though never clear to our understanding, we were to be saved by the shedding of His blood on Mount Calvary.

But our thanks are due to an overruling Providence, that, in the second manifestation of the Christ Spirit, through the instrumentality of his followers, we have received knowledge of the true way of life and salvation; if we would be harvested from, and rise above, the earthly plane, we must shape our lives according to the Pattern, and walk as Jesus walked, drink of the same cup of which He drank, bear the same cross and living testimony which is like consuming fire to the nature of sin; *then* we partake of the *same baptism*.

And, as maturer years and broader views were ours, we found still deeper, if not more painful, emotions steal across the brain, and sink into the heart, as imagination depicted the sufferings of Jesus in the lonely garden, on the eve of his "passion." What mingling of pathos and sublimity! the human and Divine alternately controlling. The former, shrinking from the impending crisis, while, in the heaviness of his grief, he said, "My soul is exceedingly sorrowful, even unto death!" yet apparently denying himself of all the sympathy which that expression of sorrow might elicit from his disciples, he said unto them, "Tarry, here, and watch." Then he went forward to intercede with his Father, that, if consistent with his righteous will, the coming trial might be averted. Then, falling upon his face in agony of spirit, he prayed, "Oh, my Father, if it be possible, let this cup pass from me!" Then there seemed to be a heavenly ministration, borne on angel wings, overshadowing him as he softly whispered, "Nevertheless, not as I will, but as Thou wilt." Listen to the mild and gentle rebuke given to his neglectful watchers, on his return from his fervent intercessions, "What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." Then, as if touched with pity for their weakness, and in seeming extenuation of the same, he added, "The spirit indeed is willing, but the flesh is weak."

His disciples were not able to appreciate the grand and exalted character of their Lord and Master—their Elder Brother—until they were imbued with his spirit, and were baptized with the same baptism, which also constituted them "sons of God," for none before him had so fathomed the depths of

man's loss from God, or felt the bitterness into which his whole being was plunged. He (seemingly) felt the dissolution of every tie when forsaken by his disciples, and, in the moment of his supreme anguish, he cried, "My God, why hast thou forsaken me!" What a world of agony was contained in that soul-thrilling cry, "Eli! Eli! lama sabachthani!"

And did not Mother Ann Lee, who was called to prepare herself as a chosen vessel for the reception of Christ Spirit in his second advent, drink of the same bitter cup, even to its dregs? and by her crucifixion to the world with all its affections and lusts, become imbued with that Divine Unction from on High which prepared her to co-operate with Christ Jesus in resurrecting souls from the earthly order, or generative plane, and bring them forth into the New Creation, or regenerative life?

Verily, there are sons, and daughters too among us who have risen above all carnal ties, earthly affections, and sordid lusts, and can claim a true knowledge of, and relation to, this heavenly parentage. And, who can feel more grateful, or better appreciate, the advent and mission of the Mother Spirit, than her *daughters*, who are so abundantly receiving benefits therefrom? Then, let us not be content to remain inactive and unfruitful; but be quickened to the angel life, by tasting the powers of the world to come; that we, by travel of soul and tribulation of spirit, may become "fruitful vines, *mothers in Israel*," which our Heavenly Father and Mother (God) can bless. For, if faithful to the high and holy trust committed to our keeping, we can with confidence, lift our souls in prayer, asking Heaven's protection, and claiming the promise that, "Whatsoever ye ask in prayer, believing, ye shall receive." Although more than eighteen hundred years have elapsed since that precious promise was given, it is still full of inspiring hope. And who, but those who have wrestled with the strong worldly elements inherent in every human heart knows the intrinsic value of those living words, still fragrant with his tender love to erring man, "Watch and pray, that ye enter not into temptation." Oft-times in spirit, do we catch the echo of that wise injunction, which comes floating on the breeze like the whisperings of some winged messenger of peace from the garden of Gethsemane, "Take heed, Watch! What I say unto you, I say unto all, *Watch!*"

Brief yet comprehensive is the exhortation. It furnishes an instructive theme from which profitable sermons might be evolved. — *Canterbury, N. H.*

SOUTH HINGHAM, MASS. Jan. 12, 1873.

