

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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Saviours,

Analyzed, signifies persons or things which save. Salt is a preservative; and individuals, who are "Saviours come to Zion," have been alluded to as "the salt of the earth." The aspiration of every spiritually inclined soul, is to be saved. Salvation, to the multitudes, signifies an escape from a just penalty—having been wicked, to avoid punishment. This is folly. "He shall save his people *from* their sins;" but never *in* their sins! The power to be a Saviour presupposes the individual saved. A drowning man is in no condition to help, much less of saving a companion in a similar plight. Physicians have no right to be sick; when they are so, they are no longer qualified to help the sick. What lever and fulcrum have parents, with bad habits, to arrest and correct those same habits in their children?

The name Saviour, like the title Christian, is good for nothing unless accompanied by evidences of its work. Shakers are called to be Saviours—and this call of the spirit should be accompanied by the qualification of themselves being saved. Are we saved from the lusts and vices of the world? Therein are we the empowered agents to work for others. Are we free from all vicious habits which we know would disgrace a saint? Can we, from practical experience, bear testimony against worldly pride, fancy fooleries; against patent medicines and all other medicines? Can we be abused and not *feel* to return it? Do our ideas of being the inhabitants of Zion consist as really in soul-consecration to Christian principles, as in the hope and love of reward for some crosses we fully take upon ourselves? Do we ever balance the crosses we endure, with the increase of the Gospel, which leads unto full salvation from every pernicious habit—every worldly way? Truly, we can number Saviours among us! Jesus was and is a Saviour, inasmuch as his life and invitation yet are seen and heard: "Follow me!" The hope that God will dispense salvation unearned, is supreme folly. We know that all the salvation we experience, from evils that have afflicted us, has been obtained by severe

and constant labor, aided by the examples and influences of those already saved.

The world, to-day, needs Saviours more than aught else. Belief in one, three or many Gods will avail nothing. God saves souls by giving them instruction how they can be saved, and blessing them with the help of individuals already saved—not otherwise. Let those who prate about salvation, from week to week, but give their congregations evidences of their salvation from sin, by living a clean, holy, self-denying life, as did their humble exemplar—Jesus; then will there be less sound and more salvation. God calls for volunteers to fill the ranks of Saviours to the race, even as was Jesus; and the required credentials are, *be ye saved*. Rise, Believers, in the majesty of your faith, and give evidence of your Saviourships by an increasing, personal salvation; not alone in one particular, but in a fully redeemed character—

"Sparing no idol, great nor small—
Passing one sentence on them all." *

Is Man a Fallen Being?

BY GILES B. AVERY.

1. If man hath never fallen, then he hath no sin, for sin premises a departure from rectitude, or uprightness, that is, a violation of a known law of God.

2. If there is no sin in the world, then there is no spiritual darkness or death! Do spiritual life and light universally prevail and become generally manifest?

3. If there is no sin in the world, then there can be no sorrow, for sin is the cause of all sorrows that mankind know. Sorrow is suffering for the violation of law! Is there no sorrow among mankind?

4. Spiritual death is the consequence of sin! If there is no spiritual death in the world, then there is no resurrection from the dead. The English word resurrection, is from the Greek word, "*Anastasis*," which literally means to *stand up again*. How can that *stand up again* which never hath fallen down from an upright or standing position? Christ said: "I am the resurrection." If there be no *fall*, consequently no *resurrection*, then Christ spake falsely, and hath come in vain. But are all mankind spiritually alive? And do they stand spiritually upright?

5. If there is no spiritual darkness, the fruit of sin, then Christ is not "the light of

life!" as the Scriptures declare. But every true follower of Christ can testify to the truth of his words.

6. If there is no spiritual darkness among men, *the fruit of sin*, then the testimony of Jesus, "This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil," must have been falsehood, for condemnation is the fruit of sin! But, alas, how many millions suffer condemnation!

7. If there is no sin, sorrow nor condemnation, then all our senses belie us.

8. If man hath not sinned, then he is not lost, and needs no salvation! And Jesus Christ, as a Saviour, hath been vainly sent upon earth, for there is nothing lost to save, and when Jesus Christ declared "I came to seek and save that which is lost," he spake foolishly. The language should have been, "I came to seek and save that which never hath been found nor developed!"

