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KINGDOM OF HEAVEN.

THE Kingdom of Heaven is like a man, who, out of his treasures, bringeth forth things new and old.

Very good. If correct, that kingdom is a system of constantly unfolding truth.

Also, under the figure of a harvest of the world, we conceive the grand idea of a time when human organization, in its ultimate, should conserve the truths of all previous epochs and dispensations.

Dividing our immediate spiritual history, according to our religious records, into two parts, first, the history of the Jewish race, or people, second, that of the Gentiles; we have this map before us.

The spiritual *seed* time was in the days of Abraham, Isaac, Jacob and his twelve sons.

The spiritual *harvest* of that Jewish race, was in the days of Jesus, his twelve disciples and the Pentecostal Church, with its community of goods, and the resurrection of its members, up and out of the individual and family relation that Abraham, Isaac and Jacob founded; as the basis of the twelve tribes of Jews, comprising the House of Israel.

The intervening history, between Abraham, with the twelve sons of Jacob; and Jesus, with the twelve apostles, is simply the growth of the grain, from the sowing to the reaping.

The progress of the Jewish Nation, was from the individual, to the husband and wife — with their property possessions — gradually increasing into a private family; and that family swelling into a Tribe, and the twelve Tribes uniting into a Nation.

Unto that Nation the Christ Spirit came, as a Savior, to bring *that* world to an end.

Henceforth, that which God Himself had planted and sowed — the generating family relation, with its selfish property — its individual life — was ruthlessly plucked up. And, that which God had builded — a people, who should dwell alone, and not be numbered with the nations — was unsparingly pulled down. And the whole race of Jews became as a handful of corn, in the top of the mountains; to be scattered, as a spiritual seed, among the gentile nations of the earth, as is recorded, "In thee, and in thy seed, shall all the nations of the earth be blessed."

That Order, of resurrected Jews — Jesus, the twelve disciples and Pentecostal community, which the Christ Spirit had thus harvested from the world; was, itself, also translated — cut off from the earth — in about three hundred years. The Holy City — Religious community — was trodden under foot of

the Gentiles — the Roman people. Their ensign — the dragon — devoured it by persecution; and it was caught up to the spirit world, where it exists to this present time, a source of prophecy, from which the Kingdom of Heaven will draw old things — Jewish truths — that will revolutionize its agriculture, its physiology, its dietetics, and its community business relations, until all that is worldly and Gentile, all that offends, is, in all respects, abolished and purged out of the Kingdom.

Happy day! Glorious anticipation!! Heavenly light, to enlighten the Gentiles!!!

We have beheld the harvest of the Jewish nation, Christ incarnated in a Jewish man, a representative of the Eastern, or masculine part of the earth — Christ, in *their* first manifestation. We have seen the power of the holy people scattered, the seed sown among the Gentiles, the Gospel of the Kingdom preached to all nations, living in perverted generation, perverted property relations, and in perverted nutrition: and then the end came, and the Christ Spirit was incarnated in a Gentile Woman, as a representative of the Western, or feminine part of the earth.

A second Pentecostal Community has been formed; and is now, in its several branches, nearly an hundred years old.

"What hath God wrought?" The history, twelve hundred and sixty years, of Gentile christianity. Regeneration taught, and Generation practiced. Peace taught, and war universal. Forsaking all, laying all at the feet of Jesus, preached; keeping all they have, and getting gain without right, from all whom they can circumvent, the rule of Priest and People.

This is confusion, worse confounded. But the peaceful Kingdom of the Branch, that has grown up out of Jesus, and out of the root of the stem of Jesse, is a refuge — a home for the Gentile — and his rest is glorious.

LANGUAGE.

WE are pleasantly bearing in mind the voice of the Prophet, calling our attention to the beautiful future, when God shall return, to his people, a pure language — Zeph.—III—9.

With what joy we anticipate that heavenly blessing — an Angel visitation of deeper spirituality — "when the time of refreshing shall come from the presence of the Lord."

Indeed, they who have already tasted the good word of God, are even now, speaking to us in a language, understood only as we enter the resurrection order, and accept the life of Christ as our heavenly guide. We would ask,

in prayer, its adoption, by all who turn their faces toward the City of Peace.

It is recorded, that illuminated minds, in the Pentecostal Church, spake with tongues of fire that came down from Heaven. Should not those who have recently entered the Pentecostal Church, of the present day, seek to be inspired by the same consuming element, and by a baptism of speech from the same elevated sphere? Why should we retain the language of the children of this world? Why should we accept it, knowing, as we do, that its corrupting influence awakens only shame and contempt?

A reference to this subject seems highly necessary at this time, when there is so much license given to gross improprieties of speech, designated as "*slang phrases*." Added to this is the list of idle words, unkind words, vain words, silly words, angry words, revengeful words, that, in the world, are used, without regard to place or persons. This recklessness of language, like the plagues of Egypt, threatens to deluge the land. Would writers and speakers occupy the same time in speaking truthfully and affectionately, what immeasurable blessings would be the result.

Our home, our beautiful gospel home, consecrated to God, should never be contaminated with the virus of the carnal mind, this blighting sin of the world.

Were these objectionable features confined to the society of the vulgar and abandoned, whom we are obliged to meet in every city, town and village, it might seem to bear a correspondence to their lives. But we find them accepted and used, by those who stand as teachers in society. Oftimes, the man, who shudders to hear the voice of the blasphemer, does not hesitate to intersperse his conversation with slang, or licentious phrases. He, who uses the first form of speech, if heard, expects to be condemned; while one, who pours this undercurrent of filthiness into the minds of hearers, looks up to be approved.

Upon all deviations from strict propriety — from moral rectitude — the disciples of Jesus Christ and Mother Ann should let their light shine, in serious protestation.

Moses — in Leviticus, chapter V — taught his brethren, that if they even *heard* the voice of swearing, and did not report the case to the minister at the altar, they should stand equally guilty with the transgressor, and should bear the iniquity. Are we not equally negligent, if we fail to walk as carefully as did the children of Israel? And in any wise not reprove our neighbor, suffering sin upon him, lest unpleasant lessons be impressed upon the minds of the young — lessons which may not become obliterated while in the journey through life. Should one be so careless as to mutilate a sentence, by the introduction of a profane, or vulgar word, it is certainly fastening a bad habit, one which may ultimately lead to serious consequences. It is equally as improper to force vulgar expressions upon hearers, or readers, as it is to oblige them to inhale expired breath.

Ironical expressions are censurable and in many cases no better than falsehoods.

Speak, carefully and distinctly, words worthy to be repeated, and we are safe in saying, there will be but few expressions of which to repent. Be as the Lord's servants, advocates of that pure language, which should have the first place among the followers of the Christ Spirit — the children of the Resurrection.

Eld. Henry C. Blinn, Canterbury, N. H.

THEOLOGICAL TREASURY.

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CONFESSION—REPENTANCE.

AMONG the instructions given to the early Christians, none were more essential than that they should confess, and forsake their sins. This should not be overlooked by honest seekers after truth.

To those who feel that they are whole, this medicine of the good physician is very distasteful, even to abhorrence; while such as have been trained in popular sectarian channels, will pronounce the confessional a supporter of a spiritual inquisition—a relic of barbarism.

Be confession a Roman Sacrament, or not, is quite immaterial. Confession is a Christian dispensation, nevertheless; and is, after conviction, the first step in Christian progress.

We honor the Roman Church for retaining, even though imperfectly, this Godly ordinance. And while Protestants sneer at such humiliating procedure as the confession of sin, we would that God in his mercy, inaugurate something equally effective for the condemnation of sin, in Protestant Churches, the world over. True, these latter churches have protested against the wrong-doings of their Mother; and so zealous have they been in their protests, that the vices and virtues of the Mother have shared the common fate of denunciation by the Daughters; while the latter are wanting in some of her redeeming features.

The Confessional was a Jewish establishment. John Baptist was a confessor.

Among multitudes of Jews, who came to be baptised of John, in Jordan, was one JESUS; and as John baptised them—they confessing their sins—Jesus passed the same ordeal, with other Jews. As a good Jew, he had accustomed himself to do this, once a year. If Jesus, as *Christian*, was tempted in all points, yet without sin; there is wanting evidence that he failed to fulfill his Jewish obligations in the confession of his physiological, or Jewish sins.

