

THE SHAKER.

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

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Love and Fire.

Religious revivals are the resultant of the love of God toward humanity. Love is fire, in its ultimate incarnated. "God is love;" and this makes God a consuming fire through jealousy. "I am a jealous God," hating idolatry and adultery above all things, and always operating to destroy the idols as Abraham destroyed the images of gods and goddesses, which his father made his living by creating. Christendom is "full of idols;" consequently, when the righteous in a city pray to God, as Lot did in Sodom, they are praying for the destruction of that city, unless timely repentance—a turning from idolatry—averts it. As Jefferson affirms, all great cities are the cancers of the nation; being produced by false organic laws, permitting the monopoly of life elements, and destroying the taste of the people for rural pursuits—agriculture in its various branches—it is merely a matter of time *when* such a city as London will be destroyed, and by *what* agency. We may hope that it will be through the soil of England being returned to its owners, the people; and that the soil will allure the people from London, leaving it, like Babylon, to "the owls and bitterns;" for the prophecy of desolation upon that city is as applicable to all cities as it was to Babylon.

The fact that a certain city is destroyed, does not prove that its wickedness exceeded "above all other cities," but that it was more ripe, and that the love of God was towards it in an especial manner; and that as it has perished, so likewise will all other cities perish, unless their inhabitants repent.

Under the law of "the co-relation of forces," the love of God may be transformed into material fire, sweeping away, as in a moment, the accumulated labors of many generations, who had not wrought in God sufficient to preserve "their works." Not that there was no good—no religion—nor yet that there was no natural fire to begin the conflagration at Chicago. In Rev. 9:23, "Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people, and the

glory of the Lord appeared unto all the people, and there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which when all the people saw, they shouted and fell on their faces." In this case, there was no physical fire as a nucleus; but when "Nadab and Abhiu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and thus offered strange fire before the Lord—"natural fire"—which he commanded them not, "there went out fire from the Lord, and devoured them, and they died before the Lord." They lacked faith as spiritualists.

How far, and to what extent, do the modern priesthood offer strange fire, when they offer their gifts—sparks of their own kindling—eloquent prayers, and learned essays—fires of ambition, impelled by the love of self—in place of the true spiritual gifts of the primitive church? Will they not, one of these days, originate a conflagration that will burn up them and their works? In 1st Kings, 18:34, Elijah said to the prophets of Baal, "Call ye on the name of your gods, and I will call upon the Lord; and the god that answereth by fire, let him be God; and all the people answered and said: it is well spoken." "They, the priests of Baal, took the bullock which was given to them, and dressed it, and called on the name of Baal from morning till noon, saying, O Baal, hear us! But there was no voice, nor any that answered; and Elijah mocked them, saying: Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves with knives as was their manner, till the blood gushed out, but with no avail. When it came Elijah's turn, they filled four barrels with water three several times, and poured it upon the burnt sacrifice and the wood, and the fire of the Lord fell, and not only consumed the burnt sacrifice, but, as in Chicago, it burnt "the wood, and the stones, and the dust, and licked up the water that was in the trench." And the people said: "The Lord, he is the God; the Lord, he is the God;" and the unspiritual prophets

were themselves destroyed. This descent of fire frequently occurred during the history of the Jewish nation. This fire would not injure the righteous any more than water would injure fish.

"Who amongst us," Isaiah inquired, "will dwell with the devouring fire? Who shall dwell with everlasting burnings? The Lord descended upon Mount Sinai in fire, and the people were afraid because of the fire, and said: Let us not see this great fire any more."

In Numbers, 35, after the earth had swallowed up the houses and all the men that pertained unto Cora, with their goods, "there came out fire from the Lord and consumed the two hundred and fifty men that offered incense." But, of all the prophets of Israel, none exceeded Elijah as a medium of spiritual power over the material elements.

2 Kings i: The king sent a captain and fifty men, to bring Elijah down from the top of a hill on which he sat. Approaching, the captain said (mockingly), "Thou man of God, the king hath said come down;" and Elijah answered: If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty; and there came down fire from heaven, and consumed him and his fifty. And when a second captain and fifty was sent, being a little afraid, he said: "O man of God, thus hath the king said: 'Come down quickly.'" Again the prophet called for fire to consume them, and the fire of God came down from heaven and consumed him and his fifty. And the captain of the third fifty was sent, and went up, and, like the Egyptians, being thoroughly converted to a belief in Spiritualism, fell on his knees before Elijah, and besought him, and said to him, "O man of God, I pray thee let my life, and the life of these fifty, thy servants, be precious in thy sight. Behold there came fire down from heaven and burnt up the two captains of the former fifties, with their fifties, therefore let my life be precious in thy sight." This humble and candid confession showed that the fire of the Lord was going back from whence it came, towards the interior of things. It had burnt up unbelief in the

captain's soul, and become again a spiritual fire of faith and zeal towards God. The angel of the Lord said unto Elijah, "Go down with him." The fire had reached the soul of the king also; and "Elijah said to him: Thou hast sent messages to inquire of Baal-Zebub, the god of Ekron; therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So the king died, and Elijah was not injured. And Elijah went up by a whirlwind into heaven," from whence the fire came. It was not his body that went up, but his soul and spirit that had already ascended into the heaven—the paradise of the Jews.

Thus did Elijah subdue military power by Spiritualism, according to the true design of the Mosaic dispensation, where the war power was transferred from the physical to the lower sphere of the spiritual world. It is on this wise that war will be abolished, and the millenium inaugurated, in which the nations shall cease to learn and practice it any more. In that epoch, the male and female will be equally represented in the earthly government, which will become the image of the government of the universe.

War Raised One Step Higher.

The Christ Spirit, with which Jesus was baptized, converted and convicted him first from the Jewish plan of war—the application of physical force—by means of which, he cleansed the temple of the commercial people who were trading and trafficking under a cloak of religion, calling them "thieves and robbers," who were desecrating the house of prayer. This was one step upwards. "The zeal of the Lord's house had eaten him up." Further travail prepared him for another step; so that when a village of the Samaritans refused to receive him and his disciples, because his face was set as though he would go to Jerusalem, with whose inhabitants they held no social communion, James and John said: "Lord, wilt thou command fire to come down from heaven, and consume them, even as Elias did?" Jesus turned and rebuked them, and said: "Ye know not what manner of spirit ye are of," in respect to the spirit and practice of war. Ye are good Jews, after the pattern of Elijah; but are not yet converted to Christianity, which will save you from destroying your enemies even by spiritual agencies, and even when they are heretics, and have refused to receive and entertain the Son of Man, having turned their backs upon the kingdom of heaven, which had come nigh unto them. "For the Son of Man has not come to destroy men's lives, but to save them, both body and soul, provided they will

obey the truth." This obedience will never be secured, except through a baptism of fire and love, which shall create, as at pentecost, a genuine spiritualistic, religious revival. F. W. EVANS.

