

THE SHAKER.

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

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G. A. LOMAS, EDITOR.

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Shaker Societies.

THEIR PURPOSE AND MAINTENANCE.

We would, in present article, deal with this subject as connected with the consecrated services of those individuals which the Good Spirit seals as acceptable members of said Societies. The very common idea prevails that the Shakers are rich. Viewed from whatever point any may take, the very reverse of this is true! We have large possessions, but we have large numbers as occupants and possessors; and there are thousands of farmers within a few miles of Shaker homesteads, who possess more earthly wealth than the Shakers would, were they divided into families as small as theirs. In the "Constitution" of the United Societies we find that the sole aim, purpose and intent for the accumulation of any and all possessions in the power of the Societies honorably to secure, to be for "charitable and religious purposes" only. None, not even the Bishops of the Societies, have any right to disburse the funds derived from the consecrated services or donations of individuals, for any other purposes whatever. It will clearly appear to any reasonable individual, that a Society whose financial basis is like ours, must be the very reverse of a money-making institution. This being so, many will ask, how are the Societies maintained and improved? It is a fact, well known, that the Shakers rely upon the adhesion of individuals outside of their order, to increase or sustain their numerical forces—no children being born in the Societies. Many of Society's pillars entered it when very young, others in riper years. Some became acceptable members after reaching the meridian of life, able to sustain themselves and a little more; while many others are unable to do even this. Many, advanced in years, seek admission to Society under the well-founded assertion that they are "able to pay their way" at the time; and it will appear cogent to all, that if Society is sustained, some must considerably exceed an ability to sustain themselves, and willingly consecrate that ability to the cause, or it must fail. Here, then, we have the key to Society's improvement—the consecrated offer-

ings of those able to bear to Society more than they cost it. Many children have been adopted, in the hope that their riper years will not only compensate Society for its fostering care of their youth, but add largely to its facilities, whereby their spiritual fathers and mothers, less able brethren and sisters, other adopted children, and themselves may be assured a happy maintenance for all time to come; making Society a permanent institution for the sin-sick Zion-traveler who earnestly pleads for a privilege to devote his or her life to a cause so holy and just. We enter into a "Covenant" at maturity of years, that our whole being, without reserve, shall willingly be devoted to the upholding and upbuilding of Society; and sacredly attaching our names to this instrument, forbids our demand, if not our acceptance, of a single dime for services so consecrated. "Can a man rob God?" Nor does Society invite this consecration without giving us a solemn assurance that it takes us "for better or for worse, in sickness and in health," in old age, and through unforeseen accidents and difficulties, so long as we fulfill our part of the "compact" to which we, at mature age, have understandingly and voluntarily attached our signatures. This "Covenant" has passed the ordeal of the best legal acumen and criticism in our country, and pronounced a safe document for the preservation of Society for the purposes it sets forth, and an impassable and imperishable barrier to the cunning design of malignant apostates, than whom Society has no more ignoble, unworthy foe. Bearing in mind many, who, in parting with Society as their *Alma Mater*, have ever respected and honored her; yet some of those departing have, with unexampled ferocity, demanded large sums—a division of Society's substance, little of which was gathered by their efforts in her behalf, but rather by the life-services of the saints departed, and the living faithful. Such would bring Society to an end of practically fulfilling its sacred obligations to faithful adherents, and obliterate the very purposes for which Society was established. And why? Because *they* have chosen to depart Society! Dark times were those, when Society suffered the unjust allegations of

living in secret impurity—hypocritically professing, but failing to demonstrate a pure life! Those times are past, and now the very reverse is believed; and we mean to take advantage of the change, and ask, how do we do it? For the purpose of keeping our sacred obligations intact, we have rules which act as safeguards, securing to us spiritual protection, while making us better able to enjoy and enhance the physical blessings of Society. By the carnally-minded, these regulations are pronounced silly, unnecessary, tyrannical. But those who admit the feasibility of living a SHAKER life, find in these apparently insignificant regulations the secret of our success, while we challenge any to live as purely as we do together, without them. United as we are to Society, we become its humble servants, and so far part with our identity, that *even our correspondence* with relatives or others becomes a part of Society, and our every breath is drawn for Society's good; and thus, in the language of one of Kentucky's wise statesmen, "we challenge the world to furnish a truer, purer example of consecration to God than a faithful Shaker!"

We, who represent Society to-day, have been put in trust with its substance, and we mean to transmit the same, unviolated, to our successors. We enjoy the benefits of Society as far as we are faithful representatives. We have no individual possessions, and only as we enjoy the benefits of Society in common with our God-serving brethren and sisters, they are not ours. These blessings, deriving their origin and continuance from and by the consecrated services of the self-denying, we are *unable* by the "Covenant," as well as unwilling, to share this goodly substance with the self-gratifying crowd of ungodly doers. Being thus bound by the most solemn act of our lives—signing the "Covenant"—we fulfill our obligations to our predecessors, ourselves, and to our God, by devoting our temporal gains to the purposes as aforesaid only. We wish it distinctly understood that we never have admitted any as members, with promise or intimation of reward, excepting a share of Society's benefits, while in it; and we never will. We positively assert that we are not using conse-

crated funds for the aggrandizement of the few, to the exclusion of the general body; and despising the recreant policy of renegades, we declare Society to be carrying out its original plan—first, for the care of the bodies and souls of its members, and the residue, if any, is being applied to “charitable and religious purposes” only.

Believing our Society to be founded upon principles that are eternal and just, that God is the Architect and Builder, we mean to do our duty fearlessly; and we warn the foolishness of man from any further attempts at defrauding God-loving souls of their God-given rights. If our institutions are founded upon the selfishness of man, we know they will soon pass away, and the sooner the better; but if they are of God, they will endure forever—the whole world to the contrary notwithstanding,—and this we believe. *

Address of Antoinette Doolittle.

TROY, MARCH 24, 1872.

A renowned preacher came to the conclusion, many years ago, that “there was nothing new under the sun; nothing but what had previously been.”

We recognize the law of cycles, but are disposed to believe that some new things occur in each successive cycle. It is rather a new thing for Spiritualists and Shakers to meet in convention; but we hope this meeting will not be in vain. We do not see any reason why a season like the present may not be one of interest and profit, if *Love* is our guide, *Truth* our aim; and we “abide in Faith, Hope and Charity, that beautiful trinity of graces which, when woven together, form a strong cord that cannot be easily broken.” There is great power in *Love*, and strength in *Truth*. Error is weak, fragile, and must eventually be shaken by *Truth*, and be broken in pieces. We cannot do anything effectually against the truth; but when we work with it, then are we strong.

It has been said, and well said, that “theology is not religion.” When any human soul pours forth its best treasures, gives its best and truest feelings in devotional exercise, in prayer, in song, in speaking of the things which pertain to the kingdom of God, or in the joyful and sacred dance, whether they be Roman, Greek or Jew, such offerings ascend as sweet incense unto spheres celestial, and are treasured as memorials there.

