

THE SHAKER.

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

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Christian Success.

Christ's mission to the world was the salvation of souls—to save souls from the transgression of God's laws, and consequently from the punishment of sin. The mission is a success. Whoever looks to Christianity for salvation from the punishment of sin, while living in sin, mistakes the mission of the Christ spirit, and is doomed either to a change of opinion and life, or to the sorest disappointment.—Whoso commits sin, does not experience Christian success. We believe Christ to have appeared, just as we firmly believe in the existence of gold; but until we experience the value of gold, by real possession and the benefits of its exchange, of how much worth is our belief? Until we experience the salvation from the commission of sin, which Christ's mission promised, of what avail is Christianity to us? "He shall save his people from their sins," by teaching a life that is free from sin. Christ teaches freedom from war—a Christian peace. *Christians never did, never can fight.* Christians are peacemakers, and realize that there never was a Christian cause worth fighting for with weapons that kill the body or hurt the soul! *This Christianity will exclude the majority of professing Christians.* Christ taught a virgin life, pure and chaste as the angels. Jesus practiced virginity; so did his immediate disciples; so practice all who attain to a Christian success. Paul lived like the author of Christianity, but permitted a license to the heathen that finds no sanction in the life and teachings of Christ; whoso indulges in any practice of life, heathen to Christianity, can lay no claim to Christian success.

The Christ spirit organized the most beautiful church-pattern among the primitive Christians. To this, genuine Christians gathered, gave up their selfish individualities, and laid down at the apostles' feet their wealth and their poverty, their burdens and their indifferences, and with these the apostles built up a successful Christian Church. The wealthy became less wealthy in worldly goods; the poor were elevated by the condescension of the rich; all enjoyed a comfortable equality

as *brethren and sisters*. Whoso would attach to this church any mutual or social relations, not comprehended by the terms *brethren and sisters in Christ*, aims at the prostitution of the true church into a community of ill-fame.

We find human nature, undisciplined by the Christ spirit, opposed to the demands of Christianity. However loud its professions of love for Christ, it prefers, that spirit would not press too closely the subject of self-denial. Under the Christian name it prefers to live worse than the Jews, and whoever would restrict it is made the object of persecution and crucifixion.

It wants, and will have, the pleasures of the flesh, of private property and war, unless converted to the Christ life. It marries and then transcends, to beastly extent, the boundaries of Jewish discipline, screening itself behind the name of Christ from the mortifying penances and purifications that Jewish laws demanded. Christ was the end of the law of generation and of the "unfruitful works of darkness;" and who would achieve success in a Christian life must discontinue these, seeking an excuse and refuge in Christ! "If this is Christianity," cries the majority of professing Christians, "then we prefer not to be Christians." Regardless of their preferences, the truth stands *alto relievo*, and will not down at the bidding of popular desires. Refusing the discipline of the law, all cut themselves off from the enjoyment of its advantages; and by practicing that which the life of Christ will not sanction, but condemns, such cannot have the gospel, nor attain to a genuine Christian profession. "The Shakers," says a noted writer, "have certainly struck at the root of all evil; but, in our opinion, *they have struck a little too deeply.*"

The Shakers, we say, experience genuine Christian success, when obedient to the voice of their principles, and this demands our striking at the root of evil very much deeper than our cotemporaries have; yet none too deeply to experience salvation from the ills our cotemporaries suffer. We know what it is to experience Christian success—salvation from sin. Our success has not been in the congregation of vast numbers;

never will be; at least we do not look for this. There has been, as may occur again and again, a falling away from the purity of our principles, which inevitably degrades the individualities so falling—as "the stars of heaven falling to earth;" but this in no manner affects our Christian success. Our numbers are not so large, as in periods that are past; we fearlessly admit this fact; but our principles are firmer than ever, in our faithful hearts, and in the estimation of the truly religious minds of the day. We mean to maintain these principles inviolate, while living in happy anticipation of the approach of a blessed season, when mankind will become convicted of the need of Christian success, and gather to the principles that alone can satisfy the demand. "For the love of the primitive Christians," says one who is not far from the kingdom of heaven, "we need not expect to find in the churches of Brooklyn nor in surrounding cities; but in a community life, where so much self-denial is in exercise, that but few individuals will be willing to submit to its demands." *

Christian Communism,

Is nothing more nor less than "the Kingdom of Heaven," of which so much has been prophesied. And that kingdom is described by the simile of a net, which fishermen had cast into the sea, and drawn, filled with (not all good fish that would answer the expectation of the fishermen, but) a promiscuous multitude of such as the sea contains. Well trained, experienced fishermen know where to go, and in what waters to ply their vocation, to secure the greatest proportion of the fish they want, and the fewest and least dangerous of those which are of no profit. And as often as the net is cast, follows the selecting, separating process, which returns back into the sea the not-wanted, undesirable result of the haul.

The best of fish are unfit for *use* until *death* has occurred, and a cleansing process has been passed through, after which, their former life in the ocean is an impossibility; they are on land, and landsmen appropriate and *use* them up. They at least will never again multiply, nor replenish the waste waters of the great sea, in which they had their origin, and where-in they experienced their former life.

Signs of life in the fish, upon a supper table, would be no more horrible and disgusting to the invited guests, than are manifestations of

generative life in young, or old men and women in a *Christian Community*. Whilst, "blessed are the pure in heart who *therein* see God."

Much as the more progressed minds of the world desire community life, having failed to actualize it in seventy-six attempts during the last fifty years (see Noyes), there is "no form or comeliness in a *Christian Community* that they should desire it." It excludes and takes the life of the natural, procreative man and woman, which they find in "the waters, or sea, where the whore sitteth, and which are peoples, and multitudes, and nations and tongues,"—all the human inhabitants of this earth being by the Spirit included under one gigantic figure.

There is latent in the soul of every man and woman a spiritual or *angel* man or woman. Like Paul, the whole race, as a race, have been pressing on, "if by any means they might attain to the Resurrection" from the "dead sea" of generation; and ever and anon this spiritual yearning has cropped out a Reformer, a Philosopher, a Prophet or Prophetess, with their dream of a "good time coming" in the distant future, their felicitous Arcadia, or unattainable Utopia, or their vision of a Millenium; indistinct and undefined glimpses of a spiritual state and life on this earth—the Resurrection Order as an answer to the God-inspired prayer of "Thy kingdom come," wherein their daily bread and water would "be sure," without the daily drudgery and degradation to which the great mass of humanity are subject, and only to be escaped by self-denial in the new life to be attained in "Christian Communities," as schools, which are educating immortal souls for a life that is eternal. F. W. EVANS.

Labor is Worship.

PART FIRST.

It is supposed by many who seem to be superficial readers of the New Testament, that the founders of the Order introduced hand labor as something new into the Christian Church as a principle of duty for all.

Others believe that we carry out rigidly for worldly gain, members being subjects of toil and leaders standing exempt. We will endeavor to show that in diligence we strictly follow the example of Jesus, the Apostles and the Primitive Church, who established the principle, that work is Christian worship.

The argument is to be scriptural and nothing more.

The Parents of Jesus were laboring Jews.