Shaker Iconoclasm.

While millions are seeking their heavens in the indulgences of perverted passions, we are called to work ours out by severe chastisement of our affections for sinful lusts—by rigid self-denial to all that engenders worldly ambition or selfish aggrandizement.

After thousands of years' activity in the habitual practices of war, marriage, private property; of carnal desires, and the gratification of those desires by our ancestors; we are commanded to turn back the tide of nature, and build the foundations of a new structure, that condescends not to the use of a single material, good nor bad, that constitutes the bulwarks of the old order of life! Who, then, wonders at our persecution? Who is surprised at the few who bear the ordeal and comply with the command? Or who wonders at the worldly cry of the failure of SHAKERISM, and the desires that it should fail, while it is making such devastation with worldly institutions? It has already proved itself a successful regenerator; and what has been done by it, can with it be accomplished again. *

True Wealth.

Be my mind a sacred treasury,
Stored with gems and diamonds bright,
Where no dross shall ever gather,
That would dim their lustrous light.

Garnered there the wealth of knowledge,
Truth and Wisdom's golden sheaves,
Richest fruits and fragrant flowers,
Not alone life's fading leaves.

Walls of sapphire form the chambers,
By eternal Goodness made,
I will fill this heavenly structure
With the sunshine, not the shade.

I will hang it round with pictures,
That shall give me joy to see,
Not the imagery of demons,
That would haunt and follow me.

Like the ghosts in ancient story,
Protean forms of passions base,
Sordid loves, and gross desires—
These the temple would deface.

Innocence and pure affection,
Deeds in consecration wrought,
Holy thoughts and aspirations,
To this temple shall be brought.

Gems of good my soul shall cherish,
Spurn the false and prize the true,
Look beyond the things that perish,
Where bright glories rise to view.

Brighter now appears the prospect,
And the angel life is mine;
Growth and progress are eternal,
In the spheres of truth divine.

MARTHA ANDERSON, Mt. L.

Christian Equality.

"Ye are all brethren."

There is nothing in the teaching of Jesus Christ more apparent than the thorough and absolute change he purposed to effect in the lives of all those who should become his disciples. This change had reference not only to the individual character of each, but also to the relations they were to sustain toward each other as a community of believers. He taught not only humility, in contradistinction to pride and vanity; gentleness, in opposition to an overbearing spirit; faith and patience, as arrayed against distrust and heart-consuming anxiety; love to God and the neighbor instead of hatred; but a change in the fundamental condition of Society. In it there was to be neither noble nor plebeian, rich nor poor, bond nor free, as they had hitherto existed in all

human societies, not excepting that established by Moses. Not only were these distinctions to find no place in the community of his followers, but even the titles, which were wont to foster the pride of those installed into any office among men, were to be discarded. "Be ye not called Rabbi, or Teacher, for one is your Teacher; call no man your Father upon earth, for one is your Father." There is but one simple relation to be sustained among all the disciples of Christ, that of brethren, the children of one common, divine parentage.

This teaching is thoroughly radical, and aims to eradicate a disposition that has had a controlling influence upon mankind for ages upon ages—that of exalting one's self at the expense of others. It is not surprising that it has produced so little effect comparatively in the world, nor is it a cause of discouragement to one who has studied the Divine method of working, that this doctrine was so soon abandoned by many of the professed teachers of Christ's religion; that the head of one of the divisions into which the church was split should be styled Papa, Pope, or Father; that the chief of another division should be called Patriarch, or Chief Father; and that the teachers of other divisions should assume or accept the title of Doctor, which is simply another term for Rabbi. The Infinite has an eternity in which to accomplish his plans.

Nothing else was to be expected, when the professed disciples of Christ discarded his teachings in this respect, but that they should seek to justify their conduct; nor is it a matter of wonder that those who disallow his authority altogether should style him fanatic, because of his extreme doctrines. Chateaubriand, the celebrated defender of "the Church" against the infidels of his day, conscious that Jesus had uttered some radical sayings respecting equality, says: "The Christian religion establishes the doctrine of moral equality, the only kind which can be preached without overthrowing the world." That is, to give his own explanation, Christian priests can remind the great ones of earth that they are made of no nobler dust than the plebeian, which truth the priests of ancient Paganism did not dare to utter in the ears of a Nero or a Tiberias. This wonderful gain, then, has been made by Christianity over Paganism! To preach more than this would be to overthrow the world!

But Christian equality, whenever practiced, does overthrow the world, and that is the very design of it. It banishes at once and forever all those distinctions created and fostered by human pride, whether of ruler and subject, nobleman and vassal, or clergy and laity. It discards not only the secular titles, as they are called, of Emperor, King, Duke, etc., but ecclesiastical as well—Sovereign Pontiff, My Lord the Archbishop, or Bishop, being as open to Christ's reprehension as any other title. It puts an end to that selfish abuse of God's gifts, by which a few appropriate to themselves that which belongs to the many. It diffuses an abundance of everything needful among all without distinction. It establishes not merely what the French writer styled "moral equality," which still leaves the haughtiness of the haughty undisturbed; allows every distinction in Society which human pride has

devised, together with every display in dress, equipage and residence that tends to keep up those distinctions, but also actual equality, bringing the proud down to the position they should occupy, and raising the degraded to a condition in which they may enjoy God's greatest blessings. It makes short work with everything that enkindles wars or engenders strife of any kind, removing all the causes that lead to them. It strikes a deadly blow at all pleasure, passions and lusts, whose tendency is to weaken and destroy the physical, intellectual and spiritual man, and to introduce into the world of God's creation whatever causes hatred, divisions, and moral disturbances. It not only brings society upon a level, but gives to the individual subject of it perpetual quiet of soul.

"It makes the rough paths of peevish nature even,
And opens in each breast a little heaven."

Christian equality, therefore, tends to overthrow both the great world that exists in the form of human tyranny and slavery, of inequality in wealth and privileges everywhere prevalent, and the world of pride, ignorance, passion, lust, envy and hatred, and every ignoble thing that exists in the individual breast. In overthrowing these, however, it does not leave society in a state of chaos, nor the individual to float rudderless over the dark ocean. Gradually it brings order out of confusion, dispels the darkness of the mental horizon, brings in the dawn with its resplendent colors, and ultimately diffuses everywhere the heart-cheering and invigorating light of the perfect day. When the former heaven and earth have passed away, the Sons of God chant the anthem that celebrates the creation of the new; they sing of peace and love, of order, equality, and perpetual unanimity. Their melody inspires and fills the souls of all who constitute the family of heaven.

WM. H. BUSSELL.

Life in God.

The First Great Cause has deeply implanted in human souls the laws of righteousness, for the government of his children in their conduct towards each other; and in the revelation of His Divine will, these laws in the mind are confirmed.