Jesus taught his followers to confess, and repent of their sins. Did Jesus err, under either Jewish or Christian government, he confessed and repented of the same.

Protestant Clergymen are realizing the fact, that some of the blackest crimes, commonly committed by their flocks, are almost unknown in Catholic folds. Some of them are noble enough to make public this admission, and attribute the greater protection to the Confessional.

It is interesting, though not positively necessary, to allude to the consternation in Thos. K. Beecher's Church, when he recommended the practice of confession, as making a man feel nobler, by going to some confidential friend and confessing the wrongs of his heart.

Confession of wrong is not only a reasonable requirement, but through this door of hope—the valley of Achor—individuals are enabled to pass to the higher condition of life—*repentance*—the forsaking of sins confessed.

But confession may be made a mere churchal formality, which, without the necessary accompanying repentance, is like faith without works—dead.

To souls burdened with Pilgrim's bundle of sins—with the knowledge that God requires confession to Him, witnessed by the most con-

fidential friend, ere absolution can be obtained—confession becomes a balm for all their woes; while repentance reinstates them in justification.

Confession was demanded in Hebrew times, but was not followed by Christian mercy. In Joshua's address to Achan, we have clear definition of rational Jewish confession—"My son, make confession unto GOD, and tell me what thou hast done. Hide not from me."

Confession is made to God—*narration* to the Elder. "Whoso covereth—hideth—his sins shall not prosper." He that confesseth and forsaketh shall have mercy."

Coming down to Apostolic times, we are counseled to confess our faults, one to another: "If we confess our sins, and forsake them, He is just to forgive our sins, and cleanse us from all unrighteousness." "They that believed, came and confessed and showed their deeds."

Under the baptism of the Pentecostal spirit the same fruits will be manifest.

As a legal document, void of signature, so are the Nations and Sects who forget God by denying auricular confession.

Mother Ann Lee's testimony revived the form and spirit of oral confession. As Jesus confessed to John, so did Ann confess to Jane Wardley. Thus Ann became the Mother of a New Order—a New Creation—wherein should be confession of sin—Males to Males—Females to Females—and wherein, as a consequence, should dwell exceeding righteousness.

Said Mother Ann—"I love the day I first received the Gospel—I call it my birthday—I felt such a sense of my sins, that I was willing to confess them before the whole world. I confessed my sins to my Elders, one by one, and repented of them in the same manner. When my Elders reproved me, I felt determined not to be reproved twice for the same thing, but to overcome the evil for myself."

Many were Mother's counsels concerning the definiteness of honest confession. The same testimony is maintained by her followers; and their growth and spiritual prosperity are commensurate with their punctuality to the order of confession, and renunciation of their sins.

Some one asked Mother—"What is repentance?" Mother instantly replied—"Leaving, forever, the sins we have confessed." This, as an accompaniment to the definition of Truth, by Jesus, can hardly be excelled.

To those who would experience thorough and eternal abandonment of error—who would have their sins go beforehand to judgment, and not follow after them to condemnation—we advise honest *confession* to God, and the *narration* to some bosom, or confidential friend. And let him, or her, understand that confession and repentance are the door to Shaker homes and heavens.

To the sin-sick and heavy laden, the invitation is, "Seek and ye shall find—Knock and it shall be opened unto you."

Elder G. A. Lomas, Watervliet, N. Y.

SCATTERING CHIPS.

By J. M. PEEBLES.

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It was a beautiful inspiration that led the apostle to write "Not as though I had already attained, either were absolutely perfect." (Phil. iii, 12.) So long as there is a consciousness of imperfection—so long as there is a willingness to confess—to forsake—and try again to "overcome;" there is hope—yea, certainty of a harvested soul.

There is a marked distinction between Spiritism and Spiritualism. The first is a mere science—the demonstration of a future existence! But *Spiritualism* in its broadest, divinest sense, spans every thing that is spiritual

and holy. "God is a Spirit"—and to be "spiritually-minded is life." Those only are spiritualists who believe in the ministry of angels and spirits, and make that belief not a philosophy only but a religion, a practical power in their lives. The fruit reveals the tree.

Though there are "many mansions" in our Father and Mother's house—one door only leads into them—and that door is *purity*. The pure in heart alone have the promise of seeing God.

Our good Quaker poet John G. Whittier is a celibate—a "virgin unto the Lord." That glorious picture-gallery of apostles, martyrs, celibates, that crown with gold the pages of history, is reflected and made immortal upon the jasper walls of the New Jerusalem.

"Resist temptation," is a rational biblical command. Though the thread of magnetic sympathy, which the enchantress winds around her victim, is unseen, it often binds the individual so firmly that escape is next to impossible. Mind must govern the physical—soul conquer sense. "I keep my body under," writes the apostle, "and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway."

It is not philosophical to say—"man has a spirit"—but rather, man *is* a spirit; and the "death-rattle" is the angel-signal for moving out, and up into the better mansion of immortality.

Melchisedec, over the purple of the priesthood, was an individual baptized of Christ. Abraham recognized this at once:

"Wherever a real saint has lived, and worshiped, wherever a great seer has appeared, walking thousands of years before his time, and lifting the soul of generations into a higher civilization, there is an element of historic authority for Spiritualism. Spiritual philosophy is the living science of all time. Its priests are such souls as Pythagoras, Socrates and Plato; Jesus, Swedenborg, and Ann Lee;* Copernicus, Kepler, Galileo, and Newton; Leibnitz, Descartes, and Laplace. These have been the ministers of an ever-advancing religion, whose ideas and discoveries have given names to certain epochs of thought. Members and chiefs in God's infinite spiritual republic are they, from whose souls whole civilizations have sprung. The historical authority behind Spiritualism is equal to that behind all the thousand and one theological sects of the whole world."

Modern Spiritualism is having much to do in the politics of the French nation. A late London Daily has this:

"M. THIERS A SPIRITUALIST.—The Paris correspondent of the *Echo* of Aug. 28 says:—"M. de Lavedan, the Prefect of the Department of the Vienne, furnishes us with the following authentic details:—A few weeks ago M. Thiers did me the honor to inform me that he was occupied with a special work, independent of his other labors. 'I should be glad,' he exclaimed in a tone of noble indignation, 'to confound materialism, which is a folly as well as a peril. There is a fine book to be made on this subject, and I have as yet only written the half of it. Certainly I devote myself with my whole heart to the liberation of the territory and the reorganization of the country, but at times I cannot help regretting my peaceable and cherished studies. For twelve years I have been engaged in this work; during all that time I have been exploring botany, chemistry, and natural history for arguments against the detestable doctrine which leads honest people astray. I am a Spiritualist, an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good sense.'"

As death is no savior, and as there are spirits mischievous, erring and fallible, John wisely said—"Beloved believe not every spirit but try the spirits." Try them how? by our judgment and the reasoning faculties that God has given us. "Men shall judge angels."

* Jesus and Ann, through a Christ baptism, were anointed Mediators of a New Covenant.

CORRESPONDENCE.

ANSWER to a letter from an outside friend, who states that our best public men are dropping off the stage — that plundering the public by corrupt officials exceeds any thing ever experienced by the citizens of this Republic — that huge rascalities are coming to light every week; and that dull times prevail.