When he was entering the field of labor as an inspired teacher, the inquiry was raised by those who heard him, "Is not this the carpenter's son?" &c.

Jesus required by law to learn a trade.

Under the statute of Moses, tradition says, every father rich, or poor, was required to see that his sons learned a trade. After the affair with the doctors at the temple, "He came to Nazareth and was subject to his parents," till thirty years of age; in which time Joseph evidently instructed Jesus in his own occupation, for when he began to preach they inquired, "Is not this the carpenter?" &c.

The habitation of Jesus.

The day after John baptized him, he was passing, and the Baptist exclaimed: "Behold the Lamb of God!" &c. Again, the next day he stood with two of his disciples, and calling their attention to him, uttered the same sentiment, and the two followed him. He turned and asked "What seek ye?" They asked, "Where dwellest thou?" He answered, "Come and see." They obeyed and followed him and abode with him that day.

Others were invited to his dwelling, who became his disciples. Here evidently Nicodemus came to him by night. Now, by what means was this simple home supplied with its daily needs? This was the starting of the first Christian community; the outgrowth from it was the calling of the twelve, the gathering at Pentecost, the Church at Jerusalem and those among the Gentiles.

So the latter Church started under Mother Ann. A powerful inspiration attracted deeply religious inquirers to her; the outgrowths from this are the present Churches in America.

The Disciples when called were working men.

Their industries were fishing, gathering taxes and other labors. A Church that is to live by its own industry should have such pioneers to start with. For the scriptures show positively that this requirement was laid upon all the Christian ministers, even upon Paul, who was brought up at the feet of Gamaliel the most learned of the Apostles. The first American believers in this Order were out of just such society.

All ordained Apostles required to labor for their daily bread.

After the crucifixion, Jesus appeared to them at the sea of Gallilee while toiling at their nets.

After they had advanced far into their ministry, Paul declared, "God hath set forth us the Apostles (he excepts none) a spectacle to the world, angels and men. Even to this present hour we hunger, thirst, have no certain dwelling place, and *labor, working with our hands,*" &c.

He does not say that they chose this condition, nor that poverty drove them to it, but that God (through Jesus) laid it upon them, that as a pattern, they might be set forth a spectacle to be looked upon by the heavenly orders, the Church and the world. The same life of honest toil was exacted of all ministers, elders and people in gathering and starting the Church of Christ's Second Appearing, Mother Ann setting the example, living up to her own motto at all times—"hands to work and hearts to God."

They required the same of their Churches.

Paul held it as a principle and proved it by his works, that he who opposed honest labor was an enemy to the Christian faith. He says, "When we were among you, we commanded if any would not work neither should he eat. Neither did we eat any man's bread for nought, but wrought with labor and travail night and day that we might not be chargeable to any of you: not because we had not power, *but to make ourselves an example to you to follow us.*"

How could Paul preach down indolence and ease to others, if he refused to labor himself? They had affectionate brethren and sisters, quite wealthy, which they could lean upon and could receive donations for support, but they prized a Christ-like example above all this. Like their Master they never required of others what they were unwilling to do themselves. Notice the reproof of Jesus to the Jewish Priesthood against shirking the duties of life they well understood. He said: "The Scribes and Pharisees sit in Moses' seat; they bind heavy burdens upon men's shoulders, grievous to be borne, which they will not move themselves with one of their fingers." Paul and the twelve had seen and heard this. Now would Jesus cry out against an evil which he practiced himself? From the time that this Church was established our leaders have taught members to follow them as they followed the leaders of both dispensations of the gospel, in honest labor.

Hand labor introduced into the Gentile Churches.

When Paul came to Corinth he was impressed to tarry there, sow the seed of faith and reap a harvest of souls. It was not his first business to seek out some place of ease in some metropolitan hotel, but true to his faith he sought some humble workshop where he could go to work with his hands. "When Paul came to Corinth he found a certain Jew named Aquila, with his wife Priscilla, and he came to them; and because *he was of the same craft,* he abode with them and worked, for by occupation they were tent makers."

Paul had now entered his field of labor right, and could pray for others; he toiled on through the week, "and reasoned in the Synagogue every Sabbath day."

"Being in the way, the Lord blessed him and delivered him from persecution. He converted Crispus, the chief ruler of the Synagogue, with all his house, and many of the Corinthians hearing, believed." All came out true, "For he continued there a year and six months."

By following strictly the example of Jesus, Paul was clothed with great power to control and admonish his followers. He found they were wealthy and worldly, sunk deeply in the sins of the Gentiles, and he walked among them with great self-denial, charity and circumspection. When his labors in the spirit became so extended that his own hands failed to supply his wants he said: "When I was with you and wanted, I was chargeable to no man, for that which was lacking the brethren from Macedonia supplied."

Thus in times of need Ministers of Christ divided the proceeds of their labor with each other.

The first Believers in Shaker faith provided a home to which others gathered: they preached to them the gospel, and united with them in toil and labor, and imparted to them their substance.

Gentile Churches follow the example of the Church at Jerusalem in hand labor.

When the Apostles established the Church at Jerusalem, they followed strictly the teachings and example of Jesus, that when the gos-

pel spread among the Gentiles, they could present to them his true life and doctrines. In exhorting the Thessalonians to a strict Christian course, Paul says: "Ye remember, brethren, our travail; we would not *be chargeable* to any of you. Ye become the followers of the Churches, which in Judea *are in Christ Jesus.*" Thus the Apostles appeared among them as Christian teachers, toiling for their daily bread just as they did in the Churches at Jerusalem, and these stood in the very life and testimony of Christ Jesus. It has been so with the Shaker Church from the beginning. When their Missionaries have planted other Churches, the same spirit of honest toil which exists in the Church at New Lebanon has ever been required of all, as an important part of the Christian faith. WM. LEONARD.

Progress.

With old and young, the questions often arise: What constitutes a state of blessedness? What character is the most acceptable to the Great Originator of human souls, and the most conducive to the happiness of sentient beings endowed with intelligence, and possessing the germs of an immortal life?

The Apostle Paul gave many wholesome instructions, some commandments, and some permissions. His mission was *to the people*; and he strove to meet all classes—the Jew under the law, and those who were without law; to the *weak* he adapted his teachings, fed them with milk; for they could not digest the strong meat which he gave to those who were more spiritually progressed; his object was to benefit all. Shall we be willing to take our place with the weak, and hide beneath the permissions which the Apostle gave to the Gentile Christians of his day, instead of girding ourselves about with every truth, and making haste in the upward path of progression, though it may take us away from every earthly idol? Progress is stamped upon everything; knowledge is constantly increasing in things pertaining to the earth-life. If we possess an innate power to add to our knowledge in natural science, why should there be a limit to *spiritual* growth and development? Why is it that so many give tacit assent to the stereotyped proprietor of the pulpit, and unmistakable support to the style of architecture expressed in steeples? to the artistically-stained glass through which to *dimly* light the Church? indicating the status of those who say, Lord, Lord, but whose soul language is, "Subdue the light; let it not shine too vividly for the weak vision, and let the *Word* be tempered with scholastic platitude, and fall on us as the snow-flake on the running water-stream, so as not to interrupt our course in securing earthly emoluments and delight;" though, oft, deep tones from each neighboring cemetery are heard, How short lived! how corruptible!