The Saviour said: "Whatsoever ye would that men should do unto you, do ye even so unto them." His whole life was a dedication to the laws of love and divine justice.

In the laws of life, there is a fitness, an appropriateness in human action; we will call this fitness *Justice*. Human beings feel that they are entitled to be treated justly in all the transactions of life. Every one feels that he or she has an inherent right to the bounties of a kind Providence, and cannot feel satisfied when any of these rights are withheld or denied.

Integrity in man will scrupulously allow all these rights to a fellow being; not only allow, but bestow kind acts to aid his fellow man. In the wide domain of commerce, the man of integrity will make known the quality, age and condition of his produce, and regard in weight and measurement the same honesty.

Every citizen should feel safety in person, character and property; uncertainty in these destroys our happiness. Each man should

feel a concern for the life, character and property of his fellow man, not only to guard against casualties, but to render, in sickness or affliction, a kind and willing assistance.

Common prudence should teach that we are all human beings, and, as such, may need the same kind attention; and that the human heart, full and running over, will be ready and desirous, under these generous impulses, to render back the measure more than full. The gifted and fortunate should voluntarily be guardians for their less-gifted and unfortunate fellow beings, and, in kindness, counsel them, show them, entreat them; for they lack understanding of the conditions, proprieties, duties and dangers of life. Suffering mortality is beseeching, and must not be turned away empty. O, for the compassion of the Christ spirit!

To the young man or woman in nature, whose life is to begin as the future father or mother, these inquiries should arise: Do I start with integrity in every purpose and design in this highest, earthly prerogative, to do the will of my heavenly parents, in perpetuating my likeness and representative in time? Or, am I looking forward to scenes of voluptuousness, irrespective of my call, obligations, or consequences? Do I consider that life and death are set before me, and that I am accountable for the use of my endowments and for the consequent good or evil that may arise in my connection, through time, and for ages to come?

In the matrimonial union you have pledged yourselves to verity and integrity without reserve; and in keeping this solemn declaration in accordance with the laws of nature, depends your future fruitfulness and blessing.

In the family relation must be instituted good government; faithful obedience for the child, and religious, rational instruction for youth, all conducted in the spirit of the true Christian. A sacred veneration for God and His divine attribute, Truth, should be deeply planted in the juvenile mind. In the family mansion is laid the foundation of future government of state and nation; may it be laid on the basis of truth and obedience to law and order, for God works through these principles for the salvation of nations.

Let us examine the inmost recesses of thought, for in the laboratory of the mind are manufactured the intentions, designs and consummations of human existence.

WM. REDMON.

Are the Shakers Ascetics?

In all ages, mankind have felt the desire to appease an offended Deity; for men have erred since the early days of earth's history, and consequently felt the sting of remorse and unhappiness, the natural result of violating God's laws. And as most men will relent and forgive an injury, when approached humbly and sorrowfully by the offending party, so men, in their short-sighted conception of the Eternal, have thought to propitiate Him, and regain their own peace of mind, by vows and sacrifices, or the observance of an ascetic life. Others, again, stimulated, doubtless, by a pious longing after holiness and purity, proposed to subdue the inherent inclination to evil, and the inordinate desires of their minds, by seclusion, fasting, the recitation of long prayers, bodily

torments, and the abjuration of every comfort or innocent pleasure! They are called Ascetics—persons who, secluded from the world, live a rigid and austere life, and employ their time mostly in devotions and mortifications. Are the Shakers Ascetics? This epithet is not uncommonly applied. Let us look at their everyday life, and thereby see whether the name "Ascetics" properly belongs to them.

Do they live secluded from the world? Decidedly they do, in a certain sense. They claim to live in retirement from the world, in a life of self-discipline and preparation for a future state. There are no high, cloister walls around their buildings, and no dark courts lead to their dwellings; but God's bright sunlight is invited everywhere, to cheer with its rays, this simple and unassuming people. The visitor or traveler will not find the forbidding words, "No admittance," written on any of their gates or doors, but meets with a kind and hearty welcome, with an invitation to examine and judge for himself; while hardly a day passes by in which hundreds of strangers do not come through their farms and villages. The hermits of old retired from the world, and buried themselves in the inaccessible wilderness, and many a weary and sad heart now, will retire behind the gloomy walls of a cloister. They were and are Ascetics. Are Shakers? They retire from the world so far as not to take part in political movements, which certainly tend to abstract the mind from higher and purer pursuits; nor in the usual pleasures of the world—the principles that make the world (see John ii. 15, 16)—considering them as not consistent with a life devoted to spiritual progress. They have separated from the principles of the world, but do not live in seclusion; they shun the evils of the world, and all which leads to worldliness, but do not shun its children, in whose souls are the images of God; they come in contact with those who are of the world, but live not according to the demands of the world—are they, therefore, Ascetics?

Is their life rigid and austere? It may appear so to the egotist or the devotee of pleasure, but not to the philosopher or Christian. The ancient axiom, "The fewer wants, the more happiness," is still true. All the riches in the world will never suffice to supply the wants of a depraved appetite, for every sensual gratification excites a desire for new indulgences of a more refined kind, and in proportion to their fulfilment, the passion demands those that are more extensive and luxurious. "Shakers," or "Believers," enjoy the products of nature, with which they are amply supplied, and use all the comforts and conveniences which the fruits of their industry permit. They live not in luxury, but in comfort; not in extravagance, but in sufficiency. And is their manual labor hardship? Labor is pleasure, if performed moderately, and for a good purpose; it has a salutary effect upon body and mind, and no one among them is required to work beyond his capabilities. An evidence that their daily life is far from being austere, is afforded by their records of mortality, which prove a greater longevity among the Shakers than any other class of people.

True piety will not show a solemn, Puritanic

countenance, but will enjoy a hearty laugh, a mirthful and agreeable conversation. And let any visitor call at a Shaker village, and he will not meet many faces of a forbidding or downcast aspect, but the peace within will show itself in the serene and happy countenances of those who have devoted their lives to purity and soul-development, and who feel that they are at peace with God, and beloved by their companions.

Do Shakers employ their time mostly in devotions and mortifications? Their devotional formalities occupy a very small portion of the day, for labor is prayer, and useful occupation more acceptable in the sight of heaven than the recital of long and meaningless prayers. But they most emphatically claim that their lives are spent in mortification, not of the body, but of the carnal will. "Know thyself," was written, as the essence of wisdom, on the portals of the temple of Ephesus; and "Know thyself," and "Conquer thyself," is written now on the standard of Believers. To subdue themselves, and even eradicate that which "the still small voice" condemns, and to restore the soul to its native purity, as a fit emblem of its Maker—to replace in their minds the spiritual instead of the sensual, is their aim and daily labor. Can such an end be reached without a struggle? without mortification? God alone knows the fierce combat that has raged in many a soul aspiring after holiness; and often He alone has seen the silent tears, and heard the suppressed sobs of many a weary traveler towards His kingdom of eternal rest; and He alone knows the agony which the demand, "Conquer thyself," often extorts. And were it not for His help, who would succeed?