Dear Friend: In the afternoon of this beautiful day, I find myself alone, or with no *visible* companion at least, and am thinking how many things I have to be thankful for.

Your little paper for January in its new dress is before me. I have read and re-read, and am very thankful that it still lives and goes forth to the world to teach and help truth-seekers. It is a welcome visitor here, and I am happy in its perusal, and always receive strength and inspiration as I read. I write in haste and inclose fifty cents for the paper. Long may it continue.

Yours for truth,

M. D. B.

HE is truly a man who is in full enterprise; who is perpetually planning new works; who is constantly acquiring new thoughts; who is all the time opening new chambers; who is every day furnishing the rooms of his mind with new pictures and new furniture; who is incessantly spreading for himself a new table with noble aspirations and endeavors, as the sign of soul life. Every man who really lives is living by a generous use of the future. — *Beecher.*

DIALOGUE.

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THE GOSPEL WORK—ITS PRESENT AND
FUTURE INCREASE.

BY

Margaret Pattison Charlotte Byrdsall
Ann Offord Melissa Soule
Martha Anderson Margaret Cleveland.

MAR. P.—Certainly. Can we not see from this, that the branches of the *tree of life* "whose leaves shall be for the healing of the nations," have spread, and that beneath it many souls have found a pleasant and safe retreat; thus fulfilling ancient prophecy?

ANN.—As was remarked, the testimony of Christ's Second Appearing, through the female, was a revival of primitive Christianity, with increased revelation; for that in itself was not complete. There was room left for a great increase of faith and works relating to the physical, moral, and spiritual condition of mankind. Nor did those who laid the foundation of the *Second Christian Church* complete the structure. It was not given to Mother Ann to gather the people into Gospel order; during her ministry, they were scattered abroad in valleys and on the hill-tops.

MARTHA.—Great wisdom and care were requisite on the part of those commissioned to gather the people into an organized body, to establish laws and regulations which would countenance a progressive, physical, mental and spiritual growth, and yet be for the protection of the Society.

MEL.—Our ideas of progress would not lead us to discard true foundational principles, but to build upon and expand them. This may be the criterion by which we can judge the worth of any progressive movement, if it does not deteriorate the pure spiritual life of the community. Many, in haste for onward advancement, would introduce reformatory ideas and changes, without regard to the time or state of preparation for receiving them, and by thus doing, would retard the progress of the work.

MAR. C.—This is but the *dawn* of the Millennium. The spiritual faith of this life leads to a consecration in all things. Self-denial opens the door of revelation. What an amount of inspirational strength actuated those who lived in their little families, to give up all for the future glory of Gospel communistic life. Self-sacrificing devotion was their inducement.

CHAR.—The past is sacred on account of the holy life and strength of Gospel parents. The beautiful and true have attended the Gospel work in its varied stages of progress. Our unprogressed conditions open wide fields of labor wherein we may toil, and, like our predecessors, gain treasures of worth to impart to others. In former times, comparatively little attention was given to physiology; but now the light of the *present* reveals many physiological errors previously adhered to, which we hope to have sufficient honesty of purpose, and firmness of mind to *leave* for something better.

MAR. P.—Greater attention is now given to *air*; for we acknowledge the fact, that we live by breathing; and the pure atmosphere is essential for this purpose. It is a satisfaction to glance at our well-ventilated dwelling, where we see space in the base-boards, and

apertures over all the doors for the admission of air; while the self-acting Archimedian ventilators on the roof, create a strong draft and dispose of any vitiated air that might otherwise remain in our dwelling. Even with closed doors and windows, the atmosphere is still good and wholesome.

ANN.—In addition, we can range the verdant fields for pleasure, or otherwise enjoy the sunshine and genial summer air, with no fear or thought of persecution; but with a calm and holy feeling of inspiring life, we behold with joy and a spirit of blessing, the consecrated labors of our good and worthy brethren.