9. If man hath not fallen from rectitude, then the present work of generation among men is *perfect*, or the Scriptures belie the character of Noah, who, it is said, "was perfect in his generations." For the Scriptures declare the present race of man to be the *descendants* of Noah. Is it the general understanding of mankind that they are perfect in their generations? Nay, verily! The corruption of generation is the crying sin of our whole race!

10. If man hath not sinned and fallen, the whole law and the Prophets are a deception, for they all recognize gross sin in the human family.

11. If man hath not fallen, then the whole Gospel plan for man's redemption from a fallen state is a myth, and God has made a great mistake of man's needs, in commissioning Christ to preach such a gospel.

12. If man hath not fallen, all the testimony of Jesus, concerning tares in the Gospel field, is false, and the whole field is *good wheat, though not fully grown!* What does universal experience say to this?

13. To deny the fall of man, is to deny the whole revelation of God to man (so called), manifested in both the Old and New Testament Scriptures.

14. If man hath not sinned and fallen, there is no *regeneration* necessary, because there is no *degeneration* from which to be regenerated, since, according to this theory, man hath nothing lost.

15. If man hath not sinned and fallen, then the peaceable state of the kingdom of Christ, anticipated by the prophet, when the lion and the lamb should lie down together, is now reigning on the earth, or God created man in

a state *not good*, that is, not in harmony with creation at large! But, does universal peace now reign?

16. If man hath not fallen and sinned, then the brute is not fallen, and man is his Lord invariably, and the whole brute creation is his willing subject. But, is it so?

17. If man hath not fallen, then the whole testimony of taking the kingdom of Heaven by force, as manifest by Jesus, is falsehood; because Heaven is man's pristine home, or God created him in misery! Hence there would have been no need of a warfare to take it!

18. If man hath not fallen, then either the harvest of the world, instituted by Christ, is prematurely commenced, and God did unwisely to send his Son to inaugurate that dispensation, or, being instituted, and souls, by the voice of God, being called to come into it, through God's vicegerents on earth, all souls would immediately obey the command of God, as the next step in their normal and legitimate development, which they do not do.

19. If man hath not fallen, then as do the waters cover the sea, so doth the knowledge of God cover the earth. For, it would be cruel in God to create an intelligent, accountable being, and make that being punishable for not obeying His will, and then not reveal that will to him until myriads of ages after his creation! But does the knowledge of God thus cover the earth?

20. Verily, man is in darkness, loss, sin, sorrow and woe, and very much needs salvation and redemption! And, to deny it, is to deny all revelation of God to man, of which we have any record or experience. It is to make Noah, Moses, all the Jewish Prophets and historians, John the Baptist, Jesus, all the Prophets and Apostles of the New Testament Scriptures, liars and blasphemers! It is also to deny all *present experience*; for there is not a living man, but recognizes, in some degree, both himself and his fellows have transgressed some known law of right, for which a degree of condemnation is resting upon the soul, until confessed and repented of.

Shaker Communism.

When Elder Frederick was in England last summer, people got impatient at his dissertations on Bible history and spiritual doctrines. They desired to know what Shakerism could do for them physically; how easily and comfortably it could fill their bellies and clothe their backs, and enable them to provide themselves with those conjugal relationships which are so highly prized amongst mankind generally. Thus there was a decided misunderstanding between the Shaker missionary and his auditors. They looked at the subject from the side of the flesh, while the Elder viewed it from a spiritual aspect. The history of communistic efforts exhibits the fact that these schemes have been founded in all instances upon the physical appetites of man, rather than the spiritual principles of his nature. Hence, the Shakers say, that no form of communism has been able to perpetuate itself, except that of their order. Numerous communities have been established, but they have all eventually been broken up through selfish-

ness and anarchy. The Shakers avoid such a calamity by adhering to their principles, which they consider to be as scientific as any functional law in physiology.