But success is certain. His help, and the observance of the eternal truths established in the Church of Christ's Second Appearing, will enable every soul to conquer the enemy within, and then the state of happiness will commence, and the soul will find heaven on earth. Then the words of Christ will be fulfilled: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and shall inherit everlasting life," and peace, comfort and bliss will dwell in abundance in the soul, which will then receive a forshadowing of the eternal, heavenly joys. There cannot be victory without a combat, nor holiness without struggles and mortifications of the carnal mind. Ascetics mortify the body; Shakers mortify the principalities of evil.

But let Shakers be called Ascetics, or fanatics, or a deluded people—it will not alter the truth. There is only one way to salvation, and every soul, at some period of its existence, either in this world or in the world to come, will have to enter it—the way that Jesus taught in the words: "Forsake all, and follow me." God speed the day when the light from above will shine on repentant and sorrow-stricken souls; when His angels will point out to an anxious and burdened multitude the true and only way of salvation from evil: Confessing and forsaking sin, and living a life of purity, humility, and unselfishness! A. WAGER.

Union Village, O.

The Knell of the Dying Year.

Hark! what is that low, murmuring sound,
That faintly falls upon the ear?
So distant, yet it jars the ground,—
Hush! 'tis the knell of the dying year.
All nature seems to hear the toll,
The tempests pause in their wild career,
E'er they have reached their destined goal,
And list to the knell of the dying year.
The stately trees of the forest bend
To catch the sound, and, appalled with fear,
A murmuring dirge in their sorrow lend,
To bewail the knell of the dying year.
The stars look down from the murky sky,
Through a veil of clouds their sad faces appear,
And the moon, emmantled with mists on high,
Seems to weep the knell of the dying year.
And wilt thou not join in the solemn scene
O, man! while thy death toll approaches near?
And would'st thou listen with downcast mien,
To the sorrowful knell of the dying year?
"Let thy footsteps tread pure virtue's way,
And thou shalt never shed a tear"—
A voice to my spirit seems to say—
"As thou hearest the knell of the dying year."
WILLIAM CALVER.

Charity.

Charity has been defined to be a principle which leads us to make use of the best means to bring about the best results. St. Paul said that "charity rejoiceth in the truth." All the Christian virtues and graces, which adorn the character of the good, harmonize; they never are antagonistical. If "charity rejoiceth in the truth," it also rejoices in justice and righteousness, as well as in mercy and kindness; and as all these harmonize, the greatest charity to any soul is to hold it to strict justice, and not to indulge it in any wrong, because, "he that doeth wrong shall suffer for the wrong he doeth."

Indulgence, instead of being charity, is injustice and wrong to the very individual to whom it is extended, and in a social point of view, indulgence to one is injustice to the whole community. This individual indulgence being intrinsically unjust, it can never promote harmony, peace, nor righteousness in any society where it exists. Indulgence is exceedingly prone to assume the name and garb of charity, and, under this false color, often deceives and has sometimes ruined very good men. The oft-repeated maxim, that "it is better to err on the part of charity, than do otherwise," is losing its effect, and, with some, has become entirely obsolete, and not without good reasons.

To make this subject plain to the understanding, we will give some brief illustrations: We remember to have read of a millionaire in France who, out of charity, undertook to support all the poor in a large district, and by his profuse liberality ultimately spent his immense fortune. Although his funds were exhausted, he still felt it his duty to support all the poor within his reach, indiscriminately, and, finding no other resource, he took to highway robbery! In this he was for a time very successful. Several heavy robberies were committed in the neighborhood, but no one for a moment mistrusted the good philanthropist.

At length he waylaid a priest, who was carrying a large sum collected to build a cathedral, and he murdered the priest and got the money! All these sums were freely appropriated to feed his poor. This good philan-

thropist was at length caught in the very act of robbery, to the surprise of everybody. He was brought to trial, pronounced guilty, and condemned to be hung! When the judge pronounced his sentence, he only replied, "Alas! who will take care of my poor?" Thus, we see that erring on the part of charity proved the utter ruin and destruction of this man, and it will of every individual family, or whole community, who persist, perseveringly to err on the part of this kind of charity, at the expense of justice, righteousness, and without regard to the moral character of its objects.

Thus, we see one great theme seemed to have taken possession of this man's mind, so as to overshadow all idea of justice, and even to conceal the horrid crime of murder! Has there not been something like this transacted among Believers, only differing in degree, but not in nature? Have there not been some unprincipled, dishonest creatures indulged, and suffered to trample on and outrage the feelings and faith of all the more faithful part of community, under the plausible pretext of extending charity to the poor? Thus, the innocent and worthy members of community are imposed upon, and robbed of their just rights, and their confidence and better feelings crushed, murdered, for the sake of indulging some lazy, shiftless, self-willed unworthy individuals; all done by erring on the part of charity, when great injustice is done to all parties.

To illustrate this subject further, we will make an extract from the *Westminster Review*: "Victor Hugo, of France, tells us of a very philanthropic bishop, who spent all his wealth and revenue on the poor—gave up his palace to be used as a hospital, and lived in a small cottage. He had no furniture but of the plainest kind; nothing that indicated wealth, except a set of massive silver plate, which, as an heirloom, had descended to him by legacy. This he would display on his table when he had guests. On a certain occasion, a desperate convict, who had served several terms in the penitentiary, amounting to nineteen years, called on the good bishop, soon after he had served the last term.

"The convict made a clean breast, and introduced himself in his true colors, as an outcast, and spurred by mankind. To his astonishment, the good bishop did not appear shocked, but looked upon him with kindness. The convict repeated the terrible fact, and, in proof, showed the passport given him on leaving the prison. The good bishop still smiled on him, and invited him to partake of food and lodging. Supper being prepared, and the silver plate paraded on the table in honor of the guest, they sat down and ate together. The convict eyed the silver plate and two massive silver candlesticks. The bishop was all goodness and loving-kindness toward the stranger—the convict carefully watched where the servant put the silver plate, and was finally conducted to bed by the good bishop.

"In the dead of night the convict awakes, and makes his way to the place of deposit and grasps the plate—all but the candlesticks, which he could not readily find, goes back to his chamber, and escapes through the window. The next day he was arrested by the police, and brought back to the good bishop, with his

stolen plate, and the bishop, in the deep charity of his soul, told the policeman that the said convict was his friend, and that he had given the plate to him! The zealous policeman, mortified at his mistake, immediately withdrew. The bishop turned to the convict, and quietly presented him with the silver candlesticks, which the robber had omitted to take with the plate, and, laying his hand on the man's arm, said: "My brother, you belong no more to evil, but to good. It is your soul that I now purchase of you; I withdraw it from the spirit of perdition and give it to God!" The convict departed with his booty, and that very day committed another robbery!"