RESPECTED FRIEND:

The public officials of to-day demonstrate that human nature (the lower nature in man) is the same now as in the past. Office holders in this country imitate, as far as they can, their cousins in England. There is Earl Derby, he is in office, and paid out of the public purse to sustain an order of things which enables him and his compeers to take the cream off the industries of the nation, every day. These men have been so long at such kind of work, that they have organized their robberies into order and respectability. In this country, stealing and lying about it, go on bravely; but are not yet respectable. Tweed is in the penitentiary. Now if we could contrive to send these dukes to the penitentiary too, how pleased I should be. I would not have anybody be at the trouble of keeping them in doors, in a costly building, and bringing victuals to them. I would leave them out doors on a ten acre farm. And seeing everybody desires to be Duke or Duchess, I would send them to a ten acre penitentiary too. All being engaged to get a living, the Duke would not be able to coax anybody to work for him. Hence, he would have to dig his own drains, and grub out the scrubs for himself. And the Duchess might enjoy the poetic duty of milking her own cow, and stand a chance of being kicked over as well as anybody else. As regards the legislative wisdom in council assembled in Christian nations (so called), I am down on the whole of it. I would have no such gatherings; everlastingly doing something that does not and ought not to stay put. They breed corruption. Let every man stay at home, save mileage, and do the voting and talking by mail. Why not? As far as personal behavior and public honesty are involved, the assembled legislative wisdom of Christendom is rather rude, windy withal, and rather devilish. I venture to say, that the monkeys in the woods manage their affairs with more dignity than do our male Solomons. At all events, they never confound their own confusion, by creating panics that last more than an hour or two, and that cannot be healed over by a good night's rest in the trees. In the morning the monkey is right side up; no soup kitchen in the midst of plenty; no sending of their food out of their country (as in India) during a famine.

Carlyle thinks, that a hundred years ago, matters in England were in a better condition than they now are. A London editor shows up the state of things about that time. Going back on the record does not improve the aspect. Some think there is more good on the earth now than at any former period. The indications are, that justice between nations and individuals will increase. But I have not time to wait till the *animal emotional man* has brought forth a civilization bearing only good fruit. A civilization based on *divine human emotions* is my choice. The result is, I am where peace, and something more than justice is the rule — where dull times never come; and where obedience to Hygienic Law will triumph over hereditary taints, and induced disease; and where the *power of sinless life* "will finish transgression, put an end to sin, and bring in everlasting righteousness" — a new creation. In the land of souls, states and conditions — the growth of our past lives — will be to us, as the case may be, *heaven or hell*. To heighten the joys of the former, by *loving the neighbor at the expense of self*; and to utterly extinguish the latter, by an application of the same Law, will be the employ of every good spirit. To

"Speak peace where discord reigns,
Appease the flood;
And for revenge,
Persist in doing good."

Daniel Frazer, Mt. Lebanon, N. Y.

NATURE AND REVELATION.

It is related that the first Ambassadors of the English Government to the king of Siam, told him many strange things concerning their country, and among the rest, that the water of their rivers sometimes became so congealed by cold, that his elephants could walk upon their surface. To this he replied, that they had previously told him many things hard to believe, but now he knew they lied and he did not believe the rest of their stories.

Did disbelief alter the facts, or prove any thing but the king's ignorance? Does the assertion that it is impossible for all mankind, in the final event, to become Christians or Shakers, either in this or the next world, have any better foundation than did the disbelief of the king? Is it not assuming to know more than God has given nature wisdom to teach? Is not the argument upon that side confined to negations, like those of the materialist, who disputes beyond the test of his physical senses?

Who, without the previous knowledge of the metamorphose, would prophesy a moth from a caterpillar, or even believe the change possible, without witnessing the fact? Who, without any previous knowledge of eggs, could tell, the first time they saw one, what it would produce under suitable conditions?

Is not man frequently discovering new developments of facts, for which his previous experience affords no satisfactory clue to an explanation?

What does man know of the latent powers and faculties engendered in his own being, awaiting proper seasons and conditions to call them into activity and growth? What can he know of what will be his state, after putting off the mortal form, except by *revelation* of a wisdom superior to any yet found in material nature, or by the physical senses? And that Revealing Spirit which has proved itself superior to all the reasons and philosophy of man, by its power to control the destinies of nations, and direct the kingdom of the world, claims to emanate from the Creator, which none can dispute, while man's greatest wisdom is unable to scan the mystery of his own being — or to certainly ascertain whence, or why, he came, or whither he is going.

Should not these plain facts teach us humility and dependence upon a wisdom and love superior to our own? "Come now, and let us reason together, saith the Lord." When man approaches the subject of Deity, as a learner, and investigates his religious and spiritual nature by the light of Divine revelation, with the same care and diligence that he now investigates material nature and science, being careful to reduce his light to practice as fast as he obtains it, he will cease to obstruct the avenues of spiritual and religious knowledge by hastily deciding the truth or falsity of that which he does not comprehend. When he enters the realm to interrogate, consider and *practice*, his advance in true religious knowledge will be as rapid and marvelous, as has been his advance in science and useful art since he exchanged theorizing for the inductive methods. But man is born in a natural state which was designed to be a preparation for the spiritual and superior; hence "that is not first which is spiritual, but that which is natural, afterward that which is spiritual."

Nicodemus did not comprehend how a man could be born again, and comparatively few know any thing about it now. Still, it is a fact known to have occurred with many individuals. And yet, of the many who barely suppose the thing possible, how few desire to understand any thing of its nature and character.

We think we know, universal experience being the proof, that mortal death is sure to every living creature. This is a fair type of the death in Christ, of the earthly generative nature by which the sentient life principle of the soul, is liberated to mount higher, broader, into purer fields of light, to expand in blissful activities, free from the blight of sin and shame, wrought into the texture of its earthly covering by its own transgressions and those of its natural ancestors; amid the

discords of a previous transient, shadowy, and mole-eyed existence.

What is possible for one in this respect will, soon or late, be possible for all. As none are exempt from physical death, so none will be exempt from death to the pleasures and satisfactions of the earthly, generative life. But according to the plan of human free agency, which God does not arbitrarily control, it is left to man's option, after being fully enlightened as to consequences, whether he will accept that life which is eternal, or cleave to the earthly and shadowy unto the second death, from which as yet we have received no certain knowledge of the issue.

Hence the divinely inspired Teacher and Father of the New Creation says, "He that loveth his (natural, generative) life shall lose it," for it shall expire by natural limitation, according to the law of growth and decay, which inheres in all natural things — or by the limitations of Time and season, natural and spiritual, in the gradually unfolding plan of the world, of which men's earthly being forms a part; unless it be previously destroyed by the operation of the seed of "*Faith in Christ*." But "He that hateth his life in *this world*, shall keep it unto life eternal," receiving the latter in exchange as he puts the former off. For, as no man can receive a reward or permanent possession of happiness in himself, except by his own labor voluntarily performed, therefore, this first life is the price put in his hands, wherewith to purchase the next and superior one by toil and sacrifice.

Then, "diligently agonize to enter in at the strait gate," all ye who desire the privileges and immunities of the New and super-natural Creation, which is not formed by a partial Deity for a specially favored few, irrespective of choice and works, but for every soul of Adam's race who is willing to earn it by paying the full price necessary to gain it. For now, the disabilities referred to by our Savior, in his first appearing, are being removed from every creature that hears and obeys his voice; and are laid upon the body of sin, from which the soul is liberated by confession and repentance — and the daily cross — while the call proceeds from the Spirit and the Bride saying, "*Come*, for all things are *now ready*" — "*Come whosoever will, and let him that heareth, say Come, and partake of the water of life freely.*"

Alonzo Hollister, Mt. Lebanon, N. Y.

THANKSGIVING.

AT Pleasant Hill, Kentucky, Thursday, Nov. 25, 1873, the Shakers, as is their wont on such occasions, in all due respect to the powers that be, regarding them as ordained of God, for the protection of both the civil and religious departments, each in its appropriate sphere, assembled. Kindly invited, by the Elder of the congregation, I spoke; in substance, something as follows:
Much beloved Brethren and Sisters,

We are met here to-day in compliance with the Civil Department, through the instrumentality of the Governor of the State. I hope and believe it will result in the fact, that it is good for us to be here. If ever I felt thankful for any favor, I feel thankful to-day, especially to-day, for the government under which we live — believing, as I sincerely do, from overwhelming evidence, that it is *the way* — the contemplated *Highway*, which the good Lord said should be cast up, accompanied by the *Way of Holiness*.

The aforesaid two Ways were, according to the true letter and spirit of prophecy, introduced into the world simultaneously, at the proper time and age of the world, as a special act of the Divine providence and grace of God, for the true foundation of both the Civil and Sacred departments, and their eternal progress and prosperity.

Now, permit me to express my surprise, to find a party of Americans, either native or adopted, under the auspices of this, the best government God ever gave to man, who are making strenuous efforts to place their sectarian God in the National Constitution. The Constitution, framed, under Divine Guidance, by our revered Revolutionary Fathers, for an

everlasting Bulwark of Human Liberty, both *civil and sacred*.