The little work before us* is partly historical and partly scientific. It treats of certain peculiarities of man's spiritual constitution, the observance of which constitutes the essence of religion, and reviews the progress of this religious life from its early dawn amongst the primitive peoples. Historically, Elder Evans accepts the Bible narrative, perhaps more as a symbol of man's spiritual experience, than as a chronological record of mundane facts. From this source he divides man's spiritual efforts into four dispensations or churches. During the first, which ended with the flood, man fell. The function of generation given to man for a use, was abused by him. This constituted "the forbidden fruit," and therefore the fall of man. The second, or Patriarchal era, commenced with Abraham, on whom was enjoined the right of circumcision, and procreation, though permitted, had to be atoned for as a sin. Jesus introduced the third dispensation, or First Christian Church, of which Love was the soul or life, and community of property the body or outward form. The fourth era was instituted in the person of Ann Lee, who, on the part of the female side of humanity, received the Christ baptism, and inaugurated the order of the male and female capable of living in accordance with the requirements of this fourth dispensation.

So much, then, for the historical part of the work: next comes the anthropological or scientific. The Elder regards man as a spiritual being with access to the spirit-world. These dispensations have been the results of revelation, originating in the spirit-world, and afterwards becoming part of the life of mankind. By the inauguration of these eras man was successfully enabled to commune with still higher degrees of spirit-life, and therefore able to manifest more spirituality in his outward nature. "In this fourth dispensation," says Elder Frederick, "is established the final church and kingdom of Christ which possesses the 'Urim and Thummim,' and therefore cannot be deceived or overthrown by evil or ignorant spirits." The ostensible purpose of the book is to afford "tests of divine inspiration," whereby those having communion with the spirit-world may be able to decide as to the purity of the matter communicated. The test recommended is the acknowledgment, on the part of the spirits, of the "Christ principle," which teaches self-denial, purity, and fraternity; and he adds, "the practical effort of this church is the entire banishment of poverty and want, sin and misery, and a full supply of physical and spiritual necessities for the body and soul of every one of its members." The one essential evil to be controlled is the sexual function. "He who teaches that Christ and generation can coalesce is deceived, or is a deceiver."

It therefore appears why it is necessary to introduce so much theology and religion into

* Tests of Divine Revelation: The Second Christian or Gentile Pentecostal Church as exemplified by 70 Communities in America. By F. W. Evans. London: J. Burns. Wrappers, 50 cents.

the discussions of Shakerism; for that part of the book treating of religion makes it apparent that Shakerism is the practice of a purely religious life, in which the functions of animal existence are used only in so far as may be necessary for the physical sustenance of the individual. The Shakers are thus ruled, as to their head, by spirits from the "Christ sphere," and therefore they consider themselves as much in the spirit-world, and living as near to its laws, as if they were divested of their bodies.

Such then, is a condensed view of the principles of this book, which is a text-book of Shaker doctrines. It is a very interesting and suggestive little work. There is scarcely one word which could be omitted. The author possesses a terse and perspicuous style, and his very apt introduction of texts and quotations throws a great amount of light upon the meaning of many passages of Scripture which seem to be perfectly misunderstood by the usual expositors. We consider this work of so much interest to our readers, that we give them the opportunity of purchasing it with this month's *Human Nature* at half the published price.—*Human Nature (Eng.)*.

Revelation.

BY ELIJAH MYRICK.

The ever-developing law of necessity, implanted in our being, demands perpetual revelation: for "the eye is never tired of seeing, nor the ear with hearing," nor the living soul with new inspirations.

The Scriptural, the sacred, the prophetic and commonly accepted word of God, as relates to the spiritual, have their votaries with all shades of belief—their skeptics and infidels. Yet all are believers in present revelation in the material world; no one doubts the revelations, through the science of astronomy, which tells with unerring certainty, the motion of the planets with such accuracy that an eclipse is foretold with mathematical precision years before its occurrence; the evidence is undeniable, though the mystery of the science may hang like a miracle before the vision.

All discoveries, inventions, improvements in the arts and sciences, are so many revelations emanating from the same source as the spiritual. Mind transmits from the world of causes to the world of effects; these being objective to the sensuous vision, impel universal belief.

Who doubts the revelation to Columbus of a new world, which permeated and inspired his whole being, enabling him to confront calumny and all manner of derision; stay the hands of a mutinous crew, till the physical vision confirmed his soul inspiration and gave us this land of the free—God's reservation from the tyrant's rule, where "the meek begin to inherit the earth?"

The acknowledgment of revelation in the terrestrial world is universal; admits of no issue, no shade of opinion, it being a legitimate supply of a demand.