Says the *Review*: "The prominent feature is an unbounded benevolence, before which every other consideration, even justice, as well as prudence, gives way. This is particularly displayed in the last scene in which he appears before us, when, in order to extricate the robber from the hands of the police, he dismissed the latter with a falsehood, thus sacrificing truth itself to the benevolent purpose of accomplishing the convict's conversion, and saving him from his just deserts. Would it not be better for spiritual teachers to feed and stimulate the minds of their flocks with a desire for spiritual improvement, and a spirit of obedience, instead of encouraging, by undue and perilous indulgence, that which is at once a cause and symptom of mental degeneration?"

We will now make the application, and close the subject. Have we not seen something like this in the course of our experience? How many there are who, if they have not stolen directly, have unjustly spent the "silver plate," and, after all, have been presented with the "silver candlesticks," too! And how many of these unjustly-treated ones have ever reformed, and their "souls thereby redeemed and purchased to God?" Have we not failed as utterly as did the good bishop? And have we not, by thus giving away our "candlesticks," let our candles go with them, and thus gradually been left in darkness? Consequently, are there not some among us who will have to exclaim, in the language of the foolish virgins to their more honored, faithful brethren and sisters: "Alas! give us of your oil, for our lamps are gone out?" so that they are left in the dark, and are scarcely able to "discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not?"

When charity, the greatest of three distinguished virtues, is made tributary to crime, and subservient to vice, then it is that we have arrived at a point beyond which charity ceases to be a virtue. The same may be said of true Christian forgiveness, for they are inseparably connected, and we cannot be in the exercise of one without being in possession of the other. The true ground of Christian charity and forgiveness is always on conditions; thus, "if thy brother trespass against thee, rebuke him; and if he repent, forgive him." Here is the foundation of true charity and forgiveness, but be sure that his repentance is genuine, and not feigned. A brother is not a reprobate. If his repentance is genuine, he will be willing to suffer the just penalty due to his transgressions, and not to complain of the innocent because they withhold their sympathy.

How was it with Jesus, our Elder Brother, when speaking of the baptism of sufferings through which he must pass, in order to find his redemption from that fallen nature which he took upon him, and when Peter began to sympathise with him, and said, "this shall never be unto thee, Lord?" Why, Jesus rebuked that false spirit of sympathy in Peter, and said: "Get behind me, Satan! for thou savorest not of the things that be of God, but of men." How was it with Mother Ann, our first-born Elder Sister, when she was suffering the just penalty due a fallen nature? Did she complain of the innocent for their want of sympathy? Never! She sought rather to hide herself, "lest some should pity her with a pity which God did not." Let us go and do likewise, and then sympathy will flow spontaneously. JAS. S. PRESCOTT.

The Last Night of Jesus on Earth.

Beautiful for situation,
As Jerusalem of old,
Is the Lord's new habitation,
Where His truth and power unfold.
Built of His eternal treasure,
Is the City from above;
Vainly would our spirits measure
Half its glory, peace and love.
We, whose hearts and homes are lighted
With the radiance of His face,
Know that bloom will reach the blighted,
As the sun the darken'd place.
Here, among the hills and mountains,
Revelations we can gain;
Drink from spiritual fountains,
Ne'er to thirst for earth again.
Here the future is unfolded:
From the shadows of the past,
From wild chaos, God has moulded
Beauties that will live and last;
And His power is not diminished,
Greater wonders He will do,
Ere His work on earth is finished,
And all things are made anew.
Hope, with joyous, starry pinion,
Speeds into the coming day;
Love goes back, through time's dominion,
On the pilgrim's rugged way—
Love goes back to him who sorrowed
O'er the wicked and perverse,
Back to him who toil'd and suffered,
To destroy the Eden curse.
Love, like Mary, bows and listens
When the multitudes are taught;
In her eyes emotion glistens
When the miracles are wrought.
What, to her, is learning's station,
With its pompous iron sway?
Better far the soul's salvation,
Spoken of in simple way.
Parables, from nature taken,
Illustrate the law divine,
And the honest soul awaken
To the truths that round it shine.
Still the world will kill the lowly;
For it loveth but its own,
Hearts that would be pure and holy
Still the press must tread alone.
Jesus gave his life for others;
None could minister to him,
Though he fain would make them brothers,
Yet their spirit-life was dim;
All they knew he had imparted,
Streams their source cannot supply;
They were faithless and faint-hearted,
When the darkened hour drew nigh.
When the last sad meal was ended,
And the solemn hymn was o'er,
They the mountain slope ascended
With a grief unknown before.
All their love to him had centered;
They had known him as a man;
But their hearts had never entered
Into God's deep, holy plan.
When his grief he could not smother,
Pressed on him with heavy weight;
They were striving with each other,

Who among them should be great.
They were children, and he led them;
Their affections round him grew:
Carefully he taught, and fed them
In the life and spirit new.
Oft he gathered them together,
To baptize their souls in flame—
They, like lonely, desert heathen,
Knew not whence the spirit came.
Theirs was fervent, human feeling—
Tender sympathy and love;
God was to his soul revealing
Elements they knew not of.
Every human creed must perish;
Fairest flowers will fade and part;
And the closest ties we cherish
Break and wreck the trusting heart.
Let this lesson ever waken
Strength within the struggling soul:
Principles are never shaken;
God has kept them true and whole.
They will grow and brighten, ever,
'Neath the Angels' chastening rod;
They will form our home forever—
"Stones" approv'd and blest of God.
O my spirit, thou art lifted
With a burst of holy song;
And thy inmost sight is gifted
With a vision, sought for long.
What, to thee, is earthly trial?
O, behold the heavenly state!
In the clouds of self-denial,
Toil, and for fruition wait.
Numbered not with any nation,
Israel, here shall dwell alone;
But his glory and salvation
Shall throughout the earth be known!

CECELIA DE VERE.

DEAR EDITOR:—The following, from the *American Phrenological Journal*, is so excellent and true to life, that I call your attention to it for the benefit of your readers.

I have thought that judging any by their features was an unsafe and unjust criterion: but am now satisfied that our spiritual beings become transformed into the likeness of those virtues for which we have admiration, or reflect the vices we endorse and practice.

C. DIBBLE.

THE MIND BUILDS ITS OWN HOUSE.

"A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all noble character out of the countenance. A cherished hatred transforms the most beautiful lineament into an image of ugliness.

"It is impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves trampling through the heart, and a selfish, disdainful spirit enthroned in the will.