But few minds, comparatively, have been exercised upon the subject of Regeneration *versus* Perpetuity of the Race. The generative plane, when under the guidance of wisdom, and subject to the highest reason, may be viewed as the rudimental, or natural, having in view its use—*replenishing the earth.* But, as J. M.

Peebles has said, "There should be a mount of ascension—a spiritual birth to each brain-organ—a heavenly polarity—before physical death." *H. W. Beecher* says, "It is better to be born right the first time, than to depend upon some spasmodic revival—an occasional *wave* of spiritual life, for the better regulation of the being, feeble, and often transient, in its descent." And, as the Swedenborgian, Dr. Giles, says, "Try to *work through* the misty, shadowy veil of the flesh." *Malthus*, by mathematical and geometrical conclusions, makes out, that "it is impossible for the earth always to contain and afford subsistence to its inhabitants, if they so *abnormally* continue to increase." And many are brought to look favorably, and even kindly on war, disease, infanticide, etc., as means by which an ungodly race may continue to exist, and find room to come to, and go from the surface of mother earth.

A. J. Davis says "procreation is not compatible with spirituality." From his high, intellectual stand-point, the progressive spirit would become absorbed and incorporated with an element of light and knowledge wherein the animal or procreative life could not exist; and he invites men and women to "come out of their little enclosures of pigs, potatoes, progeny and pence, and take a flight to the mount or summit wherefrom they could behold the harmony and beauty of God's creation, which in a lower altitude can not be seen. The knowledge of this higher life will test the stamina of all applicants for progress. Should this process prevail, the earth will cease to satisfy or supply the spirits thereon. Doubtless, millions of years may roll by, ere this condition will become universal; but, as progressionists, we should approximate thereto; for we are destined to exist in another sphere; therefore, let that sphere be one of superior delights and loves. Let us, from this exalted position, aim for the higher life, where the sphere is more universal, and the element more genial; where we can behold the passing away of the sublunary orb itself, which will cease to exist as a separate body in the planetary system actually passing away; attracted to and by stronger bodies, it will ultimately be absorbed and incorporated into another system, and in a way and manner not understood by the orthodox theologian. Earth shall be no more!"

"Science, by the aid of revelation from the spirit spheres, has opened a more philosophical and peaceable way of disposing of and settling this matter, than the old oft-repeated pitiless story of burning and annihilation; thus exterminating mother earth and her inhabitants."

"The spiritual aspirations, and soul wants of the age, call for a broader, a more liberal view of Heaven; a more expansive and profound idea of intelligences above and around us, and of their mission to the earth sphere." Such are the thoughts of many; and we are happy to announce to them, that there is a *heavenly order* established on earth—a second Pentecostal Church—where the character of Jesus is not only *admired*, but *imitated*. As he was holy, harmless and undefiled, so are they in the Second Christian Church who follow him in the regeneration.

White-robed Angels are again seen on the mountain of purity, and again is heard, in accents of love, "Come up higher." Angelic beings, male and female, sound forth the heavenly invitation from the immortal spheres, "Come all who will: the wine, milk and honey are *free*. Come and buy unalloyed, pure gold without money and without price."

JANE D. KNIGHT.

Do Good.

This should be the aim of every human being—to make the world better for their having lived. No one can be a reformer unless they first become reformed—made better. Jesus struggled to make life principles effective in himself, rather than to proclaim new theories. He never urged the acceptance of his principles until, by a living illustration, he proved them efficacious. With weighty truths in his possession, he yet was humble; accepting neither the kingly crown, nor the purple robe. Baptized by the power of redemption, drinking deeply at the springs of eternal life, he imparted the same to others. In lonely places he would gather the afflicted—tell them of the heavenly joys of the Divine life. A few honest fishermen heard his teachings, and made their lives conformably to them, gathering others to the beautiful way of the cross. The "few" who laid the foundations of the Shaker Church were equally zealous in disciplining their lives according to their honest convictions of right. Under the most scorching testimony against pride, lust, war, etc., they stood firm. They incurred the hatred and envy of those whom they sought to improve, while giving expressions of the most Christian love—laying down a life of sinful pleasure in behalf of the souls of their neighbors. They were poor, but willingly shared their all with sin-sick souls, wherever met. They were rich in spiritual things, and from their abundance built the structure that is a beacon to the afflicted of all nations, having come out and separated themselves from the works of darkness into the glorious light and life of Christ—they stripped themselves of any base disguise, showed their past deeds, and earnestly began a life of true repentance, *leaving off* what they confessed as wrong. In struggling for their salvation they used extreme measures to meet their cases. The heads of families would sometimes, under the deepest conviction for their sins, and of their responsibility as parents, call their children around them and impress upon them the necessity of a godly life, not by the relation of mythical stories of fire and brimstone, but, giving expression to their sorrow for their own missteps in life, warn their children to flee from the same condemnation; and with such fervor were these communications made, that the stony hearts of their children melted, and, as the baptized parents baptized their children into the newness of life, society received a force of the proper material for the maintenance of the true gospel of Christ. May the same truths enter the hearts of many natural parents, while we all sing the song, "We Live to do Good."

HARRIET BULLARD.

BIOGRAPHICAL.

As we have received the most authentic records of Jesus from the writings of his daily companions, we would give evidence of Ann Lee's life and character from those who knew her personally, and suffered with her in the promulgation of her unpopular faith.—ED.

Testimony of John Farrington.

In consequence of an extraordinary revival of religion, which took place at New Lebanon in the summer of 1779, and extended through the neighboring towns, I was brought into a deep labor of mind concerning my own salvation. In this revival I diligently attended the meetings, and was much engaged in religious exercises, by which I was greatly awakened to pray earnestly to God for deliverance from sin, and from the nature of evil; but no deliverance could I find.

I closely observed the operations of this revival, but could not find that it wrought any abiding effect upon its subjects. I therefore diligently searched the scriptures, prayed to God, and confessed my sins to Him alone in secret places. But all this produced no abiding comfort, for I found that in all my labors and struggles I could not obtain any victory over sin, nor could I see any among the subjects of the revival that appeared in any better situation, as to religion, than myself. Notwithstanding all my experience in the illuminations of the Divine spirit, and all the flattering encouragements of many old professors, who earnestly endeavored to persuade me that I was a Christian, and an heir of salvation, my feelings were not satisfied. I felt myself unworthy of the name of a Christian, and had no confidence in making a public profession of religion, unless I could live according to my profession; and therefore determined not to name the name of Christ till I could depart from iniquity, nor call myself a Christian without being convinced that I was such in reality.