But why has spiritual revelation come into such disrepute when the spiritual has always gone parallel with the material, or followed close in its wake ("first the natural then the

spiritual") yet unrecognized? Because people of sincere motives, in all ages, through a false punctuation, have put a period or an exclamation in place of an interrogation or comma, or where the subject indicated no pause; and intolerance, the child of ultra veneration and twin brother to selfishness, saw fit to stamp with eternal infallibility what was proper to the child development of the race, or perhaps mere local circumstance. And bigotry has handed down this hermetically sealed dogma, declaring it to be the ultimatum of all spiritual intercourse or revealments; hence the darkness of the sun of spiritual revelation.

The human family is like a child in a continued series of revelations; and what is proper to one age is not always adapted to another; like the rounds of a ladder, the first is necessary to the succeeding.

"Except ye become as a little child ye cannot enter the kingdom of heaven." Little children are artless truth seekers, always inquiring, desiring to learn; importuning, impatient to solve all objective problems and incorporate into their experience; then again pursue their interrogations in response to new impulses and aspirations. This demands present and continued revelations. Such, Jesus said, were the subjects of the kingdom of heaven.

"Marvel not that I said unto you ye must be born again;" born of the spirit, to enter the kingdom of heaven as a little inquiring child, a disciple learner of the spiritual alphabet, and through it, the science of the spiritual heavens.

Would it not discover sublime ignorance and idiotic obstinacy to contend that repeating the alphabet by rote was the culmination of all literary acquirements, and that it revealed all that these letters were intended for, or capable of? when it is by their ever-varying combinations that they convey intelligence from mind to mind. So is it with spiritual induction in this ever-recurring, infinite combination, conveying a knowledge of truths adapted to our present conditions and circumstances, instead of the old, bottled-up, traditional, time-hallowed theology. The spirit world is progressive; and its denizens, like mortals, cannot impart what they have not acquired. Mortals have expected too much perfection from its early manifestations, and through an excess of veneration, made them objects of worship; hence they became dead to the ever living present. Much of the revelations held most sacred, are the experiences of departed spirits in various stages of progression; and if we go with them they will give us better experiences; but if we entomb and worship them, they become our hitching post on the highway of progression.

John the revelator received an instructive admonition, when he fell at the feet of the spirit who was communicating with him, to worship him. "And he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy." Worship the source of this testimony and prophecy, but not the medium. Worship the primary cause

—intelligence—perfected mind. For according to the best authority, "in the beginning was *mind*, and *mind* was in the beginning with God, and the *mind* was God." And mind was revealed to man, and he became a living soul—a reasoning, reflecting and accountable being. This first and greatest revelation is the unqualified essayer of all others.

All the revealments in the material world affecting man's physical wants, have been eagerly appropriated, while only of late the science of the spiritual world was almost entirely ignored. No wonder Jesus, in attempting to introduce his spiritual philosophy, exclaimed: "O fools and slow of heart, to believe all that the prophets have spoken."

"Ye read the Scriptures, for in them ye *think* ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life." The inference is, that they adhered to their old traditions, instead of recognizing in him the culmination of the prophecies. His invitation is: "Come on, we have outgrown the past;" and then, as if to forestall infallibility, adds, and "greater works than I do shall yet be done."

If all revelation were in the past, it shows poor design in placing the eyes in the fore part of the head, or giving the feet the direction they have. The physical, mental and spiritual vision, prophecy forward, onward, upward.

True prophecy is a science, by which the higher intelligences reveal to faith, what experience will record in the book of knowledge. "Where there is no vision the people perish," is the natural sequence of the "blind leading the blind." John saw a woman clothed with the sun, the direct source of light and heat; and the moon under her feet—standing above or upon all semi or reflected lights; wanting the heat of the sun, of direct revelation to permeate and vitalize into life.

"The children of this world are wiser than the *assumed* children of light." Though each man's invention is patent to himself, the label of infallibility would not be worth the printing, as the records of present revelation in inventions, and daily improvements on the past will testify.

Every new era, cycle or dispensation is prophetic of progress; and the bigot that would arrogate and dogmatize its life into a fossil, finds his parallel in the poor ignorant emigrant trundling all his earthly goods in a wheelbarrow, denying that there is any improved method of transit; while the earth-vibrating locomotive at his heels shakes the libelous falsehood out of his mouth.