Let every American, with a Soul in *him*, and *her*, unite as the heart of one man and woman, and stand up in support of our Magna Charta, and not suffer a faction to plunge us back to ages of oppression and wrong, entailing abject depression upon coming generations.

Let this favored land of Liberty be, for ever be an asylum for liberty-loving souls, for the oppressed of all nations—of all lands—until Earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

Geo. R. Runyon, Pleasant Hill, Ky.

THE HIGHER LIFE.

MAN is a duplex being, represented by two opposite conditions, the earthly or generative life, and the higher, spiritual or regenerative life. These two states are often in conflict with each other; the one urging him to look for enjoyment in sensual indulgences; while the other urges him to seek his enjoyment in the development and growth of his intellectual, moral and spiritual nature.

The internal life of man is like a flower, that gradually unfolds itself from the dormant bud, swelling and bursting its covering and expanding itself in its utmost beauty,—the immortal, spiritualized man or woman. In his rude and undeveloped state, man seeks to supply merely the wants of his animal nature, but as his mind expands, his intellectual nature must be nourished with its proper aliment. The pleasures that once delighted him, now prove inadequate to supply the wants of his being. Rising still higher in the scale, his moral faculties claim attention; the spiritual now begins to unfold itself and demands the necessary nutriment. He is called upon to hold in subjection the propensities of his animal nature, and bring them to the law of use. If he allows them to control him as they formerly did, heavy penalties are sure to follow; for light has come from the higher spheres and illuminated the soul, influencing it to advance beyond its former condition, and attain to that which is the ultimate of human aspirations.

This is not a myth, nor a dream, but a reality. The spiritual life is in harmony with all of nature's laws, and hence perfectly natural. Though the higher faculties be buried in the grave of sensuality, yet, some day, they will rise to life and hold complete sway over the lower propensities. To a soul who is living in the indulgence of perverted passions, the idea of the sexes living together in the enjoyment of the higher life, in daily association with each other, appears mystical, and unreal, if not quite impossible. As James Peebles says:—"You might as well talk metaphysics to mummied gorillas as to talk of a love divested of passion and earthliness, to those who swelter in the lower departments of their cranial organisms." The fact is, their minds are not developed enough to comprehend the higher life; there must be a gradual unfolding of the mind up to the plane of morality, and then onward till the higher life is attained.

If we trace the history of mankind back for thousands of years, we see the higher life unfolding itself in the establishment of institutions designed to aid the soul in its aspiration for something above the merely sensual. The sexes secluded themselves, in such, from each other's society, for the purpose of attaining to that which they thought it impossible to gain by association. History does not furnish us, in all the past, the example of a religious community, that has practically carried the higher life to that degree of perfection, which the Shaker Church has done. Here there are no bolts to prevent social and spiritual communion, sex commingling with sex in accordance with the law of divine love, but every thing tends to give growth to the whole man and woman, intellectual, moral and spiritual. Brethren and sisters feel the band of union growing stronger as time passes, while faithful performance of the duties of the present life prepares them for the enjoyment of every thing which awaits them in the future.

Hamilton De Graw, Groveland, N. Y.

TRIBUTE OF THANKS AND LOVE.

As it is a cardinal principle, and standing order, in Shaker organizations, to pay all just debts, I feel it incumbent on me to present my thanks and love to the editors, contributors, and all, who bless and sustain our Gospel messenger. I have been edified and instructed in reading valuable articles, on various interesting subjects, all designed to help the mind develop and grow into the angelic life—to form a Heaven now, on this terrestrial sphere. I offer my union and blessing, as a link in the chain of universal love—now being created in our Zion home—to draw the wandering and erring under the benign influence of peace. In purity is peace.

An eye single to the glory of God, and the testimony of Christ, now in the Female Order, is good religion. It yields the peaceable fruits of righteousness. I pray for a living increase of resurrection life and power, to carry us away from all that is held in high esteem, in the narrow selfish, generative order. We want a higher, purer and holier relation.

Here are the germs of Life Divine unfolded to us, as we, by virtue of the Cross of Christ, live a true, consecrated life of self denial. I love my Shaker home. For the blessings found therein, I freely sacrifice all that is dear to the carnal mind. In bonds of Love,

John M. Brown, Mt. Lebanon, N. Y.

BURNING, BUT FRIENDLY.

LIKE an oasis to the desert traveler—like a city of refuge to the ancient criminal—Shaker villages stand, with hospitable, open doors, inviting the sin-sick and needy to partake of their spiritual verdance—to come and claim their spiritual birthright—and, if not accusable of hypocrisy, or deceit, to be judged worthy the rights and privileges of the Sons and Daughters of God.

Had I a voice, loud as the Archangel's Trumpet, I would gladly proclaim to that world of sin, that maelstrom of iniquity, from which I have so recently severed myself, that I have found Christ—a Savior, risen anew. Come, and behold what wondrous things are wrought here, by the Lord—Men and Women, who have washed and made themselves clean—living lives of virgin purity, by day, and by night, doing only what is pleasing in the sight of just Heaven. Formerly, differing in language, religion and blood, now agreeing in one faith, living in sweet harmony, dedicated to the Lord, to do his will—at all times willing to spend and be spent in the cause of their God, and for each other—void of selfishness, inviting all, who will, to come and partake of their blessings and favors, and of the waters of life freely.—Come, and having tasted of heavenly fruits, and breathed the air of purity, say if this is not the way of God—the very Gate of Heaven. Nothing other than heaven-born love and influence could make the sons and daughters of fallen, degenerate, sensual man, to be, from virtuous principle, so self-denying, generous, forgiving and self-crucifying.

To me, a novice, it is most encouraging to know, that though many systems of so-called religious reform, with their Vesuvius-like, fitful ebullitions, have been, and gone, the true, radical, adamant principles of Shakerism remain entire—the same living testimony to-day, as in the beginning—like the thunderings of Sinai, sharp, powerful and convicting—a terror to evil doers—yet a praise to those who do well. Built upon the Rock of Ages, it shall stand! It shall stand, a witness for the truth, until no one shall say to another, Knowest thou that new way?

All shall know it, in spirit and in truth, rejoicing in this new Jerusalem, Jesus and Mother Ann being the key and corner stones. Though threatened, at times, by foes within and foes without, the sea of life, with its passions and prejudices surging around, the spiritually deserving can read on her portals, Holiness to the Lord. Thus far shalt thou come, and no further. We have the assurance, that though angry billows assail, the righteous shall surely prevail.

I rejoice in that which makes me free from the power of sin and death—that in the midst

of so much darkness and delusion, there is so much life and light. I rejoice in the testimony of Mother Ann, which, compromising nothing to truth, wages eternal warfare against the growing evils—the damning sins of society, in this and other lands—particularly feticide and infanticide.

What ground of hope, for radical reform, is there, while Government Officials barter and betray the interests of their common country? while wealth, not principles, is the criterion by which they are measured? while spiritual guides—blind leaders of the blind—remain hushed, in the midst of such vice?—while luxury and sensual gratification are the desideratum?—while science is prostrated to mercenary purposes?—while scholars are pensioned flatterers in Church and State?—while education and talent can be bribed?—while the medical profession, from being the handmaid of nature, can, for filthy lucre, be seduced to dig elbow-deep in ways that are dark, soul-destroying and damning? How long—how long, O God, shall the working of such iniquity go unpunished?

In view of the plague spots, in all grades of society—thankful that I have been called to the higher life—my constant prayer is, that in childlike obedience to my spiritual Father and Mother, I be fitted and prepared, a living stone in the Temple of God—a light, to such as walk in darkness, that they, too, may come forth and partake of the resurrective power of life.

Robert G. Moore, Enfield, Ct.

THE DAY OF JUDGMENT.

"THE Christian world is looking forward to a time when all men will be judged. But they look too far. They overlook the great fact that every day is a day of judgment; that the trial is going on, convictions are obtained, and sentence is being pronounced upon men every day, and they are taking their places at the right hand or the left, according to the verdict.