In the spring of the year 1780, I received intelligence of a singular sect of Christians who had come from England, and lived near Albany, and who attracted much attention on account of the singularity of their religion, and the remarkable power and operations which attended it. This intelligence made me very anxious to see the people for my own satisfaction, feeling myself fully prepared by my late experience and my knowledge of the scriptures, to receive an understanding, and to judge of the virtue and efficacy of their religion. In agreement with my parents I went to see them (being then in the 20th year of my age), and was among the first in this country who visited these remarkable strangers. I found them indeed a very singular people, and after critical inquiry and observation, I had sufficient evidence to satisfy me that they possessed the power of God beyond any other people I had ever seen. Instead of asking me to tell my religious experience, and inviting me to join the Church, as my former teachers had done, Mother Ann Lee, the leader of this little community, taught me the necessity of confessing my sins in the presence of God's witnesses, and showed me the propriety of bringing my deeds to the light, and of being joined to the Lord in one spirit. I saw and acknowledged

this to be right. I tarried several days, and saw with much admiration the wonderful displays of Divine power among these people.

When I was about to take my leave of them, to return home, Mother Ann told me I might confess my sins if I desired, before I returned home. I said I believed it to be right to confess my sins, but I had thought to return home and labor for a deeper sense of sin, and try to mend my life a little. Mother replied, "That is very good, but you can gain a deeper sense of sin after you have confessed them than before, and be better able to mend your life." Being fully convinced by what I had heard and seen that this was the real requirement of God, I undertook it, and made as honest a confession as I was able at that time. Afterward, Mother said, "You have done well so far, but you have not confessed all." She then told me of a number of secret sins that I had committed, which I had not recollected, and which I well knew was before unknown to any living mortal but myself: and I was fully convinced that she could not have known these things but by the revelation of God. I therefore felt able to return home and say, as the woman of Samaria did of Jesus Christ, *I have seen a woman who was able to tell me all that I ever did in my life.*

Here I received that holy unction from Christ, through Mother Ann, that fully enabled me to cease from sin. Here I found boldness and confidence before God and all men, and felt my adoption into the family of Christ, and among the sons of God. Here I found an entrance into the pure and peaceable Kingdom of Christ, and felt my soul united to the invisible, heavenly host, and filled with the quickening power of God, which gave me strength to resist all evil, and to keep every sinful propensity in subjection to the law of Christ. And I felt a full assurance that by continuing in obedience to the testimony I had then embraced, I should gain a complete dominion over the powers of darkness, and reign triumphant with Christ in purity and holiness. In this I have not been deceived, for I have found my faith fully verified. Indeed, it is impossible it should be otherwise, for the testimony that I received, and with which I united, was like a two-edged sword against all ungodliness and every appearance of evil; therefore all who are obedient to it must certainly be saved from all ungodliness. This grace I have obtained, and this power I have received, through the special ministration of Mother Ann Lee, whose piercing testimony awakened the inmost feelings of my soul, and roused the sleeping faculties of my mind, which had long been bound in nature's darkness.

Thus did my soul receive a special manifestation of the healing power of God, as really as the impotent man at the beautiful gate of the temple received the miraculous cure from Peter and John. I can testify before all men that it was through faith in Mother Ann, whom God raised up and endowed with the spirit of Christ, that I was healed of the infirmities of my spirit; even through Christ manifested in that woman, who was shamefully persecuted, abused and slandered by a lawless and wicked generation, because she zealously maintained

the principles of purity and holiness, and boldly testified, by precept and example, against all the abominations of the wicked.

It must appear evident to every reasonable mind that had she not possessed the spirit and power of Christ she could not have communicated it to others. And had she been laden with iniquity, and fraught with evil and unclean spirits, she could not have purged those things from other souls. The nature of evil is directly opposed to godliness, and if ever subdued it must be done by the spirit and power of goodness, or it never can be done at all. And had not Mother Ann brought forth the genuine fruits of righteousness in her own life and example, she never could have wrought in souls such conviction of sin, and turned so many from the ways of iniquity into the pure paths of peace and righteousness as she has done; and that this was truly the fruit of her labors, many living witnesses can testify from their own personal knowledge and experience.

I was well acquainted with Mother Ann, and had many opportunities with her during her ministration in this country. Being a free man, and feeling a powerful religious attachment to her and the elders with her, I embraced every suitable opportunity to visit them, and to be in their company at the different places where they ministered the gospel. I often visited them at Watervliet, and was with them in prison at Albany—I was with them at Harvard, Shirley, Woburn, Ashfield, Richmond and Hancock, in Massachusetts, at Enfield in Connecticut, and at New Lebanon. I have seen and heard them in many meetings, and was knowing to their deportment in public and private, and was well acquainted with their manners at home and abroad, and, therefore, feel fully able to give a true statement of their lives and characters. And I feel it justly my duty to contradict the false reports which have been spread abroad by the tongue of slander concerning them: for in all my acquaintance with them, I have ever observed the same uniform example of temperance, chastity, righteousness and every gospel virtue. Their lives and characters were in strict conformity to the doctrine and example of Christ; and they constantly taught the same to others.

Although many malicious and abusive charges have been published abroad in the world, for the purpose of criminating the character of this Society and its first founders, yet all that can be said in the spirit of slander, is unworthy of the credit or attention of any rational person. Those who have little or no acquaintance with the Society, are not qualified to give any correct information concerning it. Many unfaithful members have vainly pretended to hold relation for a season; but their ungodliness has justly brought them under reproof; and instead of reforming, they have thereby taken occasion to indulge themselves in resentment and falsehood, and to deny the faith which they had once embraced, and become as traitors to those who honestly maintain the cross of Christ. Such apostates have often palmed upon the Society and its leaders the crimes which they themselves had committed, while pretending to hold relation with us.

I can truly testify, from my own personal

acquaintance, that the character and example of Mother and the elders were altogether the reverse of any excess, and that they invariably taught the same sobriety and temperance to others. I have been a witness of many instances in which Mother admonished intemperance in those whom she taught; but in no way did she do it more effectually than by the godly example which she continually displayed, during the whole of her life, among us. Ever faithful in good works, she often deprived herself of comforts, that she might be able to comfort others. She spared not her life in promoting the cause of God, in strengthening the feeble, comforting the afflicted, reproving the careless, correcting disorders, purging out sin, and zealously striving, at all times, to build up righteousness and peace in all who embraced her testimony.

I once was young but now I am old, and through my life have been an attentive observer of the ways and actions of men, but I have never seen the persecutor prosper, nor the vile slanderer rise to honor. When the gospel first opened in New Lebanon, the little despised flock who first embraced it, were mostly people of small property, and in low circumstances; many among us were indeed very poor; and all of us, like the rest of mankind, were bound in sin and iniquity, possessing our full share of all the evil propensities of a fallen nature, and sunk in slothfulness, filthiness, intemperance and a multitude of other evil habits. These were our inward enemies with which we had to contend; while without we had the prejudices, jealousies, slanders and persecutions of an unbelieving world to encounter, who spared no pains in trying to impede the work of God among us, and discourage us in our undertaking, crying out, *delusion! fanaticism! witchcraft! the work of the devil!*

But what has been the result? I bless the God of Heaven that I have lived to see the fulfillment of those blessed promises, given us by the faithful messengers of truth, who first administered the gospel to us, "That if we would yield a faithful obedience to the law of Christ, now made manifest, we should be blessed in our outgoings and incomings—in our basket and in our store; and above all that we should enjoy the blessings of peace and salvation, which Christ had promised to the faithful." As the fruits of their precepts and examples of industry, neatness, prudence, temperance and godliness, I have seen a Society of people spring up, and grow and increase in order, beauty and harmony, till it is, in my view, the glory of the earth—a city of refuge—a shining light and a tree of life to the nations.