"Badness and beauty will no more keep company than poison will consort with health. The experiment of putting them together has been tried for thousands of years, with one unvarying result. The laws of spirit work with unfailing effect, making sin punish itself. Every bad passion turns tell-tale, and publishes its disgraceful story in the features of those who have given themselves up to every sort of wickedness. This may not be all, but this transforming a face once full of hope and innocence, into deformity, is terrible.

"There is no sculpture like the mind. The man who thinks, reads, meditates aright, has intelligence in his features, stamped on his brow, and gleaming in his eye. There is nothing that so refines and ennobles face and mien as the constant presence of great thoughts, a high determination, a virtuous principle, an unquenchable enthusiasm. But more powerful still than any of these, as a beautifier of the person, is the overmastering purpose and pervading disposition of impartial kindness in

the heart, a universal benevolence, and desire to make others happy. The soul that is full of pure and generous affections, fashions the features into its own angelic likeness, as the rose, by inherent impulse, grows in grace and blossoms into a loveliness which art cannot equal."

Resurrection of the Dead.

The following literal translation of, and observations upon, the XV Chap. of St. Paul's First Epistle to the Corinthians, v. 35 to 52, are presented in the hope that they may render this difficult passage more intelligible to the ordinary reader than it is at present. Several reasons combine to make this portion of scripture hard to be understood. The translators of the New Testament did not understand St. Paul's meaning; and, even if they had, it would require, for the reader to understand the words, an amount of spiritual intelligence which few possess. But the persons to whom St. Paul was writing, though in some respects enlightened, were not sufficiently advanced to comprehend his meaning: therefore, St. Paul had to give a portion of his own light to them in the best manner he could. This has, naturally, produced a mingling of spiritual truth and figures which must be very confusing to the unenlightened reader. We must bear in mind that the early apostles' great difficulty was to give the Gentiles a real belief in a future existence. Lastly, the apostle himself, though far superior in spiritual light to most of his contemporaries, and though his spiritual perceptions were much opened, had not himself the full light, which was reserved for the future.

In the first part of the chapter the apostle labors to convince the Corinthians that there is a resurrection from sin in this life, and a life after the death of the body. He uses the appearance of Jesus to himself and others, as a means of enlightening their darkened minds. But, that the real meaning refers to spiritual life, is evident from the expression, 'ye are yet in your sins.' Then he explains, that not only is there a spiritual life while on this earth, but a life hereafter. If there were not a future life, why run hourly risk of misery in this? he asks:

LITERAL TRANSLATION.	EXPLANATIONS.
v. 35. "But some one will say: 'How are the dead raised? and with what body do they come?'"	Some one will ask the question: "What kind of bodies have the dead?"
36. O. Senseless! that which thou sowest will not produce, except it die."	Paul answers: 'As the husk of the seed dies, and another body springs from the life principle in the seed.'
37. "And as to that which thou sowest, thou sowest not the body that is about to be, but the bare kernel, as it may happen, of wheat or of some of the other kinds (of grain)."	He continues: "We do not sow the fruit, but grain of various kinds, and"
38. "And God will give it a body as he willed, and to each (kind) of the seeds its own body."	God gives the several kinds of fruit."
39. "All flesh (is) not the same flesh; but (there is) one flesh of men, another flesh of beasts, another of fishes, another of birds."	He continues to enforce the same idea by another simple illustration, varying kinds of animals.
40. "And (there are) bodies heavenly, and bodies earthly; but the glory of the heavenly (is) one, and the glory of the earthly another."	Now he carries the idea farther: There are heavenly bodies as well as earthly, and the glory of the heavenly differs from the glory of the earthly.
41. "The glory of the sun (is) one, and the glory of the moon one, and the glory of the stars one; for star differs from star in glory."	Illustration of the foregoing, the difference between the heavenly bodies.

- 42. "And thus (is) the resurrection of the dead; (the man) is sown in corruption, is raised in incorruption;
- 43. "Is sown in dishonor, is raised in glory; is sown in weakness, is raised in power;
- 44. "Is sown a soul body, is raised a spiritual body: there is a soul body and there is a spiritual body.
- 45. "And thus it is written: The first man Adam was produced into a living soul; the last man Adam into a life-giving spirit.
- 46. "But not first (is) the spiritual, but the soul (principle); afterwards, the spiritual.
- 47. "The first man (is) of the earth, earthy; the second man (is) the Lord from heaven.
- 48. "Like the earthy (are) the earthy; and like the heavenly (are) also the heavenly.
- 49. "And as we bore the likeness of the earthy, we shall bear the likeness of the heavenly.
- 50. "This I say, brethren, that flesh and blood are not able to share the kingdom of God, nor does corruption share incorruption.
- 51. "Behold, I declare unto you a mystery: All of us shall not die, but we shall all be changed:
- 52. "In a moment, in the twinkling of an eye, in the last trumpet [for it shall sound], both the dead shall be raised incorruptible and we shall be changed."

He comes to the subject of which the foregoing is illustrative: The resurrection of the dead is just the same; the man is sown in corruption, but the legitimate fruit of that man is an incorruptible spirit.

The man is sown, possessed of a soul, but regenerated or raised; his spirit is evolved and becomes his actual body: for the soul has a form or body and the spirit has a form or body. 'Psuchikon' means 'soul,' as an adjective, and cannot, in reason, be contorted into anything else; 'phusikon' is physical or natural.

The first Adam had a soul, existing, indeed, but capable of giving life to no other; the last Adam is a spirit able to give life to others: i. e., the first is retreating from Deity, the latter is advancing toward Deity.

The soul is first generated, the spirit is subsequently evolved.

To prevent the possibility of mistake, he says that our physical bodies will not rise.

The spirit of this prophecy is now fulfilled; no doubt the change that the Apostle speaks of has been experienced by them in the spirit land; and many dead are now being raised within the sound of the last trumpet; but like all the early Christians he expected the change too soon, and manifestly expected that both the change of the living, or spiritually enlightened, and the raising of the dead, in sin, would be much more rapid than it is in reality. He has doubtless found by this time that nothing is gained without effort.

NOTE.—Words inclosed thus () are omitted in the Greek. Words inclosed thus [] are bracketed in the Greek.

THOMAS I. STROUD, Enfield, Conn.

Were Moses and Jesus Free-Agents?

Who was Jesus of Nazareth? What was his mission? Was it possible that he might have failed in performing his mission? If he had so failed, would the present race of beings have been hopelessly lost, or would there have been another Medium, Teacher, Christ raised up, by the power of the Holy Spirit, to have done the same important work which he performed for humanity?

I wish that I were a thorough historian, a theologian and something of a logician. Then, if I could bring my wayward pen under the rules of rhetoric, I could solve some knotty questions which now I find much more difficult to answer than to ask.