Theology points in different directions, is diversified; like a “trumpet giving many and uncertain sounds.” *Religion* is the language of the soul, it is one with goodness and truth. Religious aspirations go forth seeking the fount where sin-dyed garments may be washed from every stain, and be made white and clean; for the divine elements which give life to the soul, will bring it into harmony with Angels of purity and love.

Religion is the product of a spiritual baptism, which, as at the Pentecostal feast, fills the soul with the fire of truth, resulting in

practical works of righteousness, producing unselfish love, and teaches that the best and strongest proof that can be given of love to God is, loving and serving our brother and our sister who are with us in the daily walks of life.

Is there anything more needed at the present time than an increase of the Holy Spirit baptism? And is not the present a good time to seek, that we may find it? Let us resolve to walk hand in hand with “the spirit that is able to lead into all truth.” Then, if our pathway, at times, lies through the thorny maze, or we pass through the furnace or the flood, “as our day, so will our strength be.” Many pilgrims have journeyed on before us, who are now marching the streets of the Heavenly Jerusalem, in the spirit land, with palms of victory in their hands, and crowns of glory on their heads.

Spiritual philosophy alone cannot satisfy the soul’s needs; we want, we must have the very *life* and *spirit* of it, that will make new creatures of us; will mould and fashion us into the image and likeness of those beautiful spirits which we so much love and admire. We need not wait until we put off the mortal coil before we bask in the sunshine of God’s redeeming love, and enter into rest. We may, through faith, prayer and self-sacrifice, bring the summer-land to us.

We are complex beings—have two natures. The love of goodness and truth belongs to the higher—the Angel nature. The love of pleasure, derived from the sensuous and animal, without regard to principle, and the law of use, belongs to the lower, the inferior part of our being—whichever we serve, that becomes our master. When under the influence of gross passions, the senses—hearing, seeing, smelling, tasting, feeling—all become perverted. But when we turn from low and selfish loves, to the divine of our being, then the senses become refined, and we begin to understand that beautiful saying, “Blessed are the pure in heart, for they shall see God.” And we enter into communion with the spirits of the higher spheres. We hear angel voices—they gently lay their hands upon us, and pronounce benedictions over us. They feed us with the bread of heaven, and give us to drink of living waters. Pure breezes come to us, laden with the fragrance of flowers which bloom in celestial gardens. The music of the heavenly spheres breaks over our spirits, as the waters of the deep cover the bodies of those who plunge beneath the swelling tide.

When we are fully baptized with the Christ spirit from the resurrection Heavens, we hunger no more for those things which the natural unregenerate man and woman feed upon, contend for and glory in. Our desires and appetites are changed. By the light of divine revelation we perceive new truths—feel new life and power. We put off the old corrupt deeds committed in darkness and ignorance, by confession and repentance; and give new pledges, that henceforth our deeds shall be wrought in the light—in God. This is the Shakers’ method of getting a new heart—of being born again—changing the life and character. This is not the work of a day—but a

progressive work from faith to faith, accompanied with good practical works.

And there is nothing more needed to-day than living faith, *actualized*. There are many beautiful ideas and theories in our time; but many have been so fearful, that they should depend on their own good deeds instead of *imputed* righteousness—that the golden rule of doing unto others, as we would that they should do unto us, is a thing of the past, gone out of date—and become obsolete, except with a few old-fashioned people. But nothing can be truer than the saying of the Apostle James, that “Faith, if it hath not works, is dead, being alone.” Whatever is honest, true and just, pure and of good report (in angelic circles), should have a place in our thoughts, and take form and shape in practical works.

But we are now living in a time that is fraught with great events; every day and hour has its history. Scientists, Rationalists and Spiritualists are all at work. A new cycle is opening upon us. Present revelation is solving mysteries of the past, unlocking the doors of the spiritual temple in the inner spheres, where all the prophecies of the ages past, given by Angels, through saints and seers, pointing to the present and future work of God upon earth, are treasured without human alloy.

The prophets of to-day are penetrating those spheres and searching the records there. Time-honored theories, ecclesiastical dogmas and priestly rule cannot stand before the advancing light of the present time. The old theological heavens are passing away with a great noise, caused by the conflict between the old and new; but the fan is in motion that will blow away the chaff.

The ancient Prophets and Apostles, who did their work in their time and have gone to their reward, but whose doings and sayings were recorded for the benefit of their pilgrim brethren who should follow them on life’s journey, cheerfully lend their aid to the toilers in the field to-day. Their sympathies are with us, and their eyes are upon us.

Every cycle has its prophets—as guiding stars; and they are the burning candles of the Lord to light the spiritual temple on earth, for the time being. When they have done their work, they will pass away; but the candlesticks will remain, and other lights will be placed in them.

Are there no new cycles in the spirit spheres? If we could look into the interior spiritual heavens at the present time, we should see mighty forces at work there. The male and female are conjointly working in unison with the dual Godhead for the redemption of souls who are out of the body. The heavenly harpers are attuning their harps anew: singing a new song: for the marriage of the Lamb is come, and the hosts of heaven rejoice. The celestial fires are rekindled, and scintillations have found their way from heaven to earth, and are kindling a fire here that will not be easily quenched.

The good old prophet Jeremiah, who stands in the first rank among the ancient prophets, looked through his spiritual telescope down through the ages to our own time and saw,

with a prophet's eye, that there would be "a new thing in the earth. A woman should compass a man." The spiritual is *not* first, but is preceded by the natural. And already on the natural plane, "a sound of going in the tops of the mulberry trees" has been heard; and woman has caught the sound, and is gathering her forces for battle. She feels that the time is fully come for her to work; to battle against error, and to aid in pulling down the false and building up the true.

Many fears are entertained for the safety of woman who engages in this work! It is said, "she claims rights and privileges that would be imprudent for her to possess; that already she is growing bold and venturesome."

But it must be remembered that man has the start in the race some thousands of years, and it will require some energy and will-force to overtake him.

Now, Jeremiah was either a true or a false prophet. If true, his prediction must be fulfilled some time. The question is, when, and in what way? Perhaps when that prediction is fulfilled, we shall be better prepared to understand the "great wonder that appeared in heaven," seen by John, of the Isle of Patmos, clothed with the sun, and the moon under her feet." Think of it. "A new thing in the earth," and "a great wonder in heaven," which must have been a new revelation there, or it would not have been a wonder.

The admirers and worshipers of Paul do not like the idea that woman must help roll forward the car of progress; they would much prefer that she should continue to "learn in silence of her husband at home, with *due subjection*." We will say, "Peace to the ashes of the dead." We will not contend with Bro. Paul for aught that he said or did, in his time, but will venture to say, that his day is over, as far as the woman question is concerned. His counsel in that respect does not meet the needs nor demands of the nineteenth century.

Man has worked unaided by woman's influence in many departments of life, through a long period. We will not say that he has not made progress. But now, a new era has dawned, and woman is called into the field to act her part; and as well might we undertake to bring back the years before the flood, the antediluvian period, as to change the course of events, or bind the spirit that is moving in this respect!