We need more of the childlike spirit that asks the simple truth and seeks its revelations daily; we must have the living testimony of Jesus, the spirit prophecy. The subscription to the gospel of progress adds nothing to that of the gospel of salvation; we have both at one price. The children of light are growing wiser; to them by-gone inspirations are like flowers without fragrance; though real, they have diffused their life. The children of this world are exceedingly wise; they will not trust to the vision of Solomon, his wisdom nor his gold. They have vision to gratify, wisdom to emulate, and a passion to appropriate gold to themselves. "The children of

this world *are*," but by what authority shall they *always* be "wiser than the children of light?"

(From Troy [N. Y.] Times.)

Shaker Sermons.

SPIRITUALISM—THE CHARACTER OF JESUS CONSIDERED—CONVERTING THE HEATHEN—SOME GOOD IDEAS FOR THE CHURCHES—REMARKS OF ELDERS EVANS AND LOMAS.

Among the persons in attendance at the late Conference of the Shakers and Spiritualists in this city, were Elder Evans, of the Lebanon Shaker Society, and Elder Lomas, of the Watervliet Society. Both are esteemed as Leaders among their peculiar people, and from the addresses which they delivered here during the Conference we have selected two, which set forth somewhat at length their views upon religious questions. They will be found interesting:

SERMON BY ELDER LOMAS.

"Watchman, what of the night?"—"The morning dawns."

Spiritual Friends: I draw some delightful inferences from this assemblage of familiar spirits. I have a larger faith that there is greater good in humanity; even a zeal for the truth, and an increased desire to live it. Shakers and Spiritualists mutually conferring upon what truth is, what its demands, and who are its most obedient subjects! How shortly the time when this happiness conference was deemed an impossibility! Truly, "the morning dawns;" the world does move! If there ever were a people, whom those who are properly denominated "the world" have despised, that people are the Shakers. If there was ever an organization which the popular religions of this or any other age were quite willing should be enjoyed by its own members alone, that organization is the Shakers. And yet, if there is a living demonstration of greater spirituality—a greater fervency to know the truth and to live it; if there is a stronger testimony against, and opposition to sin; popular, but erroneous theologies, human woes, and unspiritual practices; then I am here, a willing listener, to learn of the way; to make its precepts the life-line of my conduct; to be thereby a better Spiritualist—one who "walks in the spirit, and fails to fulfill unspiritual lusts."

The Shakers date their distinctive existence from Ann Lee. You have heard of the carpenter's goodly son; Ann Lee was the beautiful daughter of a blacksmith. There has been none foolish enough yet, to surround her conception and birth with anything miraculous. "Many daughters have done virtuously;" but Ann Lee's system of virtue has been elevated too high for worldly reach or admiration; and to the world it is there still—if obtained, it is by an exertion upwards. She was the spiritual medium for the introduction of those organizing principles that made up and sustain Shaker societies. In view of some of our social regulations, we have been termed "woman-haters!" and by the same vituperative class, we have been branded as the "fanatical followers of an old woman!" "Consistency, thou art a jewel." Spiritualists, and hate a woman! better ask us to worship a monstrous three-headed God, whose subjects make the best fighting material the world ever saw.

How false these charges are, we will not waste time to advert, but will assure you that we are the followers of no *mere* man nor woman that ever lived; and we will not admit that any have greater love for woman than ourselves. We love her so well that we are anxious that she shall become as good, pure and angelic as the heavens; and no desire of ours shall ever soil her spiritual aspirations; and if woman becomes angelic, we are determined to be there too.

But "Watchman, what of the night?" The age in which we live is not yet remarkable for its religious enthusiasm—religious zeal is not prevalent. The spiritual faculties are not roused. Revivals "are few and far between"—those that knew an existence have died for want of breath. The speculative, the acquisitive, united with the inventive and discoverable, demand a large attention, while the senses receive a support beyond my power or wish to estimate. The multitudes seek daily, joys that are earthly, and how they may obtain "the almighty dollar," while very few are deeply concerned in "What shall I do to be saved?" Hence, on the planes of genius, of self-gratification and aggrandizement, there is light, there is a brilliancy. But upon themes of spiritual life, of eternal growth and practice, darkness is prevalent, and humanity seems swayed into a callousness that makes the spirit's voice almost unheard, unfelt, unknown. We go to church; this is honorable, fashionable and proper. We there hear much theological teaching, but experience only a little practical religion, for one is not the other. Religion is life—eternal life; and so certain is there an eternal life, so sure is there a theology that teaches how to live this life. Amidst the cries of "Lo, here! and Lo there!" darkness has flourished, the night has seemed almost profound. Images for worship have nearly everywhere been elevated—thus have we seen Moses and Mahomet, Confucius and Jesus. These very names are adored, while the characters which made these individuals objects of esteem seem unworthy a consideration. Idols of fashion and objects of lust sweep unrelentingly against spiritual aspiration; and thus, in the nineteenth century, idolatry is almost universal; erroneous theology prospers, but religion—the elevating, spiritual kind—is at a very great discount.