I was taught in early life, by a pious, devoted Baptist mother, that Jesus was one of the Gods incarnated in human form; that he was snugly ensconced in the bosom of the All Father before the worlds were framed, and that he was the *only* son. That this Loving Father, who saw the end from the beginning, did, from all eternity, predestinate that certain

portions of the race should be lost, and that at some time he would send this beloved son to rescue a part from utter destruction, and thus manifest his love and justice as also his great mercy.

Religious teachers give children some hard nuts to crack when they talk to them about predestination and trinity of three male Gods conjoined in one; and full grown children occasionally are puzzled to understand how it is, and often find themselves in a maze from which it is difficult to extricate themselves.

I have always thought it the wisest way for me to avoid great mysteries, and as much as possible to keep on a plain, even road, where the fool, for Christ's sake, may travel and not err; keeping a good conscience and using what little common sense was given me. Reason is God's gift to man, and is given for use.

A few years ago an intelligent female friend, whose father was an Episcopal clergyman, said to me: "Oh! do not try to reason upon the doctrine of the Trinity; that is just the cause of so many infidels in the world." I said: "Is not God the author of reason; and will He require us to believe anything that will not bear the light of reason?" She replied, "It is a *true doctrine*, but too high for finite comprehension."

We will leave the Trinity and return to the Sonship. If Jesus was the Christ, the only begotten of the Father, who are they who call upon God as their Heavenly Father? Children by adoption, are they, or is Jesus the Father upon whom they call? Hardly that; for they say "grant our petitions for Christ's sake." When we go back upon Bible history, we see that the Great First Cause who framed the universe, gave the dry land and the sea their bounds, and marked out times and seasons and set the wheels in motion, designed that under law and order there should be eternal growth and progress. Never has the infinite mind lost sight of the universe of its own creating, nor left it without a controlling, moral force sufficient to hold it in its course, and keep it from returning to chaos. Mineral, vegetable and animal life have progressed.

At particular periods of time, when growth and development called for higher and more progressed teachers, there have been what we might call especial providences. Teachers and rulers have been raised up to meet the needs of the people for the time being. Then prophets would come forth, and, through inspiration, point them to a greater work, a more perfect day in the distant future, when they should have progressed unto it; a light ahead in the ascending upward scale. Moses was providentially raised up to perform a certain work. He was a powerful minister of physical truth to the Jews—precisely what they needed and must have in order to progress. Now, was it possible for Moses to have proved recreant to that people—the Jews? If so, would there have been another providential teacher or law giver raised up unto that people, or would the chain of progress have been broken and the machinery reversed? If there could have been another Moses found, there might have been a little delay, but no failure. So we say, blessed is he or she who, being called and appointed to any

work, are found faithful. That depends upon their own volition.

If Jesus was a divinely inspired teacher, possessing larger powers of receptivity than any that had preceded him; had risen higher in the scale of purity by reason of his own obedience to laws given through Moses, and also on account of the progressed physical and moral condition of his ancestry, and was thus fitted to receive a baptism of the Christ Spirit that would induct him into a higher sphere of spiritual life, he thereby became the High Priest of a new dispensation wherein the law of an eye for an eye should be annulled by substituting love for force, rendering good for evil.

Could Jesus have refused the call and offer of the teachership and inductor of the Jews into this higher law—the new dispensation? If it were possible, and had thus refused to receive the Christ Spirit which was seeking a medium through which to work, could or would that same spirit have sought and found another prepared vessel into which the oil through the golden pipes from the bowl or church in the invisible world, have been conveyed to the people, or would the race have been hopelessly lost? A. DOOLITTLE.

Appreciation.

I have been an attentive reader of every number of THE SHAKER. It certainly has able expounders of our beautiful and soul-invigorating faith, and to this class of writers we need not add more. One after another of the brave veterans of a holy cause—those who might have retired with well-earned laurels, that shed lustre and joy over declining years—have come forth, as to the sound of a trumpet, and with pens that seemed dipped in the fires of truth, and in the light of revelation, are thus proclaiming the pure principles of salvation.

Noble fathers and mothers! may God send the angels to watch over you, to give light to your dimmed eyes, and strength to your failing hands, that the glorious work of expounding the principles of "heaven on earth" may not fall into less efficient hands!

We read in the July number an expression that strongly unites in sympathy with its editor in making THE SHAKER "a home educator." I have greatly desired to see this idea advanced, so that those who are children in years, and those who are willing to "become so for the kingdom's sake," may find the desiderata that will enable them to become wise in spiritual things. Though not a youth, I am still near enough to that condition in life to know of its attendant temptations and dangers. This age needs just such "a home educator" as our little paper, to balance its perversions—to rebuke them—for it is an age that is too fast for the culture of virtuous deeds and eternal life. "Youth is the time to serve the Lord," a period when the song of life should be as fervent as the little bird's, that seems to sing with all its might, and to the utmost expansion of its little bird's harp: "Oh God, I praise thee ever!"

It is before the young tree has sufficiently developed, to produce perfect fruits, that it requires the most attention. The careful gar-

dener never neglects to train, prune nor graft, nor to protect the young trees from worms, hurtful insects and the "little foxes that destroy."

Great care must be taken in every department of the juvenile age—physically, morally and spiritually. Much pruning is necessary to prepare souls for the scion of faith, in extreme purity of life, and failure to be thus grafted is despair. Oh, the blasting of bright hopes that make up despair! For the right culture of youth, is required the sacrifices of noble souls unto untiring zeal in their behalf. And it may be encouraging, for all to know, that such there are; and youthful minds, "the buds of promise," who read THE SHAKER, are not to be neglected.

A. M. WHEELER, U. V., Ohio.

JUVENILE DEPARTMENT.

Truth.

DEAR CHILDREN:—In God, our Heavenly Father and Mother, are embodied the living principles of all truth. If you love God, and desire to express your love, live in the element of truth—speak the truth, act the truth. Adopt as the motto of every day's life: "I will speak the truth at all times, and under all circumstances." You will meet with circumstances that will tempt you to stray from this path of duty, and which promise more pleasant inducements. Beware of the tempter, stand firm by your motto! The real heroes upon our earth, who have striven in the past, and who are now zealously striving to elevate the race, have ever scorned to speak or act an untruth. Learn to be heroic, and you need never fear any harm when clothed with the armor of truth. God will bless, if you will be truthful. The spirits of love and purity will journey with you daily, and with pleasure; and your spiritual fathers and mothers will own you and admire you if you resolve to stand upon the ground of truth. Endeavor to rise in love with truth, and then the kingdom of heaven will not be far off—you will be in a condition to enjoy life; or, preparing for death, you will find peace and happiness with Christ, in those mansions, not made with hands, eternal in the heavens. O. M. BEAVER.

Formation of Character.