There are times and seasons in God's providence, just as much in the spiritual as in the natural; and we must work according to *his* designs and *his* time. We do not go forth and scatter our seed over the land with the expectation that it will germinate, and grow and produce a harvest, when the cold breath of winter is upon us, and the snow-capped hills and ice-bound streams tell us it is neither seed-time nor harvest. Then how important is it that we watch and strive to understand times and seasons, spiritually. Not merely "watch lest we enter into temptation," which is very essential, but watch the seasons as they roll around.

Are there wise men and women, prophets and prophetesses in the ranks of the spiritual Israel of to-day, who discern times and sea-

sons, so that they understand what Israel ought to do? Is the present a seed-time? If so, let us work! "sow the seeds of truth in the morning, and withhold not in the evening. Let us sow by all waters." While some plant, others may water; but God will give the increase in his own time.

The duality of Deity is, to me, a beautiful idea! To feel that we have a loving mother in Deity, who watches over, loves and cares for her children, and feeds them from the great spiritual store-house in the heavens, touches a chord in my heart, and causes a thrill of joy that nothing else could do. As long as we have all male Gods in the heavens we shall have all male rulers on the earth. But when the Heavenly Mother is revealed, and is sought unto as freely and confidently as the Heavenly Father, then will woman find her proper sphere of action, and be able to fill that sphere. Under the guidance and direction of Wisdom and Love, she will work effectively against social, moral and political evils on the natural plane of life, and help to elevate the race. Then, when the Spirit calls them to leave the generative plane, and rise into the resurrection Order, to commence a new and purely spiritual life, on the Pentecostal Church plan, it will be easy for them to become brethren and sisters in one heavenly communion, breaking their bread together, spiritually and temporally. And, having their hearts and affections purified, they will begin the song which will never end, and join in the dances of them that make merry—being filled with holy rejoicing, that they are able to conquer the world in themselves.

The Shakers.

BY SAMUEL HOOSER.

I often heard of Shakers, while in my native land,
That they were a deluded, a blind bewitching band;
Such awful news was spreading, too horrid to relate,
How wicked they were acting, in the Ohio State.

At length I went among them, to see how they went
on,

I quickly was convinced that these reports were
wrong;

I found them such a people as I had never seen,
So bright, so pure, so holy, and much opposed to sin.

I often heard of Zion, but now I've found the place,
The city that's adorned with truth, and love, and
grace;

My heart was struck with wonder, to find such glory
there,

Where all was peace and union, without a single jar.

I found I'd got to Zion, where saints and angels dwelt,
Such piercing streams of glory my soul had never felt;
This is no place of darkness, but one eternal day!
Here doubts and fears are banished, and Satan cannot
stay.

I cried adieu to pleasures of every other kind,
I'll give up all my idols, and leave the world behind;
I've found the blessed people, with whom I'll bear the
cross,
And count all earthly glory but vanity and dross.

Here is the holy fire that burns all sin and shame!
The guilty sons of Babel cannot endure the flame.
I'll shout eternal praises to Zion's King and Queen,
That I have found a gospel that saves the soul from
sin.

O why was I so stupid, to stay away so long!
And labor in confusion, with Babel's mixed throng;
But since I've found the city where Christ in glory
reigns,
I'll bid adieu to Sodom, and all its dismal plains.

Salvation here is flowing, from sin and dross refined!
I'm willing here to tarry, and leave my lusts behind,
I feel my soul united to this despised flock;
Let earth and hell oppose us, we're safe upon the
rock.

Though persecution rages, we'll boldly shout and
sing,

We shall be safely guarded by Salem's conquering
King;

Amidst all tribulations, we feel our love increase,
Altho' the world may hate us, in Zion we have peace.

Sweet union here is rolling, all through this happy
place;

Here flows the crystal fountain, and God unveils his
face;

Fair lilies here are growing, that never fade nor die;
No other ground produces such fruits of peace and
joy.

How blessed are the people who are admitted in,
And dwell secure in Zion, delivered from all sin!
Their joys are still increasing, their songs are ever
new,

They love their great Creator, and all their brethren
too.

The Cross.

BY DANIEL ORCUTT.

What is the cross? or what is there in the cross which is objectionable? Let us see. Of all who present themselves as candidates for heaven, it is required that they become penitent for sin, poor in spirit, humble as a little child; that they deny self, crucify the flesh, set the affections on things above, hunger and thirst after righteousness, forgive enemies, and submit to persecution for Christ's sake. Yea, the whole man is to be brought under new influences, to be governed by new principles, and to live for new ends. Self-denial, self-discipline, and self-conquest are made indispensable prerequisites for the kingdom of heaven. This is the cross. It stands in the path of life. Christ is the way; there is no other way; there can be no other. To proceed in that way, we must embrace the cross. The cross is irksome and disagreeable only to the carnal mind; it is its nature to be so. By bearing it, a man shall see and know what he is. To neglect the cross is to neglect all; it is like going to the feast without the wedding garment, or like going forth to meet the bridegroom without light, and without oil in our vessels. We may try to substitute something else for the cross, but it will be all in vain. As long as we continue unwashed and impure, we are unsafe. Thus reads the proclamation: "Except a man deny himself, and take up his cross, he cannot be my disciple." The Saviour has conquered and reigns. We must conquer and reign also. No one can enter the kingdom of heaven, unless he be a disciple of Christ. But no one is a disciple who bringeth not forth good fruit. Observe, it is not the person who hears or believes the word, but the *DOER*, that is, the prudent and wise man. It is folly to try to carry the world and bear the cross together. The elements of the world cannot be united with the cross. Such a union is declared impossible by the gospel, of which the influence, doctrines, tendencies, and final issues are contrary to the maxims, practices, and interests of the world. The Christ has pronounced the decision, "No man can serve two masters."

Reason.

BY ABRAHAM PERKINS.

Faith is the effect of evidence, the assent of the mind, proceeding from light, and standing in close connection with the attributes of God, perfectly uncontrollable by any human power. Proportionate with knowledge of scientific truth, faith is made perfect. Therefore, when founded on just and eternal principles, principles nourished and lived, man is made better; while on the other hand, faith based on that which is perishable and false, he is relatively made worse, however sincere he may be, or however true to its support.

Hence the importance of a knowledge of genuine godliness; and hence the necessity of an education that develops the understanding, enlarges the mind, and capacitates it for the reception of the seed of divine truth, in which is embraced a power to unfold the principles of *all* science, revealing a law in every creation and handiwork of God. We are therefore compelled to understand that all we see, hear and feel is the effect of cause; and however mysterious and incomprehensible to man, yet it is the result and operation of law, understood by a higher intelligence.

God is a rational Being, and as order is His first law, His works must necessarily be in conformity to order and law. As a consequence, with God there is no miracle. Man being finite, is incapable of comprehending the infinite beyond that which is necessary for the profitableness and happiness of himself, and the acknowledgment of miracles would be the admission of other means of creation than by divine law, an incongruity in universal law, and a detraction of wisdom from the character of the Almighty, which is heretical to true faith, an offense against Christianity, and a doctrine untenable.

Success to the Shaker.

AN ACROSTIC.—BY SARAH A. NEAL.