On the other hand, I have seen the false accuser, the vile slanderer and proud persecutor, who gladly would have trampled under foot the meek and lowly followers of Christ, either left to become a shame and a reproach to civil society, outcasts among men and vagabonds in the earth; or if their rank and standing in society has preserved them from these disgraces, they have not escaped the stains of dishonor, nor the stings of a guilty conscience. Numbers have lingered out their days under evident guilt and condemnation, and left this

mortal stage with "a fearful looking," knowing that the day of reckoning must come. What became of those proud and malicious persecutors who vainly strove against the work of God in New Lebanon and its vicinity, in the early days of our faith? Behold, they were scattered to the four winds! But few remained in this town as the sad relics of a dishonored gang—a once haughty, riotous, cruel and unfeeling band of intolerant persecutors. Many of them were swept from the earth by untimely deaths and retributive judgments, till nothing but an empty name is left to their forlorn remembrance. They have received the reward of their doings, and shared the fate of persecutors in every age of the world. Hence it is a point of wisdom for all who know not this gospel to beware how they treat it; for whether they believe it or not, it is a serious reality, that the God of Heaven has laid the foundation; Christ has set up a kingdom on earth which shall never have an end. And those who bless this work will be blessed, and those who curse it will be cursed.

Knowing and feeling a sense of these things, and standing in the fear of God, I solemnly warn all to be careful that they *touch not the Lord's anointed, and do his people no harm.* Remember the counsel of Gamaliel to the Jewish high priest and his council: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." JOHN FARRINGTON.

Branches or Root?

A short time since, in a religious and scientific magazine, we observed this or a similar expression: "Have we not been at work on branches, and neglected to strike the axe at the root of evil?" Surely this imputation cannot be laid to the little "Shaker," which has dealt such vigorous and persistent blows at the very root of all existing evils.

One benevolent-hearted class of people hack away most industriously at the giant sin of intemperance, but with little headway, for when they verily believed it dead, life from the root and trunk sends forth more branches, and in another form the work must be repeated again and again. And so of every evil: all have their mortal enemies in humanity who nobly work at their destruction, but still the tree of evil holds its head aloft, and seems not likely to succumb.

When Jesus commenced his mission, he said, *now* is the axe laid at the root of the tree. The *now* seems to be the remarkable word in the expression, and to inaugurate a new mode of attack. The prunings and trimmings were to be exchanged for a work more effectual.

If the farmer would rid himself of an obnoxious tree, he puts his energies at the destruction of the root and trunk, by cutting it down at once, not by cutting off any prominent limbs or branches, however much they may have seeded his garden or otherwise annoyed him.

The Apostle said, "from whence come wars and fightings? come they not hence of your lusts which war in your members?" Then to rid the earth of wars, and all the consequent

evils, the most effectual way would be to destroy the selfish and sensual principle in each human being which "craves that it may consume upon its lusts."

Christ commenced on the new plan, ignoring marriage, private property, rank and title, war and retaliation; and declared that the tree that bore the evil fruit was to be hewn down and cast into the fire—the fire of truth and self-denial. Fire is a purifier as well as a destroyer. "Who can dwell with devouring flames," etc.? "He that hath clean hands and a pure heart."

ELIZABETH H. WEBSTER.

To the Afflicted.

Child of adversity! we who are saved from the miseries and uncertainties of the outer life, would speak to you words of hope; would say to you, "Fear not the rough surge which bears your frail bark along the dark waters of sorrow! Every stormy tide, and every sterile path over which you journey has some fertile margins on which may grow a few plants of virtue. There is some good in every heart, and that good the angels will never forsake. Look for it, cherish it, and in its measure it will be like the arm of God to sustain you. Friends may depart to join the invisible host; you are not bereft; they still guard you. Loved ones may turn traitors, yet blessed is the heart that can say in the spirit of true forgiveness, 'They were not always false; it is human to err. I am not perfect.'"

The soul that thus receives sorrow is not blighted, but chastened; its tears are drawn from the pool of humility, whose waters are purifying; and that soul will not waste the dawn of the day in recalling the night-dream of grief; but it will awake to hope and energy. Its wounds will be healed, and beauties will appear instead of scars.

Thus God helps those who help themselves. The sorrowing are not forgotten; their afflictions are known, their prayers are heard, and relief is sent most directly through their own co-operation with the ministering powers. It is never too late for effort. The change that we call death, which is certain to every human being, will afford opportunity to finish whatever may be left undone here, or to turn into a new course. However winding may be the stream of adversity, it has its source in *sin*; and *sin* is only abolished by *self-denial*. *Sin* is the element of Babylon, and the voice of the spirit is constantly calling to all suffering hearts that are seeking truth, "Come out of her, my people, that ye be not contaminated with her wickedness, and that ye receive not of her punishments!" and your days of bitterness will end in bliss, for there is no adversity in Heaven.

H. R. AGNEW.

"Those who fix their eyes on the sermon on the Mount, or rather on the naked propositions it contains, and disregard Christ's *life*, his *cross* and his resurrection, commit the same mistake in studying Christianity, that the student of Socratic philosophy would commit if he studied only the dramatic story of his death. Both Socrates and Christ uttered remarkable thoughts and lived remarkable lives. But Socrates holds his place in history by his thoughts and not by his life; Christ, by his *life*, rather than by his thoughts."—*Ecce Homo*.

Future Existence and Eternal Happiness.

As mankind in this life have a real existence without enjoying perfect happiness, so, in the future world, man will find himself in the same condition. Future existence, therefore, does not imply future happiness; this is attained by a certain process, and man, being a free agent, is left to determine for himself how long he will put off that process which leads to eternal life and happiness. Man's present and future, then, is dependent on his own agency; but this future existence is the feat of God. Dunlavy observes, that "God's decrees are to be known by His works of creation and providence." When God purposed or decreed to create animated beings, such as inhabit our globe, he also decreed that they should all require sustenance for bodily support, and formed every one of them with appetites and a digestive apparatus.

After thus decreeing and thus forming them, if he had left them all without food adapted to their appetites and digestive organs—without anything to sustain their lives—and so left them to linger and perish with hunger, would any intelligent being fail to see that such a being was either malignant or impotent and shortsighted? On the contrary, when we see that ample provision is made for food, and all the means of subsistence for the thousands of varied wants and appetites, all exactly adapted to each and every species of being, we see not only infinite wisdom, but a boundless munificence displayed; and thus nature teaches us that God is infinity wise and good. Does she teach us truth? Shall we rely on her testimony?