MARTHA.—It is pleasant to gather the fruits of earth. They supply the place of *animal* food in a great measure; for very little of it is now required for our table. Swine's flesh has long been abolished, with other things, in the preparation of food, such as soda, salaratus, etc. Brown bread almost supplies the place of white, while our well-cultivated gardens, golden grain fields, and thrifty fruit orchards yield an abundant supply for physical health and comfort.

ANN.—It has been asserted that "a *vegetable* diet has a happifying influence on the mind, and tends to preserve a delicacy of feeling, liveliness of imagination, and acuteness of judgment, seldom enjoyed by those who live too much on animal food." Franklin said that "a vegetable diet promoted clearness of ideas, quickness of thought, and stability of action." He spoke from experience; for his superior reason early led him to adopt a simple style of living.

MEL.—Tobacco was formerly used to quite an extent among us, but was considered useless and injurious. Some who had formed a habit of smoking, and had not strength, of themselves, to change, were assisted by spirits from the unseen world. Their love to the truth was strong, and their desire to increase with the work of God enabled them to make the sacrifice, which proved a blessing to them individually, and to the whole body. A spirit of self sacrifice, in regard to perverted ways and habits, is what the present generation need to possess. It should ever be our effort to simplify our needs, and curb our appetites, and thus bring ourselves to the condition of the philosopher, whose habitual prayer was, "O ye gods! grant me to have few things, and to stand in need of none."

MAR. P.—I should be pleased to know who he was.

MARTHA.—*Apollonius*. He was born four years before Jesus of Nazareth, belonged to a wealthy Grecian family, and, though reared in the lap of affluence and ease, he early discarded all forms of luxury, donned the garb and habits of a Pythagorean philosopher, lived on fruit and vegetables, drank water only, and chose a celibate life as being best adapted to philosophic and ethical pursuits. He was endowed with remarkable mental powers and spiritual gifts, which, combined with a well-developed and perfect *physique*, gave him a marked character. He was successful as a teacher of a rational system of morality and virtue.

MAR. C.—"The moral and intellectual status of man is grounded in the material;" hence those things which pertain to the health and perfection of the physical body, are of great importance to humanity. There can be no high spiritual life sustained here on earth,

except in connection with habits of wise bodily discipline—a truth yet to be recognized by many.

CHAR.—While we view the increase of truth in the past in those particular points of which you have been speaking, we also behold the present growth in virtue and goodness. Truly those who plead for a broader platform, and complain of but little progression, are more than spiritually blind. Such evince their unfaithfulness to present light, a non-conformity to united spiritual and physical increase.

MAR. P.—There is ever a beauty and glory manifest in the Gospel work, to those who abide in its spirit of heavenly life and love. *Shakers*, or Believers, are becoming better known in the outside world; the purity of their lives is not questioned by those who are rightly informed; while their character for integrity and truth is well established, especially with the more intellectual and spiritually-minded.

ANN.—The witnesses of God in the past fell from their rectitude, and lost their spiritual power through the friendship of the world. Through this medium, worldly attractions became strong. *We* are in danger from this source. It is an easy thing to turn light into darkness; and there is greater danger of being allured and drawn away from true faith by the friendships of the world, than by its persecutions. But, if members fail, virtue's strongholds are still reliable; seceders take no strength from the body; God's work remains the same, and will endure through eternal ages.

MARTHA.—Human nature is everywhere the same. In all ages it has had the same wants and aspirations, and has been subject to the same infirmities. As you remarked, a declension of members is not a declension of *truth*; but all, if they would advance with the body, must be united and keep pace with increasing revelation. Order and harmony are sure guides.

MEL.—There is greater strength and beauty in the Temple when the weak and unreliable pass away. The cause of righteousness and self-denial never presented loftier themes for thought and practice than at present.

MAR. C.—This is a day of individual trial. The foundations of our faith are being tried. The everlasting Spirit of Goodness searches the heart, and tries the actions, to prove what principles we are actuated by.