"The laws of the divine order extend to the minutest events of life, and to all the operations of nature; there is no escape from their jurisdiction, and no possibility of evading their police. Men vainly think they can do wrong and evade its consequences; but it is impossible. Wicked men conspire to rob a city. They succeed. They take millions of money from the people; they gain immense power; they control elections, and legislators, and courts of justice. There seems to be no limit to their power, no means of bringing them to justice; and they riot in their stolen wealth, and laugh at the feeble efforts to punish them.

"But their trial is going on while they least suspect it. The witnesses are being called, and the evidence of their guilt is accumulating. They may defy the civil law for a time, but they cannot escape the power of a higher law than the civil, and in the end they cannot evade that. Every new act of fraud or robbery, and every word of defiance and contempt for the principles and the friends of justice, is one step toward conviction and punishment.

"It may not always be the punishment which the civil law prescribes, but it will be quite as severe. They may escape to foreign lands; but their escape is banishment and disgrace. They may revel in their stolen wealth, but it will not bring them happiness. Even if they become so hardened as not to feel any compunctions of conscience for their evil deeds, that hardening of the heart and indifference to right is a greater punishment than the civil law can inflict. It is imprisonment of the worst kind. It bars the soul from all that is good and true; it renders it incapable of enjoying the greatest blessings of life; it imprisons it in a dungeon to which no ray of the highest light can ever gain access. There is no condition more terrible than that.

"We come to wrong conclusions concerning the certainty and the severity of the punishment of sin, because we judge it by too low standards, and regard the civil penalty as the principal one. We forget that the divine laws operate whether human laws are executed or not, and that it is impossible to escape their penalty, which in all cases is exactly measured by the guilt. It is not a feather's weight more or less. The civil penalty is only the shadow of the real one. So far as the criminal is concerned, it is of but little consequence whether he escapes the civil penalty or not. The real one he certainly will suffer."—*New Jerusalem, Me.*

SHAKERESS.

A. DOOLITTLE, EDITRESS.

COURAGE, TOILERS.

Life and growth, or death and decay, are stamped upon all things in a terrestrial sphere of existence. *Inaction* precedes decay, and *indolence* endangers the health of both body and mind.

In this world of ours, where human suffering abounds, caused by either ignorance or willful transgression of natural or spiritual laws, and where so much is needed to be done, how can any, who are capable of feeling the convulsive throes of hearts struggling for liberty, and longing to burst the chains that bind them, and to flee the prison houses whose massive walls encase them, be willing to withhold their efforts from doing what is in their power to bring about a better state of things? Everyone may do something; no one who has strength should fail to give it in a good cause. Does the question arise, what can I do? I am but as a grain of sand upon the sea shore, when compared with millions of earth's inhabitants, who possess talent, wealth, and power, that would far outweigh all that I possess. The answer would be: Every grain placed in the scale of truth, against error, will be of use; for ten thousand such grains might turn the scale in the right direction; and it is far wiser to cast our mite into the balance than to do nothing. It is better to sympathize with, and to pray for, those who feel the bitter pangs of destitution, whether in a physical, moral, or spiritual point of view (each condition produces misery and woe), than to turn a deaf ear to the cries of the needy, and think that *God* is able (if willing), by some miraculous power, to change conditions, without the agency of man and woman, and thus shirk all responsibility, and seek the epicurean's part. The orderly arrangement of *God's* laws through mediative agencies cannot be changed; as well might the agriculturist attempt to plow, and sow, and reap, without the utensils of husbandry, as for *God* to accomplish his work unaided by the instruments which He has created for that purpose. Man and woman, assisted by a superior intelligence, are his implements to effect his designs in relation to the elevation and salvation of the human race.

Those who deposit seeds in the soil, expect them to germinate and return an increase to the sower. Some may bring forth "thirty, others sixty or a hundred-fold," according to conditions; but *all* are expected to return something. So should it be with created beings who are endowed with reason, whether they possess one talent or five. *God* will call for his own with usury. There are diversified gifts and talents, and there is a place for every-one; for there is a large field open, and a great work to be done, to pull down the false, and build up the true; and that work should commence with every individual.

The exercise of true wisdom and charity would lead to self-discipline—to the correction of error in the individual life and character—before attempting to destroy the wrong that is in others. "Ah, here comes the rub!" There are thousands of brilliant talents employed at the present time in advocating right

principles, depicting the wrong, and decrying the flagrant sins and crimes that are increasing with fearful rapidity throughout the length and breadth of our land, who have never subdued the producing causes of those crimes in themselves. That is the reason why so many who are professedly in the work of *reform* accomplish so little; they *point* the way, but do not practically lead the van.

There is power in Truth; and, when uttered by the tongues and lips of the *righteous*—those who *do* the truth—"it is like choice silver," and brings health and life to the hearer. Words, thus spoken, breathe vitality to the fainting spirit, and give solace to the afflicted, rest to the weary, and meat in due season to the famishing. But seers may well be ashamed, and learned divines confounded and cover their lips, when there is no answer from *God*, and no response from the hearts of the people.

Talent, when rightly improved, is a great blessing, not only to its possessor—it is a gift to humanity. Wealth of mind is of far greater value than gold of Ophir; for gold cannot buy wisdom. But when talent is profaned, and laid at the feet of ambition, self-seeking and self-pleasing, then we feel that an enemy has usurped what should have been the inheritance of the needy; and *God*, the Giver, is dishonored thereby. If, on the other hand, all worldly and selfish considerations are sacrificed to just principles, and, with integrity of purpose, talent grasps the hand of virtue, and holds it with unflinching purpose, *then* we feel that there is a triumph of truth, and a victory gained for humanity.

Without doubt, many of the ancient philosophers, knowing the frailties of the human heart, and the danger of temptation to desecrate their *God-given* powers to false uses, were influenced to avoid such temptation by seclusion; and through prayer, ablutions, sexual purity, and extreme self-denial, to do their work; and they were blest in their trusting devotion. They became so far lost to worldly attractions and pleasures, derived through the medium of the external senses, that they were linked to the Divine.

The earth was younger then than now; and her children *reasoned* less and *believed* more; they were guided more by conscience and intuition than by reason. *Now* people *reason* much, and *believe* little, for the voice of conscience is but little heard or heeded.

Those Ascetics were "the salt of the earth," the Saviors in their day. Many of the sublime truths which they taught, have overleaped time and space, and have come down to us in their soundness, freshness, and beauty; and they will descend through history to future generations. Truth never grows old.

Now, if we can strike a middle line between Epicurism and Asceticism, and boldly engage in the Christian warfare, and meet temptation and overcome it, and let both reason and conscience have a place to work and perform their proper functions, then will Justice and Truth join hands, and Mercy and Peace embrace each other, to the joy of mortals, and the delight of Angels.

Our credentials to the higher Christian life, and our claims as workers in the fields of physical and moral reform, must be presented in life deeds—*real tangible works*. Then we can with confidence declare our faith when-

ever and wherever there are ears to hear. Living, *active* faith, attended with righteous deeds, will conquer death and bring new life, and will give new soul-aspirations for the companionship of Angelical beings in regions supernal.

A MENTAL VISION.

I RETIRED to rest with a feeling of anxiety on my mind, as to the future growth of Zion. And turning restlessly on my pillow, I exclaimed aloud, "O Lord, what will attract souls to Zion! What will make them willing to accept the cross, come in and fill up the ranks, and build up the waste places in Zion? What will bring laborers into the Lord's vineyard?" And immediately a ponderous wheel rolled up before my mind's eye, the motion of which was perpetual. Each cog appeared to represent a cycle of time, within a general cycle, and attached to the central part or shaft of the wheel, grouped together by fine thread-like fibres, each group in its distinct place, was the advancement of art, science and religion.

Every element and principle that bore a close relation to practical life was represented, each one good and indispensable to the harmonious growth of intelligence. The continual motion of the wheel brought some one of these within the sphere of mind, which appeared to engross the general attention of mankind at a given time; and then came the words, "It is just as easy to excite the religious element as any other element, when the proper time rolls around; and souls will as surely be attracted by the magnet of truth in *religion*, as in any other element."

Art and science have engrossed the public mind for a long period of time; the results of which are seen in railroads spanning the continent, coursing their way through hills and over mountain tops—in the electric wires threading the air and sea from shore to shore—the very elements of destruction reduced to the control and use of man. As they facilitate the advancement of knowledge, may they not be the very means needed to advance the Gospel, and spread it over the earth?