Sad though thy march, lovely pilgrim, toil on!
Unaided by many, rejected by some; yet
Continue thy course, fair SHAKER sublime,
Cease not to sow good, for now is seed time.
Each virtue engraven upon thy fair face,
Shall yet merit love from the whole human race.
Speed on, then, forever, thou herald of truth,
To the far distant nations of earth go ye forth.
O! halt not at trifles; climb the rough, rugged road
To perfection's fair height, in the kingdom of God.
Heaven opens in splendor, the day now doth dawn,
Earth's joys are dispersing as dews of the morn.
Soar aloft, then, O, Shaker! and quicken thy speed,
Henceforth be thy motto, to sow the good seed.
Angel bands will attend thee, and give thee success;
Kind friends read thy columns with great earnestness.
Eternal the truths, on thy banner arrayed,
RIGHT shall yet rule the day, and cast *wrong* in the shade.

"Reform."—The Motion Seconded.

BY SHUBAEL PRENTISS, SHAKERS, N. Y.

On reading O. C. Hampton's article on *Reform*, my mind was very agreeably impressed, and I wish to express to him my approval of it. I would say to Bro. Oliver and others, go ahead. It is time that all loathsome habits, such as smoking, chewing and snuffing tobacco, and all excesses of eating and drinking

should find no place among us as *believers* in all true reforms. There is also a fashionable custom of using alcoholic drinks as medicine, in cordials, bitters, etc. Whether the drug steeped in the alcohol is most desired, or the same swallowed as a cover for the alcohol without it, I leave each to determine. I hold an opinion. I have seen bad habits formed from this fashionable practice. Medicine can be prepared without alcohol, but would it then be as desirable? How much would then be used? Very little, I think. Doctors would starve for want of business; and they ought to starve if they could not find better employ. I long for the day when humanity will be represented by "sound minds in healthy bodies,"—bodies equally sound "as the beasts that perish." Would not it be as profitable business for the generative world to take as much pains in the production of humanity as is now exercised for quadrupeds? I second the motion for "reform" on humanity's account, and in contemplation of Zion's needs.

Correspondence.

TO THE DEAR SHAKERS OF ENFIELD, N. H.: My visit with you, my dear friends, has been pleasant, and I trust, very profitable to me spiritually. When I reflect upon the general appearance of your Society, and recall the candid expressions of happiness and content, together with the inspired instructions given me, bearing upon the eternal principles of life, I think no real seeker after truth can fail to recognize the high-toned intelligence, the urbanity and purity of character exemplified among you, without having a desire to advance in the scale of being to a purer and holier life; aspiring to combine all the best attributes of humanity in a true life. I feel to tender my heartfelt gratitude for the kind attentions received among you, and I would that all who come into your circle might receive from you the baptism which I received.

Although I am in the world, surrounded by all classes of minds and diversities of character, perhaps I can do some good in proclaiming the good tidings of saving power, vouchsafed to your people. Though not in form like your order, I have long been familiar with the exercise of dancing in spirit, or, as it has been denominated, "dancing before the Lord," and holding sweet communion with departed saints. The field is broad in which many are rejoicing in the reappearance of God, as manifested through Jesus. And generations yet unborn shall rise up to be glorified in the true worship, as manifested through the Shakers—a life worship. I am often *shaken*, to prove that God is spirit, and must be worshipped in spirit and in truth. After leaving your place, we spent several weeks with our friends in Boston, Fall River, and in the Connecticut valley, and in each place all were interested with the account of our visit to the Shakers. Some of my Spiritualist friends expressed a fear that they should lose me out of their ranks; but so far as principles are concerned, I believe true Spiritualists and Shakers to be nearly synonymous. Your books will have a faithful perusal, and "THE SHAKER" shall

have a free circulation. May the white-winged angel ever wave peace and prosperity over your beloved community. Your friend,

ELIZA BLOSSOM,
Middle Granville, N. Y.

MY KIND FRIEND ELIZA: I received your very kind letter, and though I have so long deferred answering it, I would say, we hope and trust with you that your visit with us will be productive of good. We are also pleased to know that you appreciate the life and spirit which we are striving to maintain, and that you realized, in some degree, a baptism of the spirit from the resurrection heavens, while with us. We believe that any one who receives the degree of light and truth which is so manifestly evident you have received, though dwelling outside of the relations of our Church, if true to the convictions of right in their own souls, cannot fail to realize, when coming among us, something of the purity of life which we maintain, and the true love that draws us together, and proclaims us the true, unselfish Christian Church. But no one can know much of our real inward lives, unless they enter into the work unreservedly, and do as we have done—honestly confessing every known sin before the witnesses of God; striving to forsake them; making restitution for every wrong done to others, as lies within our power. Those who have done this work, can testify that it yields them justification, is as a consuming fire to the corrupt and sinful passions of their depraved natures, and gives them power to rise, step by step, into the high and holy element of spiritual life. It expands our love for our fellow beings, creates new fathers and mothers, new brothers and sisters, making the household of Christ our nearest and dearest relations, who are free and welcome to enjoy every blessing that we possess, both spiritual and temporal, in sickness and health. Hence, the temptations so prevalent outside of our order, to sacrifice principle and chastity to obtain the means to pander to fashion, and procure the necessaries of life, are not felt in our communities. Oh, Eliza! when I go abroad among the rich and poor, and see the contrast in their earthly comforts—some toiling to gain an honest livelihood by the sweat of the brow, not able to obtain enough to clothe them decently, or supply the demands of hunger, while another class revel in luxury, my spirit melts into sympathy, and I lift a prayer that the heavy chains of slavery, which still rest upon the human family, may be broken. I bless the spirit so earnestly at work, to set poor, down-trodden woman free from the bondage in which she is held (and I fear, by her own free will, too,) a servant to passion, to the spoliation of her own health and happiness. What a contrast from my sweet Shaker home, where not only the outside of the cup and platter are clean, but the inside also! Where love, uncontaminated with worldly, fleshly lusts, bears sway, and keeps the whole household in order. Oh, may our Eternal Father and Mother hasten the day when light shall be shed upon the souls of men, that they may behold the beauties of this glorious Millennial, which has dawned upon

us, and realize, by experience, the true happiness which the life of purity and entire consecration affords. Though you have passed through many trying scenes of suffering and persecution, to attain to so great a degree of the knowledge of God, you receive, if your experience is similar to ours, untold blessings for every sacrifice, yea, a treasure, far surpassing all worldly riches, honor or fame. You say that some of your Spiritualist friends were afraid they should lose you from their ranks. We think, when they see us as we are, they will not fear the loss of you or any other good member, but will strive to bring themselves up to our standard, and rejoice to see any one forsaking the perishing joys and pleasures that are now urging millions into the common vortex of human depravity. You say, "The field is broad in which many are rejoicing in the reappearance of God, as manifested through Jesus;" also, "Generations yet unborn shall rise up to be glorified in the true worship, as given through the Shakers." Here, I see, is a prophecy. Our kindest love to yourself and daughter, we remain your true friends,

THE SHAKERS.