MEL.—The world may question our integrity; and many inquire, Why cannot you live as purely, with your faith, *outside* of your community? But the Holy Spirit's call is, "Come up higher, above, away from earth." The work of to-day is to aggregate souls into a heavenly union, to form a body for honest souls to gather to; a true type of angelhood in the heavenly spheres.

ANN.—There must be an Order above and in advance of the world, to govern and regulate, or set in order those who forsake it. The spiritual is for that purpose. The present condition of society is no cause of discouragement. The future cannot be determined by the present. Like life, society grows from a principle divinely implanted; it is progressing, bringing the world and its attractions to an ultimate. It is true there is not much increase of members to our Church at present. That

is because of the lack of the religious element without; yet many (by degrees) are ripening up to the Gospel work, which is the harvest; and, ere long, a revival of religious and practical truth will occur; then, "where the body of Christ is, thither will the eagles be gathered together."

MAR. P. — Our Father and Mother have prepared a home, and are now calling their children to partake of the spiritual feast of goodness and love. For there are noble minds, to-day, endowed with power, and an understanding of truth, who are disseminating the seed of Christianity, educating souls for the Gospel. For, "what *education* is for one man or woman, *revelation* is for the whole human race."

ANN. — *Margaret*, I listened almost breathless to your last sentence, knowing that the original writer did not include the woman, and you are aware that it is a day of woman's rights, a subject upon which I am greatly interested; for we know she is of more worth than to be a mere instrument of worldly pleasure. We see in our Zion-home women of strength and virtue, whose consecrated powers adorn and beautify the Temple of God.

MEL. — The acknowledgment of the Mother Spirit in Deity is one grand step towards this ultimate. All who have progressed away from old contracted theological views, can see and appreciate the true worth of *woman*.

MAR. C. — How beautiful is the social relation formed between the male and female among Believers, where the inferior passions are kept in subordination to higher law! How true the manifestation of love in the sphere of daily duties, where the claims of both brethren and sisters are regarded with equal respect; and, as co-workers in a noble cause, each unselfishly toils for the good of the whole.

CHAR. — This social and religious harmony is not only beneficial to us, but to mankind in general. It is seed sown that will bear fruit in the good time coming, but is sustained only through individual personal "sacrifice of selfishness, and an expansion in the elements of universal love and true philanthropy." While listening to your comments upon woman, I thought how beautifully Eldress Antionette was inspired (in "Past, Present and Future") to speak of the elevation of *woman* from physical, moral and spiritual servitude. I know such truths will rest with weight upon minds who are exercised in this direction.

ANN. — I read and re-read the article with pleasure. Such truthful expressions are like sunny rays of hope illuminating the future. The love and union formed by kindred souls, who have commenced the work of regeneration, by being baptised into purity of heart and life, is the strongest of all bonds with which to hold soul to soul. It is unchanging through all conditions, and incites to constancy and truthfulness one with another. We intuitively repose confidence in a relation thus formed, as when we pray we instinctively direct our intercessions to God; there our confidence is placed. On the same principle we rely upon our faithful brethren and sisters, and trust their fidelity.

MAR. P. — This is the advantage which is only to be derived from a *spiritual* communistic life. We see verified, in our association, the saying of Jesus, "Think not of the morrow, what ye shall eat, drink, or wear," because, in our associated capacity, there are many who are interested in bearing the burdens of life; and the orderly arrangement of spiritual and temporal

leaders is a great blessing; it relieves us of much anxious care and thought respecting food, clothing and other things necessary for physical comfort and support. And, by first seeking the *spiritual* part (the righteousness of Christ's kingdom), all other needful things are added.

MARTHA. — Henry Vincent remarked that "Christianity levels all distinctions, save goodness; it is the grand elevator of the human race!" And, we might add, where its true spirit is maintained, it dignifies toil, and transforms what is commonly deemed the drudgery of life into pleasant occupation, where *right* — not *might* — is the rule; because labor is equalized according to qualification of membership, and ability to perform it.