When the proper time rolls around, the beautiful truths in *religion*, and a spiritual life in holiness, will attract souls, and cause them, through increased light, to loathe the hollow theologies and false doctrines upon which they now depend; and nothing but practical truth and goodness will satisfy them. Then they will accept the cross of Christ.

I am waiting and watching the motion of the ponderous wheel. It is moving.

Eldress E. Farr, Union Village, O.

THE earth is thine, O Lord! and all that is contained therein; notwithstanding thou hast given the possession thereof to the children of men. We heartily pray thee to send thy Holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling-places of the earth, that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands; nor yet take unreasonable fines and incomes, after the manner of covetous worldlings; but so let them out to others that the inhabitants thereof may be able to both pay the rents, and also honestly to live, to nourish their families, and to relieve the poor. Give them also grace to consider that they are but strangers and pilgrims in this world, having here no dwelling-place, but seeking one to come, that they, remembering the short continuance of their life, may be content with that which is sufficient, and not join house to house, nor couple land to land, to the detriment of others; but so behave themselves in letting out their tenements, lands, and pastures, that, after this life, they may be received into everlasting dwelling-places: through Jesus Christ our Lord. Amen." [Liturgy of Edward VI.]

TRIBUTE.

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EVER LOVED ELDRRESS A.:

I HAVE often felt that I would be pleased to show my appreciation of our precious little paper, that I love so well, by offering a small tribute to its columns. I feel my inability to contribute any thing that will be worthy to occupy a place; but I am eighty-two years of age to-day, and feel conscious that I am nearing the banks of that river which divides the earthly and super-mundane spheres, and cannot reasonably expect to remain on this side of the stream many years longer, and I wish to say to my friends, that I feel that my prolonged life has been a blessing to me. I am thankful that in early life I was brought to see and to sense, in a degree, the purity of angelic beings, and the work that was necessary for me to do to prepare myself to dwell with them in their pure and happy mansions.

And to-day my soul is filled with thankfulness to our Father and Mother God, for their loving kindness in calling me into this purifying, soul-saving work, that I might become a perfected stone, squared and fitted to fill a place in that "house not made with hands, eternal in the heavens."

Dear friends and Zion travellers, we have much to encourage us to pursue the heavenly journey, to be valiant and strong, knowing that every step we take brings us nearer to him who said (speaking to his brethren), "Be of good cheer; I have overcome the world." We must all do the same work, be baptized as Jesus was baptized, bear the same cross of self-denial that he bore, to become his true followers; and we must be resurrected into newness of life, if we would reign with him over the power of sin and death.

I rejoice in the blessed gospel of salvation, through a full consecration of body, soul and mind to God. By living a pure angelic life while in time, the spirit is raised above earthly things; and I feel, at times, as if I was wafted on angels' wings to the abodes of the blest in the immortal land.

I thank our Heavenly Father and Mother that I have lived to see the commencement of a glorious era, wherein the Sun of righteousness rules the day, and excludes the darkness of night, the sequence of sin.

Now we hear the joyful sound "Peace on earth, good will to all, who will do unto others as we would that others should do unto us." Thus doing we become one with angels in heaven.

Seventy-two years of my life have been spent in proving the power and efficacy of this work, and I am now prepared to recommend it as a sure and safe way to happiness in *this* life, and the best work of preparation for the life beyond. With a loving and prayerful spirit, I have written this, with my own hand, hoping it may encourage and comfort those who are seeking to find the path that will lead them home to God.

Cassandana Brewster, W. Pittsfield, Mass.

THE SUN'S ORBIT.—A Tennessee philosopher has made the discovery that our solar system travels about the star Alcyone, in an elliptical orbit, taking twenty-two billions of years for the trip. He claims that this huge cycle has its spring, summer, autumn and winter, and that in its changing seasons the vegetable and animal life on the earth are liable to be extinguished, to be followed by a new order of things. These are very nice contingencies to contemplate, but the process is so terribly slow that we have little hope of being there to see.

LOVE.

—o—

THERE is much said and written at the present time, upon the subject of love.

Without agitation, there would not be thought; therefore, it is well to have the subject investigated and analyzed, that it may be thoroughly understood; and when it is understood, we hope there may be sufficient honesty of purpose to carry the highest ideal of the law of love into practice; for *knowledge*, unless reduced to practice, is ineffective.

Our highest conception of wisdom and love takes us to Deity, the primal source of all good. In scriptural language, "God is Love." We also read of a wisdom that cometh from above that is pure and peaceable; and of a wisdom that is *not* from above, but is earthly, sensual, and demoniac. Will not the same justly apply to love?

There is a *Divine* love, and a *human* love; and a love (so called) that is *sensual*, and is the antithesis of *true* love, producing opposite results. Those who acknowledge two Orders, the natural and spiritual, accord to each its proper sphere of action, and the love, or bond of relationship, which governs, and holds them on the plane where they belong.

The love that rules in the highest spiritual Order is from God, and will lead to Him; Human, natural love, is also God-given, and has its uses, and is a necessity; it flows to the whole brotherhood of man. It is that which obtains in the family relation on the generative plane, where the affections center to kith and kin; it is good, if unperverted, and is necessary while the temporary relationship exists.

We see that there are various kinds of love, but at this time we will only contrast the higher, which is Divine, and leads to all that is pure and noble—to peace and happiness—with the lower, which is antipodal; and should be called inordinate lustful desire, for it leads to all that is low and degrading—to war and misery. The higher love makes no provision for the flesh, while the lower provides for nothing else.

There is great confusion in society at the present time; and many minds are bewildered by the commotion. There is a disintegrating power at work; monogamy is being superseded, in a degree, by polygamy and incest. Infanticide is practiced to an alarming extent, and foundling hospitals are crowded with the innocent offspring of guilty parents.

It has been stated that there are thirty thousand female prostitutes in the city of New York at the present time. How many *male* prostitutes must there needs be to support those vile women? They are not supported by vagrants; for many of them dwell in splendid palaces, and live in luxury. Who, we would ask, are their supporters, if not men of wealth and station, who cover themselves with a cloak of respectability, while their associates of the opposite sex, are marked and consigned to infamy and disgrace? But these "respectable" hypocrites—whited sepulchres—are the more dangerous to society, because their true character is unknown.

It would occupy too large a space in our small sheet to notice all classes, from the lowest stratum of society up to the highest; who in desire and practice are one and the same, differing perhaps in degree, and name, and we shall be under the necessity of following Paul's example, of "including all in unbelief." We look upon all, from the perverted marriage institution, as it now exists, (which is a cloak for licentiousness) to Mormonism, Perfectionism, Free-lovism, down to the seducer and procuress with their poor captives, as adulterers and adulteresses in the sight of God; all seeking to save the carnal life. And the reader will not think us too plain and severe, if we quote the words of Jesus, "Who-soever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

It is not our purpose to condemn any who are living up to their highest convictions of right and duty; but to strive to "show a more excellent way," by pointing out the Christian life, as distinct from it all.

We give place to the orderly seed-sowers on the plane where they belong, and honor them

if they do their work honestly, and replenish the earth with healthy offspring. But we accord the highest place to the harvesting angels, whose mission is to reap souls from the generative plane and gather them into the resurrection Order, where marriage has no place, and the male and female live in virgin purity, and toil together to upbuild Christ's kingdom.

"All cannot receive this saying." In other words, all persons are not prepared to enter into the angelic condition of life on the higher plane. But they who have heard the voice of the Spirit calling them to "Come up higher," are thankful to enter the school of Christ, and learn of the heavenly teachers, that he has sent, how to love unselfishly, and to do unto others as they would that others should do unto them; and how to gain that perfect love which casteth out fear—that kind of fear in which there is torment. The prize to be obtained is worth the conflict. If we do not attain unto perfection in this life, we shall continue in the same work when we enter the spirit world, and complete the heaven there, that we have commenced here. We rejoice that woman is putting forth her efforts in the work of reform; she has been the greatest sufferer in the sexual relations of life, and from intemperance; and she will be the most diligent worker. Let her assert her freedom, the right to own and govern herself, and work her way steadily up to her proper position; i. e., to stand side by side with man in framing and keeping the civil laws of the land, and be his true help-meet in all the duties of life; and thus move step by step in the work of progression.