BY CAROLINE.

Enfield, N. H.

The Future Work of Spiritualism.

As Spiritualists, our work measures and overarches all the reforms of the age. To continue it successfully requires brave, enthusiastic and self-sacrificing men and women; Media passive, pure and holy in every aspiration; speakers with tongues of fire, hearts pulsing with prayer, intellects rich in genius and culture, and souls touched with the baptism of the living Christ. We are in the Second Coming. The angels are already in the clouds of heaven.

There is about to be a religious revival such as the world has not seen for eighteen centuries. Christians will be converted; outsiders will inquire the way to Zion; Christ spirits will lead them; the white faces of martyrs will illumine their pathway. After the cross, the crown.

The very foundations of the old social, political and theological religions are being shaken. "I will shake earth and the heavens also," said God by the prophet. The world is becoming literally a *world* of Shakers. The most stupendous drama in history is now unfolding. The sixth trumpet has sounded. The books are open. The world is the stage; nations the actors. The fig tree has put forth. The angels of the spiritual dispensation are calling us to judgment. My soul pleads for you "yet a little longer," and the "spirit and the bride say come." Are your lamps trimmed and burning? Answer as in the presence of God's angels.

Let us, Oh Spiritualists, be true to our convictions; true to our moral and religious natures; true to the principles of purity and right; then should our mortal barks speedily strand, or go down even, they will only sink to rise into those calmer seas that make divinely beautiful the love-lands of the angels.

J. M. PEEBLES.

My Shaker Faith.

BY ANDREW BARRETT.

What thanks and praise to God belong,
Who gave to me this precious faith;
It is an anchor, firm and strong,
The best estate a Shaker hath.
Thanks be to God for holy faith,
That bears me through all trials sore,
And like a light in shades of night,
A stay when angry billows roar.
When trials weigh my spirit down,
And troubles like the tempests beat,
Faith is my guide, and points the way—
Directing sure my erring feet.
It leads my bark through calms and storms,
And like a skillful pilot, too,
It proves to me of greatest worth—
Faith is the guide I will pursue.

Faith is my armour and my shield—
A heavenly weapon, bright and sure;
It makes my greatest foes to yield,
And gives me courage to endure.
Faith is the holy gospel ground,
Where heavenly beauties ever show;
Where plants of purity abound,
And innocence will thrive and grow.
Lord, may this living faith increase—
Grow daily stronger in my soul;
It is the guide that leads me o'er
All dangerous rocks, each tempting shoal.
It is the compass that directs
The soul to heaven's port above;
To dwell with those who live in truth,
And bonds of everlasting love.

Mother.

BY WM. H. BUSSELL.

By the same process by which we trace out the existence of the Supreme Being, and the various attributes which are generally ascribed to him, we arrive at the conclusion that there are in the Divine nature both masculine and feminine principles. The universal Father and Mother are necessary complements of each other. Both combine the formation of worlds, on which their image is indelibly impressed. So plainly is this inscribed there, that one needs only to open his eyes to be able to read the inscription wherever he turns his gaze. It requires no metaphysical acumen, no laborious investigation, to reach this result, but merely the simple process by which we attain to ordinary truth, so that one who has admitted this truth into his mind, wonders that a thing so plain should have escaped the observation of reflecting minds in Christendom for so many ages. Yet we may account for this from the fact that, instead of looking into the great volume of nature, spread open before them, they have drawn their ideas from the Scriptures, where masculinity alone is generally ascribed to Deity. Other nations, whom we, Christians, in our self-conceit, have been accustomed to style ignorant, God-forsaken heathen, have had clearer perceptions of this truth. Gods and goddesses both have formed the groundwork of their theology, however absurd many of its details may appear to us.

There are reasons for believing that Jesus acknowledged the fact that Mother as well as Father subsist in Deity, though our *canonical* gospels represent him as using exclusively the term Father when addressing or speaking of God. In the Gospel, according to the Hebrews, translated into the Greek and Latin languages by Jerome, one of the early Christian fathers, was a passage quoted by Origen, another early Christian father, which represents Jesus as saying, "My Mother, the Holy Spirit, took me and brought me to the great mountain Tabor." The book from which this was quoted, was not ranked as canonical by those who made the selection from among all the Christian books anciently written, yet is as likely to have been genuine as those thus classed. Eusebius, the early ecclesiastical historian, says, "The Ebionides use only the Gospel according to the Hebrews." These were a body of Christians living mostly near Jerusalem in the earliest times.

Regarding the Holy Spirit, then, as Mother, we see the propriety of the words of Jesus

addressed to Nicodemus,—*"Except one be born of the spirit, he cannot enter into the kingdom of God."* This is not a mere figure of speech, but alludes to the real and substantial work of regeneration wrought in the believer, so that in life and spirit he becomes a new creature, being completely transformed from the earthly to the heavenly life. The Divine Father and Mother, through the ministrations of angels, both male and female, devoted Jesus himself to the life of unchanging love. "Ye shall see heaven open, and the angels of God descending to and ascending from the Son of Man," were words addressed by him to the guileless Nathanael, which assured him and other disciples of their prospective induction into the profoundest truths of the heavenly life.

Various figures were used in the ancient prophecies, expressive of the female principle in Deity. In the 115th Psalm she is represented by the Queen sitting at the right hand of the King, whose "throne God is for the age of ages." Her name is "to be remembered in every generation, and the people shall acknowledge her from age to age." (See Septuagint version.) The pre-eminent influence in the Church of Christ, which is to govern that and ultimately the whole world, emanates from Deity as Father and Mother, in the psalm represented by the King and Queen, to whom all inferior authorities must finally submit. In the book of Zechariah, their representatives are described as "the two Anointed Ones—two Christs—who stand by the Lord of the whole earth." In rebuilding the temple spoken of by the same prophet, the hands of Zerrubbabel—strange to confusion—laid the foundation, and his hands were to finish it; yet, "This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The mountain difficulties in the way of its erection were to be removed by the Spirit as the Divine Mother, and the cap-stone was to be put on "with shouting, Grace, grace to it." There is an allusion here to the practice of giving some expressive name to a building, when its frame has been raised, or the finishing stone laid on, by those engaged in erecting it. The practice is still kept up in some places even in this country. From the top of the edifice one calls out to another, asking what name shall be given to it, and the other replies by giving the name selected, which is confirmed by the unanimous shout of all present. The name to be given to the temple, when the finishing stone should be put on, was to be Grace, or Beauty, one very expressive of the finishing work of the Mother of salvation. Grace, representing not only the Divine favor, but the refinement, beauty and perfection of spirit in all those who are the subjects of it. The Hebrew word, rendered Grace, is the one from which we have derived our proper name *Ann*, and those translated "to it" read *Lee*, as any one may see, who is familiar with the Hebrew. When the mountain of a carnal nature, which hides from the soul the Sun of Righteousness, was leveled to a plain in Mother Ann, by her unceasing efforts, aided by the Holy Mother Spirit, then Grace and

Beauty shone forth in her character in a remarkable degree; then was she constituted MOTHER IN CHRIST, able, by Divine assistance, to help others to effect the same work in themselves, and thus to become the sons and daughters of God in the very highest sense of the terms,—the legitimate offspring not only of the ETERNAL FATHER, but also of the CO-ETERNAL MOTHER.