Among the vast variety of these creatures there is one species called man, of which there are more than a billion of individuals now on the globe. These all have the common wants of other animals with regard to food, and possess in common with them an appetite and digestive organs, and, like the rest, the Creator has made ample provision, adapted to all their bodily wants of food, clothing and shelter. But this species of being have also *intelligent spirits*, which have their peculiar wants, among which is an intense desire for future and immortal existence. Yet, notwithstanding this, some of this species say that the Creator has made no provision to satisfy this craving appetite of the intelligent spirit, but that every individual of the race is doomed to perish and become extinct, because no means exist to supply this life-long innate cravings of the soul. Nature contradicts the ungenerous charge against this, a munificent Creator, and testifies that there exists a provision for this want as well as others, because God the great Author of nature cannot be inconsistent, providing for all minor wants, even those of insects, and neglecting any provision for the most important of all. Revelation harmonizes with nature and declares that the God and Father of all, who provides for "sparrows," will surely, therefore, provide for the spiritual, as well as the physical, wants of his rational creatures.

But in the case of our temporal wants, God does not cook our food, make our garments, nor build our houses, but furnishes us with the

material and the faculties to do it ourselves—"reaching," as one says, "these necessities to us through our own hands." This makes labor and toil a necessity in providing for our bodily wants; so with the wants of our spiritual nature, God furnishes the knowledge and necessary means, but requires us to "work out our salvation." "Seek and ye shall find." "Ask, ye shall receive." Strive [*agonisthe*] agonize, exert every nerve that ye may enter into life. Thus it is made quite as necessary that we should exert our own faculties to gain spiritual sustenance and life, as it is to labor for our temporal wants. It may be observed here that the word *life* is often used in scripture in contrast, not with *extinction*, but with *distinction* and want; the same as was used by the Romans, "*Dum vivimus vivamus*"—While we live, let us live; that is, let us *enjoy* ourselves. Thus it is said to those who had improved their talents—"Enter into the joy of thy Lord"—into the enjoyment of his glorious and heavenly life. "Narrow is the way that leadeth to life"—to true enjoyment—"and few there be that find it" in this state of existence. Yet it exists and can be found—is found—and those few who have it proclaim, "Ho! every one that thirsteth, come! come, for all things are ready!"

RICHARD W. PELHAM.

Regeneration.

Progress, as applied to man, is a movement from a lower to a higher, from a bad to a better condition.

As to the manner or means by which progress is effected, there is perhaps some difference of opinion. One class of persons, for instance, supposes that in order to progress to a higher and better condition, it is necessary to kill and utterly annihilate certain inherent qualities, passions and powers of the human mind and body, so that what remains may be pure and good. This presupposes the aforesaid qualities and passions to have been evil, and a necessity for their destruction.

Another class thinks that every faculty of man is eternal; that no part of his nature can be annihilated, only at the risk of destroying his identity, and endangering his future existence in the ratio of such destruction. I belong to this class. I think the progress of man consists, not in accretions from without, but by a process of eternal refinement from within of all that can be refined as it stands; and a transmutation into higher uses of all that *can not* be thus *refined*: viz., all those fugitive passions and powers, whose uses are apparent only in this rudimental state, and mainly subservient thereto. Among these passions, powers, &c., are anger, the productive principle, acquisitiveness, &c. Let us consider the procreative faculty alone, as from the treatment of this one faculty, with reference to the point at issue, the theory, as applicable to all the others, may easily be inferred. Procreation, a word embodying a sufficient definition, requires for its successful fulfilment certain secretions from the blood, deposited and secreted by the wonderful economy of the physical system. If the laws of this economy had never been violated, how might the whole creation of man have been blest, and universal peace, purity and

personal righteousness might have sweetly smiled over the silent gloom of the fearful past! But by sin, misdirection, ignorance, or whatever name you may call it, the integrity of this physical law of procreation is almost completely lost; most ruthlessly and devilishly violated in this our day, till there is scarcely one in a hundred thousand who is not unnaturally or precociously developed in animal lust; and we are constantly driven to hear the recital of such orgies of social or solitary amateness as often to make us writhe in sickness and horror. This being the case, many in all ages have chosen to renounce all relation in life to this powerful passion, and to live pure celibate lives.

The Shakers of the present day have even adopted the celibate life as the most important tenet of their doctrine, without which, as they believe, their community and their theological system would both fail. The question, then, is: How are we free from the imputation of destroying and crushing out certain faculties and proclivities furnished us by our Creator for beneficial purposes, thereby blaspheming the Great and All-Wise Power which has bestowed them? This question would come with a better grace from those not of our Order, if there was now, or ever had been a time in man's history when the abuse of this faculty did not produce a hundred thousand fold more misery and ruin of soul and body than its total disuse.

We believe that the Evangels of Jesus and Ann were predicated principally upon the terrible fact that the human race were fast nearing the awful maelstrom of irrecoverable ruin, mainly through the instrumentality of sexual abuse, and there was need of an institution into which could enter those who desired an asylum of perfect seclusion and protection from "the lusts of the flesh;" and which would also be a standing rebuke and perpetual testimony against the frightful orgies of crime, carried on through the abuse of the sexual principle.

Now, as before stated, the *pabulum* creating secretions necessary for procreation, if not used in that way, is by no means wasted, but re-absorbed by the blood, and goes to form the very best material for the vitalization of the brain, and consequent evolution of the purest material for thought, and the most transparent medium through which to transmit the highest inspirations from Heaven. In this sublime and heavenly condition we feel drawn out in love towards the whole world, and would gladly propagate them through our faith and living inspirations from the *flesh* into the *spirit*, from the power of lower, baser influences, to the higher and holier!

This, as we understand it, when fully acquiesced in and seconded by those on whom it is brought to bear, is the true regeneration; and when faithfully and understandingly entered upon, with a full determination never to yield the struggle, must inevitably eventuate in "the second birth." And we have learned by long experience that so sure as "he that soweth to the flesh, shall of the flesh reap corruption," so sure will "he that soweth to the spirit reap life everlasting;" yea, and peace beyond all power of human language to express. But this high ground is not to be gained with-

out a struggle. Indeed, to come into and through this regeneration and new birth, and completely rise into this halcyon newness of life, everything below it, all former elements, have to be melted with fervent heat, and the whole re-cast in the crucible of deep sorrow and tribulation, until the spiritual transmutation is effected.

This requires days, months, and years, and great wisdom and vigilance are requisite, that collateral agencies be not allowed so far to affect the results as to distort and mutilate the whole character and features of the child of God that is to be! If, for instance, a person holds a constant check upon one mean proclivity, say lust, and yet indulges all the time in the use of spirits, opium, tea, coffee, tobacco, pork, &c., he may possibly attain to a regenerate state *on that one line*; but, alas, what a distorted, swollen, ill-natured child of God he must inevitably come out! Another regenerating process will be necessary to make him presentable, under any circumstances. This is not the worst. Every atom of nervous force he allows to be wasted, in the pleasurable excitements of the aforesaid animal indulgences and intoxications, subtract directly from that unreplenishable stamina of body and mind by which he is to effect his final exaltation to a higher plane. Davis, and many other eminent writers, even declare that "opium and tobacco stimulate the sexual propensities, and generate unhealthy desires." Therefore, would any man or woman set out on the solemn journey to eternal peace with God, let him, or her, if they have felt a Divine call from their interior consciousness, and conviction thereto, abandon at once and forever all indulgence of the "flesh with the affections and lusts;" all anger and ill-will against all fellow beings; all use of tobacco, tea, coffee, spirits, opium, etc., and commence immediately the development of regeneration.