Ruth Webster, Union Village, O.

PRAYER.

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PRAYER is the breathing of the soul—its desires unfolding towards its Creator.

At the approach of judgment or impending danger, those who fear God, involuntarily look to Him through the agency of prayer for deliverance. Why is this? Because in the human mind is sown the knowledge of a Being, Supreme, whose power pervades immensity, and whose beneficence forgets not the least of creation. Thus, how instinctively the mind seeks its Creator. Those who love God seek to know him better, and there is no greater medium for this purpose than fervent prayer.

In this state of mind the veil seems rent, and we are permitted to look beyond the limits of earth, into the "holy of holies," where the soul bows in penitence, seeking forgiving love, or weeps in silence its gratitude to God for his manifold mercies.

How many instances are recorded of our Savior, when in the depths of his sufferings, he sought relief in prayer to the Father. In one of those seasons, we read, that there appeared unto him an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood. How deep and earnest must have been that prayer, made doubly fervent by his approaching trial and the knowledge of his dependence upon Divine power for support.

He also taught his disciples, "Pray that ye enter not into temptation," because, the act of prayer concentrates the powers of the mind upon the subject of its desire; thus guarding from present evils and drawing strength from other sources towards its accomplishment.

How necessary then, to the Christian, is the spirit of prayer. As man communes with man, so may the soul commune with its God; and the more constant and fervent the desires of the mind are, the nearer will be our relation to God, and the clearer our knowledge of Him.

From whence come the strong resolves of the devotional hour? From whence the new life-power, the assurance of victory, and the strong emotions of love and reverence for the Divine—inciting us to greater self-denial and watchfulness, greater trust and more elevated feelings—if not from the presence of the holy Spirit of God, more fully recognized through prayer? Let us bear in mind that God is not only Wisdom, but Love; not only

Father, but Mother. Here then let us bring all the burdens of the soul. As a child seeks the guidance of its kind parents, in whom it has perfect confidence, let us ask in faith to be led according to the wisdom of God; and, though we may walk in unknown paths, let us fear no evil; for God is with us, and He has promised to sustain all who obey and serve Him.

Let us not forget the fact, that there are many agencies between our souls and the Supreme; spirit friends, who are ministers of love, and messengers of truth, from the source of all love and truth; bearing the gifts of consolation to the soul. We have long cherished this truth, because we have felt its power; and it is no less potent for passing through those agencies; for God is Infinite and Omnipresent, *in all, and through all.*

Elizabeth Martin, Canterbury, N. H.

LAFAYETTE, IND., March 6, 1874.

MUCH ESTEEMED EDITRESS:—

Your beautiful and well-laden little sheet has (for some cause unknown) failed to reach me. I am truly sorry to miss a single number, as it contains so much truth and spiritual food. I believe true Shakers are nearer the Kingdom of God than any others.

Most of their doctrines I fully indorse, and trust that their works agree therewith. My firm conviction is, that God is now raising up *instruments* in the great "Woman's Reform," or uprising of the people in the *Temperance Cause*. We, the Ladies of Lafayette, are holding daily prayer meetings, often twice a day, which are very largely attended. This great Temperance revival is spreading, not only through our State, but in Ohio, Illinois, and other Western States.

May the God of Heaven grant wisdom and strength to those devoted workers for the elevation of man; and this accomplished, many will be prepared to join you in a higher, holier cause.

Now, I do not wish to dictate to you; but I would suggest that it would add a number of names to your list of subscribers would you treat more largely on the evils of intoxicating drinks. I solicit the attention of many persons to subscribe for your valuable paper; and the uniform response is, Does it treat on the temperance movement? any thing to encourage that warfare let us have.

We are an earnest band here; and our motto is, victory or death! In this noble cause we are banded together in one great Sisterhood, all denominations (Catholics excepted), without distinction of sect, mingling our hearts and voices together in prayer to Almighty God for the destruction of this *great evil*, Intemperance. Please give us your sisterly aid in your next.

Go on, beloved Sister and friend; for a great work is before thee. May the angels of God hold up thy arms.

Thine for the truth's sake,

Sarah A. Nagle.

P. S. Pray for our cause.

THE mild face of Henry Bergh, the apostle to the animals, who sits in his ornamental office, with blue and gold surroundings, looking placidly out of his window, receiving the grateful nods of recognition from the quadrupeds which pass, particularly from the mild steeds of the Fourth avenue cars, will be grateful for the opportunity of perusing the following extract by the author of "Travels on Horseback:" "The Chinese," says this writer, "are always kind to animals and never punish; hence a mule, that in the hands of a foreigner, would not only be useless, but dangerous to every one about it, becomes, in the hands of a Chinaman, as quiet as a lamb and as tractable as a dog. We never beheld a runaway, a jibbing or a vicious mule or pony in a Chinaman's employment, but found the same rattling, cheerful pace maintained over heavy or light roads, by means of a 'tur-r or cluk'k,' the beast turning to the right or left and stopping with but a hint from the reins. This treatment is extended to all animals they press into their service. Often have I admired the tact exhibited in getting a large drove of sheep through narrow crowded streets and alleys by merely having a little boy to one of the quietest of the flock in front; the others steadily followed, without aid either from yelping cur or cruel goad. Cattle, pigs and birds are equally cared for."

In the small state of Rhode Island there are no fewer than seven divisions of Baptists.

FOR THE SHAKERESS.

—o—

WE often meet with persons who anxiously inquire, "How we became members of the Shaker fraternity, and why we continue our connection with them?" I offer a few words of personal experience through the columns of the "Shakeress," and hope they will be acceptable to those inquirers who feel interested in this question.

In early childhood, I was brought to Mt. Lebanon by my parents, residents of the town of Saybrook, Conn. Both received faith in the principles of Believers (or Shakers), and being obedient thereto, united with their family. I was then five years of age, and was subject and obedient to them, as my proper guardians. They placed me in a condition, where I was taught the principles of prudence and industry, and my morals were so strictly guarded, that I grew up in innocence and virtue.

As I increased in years and strength, I found that I had an enemy within my own heart to contend with, that was seeking to bring me into bondage to sin—to allure and draw me away from the path of purity—and thus destroy my peace of mind by robbing me of innocence, which I found had hitherto been negative in a degree, because it was untried, and had not been subjected to stern discipline in the school of self-denial, and the cross of Christ.

This brought a conflict; and I was forced to decide whether I would yield to the lower part of my nature, which would prompt me to seek indulgence in worldly things, or turn from the wily temptations to sin, and give my heart to God, and spend my life in his service. I chose the latter, and by obedience to the testimony of the Gospel of Christ, I have been protected from sin, and from its direful consequences.

I have now attained unto the age of three score years, and fifty-five of those years have been spent with Believers at Mt. Lebanon. I look back upon my life, and feel an inward peace and joy that worldly riches or carnal pleasures could never give; and I reflect with thankfulness upon the choice that I made in early life, to dwell with those whose pure and innocent lives were like incense of praise to their Creator. God requires purity of heart in thoughts, words and deeds, and to be privileged to dwell with the pure in heart on earth, with the prospect before me of an eternal union with them in the unseen world, is an unfailing source of joy to me.

My heart often wells up with gratitude and love to the benefactors and guardians of my early life. And I also raise my voice in thanks and praise to God for the Gospel of salvation, and to his chosen witnesses who kept the testimony in its purity, and through suffering of spirit paved the way for others.

An invitation is sounding to-day for the weary and heavy laden to "Come to the home which God has prepared, through agencies of his own choosing, for those who will cast off the yoke of sin, and accept Christ's yoke of purity, which gives true liberty." Then can they join with the poet and sing:

Now, freedom waves her golden wings,
And spreads her mantle round;
Can we be slaves to earthly things,
Who have this treasure found?

Eliza R. Avery, Mt. Lebanon, N. Y.

CHANGE.