“What Induced you to Join the Shakers?”

BY ELIZABETH H. WEBSTER.

’T was not that I might win a name
Among the gay and fair;
For earthly flatteries are but tame,
They’ll vanish into air.
Nor to enjoy the transient bliss
The child of pleasure knows;
’T was not a selfish cause as this,
That so much good bestows.

’T was not for ease or wealth I pined—
Enough of all I had;
I heard that constant toil I’d find,
In “Shaker land so sad.”
I thirsted for the “living spring”
Whence true enjoyment flows;
Its little streams did comfort bring—
I’d seek it where it rose.

I longed to gain the heavenly gaze,
That dwelt in Christ, our head;
That strengthened him to “grow apace,”
And raised him from the dead.
I saw him suffering, meek and mild,
Yet bold and firm for right;
In agony, whilst others smiled,
And watchings all the night.

I saw him cast earth’s honors by,
Reject the offered crown;
And with his Father’s will comply,
Nor pomp, nor splendor own.
“My kingdom’s not of earth,” he said,
And proved it by his life,
As on the altar *all* he laid,
Nor murmured at the strife.

I heard him when his mother came,
Her much loved son to see,
Amidst the gathering crowds exclaim—
“My mother—who is she?”
’T is such as do my Father’s will,
My friends and brethren are;”
These are the ones my joy doth fill,
To me they’re dearer far.

I heard him called a friend of wrong,
For teachings such as these;
I saw him lashed with cruel thongs,
Nor would their wrath appease.
I saw him his disciples meet,
Ere yet his hour had come,
And thus with tones of love entreat—
“Be followers of the Lamb.”

I’ve looked around with anxious eye,
Far o’er this wondrous earth,
To find those who themselves deny,
And follow him in truth.
One seeks for gold, the miser’s trust,
With eager, panting heart;
Another worships *mortal dust*,
Nor gives to Christ a part.

Another, though of Christian name,
Still follows his own lusts;
And while he worships still the same,
His good my soul distrusts.
Bright beings I could round me see,
Of gentleness and love;
By *nature* clad their souls must be,
Not “wisdom from above.”

But where are those who battle long,
With anger, pride and sin;
And fight with courage bold and strong,
Their foes that lurk within?
I heard of spirits who had fled
From thoughtless scenes of earth,
And in the life which Jesus led
Praised him with joy and mirth.

I found this holy love embraced
“The Brotherhood in one;”
They “dwell in love,” as Christ has said,
And “by these fruits are known.”
Their faith and works together blend,
To make the whole complete,
Nor idly dream that faith will lend,
A robe for glory meet.

In Christ-like purity they dwell,
And keep a conscience clean;
Their blessed Lord they love full well,
And honor Zion’s Queen.
The virgins in the dance rejoice,
Old men and blooming youth,
And daily praise, with solemn voice,
The God of love and truth.

These are the ones, exclaimed my soul,
Who walk with Christ in white;
Whom purity and love control,
And they are God’s delight.
But when I saw how high they stood,
And still how very low,
How great a price they pay for good,
How few the straight way go,—

I shuddering, asked myself, can I
So great an offering make,
And be content to daily die,
My Saviour’s yoke to take?
“A fire I kindle,” Jesus said,
“Which will the house divide,”
What though the dross be there consumed,
The gold is purified.

But who can paint how great my grief,
When those I loved, reviled;
And sent me forth, a bruised leaf,
My fondest prayers denied!
My babes in mercy to me spare,
The ones for whom I live;
And let them have the tender care
My fond heart loves to give!

Who will their little griefs assuage,
And comfort in distress,
And teach them in their infant age,
How to forgive and bless?
Alas! a mother pleads in vain,
The vow to love’s forgot;
But strength from the angelic train
Comes whispering, “fear ye not.”

But can I bear reproach and scorn,
From those who once have loved?
Can I be thrown, a worm forlorn,
Upon the Best Beloved?
O, can I share the humble lot,
Of those so poor and low,
And like my Master, have no spot
Of rest while here below?

Can I endure from all to part,
My loved and valued friends;
And drink, though with a bleeding heart,
Of every cup he sends?
The same good spirit that shed light,
Now spake within my breast;
And gave me strength to choose the right,
Where I find *peace and rest*.

The conflict’s now with inward foes—
I’ll kiss the chastening rod;
My part I’ll bear of Jesus’ woes,
My *all* I give to God.
Though sorrows rise, I’ll never fear;
The “GOODLY PEARL” I’ve found;
’T was *this*, my friend, that brought me here,
ON CONSECRATED GROUND.

Parable No. 3.

BY R. W. PELHAM.

VICARIOUS ATONEMENT.—JESUS A SURETY.

There is another phase of vicarious atonement, presenting man as a *debtor*, instead of setting him forth as a *criminal*, guilty of capital offense. Paul speaks of Jesus being made “the *surety* of a better covenant.” We will here give the comment of the famous commentator, Dr. Gill, who thus explains: “Christ is the surety of the better testament or covenant. Heb. 7, 22. The word signifies one that draws nigh. Christ drew nigh to his Father in the counsel of peace, and undertook to be the saviour and redeemer of his people. [The Dr. seems to have been present at that counsel!] He substituted himself in their room and stead; he interposed between the *creditor* and the *debtor*, and became *surety* for the payment of the debts of the latter, and so stood engaged for them and in their room. Christ is not the surety for the Father to his people, but for them to the Father, as to satisfy for their sins, to work out a righteousness for them, and make them happy [in their sins], which is an instance of matchless love.” To illustrate this view of the vicarious atonement, we set forth the following *parable*:

M. is indebted to G., and becomes hopelessly insolvent, and prays G. to forgive him the debt, as he is rich and able to lose. Nay, says G., the debt is just, and unless you pay up, or give security, I will forthwith have you arrested and cast into prison, and you shall not come out thence till you pay the uttermost farthing. In M.’s extremity, the benevolent J. comes along, and offers himself to G. as M.’s “*surety*,” and is accepted. G. then addressing himself to M., said, “Remember, justice cannot be set aside. I have a thousand other debtors, or may have, and if I were to give way in this instance, they would all be on hand, wanting forgiveness. I will have my own, and I will either take it out of you or your surety; when the debt is paid, you and I will be on good terms again.” But M. still pleading, says, notwithstanding J. is becoming my surety, I am informed that he has failed, and is as poor as I am, and he proves the truth of this statement by the infallible word—the Bible—which declares that, “tho’ J. was rich, he became poor” (2 Cor. 8, 9), and J. says, “of himself he can do nothing.” This being the case, you will have to forgive him, for when the principal and surety both fail, the debt must be canceled. I beseech you, therefore, to forgive me at once, and not trouble him, as he is innocent, and in reality does not owe this debt. Nay, nay, says G., eternal justice shall never be cheated so. I will let all intelligences in all worlds know that they may never hope to escape my justice! Finally J. was arrested, and though he declared he had not one cent more than to meet his own wants, and not even that without help, yet G. pushed the prosecution, till, in some mysterious way, J. was furnished with means, and discharged the debt. It is said that this mystery was revealed to a certain hierarchal order, self-styled orthodox, who professed great intimacy with G., who

ANN LEE’S TESTIMONY OF JESUS.—Job Bishop testifies hearing Mother Ann say: “Jesus had to overcome the nature and spirit of the world, the same as we have; and you must all do the same, or you can never go to God.”