When you have made the most earnest and persevering struggles in this new life, and find yourselves overcome in spite of your best efforts, until you are in utter despair, then come, if unwilling to before, to the Shakers; confess every known sin ever committed, yield yourselves in unequivocal obedience to their instruction, and if you are ever after faithful to your convictions, you cannot fail of the mansions of peace, eternal in the heavens, and a crown of everlasting joy and glory, "where the wicked cease from troubling, and the weary are at rest!"

We know this to be true; we have tried it from ten to seventy years, yea, even to eighty years, and it has never failed in a single instance.

The reasons why you will succeed better here than in isolated conditions of the world may be easily understood. For the amount of love, sympathy and affection which you as an individual may be able to bestow, you receive back the love, sympathy and affection, and consequent moral and spiritual strength of hundreds of your dear brethren and sisters, laborers in the same good cause. This advantage is possible in a *Community only*, and this is the reason you will be far more liable to succeed among the Shakers.

O. C. H., Union Village, O.

Unity, the Bond of Peace.

We'll cling to each other in friendship,
In purity, peace, and true love;
We'll imitate Jesus' example,
And live like the angels above.
Jesus said, "Ye must love one another,
By this your discipleship's known;"
So all other tokens are useless,
Where this blessed mark is not shown.

We'll move ever onward and upward,
Away, far away from the earth,
Together seek heavenly treasures
Of eternal substance and worth.
The spirit is calling us loudly,
To work with more earnest desire;
True action is living to purpose,
And draws us to God ever nigher.

We'll live—live by love and good actions,
The cross, self-denial and right;
Time is fleeting, earth's joys are transient,
But heaven hath endless delight.
'Tis only the faithful are crowned,
So let us work on with a zeal,
Not weary, but labor in earnest,
And God will His treasures reveal.
(Hancock.)

J.

Light.

Father of Light, in thee we trust,
From thee all blessings flow;
Thy ways are ever true and just,
And thou all hearts doth know.
O, may we walk with humble fear,
Each day within thy sight;
And may our constant, fervent prayer
Be, "Father, give us light!"

O, grant to us thy mercy, Lord,
To save us from our loss;
Thy power, and thy quickening word,
With faith to bear the cross,—
O, leave us not, when storms arise,
Dark clouds heave up in sight;
But guide us in thy way so wise,
To light, more perfect light.

If we should err, or go astray,
Or thy least law forget,
O, point us to the narrow way,
Thy truth hath wisely set.
Then, in thy temple, while we've breath,
We'll praise thee with delight;
That thou hast raised our souls from death,
To light, effulgent light.

POLLY LEWIS, Mt. L.

Happiness is a very common plant, a native of every soil, yet, some skill is required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin.

Amid the tears of grief, peace keeps her silent place like the rainbow upon the spray of the cataract; nor can it be disturbed so long as Jehovah's sunshine rests upon the soul.

Duties lazily and lifelessly performed; half-hearted prayers; a deportment blameless enough, perhaps, but tame and unexpressive, and therefore not influential; words well and wisely spoken, perhaps, but without depth and intensity, therefore without weight. These are things which God cannot tolerate in a saint.

In judging of others, let us always think the best, and employ the spirit of charity and candor; but in judging of ourselves we ought to be exact and severe.

He that cannot live well to-day, will be less qualified to live well to-morrow.

To be wise in our own eyes, in the opinion of the world, and in the sight of our Creator, are three things so very different as rarely to coincide.

Charity, like the sun, brightens every object on which it shines.

Christianity did not come from heaven to be the amusement of an idle hour; to be the food of mere imagination; to be as a very lovely song of one that hath a pleasant voice. It is intended to be the guide, the companion of all our hours, the serious occupation of our whole existence.

ENFIELD, Conn.

It is pleasing to us, when those *not of our* order encourage us in disseminating our doctrinal views; and when we receive words of cheer, as the following bespeak, we are reminded that we toil not in vain.—
ED.

"Adam, the first, was created a natural man of the earth. Adam, the second, was born a spiritual man from the heavens."

Here we have two distinct orders of beings, each belonging to its respective head or parentage. As it is written: "That which is first was not spiritual, but natural, and afterward that which was spiritual," it is reasonable to suppose, had not Adam transgressed and fallen in his generative order, there would have been a necessity for him to have progressed into a spiritual order; and it is fair to suppose that, as a natural, rational being, the transition from a generative to a regenerative life would have been easy to what it is now, as a poor, blinded, fallen being. Then, if there was a necessity for man, before the fall, to progress to a higher state of manhood, out of one order to another, how much greater necessity now that man is unnatural, irrational and fallen.

"You must be born again," is the language of Christ to Nicodemus, and "you must be born again," is the language of fallen humanity repeated to itself daily, as it wallows in its own corrupt blood, or lingers in constant pain. Then Christian regeneration, as we understand it, is the coming out of the old generative order—putting off the old man with his deeds, which are ever corrupt after the flesh, and by putting on the *new man* who is spiritual—even the Christ from the heavens.

Jesus calls all men to follow *him* (not Adam, nor Moses), in the regeneration, and become new creatures, by the washing or cleansing process of a Christian life, as it is in Himself, the Christ—the Lord from heaven.

E. BUSHNELL, Calhoun, Mo.

"I feel the Divine hand has guided my way; and though the full hour has not arrived for the opening of your door to me, yet some day it will open, and angel hands will guide the way, and Mother Ann will lead me in the paths of wisdom and love. * * * 'The Shaker' blesses me; I rejoice in its advent to the world; it will do good, for those who read it cannot fail of feeling its heavenly mission."

C. S. L., Ohio.

How can I better praise my God than by loving him with a heart sincere?

How better can I show it, than by giving love to those who *need* his love through me? In gentle words, in kindly acts, in pleasant smiles or sympathetic tears, as the occasion best requires.

J. WHITELEY.

"As each particle of gold possesses every one of the chemical properties of all the gold on earth, so does each human being possess all the elements and properties of humanity in aggregate. The same process that would separate the dross from one ounce of gold, would also separate the dross from all the gold in existence."

F. W. E.

"Every Christian should begin to doubt himself, if he finds after ten years, that self-denial is as hard in the same things as it was at first."

"You are to accept as a Christian every one whose life and disposition are Christ-like, no matter how heretical the denomination may be to which he belongs"—*Beecher*.

"According to Your Works."