—o—

WE live in an eventful time—a day of change. Science, Literature, Art and Theology, keep the elements in commotion; and there is a perpetual turning and overturning. Each has its place, and is doing its work, with more or less interest and profit to humanity. While we cannot say much in favor of the mixed theologies, which prevail at the present time, we recognize a *religious* power and fervor which come from the hearts of the people, and which rise above the false dogmas and church-creeds of our time; and are far superior to them.

Religion is good, wherever it exists, and always does good. It possesses power, and its influence is felt in the suppression of wrong,

whenever it is allowed a place to work. But where, among all the multifarious church organizations, shall we look for the embodiment of those principles, which constituted the first Pentecostal Church? We find church-goers and mammon-worshippers in abundance; but practical *cross-bearers* and *yoke-wearers*—Jesus like, and like his Apostles, and followers whom he baptized with the fire of truth, and unselfish love—are rare examples. *They* were induced to lose their individuality, for the good of their brethren and sisters, in a new spiritual relation, in that kingdom which he was sent to inaugurate.

The deep soul cry "Lord, increase our faith!" and "What shall we do that we may work the works of God and be saved from the sins of this adulterous age?" is seldom heard. Yet, we are convinced, that there are earnest struggling souls, who would willingly and thankfully lay their all upon the altar of truth, and pay the price for the pearl of salvation, if they knew how and where to find it.

Many, at the present time, are looking for the millennium; and a cry is heard, "Watchmen, what of the night?" A response cometh from the high watch-towers, "The morning dawns—the sun is rising in brightness!" Again it is asked, "How shall we distinguish the day of the Lord? Unto what may it be likened?" The parable of the seed sower put forth by Jesus, exemplifies the true idea of the kingdom of God. Like the grain of mustard seed it is small in its beginning, but great in results. Not with outward observation, attended by great signs, and miracles, and pomp and show, may we look for the true millennium. But for a deep heart-work, accompanied by a spiritual power that will change the whole life and make new creatures of all its subjects.

And, we testify, to those who may be inclined to hear, that "Now has come salvation and strength, the kingdom of our God, and the power of his Christ." And that a few have found power, through the cross of self-denial to "cast out the great accuser," and rise above the sensual, selfish life, to a spiritual plane; where we have been enabled to form a brother and sisterhood, upon the broad basis of *universal love*.

Paul in his day, asked, "Why it should be thought a thing incredible that God should raise the dead?" And we ask, "Why should our testimony be discredited? If any are doubtful, we say, let them come and practically live the life; then they will *know* of the doctrine, if they will do the works," and be able to prove for themselves, whether we testify truly, when we say that Christ's kingdom is already commenced on earth.

Elvah Leavenworth, Mt. Lebanon, N. Y.

WASTE NO TIME.

—o—

TIME lost can never be regained. After allowing yourself proper time for rest, don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and clearly; then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressed upon you that you hardly knew where to begin, let us tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

DR. CHEEVER says: "If you imagine that you have nothing to do after this prayer, you are greatly mistaken. You must have an incessant watchfulness. When you make this prayer—'Breathe in me a pure heart'—you have entered upon a life-long struggle. It is an unceasing, never-ending fight between the higher and the baser nature, which are both working to obtain the mastery. Therefore your work must last with your life."

OUR MISSION.

1. We all have a du - ty of life to per - form, A mis - sion of love to ful - fill;
A work that is wor - thy our pow'rs to en - gage, With firm - ness of pur - pose and will.
We all have a jour - ney of life to pur - sue, The high - way of pro - gress to climb;
A strife to en - dure, and a vic - t'ry to win, 'Mid per - ils and dan - gers of time.

2.
And should we not linger to proffer our aid,
To those who with trials oppress'd,
Are leaving the earthly for treasures divine,
Who're seeking but finding no rest?
And shall we not give all our feelings in prayer,
For souls who are yearning for light,
And place in the pathway of safety and truth
The upward bound traveler aright?

3.
O, yea! we can brighten with smiles of good cheer,
The way of the downcast and sad,
And give to the sin-sick a promise of hope,
The sorrowing spirit make glad.
We can comfort the mourner with tidings of joy,
And lighten life's burden and care;
Uplifting the spirits of those who are bound,
The blessings of freedom to share.

4.
We can hush the wild tumult of discord and strife
With love's gentle accents of peace,
And welcome the weary worn pilgrim to rest,
Where storms of contention shall cease.
O, this is our mission, and this is our call,
To resurrect souls from the earth,
And aid them, through high aspiration, to rise,
To joys of the angelic birth.

LINES written for, and read at the funeral of
Sister Nancy Osment. By E. H. W.

Pearly gates, are ye unfolding
To receive from earth a soul?
Angel guides, O, are ye holding
Her, in strong and firm control?
Bearing from our life a mother,
Who did tenderly impart,
To each sister, and each brother,
Love to soothe the weary heart.
Shall we see no more her presence,
Beaming gladness around?
Shall we long for spirit-presence,
When no more her smile is found?
Dark and lonely, if no angel
Lights with joy the narrow way—
If no heaven-sent Evangel
Cheers us with its blessed ray.

Never fear! I hear her whisper;
Trust in God and I'll be near;
Ye are my interest—my treasure—
Let your hearts be of good cheer.
Just the thinnest veil between us,
Loving souls 'twill not divide;
Mother's love around—within us—
O, how sweet to there abide!
Mother's love! how like a glory,
Pure and blest encompass'd her.
Made her life a record holy,
Of the Christ that dwelt in her.
Leave thy mantle, O beloved,
As the mortal drops from view!
Comforter that Jesus promised,
Still remain to bear us through.

Not one sad farewell we'll utter!
No more tears bedim our eyes!
May thy peace be as a river;
Hush'd be all our selfish sighs.
Striving for a world's uplifting
We'll unite with saints above,
Stem all careless downward drifting,
Till we perfect grow in love.

Horvard, Mass.

MY GOD.

—o—
And can I live one day to Thee
In that perfection which I see?
Not merely without sin that's known,
But without fault before thy throne?

How straight the path, how easy stray'd;
What strength by which we must be staid;
What thought, what interest, all to keep
Thy laws, the blessing full to reap!

We see amiss, we speak untaught;
And folly's acts are often wrought,
Where principle and simple mien,
Should ours possess'd be ever seen.

Where is the center of our ill?
Do we the laws of life fulfill?
If house is kept in graceful way,
Then grace may there descend each day.

The noblest structure that is found—
Its basis rests upon the ground;
Though many stories nearing heav'n
Strength to uphold from earth is giv'n.

Then, our foundations can we shun,
And build our hopes the winds upon?
Or, must we seek through light yet dim,
To build for God and live to Him?

Mary Whitcher, Canterbury, N. H.

SUBSCRIBERS may send 25 cents for the next
six months, but we advise that they remit
50 cents, and begin with January, 1874.

"THE women of Iowa are rapidly preparing for
the ballot by instruction in parliamentary debate
and general business. There are nearly 2,000
granges in the State, in which 25,000 women are
entitled to vote. In the 7,000 granges in the whole
country there are nearly 100,000 women."

CHEAP FOOD FOR THE STARVING.—Here is a
suggestion for the starving poor of our large cities.
The Boston journals furnish it gratuitously for
the great number of destitute people in New York.
Oat-meal is, of all foods, the cheapest and most
nutritious. It is stated that three cents worth of
oat-meal, milk costing the same sum, and sugar
enough to sweeten it, will give a hearty meal to
six persons for twelve cents. This, it will be re-
membered, is the price for milk in the East.
Properly prepared, oat-meal possesses more bone
and muscle-making material than any other food
that can be purchased for the same money, and,
though but little appreciated in this country,
forms the staple food of a brawny race, remark-
able for their devotion to athletic amusement—
the Scotch. The fact that oat-meal possesses a
large amount of nutriment has long been pro-
claimed by scientific men, and has long been pre-
scribed by physicians as a diet for invalids. The
suggestion of its use as food by the destitute
people of the great cities is timely, and will doubt-
less be heeded.

A PLEASANT ITEM. ELDER HARVEY, Ken-
tucky, sends us 110 names of new subscribers.

OBITUARY.

NANCY OSMENT, aged 70, Shirley, Mass. Born
August 15, 1804. Died April 17, 1874.
SARAH MEECHAN, aged 74, Shirley, Mass. Died
April 26, 1874.