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had entrusted them with a knowledge of his secret decrees. They stated that G., J., and one H. were joint partners in trade, the title of the firm being "*Father, Son, and Holy Ghost*," and J. was furnished with the means of paying the debt out of their joint funds, which, however, all belonged to G. Thus G., the great stickler for justice, secretly paid the debt himself in this underhanded way, in order to keep up a show of his inflexible character for justice. Many sensible people thought that the ends of justice would have been quite as well answered, and the ends of love and benevolence much better, to have forgiven the debt at once.

But we have not got to the end of this matter. This G., who had hitherto been thought somewhat of a benevolent sort of person, being rather overstrained about his eternal justice, so as almost to exclude mercy, now began to develop a most malignant character. With all his bluster about justice, he himself violated her nature in the most shocking manner. After M., through his "*surety*," had paid the debt, and been discharged, G. had him arrested for capital offense, and without any formal trial, sentenced him to eternal torments. J. again plead M.'s cause, and again offered himself for surety. G. is inexorable; says no surety is allowed in cases of capital offense. M. shall meet his sentence, or you, J., shall suffer the full extent of his punishment as his substitute. Justice must and shall be satisfied. Poor, merciful, sympathetic J. agrees to become a substitute of the whole race of M., and the inexorable, unforgiving G. accepted the offer, and as it reads, Acts 2, 23, J. was delivered up by the determinate counsel and foreknowledge of G., and suffered a most painful immolation. His offer to do this was on the condition that the *whole* race should be saved. "He tasted death for every man." Yet G., after agreeing to this, only extended the benefit of J.'s substitution and suffering to a few select sinners, called *the elect*, but vowed eternal vengeance on nine-tenths of mankind. Thus G. displayed his "glorious justice," by defrauding J. out of far the greater portion of those whom he had suffered and died to redeem. Such is the character which orthodox Calvinism gives to the infinitely good and wise Creator of heaven and earth—the God and Father of our Lord Jesus Christ.

Our Happiness.

BY DANIEL ORCUTT.

The happiness derived from the performance of good deeds is of the highest, of the purest kind; it is, indeed, the only lasting enjoyment. The vilest sinner on the earth, if he has done one good action, has a perception of this truth. Then how strange that millions should risk their health, their life, and their eternal happiness upon the pursuit of those pleasures which end in pain, and should entirely neglect this source of enjoyment, which is accessible to all, and which not only brightens life, but removes the sting of death.

Since this life is a preparatory state, to be succeeded by one in which every spiritual power will be greatly expanded, and every capacity for happiness or misery will be greatly enlarged; and since the state of our future being will be determined by the manner in which this brief opening of our existence is spent, is it not surprising that any intelligent being should over-estimate and depend upon the fleeting things of Time? Should not the thought, "I must *live forever*," shut every eye, and turn every heart from these trifles, and arouse every power of the soul to the work of preparation for ETERNITY.

Shaker Cemeteries.

BY OTIS SAWYER.

"Why do Shakers appear to have so little respect for their deceased members? Why do they neglect to furnish them monuments, and bedeck their graves with flowers, shrubbery? etc." I answer:

First, living objects of charity—those who cannot wait for remembrance—are all around us; those in the grave do not suffer. Secondly, we abominate idolatry; and such "cities of the dead" as Mt. Auburn and Greenwood are the fashionable institutions of idol worshippers.

Money is lavishly, wickedly spent thus, while the living poor have not where to lay their heads, or wherewith to appease their hunger.

We do not believe in a physical resurrection, nor that our dear departed lie in the ground; neither will they ever have need to use the decaying mortality again—this having subserved its purpose, as an old, worn-out garment, it is laid aside forever.

We look to those mansions, "eternal in the heavens," for those we loved on earth; for "in my Father's house there are many," agreeable to the condition each has attained unto in the great work of salvation. When assembled at our funerals, the souls of our departed loved ones often make their presence known, and their voices chime with ours as we sing:

"And when I am called to leave earth, so fair,
O chant not a mournful refrain;
Let angelic music float free on the air,
Count all earthly losses my gain!"

We are sorry to part with loved gospel companions, but we do not foolishly express our sorrow by mournful habiliments and badges. We mourn only for the "dead in trespasses and sin"—for those who, having tasted of "the powers of the world to come," turn back to the "beggarly elements of the world"—for these we sincerely mourn.

We never shock our own nor other souls by singing, "Hark! from the tombs," etc., for we seek in no such place of "rottenness and dead bones" our needed inspirations. We need erect no monuments to bear witness what we wish to remember of them; their virtues are engraven on our hearts as perpetual reminders of good examples.

Our graveyards are simple, yet unostentatious. They please our spirit friends, who visit us, more than would an intemperate dis-

play of marble. Virtues are more enduring than granite, and in these our faithful friends have laid up treasures that are safe from moth and rust. We believe in decently interring the mortality of those who are happily released from the troubles of earth. A plain slab, with name and age, marks the spot. Mother Ann Lee's grave differs not at all from those of her surrounding children. We advise that the various appropriations now uselessly expended on cemeteries, should be used for the elevation of the downcast, homes for the destitute, and for charitable and religious purposes generally. Then would humanity be honored with lasting remembrances, and angels delight in the resurrection of the people from *dead works* to living shrines,—from the honoring of the dead to the association of the living. We die as did Jesus—unto sin; like him we are daily crucified—unto the world; we realize a present reward with an increasing happiness. With him we are enjoying life eternal; and if, like his, our earthly grave should be unknown, no harm will accrue to any, nor should we care.

Short Sermons.

BY D. A. BUCKINGHAM.

The doctrine of James Whittaker (one of the founders of our Institution), was, "Be what you seem to be, and seem what you really are, and not carry two faces." Dissimulation of character is too prevalent in the world; particularly is it out of place among Christians, or those who profess to be such. What fraud, what downright knavery is practiced among mankind under the cloak of religious profession! Seeming to be what they are not—Christians. True Christians being themselves honest, are apt to place confidence in those who profess to be so, but often, when perhaps too late, find that many sail under false colors.

"Repentance," said he, "will yet be the most joyful sound ever heard by mortals. True repentance is forsaking sin. Where Christ is, there is power to put away sin from the soul; and where there is no power to put away sin, there is no Christ"—no real Christianity. Repentance is preceded by *confession*. "He that covereth his sins, shall not prosper, but whoso confesseth and forsaketh them, shall find mercy."