MAR. C. — Persons who visit our communities, not comprehending the true principles upon which the Institution is based, often inquire as to the number of hours we labor; but we are not, for sordid interest, toiling with *restriction*. Duty is pleasant to us, we are in our own home; when more is to be done, then gladly we give more effort; when not so much, then less is required. We are not under task-masters, but are influenced by love and mutual friendship to one another, devoting our strength for the good of a noble and glorious cause.

MEL. — One, speaking of consecrated toil, said, "Prefer duty to diversion. He who is false to present duty, breaks a thread in the loom, and will find the flaws when he has forgotten the cause."

CHAR. — Order and discipline are the guardians of our *home*. If irksome to some, it is because they are not in the life and spirit that pervade it. Some are baptised into a gospel of ideas, but not into the Gospel of Love, which will produce practical works; they receive faith intellectually, while their souls are untouched by the living inspiration and consecration which permeate the body of Christ.

ANN. — The more *practical* religion is, the better I like it. It is effectual for good, when it is carried into all the essential duties of life, instigating the spirit of industry, in making good roads, constructing fences, cultivating the soil properly, preparing of food, clothing, &c. such as Christians can use and not abuse, marking all our labor with neatness, thoroughness and order. Here is a large field for useful thought. In this we find the most effective poetry, — "a poem from the fingers ends," and beautiful pictures to look upon; and "a picture is a poem without words."

MAR. P. — When I came among Believers I admired the order and practical utility of external things. This I perceived was the result of an interior spiritual life; and, in the ardor of my soul, I thanked God that I had found a people who were not stereotyped in their religious belief; but who, in the progress of spirituality could change their theological views.

MAR. C. — Then, a distinction is made between theology and religion?

MEL. — *Certainly*. Theology is but the science of religion, while religion is the germ of eternal life, which may be found in every human heart. Henry Ward Beecher says, "The way to begin a Christian life is not to study theology. Piety before theology. Right living will produce right thinking."

MAR. C. — The cultivation of this germ has produced the increase of the past and present. And, in the liberal exercise of our faith, we are unbiased by worldly conservatism, believ-

ing that this Church will eventually be the receptacle of every good, whether it be from Judaism, Catholicism, Protestantism, or Mahomedanism, for we claim that all sects contain some truth.

ANN. — It will also be the conservatory of science; for all truth centers in God.

MEL. — Our minds should be open to the acceptance of scientific truth; although it should come in contact with preconceived ideas, grounded in the mind, and forming a stronghold of individual experience. Our theology should correspond with science, or it is liable to be overthrown. It is a day of reason and investigation; the foundation of all systems is being tested.

MARTHA. — I rejoice that the time is approaching when the voice of *woman* will be heard in governmental affairs; when she shall help to enact laws that will bind Justice and Love in one inseparable band; uplifting her sex from the thralldom of sensual and sexual sinfulness, into the untrammelled freedom of personal rights and privileges, such as *man* enjoys. Then shall a purer and more refining influence pervade the council-halls of the nation, and a new epoch in civil history will hold a corresponding relation to the spiritual order under which we exist.

MAR. C. — The Spirit of Divine Wisdom which regulated this infant church, stands as a balance between reformation and conservatism; and from the growth of the *past* we may judge of a greater increase in the *future*. "As souls advance their ideas expand. Progress is an eternal law. The ideal beckoning the real to come up higher, there will ever be loftier, diviner attitudes to ascend."

CHAR. — The angelic voice of *Truth* has rolled in majesty through all periods. The laws of improvement bear each tone higher and still higher up the scale of holiness. The music of the sinless Angel of Love shall echo over hill and dale, over sea and land, until, in its glorious chorus, all nations shall blend, and the home of Virtue and Truth, that is increasing, shall begin its life in all, while the altar of holy resurrection shall be lighted in grandeur with hallowed and varied offerings of souls from every clime. No longer will one toil in pain while another revels in luxury, for the soil and fruitage of earth shall be free, while over the homes of all will hover the heavenly dove of Peace.

