

THE SHAKER.

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

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

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

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

NO. 4.
FIFTY CENTS PER ANNUM.

The Spiritualism of Shakerism.

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

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

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

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

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

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

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

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

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

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

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

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

Liberty, What is It?

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

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

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

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

"Should be required," of course, implies

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

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

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

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

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

HENRY CUMINGS, Enfield, N. H.

Oneness of Faith.

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

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

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

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

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

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

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

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

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

"Oh, I've heard him talk

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

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

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

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

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

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

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

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

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

GILES B. AVERY.

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

Which is the Greater?

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

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

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

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

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

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

H. HOLLISTER.

Mt. Lebanon, N. Y.

Babel Builders.

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

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

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

Phenomenal.

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

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

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

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

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

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

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

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

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

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

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

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

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

6th. Can all persons command the spirits?

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

7th. Will the knockings soon cease?

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

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

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

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

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

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

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

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

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

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

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

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

A Word in Prose with a Poetical Illustration.

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

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

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

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

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

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

"KNOCK AND IT SHALL BE OPENED UNTO YOU."

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

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

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

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

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

D. J. MANDELL.

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

Providence.

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

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

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

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

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

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

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

Immaculate Conception.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

F. W. E.

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

Reform.

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

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

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

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

physical structures are constantly blessed with.

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

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

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

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

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

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

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

O. C. HAMPTON.

G. A. LOMAS, Editor SHAKER.

Friendship.

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

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

HENRIETTA CONROY.

Shakers, N. Y.

Seed-time and Harvest.

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

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

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

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

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

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

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

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

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

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

Sympathy.

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

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

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

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

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

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

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

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

W. H. BUSSELL.

Truth, Faith, and Reason.—No. 2.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

R. W. PELHAM.

Resolutions.

TROY, February 25th, 1872.

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

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

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

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

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

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

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

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

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

MEMBERS OF SOCIETY

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

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