DEAR EDITOR:—Some time in my youthful days, I remember to have read in some author a very interesting description of two distinct characters. One was of a character of firmness and integrity of purpose, who was somewhat cautious on what he resolved or promised; but the resolution once formed or the promise once made, was never to be swerved from or violated, no matter what unforeseen difficulty might arise in the performance. The other character, though amiable in many respects, was quite forward and incautious with his resolves and promises, and that too with sincere and good intentions. But he was weak and wavering: the least unexpected trouble would disconcert him, and away went all his good resolutions and promises! In a word, he was wholly unreliable, and as men became acquainted with him, they set him at naught

and dropped him. On the other hand, the first named character, when inquiry was made concerning him, the reply would be: "Well, he is not as ready to enter into promises and engagements as some others, but if you once secure his promise you are just as sure of the performance as you are of his life and ability to perform his engagement. He is a man of integrity and faithfulness; one that may be perfectly relied on."

As I read the amplified description of these two characters, I instinctively decided in favor of the man of integrity. After reading, reflection came on, and the question was put home: "To which class of these characters do I belong? Looking back over my life, I had to pronounce judgment against myself; I decidedly belonged to the weak, wavering, unreliable class, which, in my conscience, I despised! I had been whiffling, shirking and dodging on meeting the least unexpected difficulty. I could not quietly sit down, or go on under the just impeachment of being such a character. It was a crisis, a turning point in my career. I then and there resolved, and covenanted with myself, that I would break up that mean habit of whiffling and changing, and I laid down the following rule for myself:

"Whatever I promise or resolve to do, nothing shall ever prevent me from accomplishing but the absolute inability or want of power, or the discovery that the fulfillment would be morally wrong." From that day I have striven, and not in vain, to live squarely up to this rule, and it has changed my whole character and course of life. Hence, I have come to the conclusion that every youth or young man can, if he will firmly and with all his heart set about the work, change off a low, mean and degraded character and course of life, for one that is far more excellent and lovely. I mean, I believe he can do this by the aids and means which the Gospel furnishes him. This conclusion is the pith of the matter. I do not expect that the character I have drawn will suit every one; but I do mean that every one has some defects of character which he may discover by honest and faithful self-examination, and extirpate by decided efforts made in obedience to gospel principles. This is the work of regeneration. There are no mysterious depths in it; it is the regeneration of your spirit; it is putting off the first coarse husks of character, and putting on those refinements of spirit and consequent refined external accomplishments, which the Gospel alone can give and firmly establish in the character. It is embellishing our character and manners with all those glorious virtues which all good men love and respect, and which will enable us to love and bless mankind. I cannot do better here than to finish with a paragraph from a good, old, enlightened author.

"If thou hast any thought of being hereafter a member of that blest society of chosen spirits, of the excellent ones of the earth, of souls framed to love and peace and harmony, thou wilt set thyself in earnest to enrich thy mind with the heavenly graces of meekness, patience, forbearance and benevolence; and in the exercise of these virtues thou wilt find joys inconceivable to the sordid sons of earth; thou wilt endeavor to be to thy fellow creatures, even in this life, a guardian angel and a God." R. W. P.

True Love.

Words by E. T. LEGGETT.

Music by G. A. LOMAS.



1 Purer than the skies of ev-en, brighter than the morn-ing sun, Is that angel-love from heaven, blending all our hearts in one;



Now like rippling wa-ters meeting, murmuring gladness to our ears, Now within our hearts 'tis beating, march-es to the brighter spheres.

2 Oh, it is a glorious feeling, deep'ning as we heavenward go,
Spotless as the sunlight, stealing softly through the falling snow;
'Tis a fount of living waters, with rich blessings running o'er,
Where all Zion's sons and daughters, drink of bliss and thirst no more.

3 Love will heal the broken hearted, it will cure the stricken soul;
'Twill unite whom death has parted, where no waves of sorrow roll.
It will triumph when the mountains, time, at last, shall overthrow,
And when silent, all life's fountains, love shall bright, still brighter glow.

4 Like the light of hope that's beaming, o'er the dark clouds rolling high,
Love reveals far o'er them gleaming, brighter worlds beyond the sky.
Grant, thou Great Almighty Giver, o'er our wild and bleak domain,
Love may, like lost Eden's river, make this world to bloom again.

5 'Tis to God and to each other, love unites us heart and hand,
And will guide us, sister, brother, homeward to the promised land;
While we pray to be forgiven, while we hope for heaven above,
May our strife be all for union, and our contest all for love.

The Shaker to its Readers.

The present number of ourself completes the first volume. We have attempted, and have measurably succeeded, in giving correct information of the peculiar people whose nickname we bear. We might animadvert somewhat upon the writings of those who have filled our pages, but prefer to look with a charitable eye upon those whose theology has been unable to keep pace with the increase of the revelations of the Good Spirit. We purpose being a special agent for the enlightenment of the household of SHAKER principles, and with it, leaving the dead of the past, "go on unto perfection." (Heb. 6:1.) We have traveled far and wide before we are one year old. We have had more than seven thousands of ourself circulated each month—six thousands and more reaching actual subscribers and agents. We purpose, with the aid of every lover of virtue—every friend to the reform of vice and admirer of purity of life, to reach a circulation of ten thousand, the coming year, if possible. We mean to meet our patrons with an improved appearance, on superior paper, and with living and life-giving material of enhancing value, the coming year; we therefore beg to meet our old subscribers—every one—on New Year's Day. Our subscription price is the same; and, while it does not pay the cost, we are no poorer in spirit for all of ourself we have given away. Let each of the Shaker Societies give us a day's labor, or an acre of ground benefit, remembering the reward of giving to the poor. We know we are the advocate, in the missionary line, of principles that are eternal, that will not down at the bidding of worldly pride, lust nor selfishness. WE MEAN TO LIVE—and by your help, kind readers, we mean to do a great deal of good. Though the following may seem a little irreverent for our pages, may not some of us find therein a valuable hint?

MAKING HER FLY.—Old Aunt Dina was a shouting colored saint of the city of Charleston, who would sing at the top of her voice and cry "Glory!" above all the rest of the congregation. It was common at the missionary prayer meetings of the colored people to take up a collection while singing the hymn, "Fly abroad, thou mighty Gospel!"

In the midst of which Aunt Dina always threw her head back, shut her eyes and sang lustily till the plate passed.

The sable collector observed her habit, and one evening stopped when he came to her and said bluntly:

"Look ahead, Aunt Dina, you needn't be a-singing 'Fly abroad, thou mighty Gospel' if you doesn't give nothing to make her fly!"

The responsibility of receiving and preparing material for our columns, as well as directing each individual wrapper, rests upon the Resident Editor. The folding and wrapping, ready for mailing, is the gratuitous offering of Sister Harriet Bullard with her able corps of youthful assistants. This is to be appreciated. Bowing in gratitude for past favors, we invite your immediate renewal of subscriptions that we may continue to "fly abroad" many years to come.

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