Mother Ann Lee, when instructing her disciples or immediate followers, said to them, "*Own God where you find Him*, whether in *man, woman or child*." There is some good, some degree of virtue in all men; even a child may possess the germs of Christianity, which, if properly cultivated, will grow and flourish in life. Parents and guardians of the young should seek to plant the seeds of truth and honesty in them, while their spirits are yielding and susceptible. "Train up a child in the way he should go," is a maxim of long standing. Virtuous principles should be early inculcated, that in after life they may bring forth fruit—thirty, sixty, or a hundred fold. Christians should so live daily as to be walking with Christ in the present tense, and enjoying a foretaste of the bliss of immortal

and angelic life. Sin is the great obstacle, hiding from mortals the beatitude of the heavenly spheres. It veils from us the glorious future, as well as depriving us of present happiness.

"Be ye perfect, even as your Father in heaven is perfect." Not so much what we now are, as what we may, can, or must be—the ultimate of good works. Now, to arrive at perfection of any kind requires time and growth,—not an immediate effect, but a gradual change, step by step, or from one degree to another. A true Christian character is attainable only in regeneration—being born anew, born of God, in which state or condition a soul "cannot sin, because they are born of God. We progress by and through faith. "Faith," we read, "is a gift of God"—seed planted in the soul, where it must germinate, mature, and perfect. Man lives by faith until he can obtain something better to subsist upon. Experience or knowledge is more reliable and substantial than faith. The latter is only "the substance of things hoped for, and an evidence of things not seen." Hope leaves a convert in expectation, not really in present enjoyment. For, according to the Apostle, "we hope not for that which we see and enjoy."

Have good regard for the consciences of men, wherever they are, and respect the sincere, devotional worship of all persuasions, whether Mohammedan or Christian. Sincerity will commend the soul to God. It is the heart God looks at. "He is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him."

"Pray without ceasing," saith the Apostle. How can a man's thoughts be constantly in prayer? By being constant in Christian duty. Acts of kindness, deeds of charity, hands to work, and soul to God—these form the most effective prayer, as well as the loudest preaching. Prayer, to be effectual, must be fervent—nothing doubting. "The effectual, fervent prayer of the righteous availeth much."

Self-Examination.

BY ANNE ERVIN.

It is remarkable that in the New Testament there is no elaboration by the Apostles of this subject, which must present itself to the thoughtful Christian as one of the very first importance. A few, though very valuable thoughts are to be found scattered through St. Paul's writings, such as "circumcision of the heart;" to the Corinthians, "Examine yourselves whether ye be in the faith; prove your own selves;" before any one come to the Lord's Supper, he urges that "a man examine himself." Neither James, Peter, Jude, nor John contains a word directly inculcating the necessity of heart-search. Yet all their teachings incidentally require more or less to give them practical effect. Nothing in the writer's opinion could better illustrate the essential distinction between our forerunners, the primitive Christians, and ourselves, than the fact that the former advanced doctrines which in themselves require a certain amount of self-examination, but failed to see that a deep,

vital, an intense and ever-increasing heart-search is one of the essentials of spiritual life. But we, who are called to partake with our Lord of a continual feast, not of an external commemoration of his death, but to partake forever of the same death, suffering, and joy; we who are called in very truth to be a royal priesthood, whose sovereignty is over death; whose only acceptable offerings are those of a meek and pure spirit; whose treasures consist in the sweet graces of Christ; whose conquests are only of our own evil natures,—it behooves us surely with every energy we possess to search and diligently try our hearts, that we may progress in our high calling. For it is quite certain that never shall we rise in the resurrection, until we have thoroughly seen ourselves. Oh, what depths of depravity has every honest mind discovered within itself! What a distance between itself and the divine intelligence! What depths of humiliation has every sincere struggler experienced from deep self-sight! But in the discovery of this depravity, in this sense of loss and of humiliation, there is promise of ultimate safety. It is certain that no one has found salvation without experiencing these sufferings.

Now, to enter upon serious self-examination, we have need to bring an intelligent understanding of the purpose of our work. We are called to travel out of death into life. Death is every moral evil which diseased humanity inherits; life is purity, love, unselfishness in heart and mind. What a world of work is here involved for every soul! A lifetime, in which every thought and effort has been directed to this great work, is not sufficient to subdue every evil propensity of the heart. And unless we enter into the work with a single and simple determination to conquer, we shall not be likely to meet with much success. Surely then it is needful to strain every nerve to see our failings, because, until we do see them, we are unable to eradicate them. When we have seen that we possess certain failings, we must be ready to admit to ourselves that we do possess them. If we do not, we shall not grapple with them. When we have seen and admitted to ourselves our failings, we must devote our attention with all diligence and patience to eradicate those evil propensities. The single-hearted should not be impatient with themselves, nor should they be surprised if, with the honestest effort, they sometimes fail to come quite up to the standard they have set for themselves. Soil which has for a length of time been injured by bad tillage, needs care, skill, patience, to bring it to a crop-bearing state.

There are some who bring to the gospel work, much of honest intention in many respects, but who, to excessive love of approbation, join painful incapacity for internal search. Now these persons cannot fail to be aware of this, and they should beware of themselves. Herein is their great cross. Let them thankfully labor day and night until they do really gain an insight of themselves. Let them keep before themselves the greatness of the work they are called unto. To these may appropriately be applied the saying of St. James respecting those who hear the gospel, yet do not its requirements, that they are like "unto a man beholding his natural face

in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Those who are endowed with a capacity to see and remember their own failings, are indeed greatly blessed. Let them be careful to improve to the uttermost this faculty.

But ye, who are critical of the faults of others, I say unto you, awake! This is not the work you are called to. Remember that "the righteous scarcely be saved." Those who are, with single purpose of heart, laboring to subdue themselves, looking neither to the right hand nor to the left, who "shut their eyes from seeing evil" in others, but are constantly alive to their own evil natures; these, by constant internal search, toil and suffering, scarcely be saved. Where then shall ye appear, who are occupied in observing how little others are carrying out the principles of meekness and godly fear that ye are neglecting? Remember that the angel Michael, that bright and perfect being who is striving to perform his work upon you, dared not to bring a railing accusation against Satan, when he contended with him. Oh! remember that true self-examination will produce that fervent charity which will close your lips from speaking aught against another, and will save those who love you the painful sight of beholding you very bitter against others for the failings which you possess in even a greater degree. Remember, if you possess the Spirit of Truth, he will search out for you the thoughts and intents of your own heart; that he will pierce you even to the dividing asunder of your soul and spirit. But alas! how many gain a glimpse of surface light; how few penetrate the interior!

The following obituaries have been lately reported: Joseph Goodnough, Watervliet, N. Y., March 17, aged 83.

Thos. W. Hoit, Canterbury, N. H., April 6, aged 71.
Clarissa Foster, Canterbury, N. H., April 2, aged 73.
Jesse Myrick, Harvard, April 10, aged 92.
Hannah Quance, Enfield, Conn., April 4, aged 45.
Eldress Clarissa Pease, Enfield, Conn., April 15, aged 59.

Henry Annis, Enfield, N. H., May 2, aged 68.

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