MAR. P. — True LOVE principles, gleaming in their divinity far and wide, will vitalize and draw many souls to Zion, where they will be planted as trees by the sides of living waters, growing in strength and beauty until they become as cedars of Lebanon. Then will they joyfully sing the "Song of the Lamb" with those who stand upon Mount Zion.

MARTHA —

Joy we feel in thus reviewing
What the march of Truth has wrought,
And, while present light pursuing,
Claim the strength through increase brought.

Hopes for future bright are glowing,
Love with wisdom interblends,
Seed celestial they are sowing
Of a life that never ends.

Faith, endowed with gift immortal,
Lifts the veil from spirit sight,
Ope's the gates to love's bright portal,
Leads the soul in wisdom's light;

Pierces through the mists of morning,
And discloses to our view
Grace and Truth the home adorning,
Where all things are form'd anew.

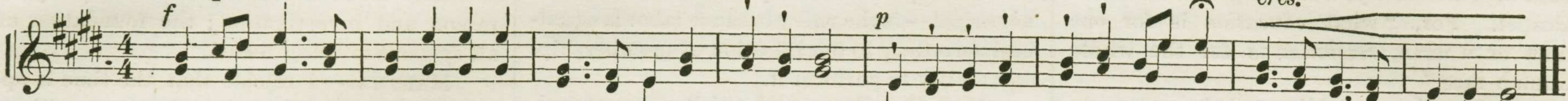
MUSIC SUNG IN CONNECTION WITH THE DIALOGUE.



1. Praise, rejoicing and thanks-giv-ing, Is the glo-ry of our song! While the an-gels from a-bove us, Waft the bles-sed strain a-long;
2. May the joy our feel-ings cherish, Thrill a chord in ev'-ry heart! While the secret streams out-flow-ing, Shall an an-swer true im-part;



'Tis for promised joys unmeasured, For delights that ne'er will wane, For the rapture pure be-fore us, And the hope for ho-ly gain.
And we call on all to join us In our joy-ous fes-tive song! While the waves of life dance mer-ry, And the heart is glad and strong!

Chorus. *con spirito.*

We will swell the gladsome chorus, Till bright hosts around us throng, And with harps of sweetest mu-sic, Join our u-ni-ver-sal song.
Yea we'll swell the gladsome chorus, Full, un-broken, rich and strong; Till it floats and floats a-round us, This our u-ni-ver-sal song.



"SCRIPTURE OF TRUTH."

—o— (O. C. Hampton.)

While wandering alone o'er the bleak hills of sorrow,
And sadly exploring the regions of earth,
The present all gloom, with a darker to-morrow,
An alien to comfort, a stranger to mirth,
Before me arose a magnificent Temple,
Whose windows were brilliant with rain-bows of light,
Whose beautiful mansions were airy and ample,
With glory supernal enravish'd my sight.
This Temple was built at the foot of a moun-tain
(The mountain of Arrogance, such it was called)
Where long I had wander'd in search of a fountain,
O'er crags of despair round its summit so bald.
The Fountain Eternal of all consolation —
The Well of Salvation — I journey'd to find,
Whose river so clear thro' the calm habitation
Of Holiness, ever continued to wind.
At length a grand Temple, that stood in the valley,
Attracted my eye with its beautiful sheen:
I thought, if the vale with its beauty would tally,
Nor painter nor poet could pencil the scene.
In haste I repair'd to this exquisite Temple,
More costly by far than the Temple of old;
Its plan of construction, tho' sacredly simple,
In aspect sublime was romantic and bold.
And in that low valley meander'd a river,
With calm flowing waters and music serene,
Which still keeps in majesty rolling for ever,
The sweet-smelling woods in perennial green.
And here was the Fountain of blessing fraternal
Whose Lethean waters all sorrows remove,
And, tho' cycles are gone, yet the flowers are vernal,
That bloom on its banks in the garden of Love.
And in this vast Temple the poets and sages,
The Prophets and Saviors for all the lost world,
Whose wisdom and virtue (in bright glowing pages,
As rivers of life, through the nations have purl'd)
And soul aspirations, in love are recorded:
They have written their lives in the books of the Palm,
Have finished their race, have been amply re-warded,
And left us their story in song and in psalm.
Their heavenly oracles — rapt inspirations —
In unfading splendor, are there to be found;
Their joys and their sorrows, and final salva-tion,