In the "Book of Common Prayer," we read, at the close of the "Lord's Prayer," the following addendum:—Minister: "O Lord, deal not with us according to our sins!" Congregation: "Neither reward us according to our iniquities!" This is a first class representation of the lesson human nature has learned from the text, "Thou shalt not surely die." Pleasure, regardless of its character, depraved human nature will have; but the just reward of iniquitous doings it shrinks from; to escape pay-day is very desirable. Rather, slay the Lamb, use his skin, or character, for a covering; his blood for an atonement; and thus disguised, run the gauntlet of justice, and look for the reward of heaven, unearned, gratuitously! Poor human nature! "Behold, I come quickly." * * * *

Should we, in the employ of one government, look to another for our compensation? Why should we look to God for reward, if our services have been engaged in the works of the Devil? If we have the reward of the righteous, we must live the *life* of the righteous. If we sin, we shall reap the reward of sin—death. If we sow to the flesh, we shall reap the opposite of peace, purity; and our abode here, and hereafter, will be where those who "sow to the spirit, and walk not after the flesh with its affections and lusts," would not, could not dwell. May the good God not depart from the holiness of his promise, but "reward us according to our works;" and may we so live as to expect, and joyfully meet the consequences. The best way to escape the punishment of sin, is to stop sinning. ISAAC ANSTATT.

Society Record.

Mt. Lebanon stands improved by an ornamental iron fence on either side of the road passing through the Church family. New roofs are noticed on some of the buildings. "The "North" are testifying their love for future adherents by repainting all their buildings. One of the most beautiful and affecting seasons was at the farewell gathering to bid adieu to Elder F. W. Evans.

Dwight Hinckley, a most worthy and estimable brother, dropped dead while at work on the Church's fence, on Monday, 3rd July. He was brother of Barnabas, who, in the height of his career as a surgeon, dropped dead a few years ago in the same family.

Watervliet chronicles one death recently—Mercy Harwood, of the "Church," aged nearly 79. Immense crowds are attendant on Sabbath services, and of a very intelligent and appreciative type.

Groveland reports "no great loss without some small gain," by rebuilding finer buildings than those destroyed by fire.

Hancock has been improving her Meeting House. No deaths, but general health reported. Fruit a failure here.

Tyringham: Crops looking well, corn excepted. Grass, nearly a medium crop. General health.

Harvard reports one death, Maria Barrett, aged 88. A large and commodious barn has been built at the "North." "If we have any monotony, it is broken once a month by the appearance of the ever-welcome 'Shaker.'"

Shirley reports many deaths of prominent individuals in their vicinity, but have not been afflicted themselves. The substitution of cement aqueduct for the lead pipes of old, has much improved the quality of their water. The Hospital took fire from a defect in the chimney; damage slight; but now the same stands greatly improved.

Union Village, O., is enjoying a refreshing season of spiritual things in some portions of its domain, the effect of sincere prayer on the part of its good people.

THE NEW CREATION is a new monthly, published at Omaha. We are unable, as yet, to know its true intent, but, judging from its remarks upon the Shaker Church, in the July No., we are inclined to believe that it means to experience what persecution is, by upholding the true issues of life; by despising the shame of the popular masses, and inculcating the necessity of a purer life than orthodox Christians, so-called, now live. Its life is useless unless it strikes deeply.

"We declare as by the spirit of the Lord, among the seven representative churches of Asia, which are made manifest at Christ's second coming in the hearts of his elect, all of which the spirit rebuked for their sins, while commending their graces, save two, one of which was called the "Church of Philadelphia," that the order of Shakers represents this church, which by name signifies (Phila-Delphi) the love of brother, or *brotherly love*, as distinguished from sexual love or the love of kindred, of which Christ demanded a *full and complete sacrifice*. We declare that the Shakers alone have fulfilled as an order or church, in the lead of woman, this *full condition*, fulfilling the words of Christ, "Who is my mother and who are my brethren? He that doeth the will of my Father in Heaven, the same is my mother, my sister and my brother." They have left houses and lands, fathers and mothers, brothers, sisters and children, husbands and wives, for the kingdom of heaven's sake. They alone as an order have laid the ax at the root of sexual corruptions, or at the roots of the corrupt trees which have sprung therefrom. They alone have sacrificed the strongest impulses of a corrupt and lustful nature, as did their mother Ann. They have made themselves a sign to this lustful and adulterous generation, the generation of the flesh, sacrificing fleshly love and taking in its place brotherly love. They alone have therefore gained the character of the Church of Brotherly Love, the Church of Philadelphia."—*New Creation*.

NOTICES OF THE PRESS.

THE SHAKER is the name of a new monthly, issued by and devoted to these faithful and honest devotees of their Christ. The first number issued for January, 1871, is a well got up and well filled sheet of respectable size, and cheap at fifty cents a year, and issued in Albany, N. Y., and edited by G. A. Lomas. We are glad these GOOD people are now speaking to the public for themselves, and hope their paper will be largely patronized, that they may be better known and more appreciated thereby. They certainly have many virtues not common to Christians, and not appreciated as they deserve to be by other societies. It is not strange that there should be much sympathy with them among Spiritualists, since they had much of phenomenal Spiritualism among them, and most of them became convinced that spirits communicate before it gained much popularity among Infidels and other Christians.—*Banner of Light*.

THE SHAKER, published at Albany, N. Y., is a monthly sheet, filled with words of love and wisdom. Its weapons of warfare are spiritual and mighty.—*New Era*, Cleveland.

"The Universal Test."

It falls in the way of the little paper called THE SHAKER, to define its *ism* in a nut-shell; and it says, "the kernel when reached is: Confess and forsake sin; live purely, and you are a *Shaker* without knowing it, regardless of your theology."

How unerringly all sincere religionists of every name and nation come to this one result at last! The great end and aim of the truly religious man is to "live purely"—to throw off the yoke of sin. The attainment of this is the Great Salvation. The *best* religion is that which, tried by its results, is best adapted to this end.

Ought not this self-evident truth to discredit the prevalent *a priori* tests by which we are ever trying our respective theologies? And does it not suggest, too, the cheering thought, that inasmuch as we have the Divine assurance that "in every nation, he that feareth him and worketh righteousness is accepted of him;" the field of God's mercy is wider than our fears have allowed? That wherever (even among the heathen) the sincere effort is put forth, however mistakenly as to means, for the attainment of holiness, the Divine Love shall surely, one day, bring the consummation so devoutly wished? Blessed are they that hunger and thirst after righteousness, for they *shall be filled*.—*Christian Union*, N. Y.

However pleasing it may be at present to follow our inclinations, nothing will give peace in the end but righteousness; and nothing is righteous but to deny ourselves and do the will of God.

If our gratitude keeps pace with the blessings we receive from God, we must begin very early in the morning to exercise it; for His protecting care and tender love is extended to us all the time we are sleeping.

Defend the character of the absent, even of those that are bad, as far as truth will permit; the rest conceal, unless duty requires its exposure.

Every love is impure in proportion as it has self for its end, and dangerous in the degree that it ministers impure gratification.

O, how foolish is he who defiles his spirit, sacrifices a pure conscience, and the love of God, for the sake of gaining the love of creatures.

Private and internal devotion improves the affections; reading and reflection the understanding.

And should my brother me offend,
Seventy-times-seven in a day,
I will forgive him at the end,
And for his reformation pray.

I seek not selfish ends, but greatly desire the end of self.
R. W. PELHAM.

Societies not mentioned in the "Record," have not reported in time for notice. *

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