In "Scriptures of Truth" in profusion abound.
How oft have I open'd the doors of this Temple,
To search out its oracles hidden therein,
That, in sore affliction, would show some example
Of sweet resignation in dark sunless scenes.
As those who had travel'd in sorrow before me,
And left me their holy Evangel to trace,
In patience to wait when the shadows are o'er me,
And how to rejoice when abounding in grace.
When doubts and uncertainty thicken around me
And darken my path with the shade of their wings,
I enter this Temple: What light is around me!
What promises holy! What heavenly things!
When gloomy forebodings, or malice, or anger,
Are brewing afar in my horizon dark,
I haste my escape from this region of danger,
I hide in this Temple, I rest in this Ark.
In many sore trials and weary temptations,
This Temple enchanted has furnished relief,
And thro' the long past it has lighted the nations,
In their bright day of joy, and their dark day of grief.
Long, long live this Temple! the structure of Ages,
Long let me recline in its shadow serene;
Long let me converse with the saints and the sages
Who've lived out their day, and have passed from earth scene.
The Good of all times, in their travail and trial,
In unison striving the same race to run,
Abounding in patience and stern self-denial,
To press for the glories they fought for and won.
O, thanks unto God, who in mercy provided
This beautiful Temple such records to hold,
Where pencils of sweet inspiration have glided
And faithfully painted "the doings of old."
Then, long live the Archives of Saints and their sorrow,
Their triumphs in grief and assurance in doubt
Until the Great Day, which will know no to-morrow;
Let the light of the "Watch-towers" never go out.
DAN. x; 20, 21: "Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." "I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things but Michael your prince."

From which it appears that the "Scripture of Truth" existed, and was studied in the Spirit World, long before the modern Bibles — Jewish, Catholic, Greek or Protestant — were made up. Indeed, they are not yet completed, as in England a commission is now revising the "Holy Scriptures" — the Protesting Bible.

As Rabbi Wise says, "the happiness of man depends on no Creed and no Book; it depends on the dominion of truth, which is the Redeemer and Saviour, the Messiah, and the King of Glory."

The belief in a creative God is inferred from design in creation, and though there are difficulties the other way, reason triumphs in the proofs, and faith overcomes the difficulties.

THE SNOW STORM.

—o— (Mary Whitcher.)

What kindness of our Father,
To spread a mantle o'er
All dark and ugly features,
Which face of nature bore!
All draped in lily whiteness,
The rocks and mountains' side;
Alike the vales and hill-tops:—
Thus would our Maker hide
Our darkest wrongs with whiteness,
Our weakness and our sin,
If we beneath the covering
Of Mercy would come in.
This is the Lord's pavilion;
It covers all below;
As doth the rain and sunshine,
So doth the mantling snow.
O when shall we consider
What God for us hath done;
And in that loving kindness
Deal kindly with each one?

Canterbury, N. H.

FLATTERING TITLES.

As Mr. Mrs. Sir, Lady, &c. are inadmissible with us, please write your full Christian names, which will determine whether the writer is male or female.

THE SHAKER.

BOUND copies of "THE SHAKER," vols. 1 and 2, will be sent, postpaid, for two dollars and fifty cents, and a Contents added.

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OBITUARY.

ELDRESS ELIZA FITTS, Canterbury, N. H., Feb. 14th, aged 55.

ABIGAIL MUNSON, Mt. Lebanon, March 1st, aged 101 years, 11 months and 12 days.

SYLVA SCOTT, Union Village, O. aged 74.

JAMES AMPHLET, Union Village, O. aged 64.