The man Jesus occupies a prominent place before the multitudes to-day; the masses bow in reverence to his name. The crucifix, emblematical of the manner he met His physical death, is also an object of worship. To these, millions look for their eternal salvation, while just so many are doomed to disappointment. Jesus was the medium of the Christ Spirit for the introduction of spiritual truths. Through the influence of this spirit He became a most noted theologian—He taught the science of true religion; more, He practiced spirituality and realized that the Gospel was "the power of God unto salvation" *from* His sins. It has been asserted that Shakers and Spiritualists ignore Jesus. For the Shakers, I deny the charge. We love Jesus Christ, the first-born Spiritualist and very honorable Shaker. He taught an exceeding self-denial, illustrating

in His life that its results were an exceeding spirituality. Jesus, under the influence of the Christ Spirit, is "the way, the truth and the life-example" of true Spiritualists; but without the baptism of the Christ, I have just as much honor, and no more, for Jesus, than for the millions of ancient Jews whom I have never seen!

The human mind, clouded by constant draughts of sensual pleasure, never will be illuminated until it enters the church of true Spiritualism, and there learns that true theology is true to life. For he is a fool who believes that even God can save him from the just rewards of his service to sin, unless he repents and lives differently. No more solid truth does Spiritualism teach, than "that every human tub shall rest on its own bottom;" and let the millions of Christian heathens prepare to face the music! But, "Watchman, what of the night?" There is a light breaking through the clouds of darkness, and the wise are taking advantage of it. Those that were dead are alive again; the lost are found. They return and tell us they are not in the graves of clay and sand; more, they tell us they never have been there: and more, that an attempt to bottle lightning would be as fruitless as to put them there! So-called orthodoxies, which find exponents in some Baptist churches, in other churches, and in some Young Men's Associations, cry aloud: "We don't believe it." And truth remains whether they do or not; for the bell of their monstrous theologies is cracked by the spirit's return, and the light is shining through. They can never ring those theologies as of yore, even in their chimes, without divulging the mortifying but delightful truth that they are so badly cracked by the light of Spiritualism as to be entirely useless!

"The morning dawns!" We have seen the patriotic elements stirred to their very foundations. We have heard the guns of Sumter, and have witnessed the uprising of a mighty nation. If the patriotism of humanity can be so ruffled, why may not the spiritual elements be excited? We claim that they may, and that we as self-denying Spiritualists must set the ball rolling. If the God of the Jews can use the thunders of Sumter for the emancipation of the physically enslaved, cannot the God of the Christian Spiritualist use claps of spiritual thunder to wake up the sleeping, and the dead in darkness and sin; and for the cleansing of the atmosphere in that far better day that shall disenthral the millions of theology-stuffed, but religiously-starved souls, called Christians? "The morning dawns!" The spirit of inquiry is unfolding itself as never before, and this reveals large dissatisfactions with existing theologies that have no religion in them. Honest souls say: "We went to church to be fed; we returned hungry, with no more power to take up our crosses, no more salvation from our besetting sins; we went to drink, and returned worse than dry!" And these individuals come to the conclusion that popular churches would make very good sepulchers for dead men, but are no place for the living. What follows? They become infidelic—this is the

first work of Spiritualism—it makes of its subjects thorough infidels to preposterous errors. This was what made Franklin, Paine and Jefferson what they were; Parker and Peebles, your Starbucks, Waters, McCoys and others, honest engineers of unpopular truths; this is what persuaded Ann Lee, Elder Evans, Abraham Lincoln and an innumerable host of honest men and women to be what they were—thorough infidels to man-made creeds! And blessed are such infidels.

The call of the spirit is for progress, and no progress is more necessary for humanity than a belief in and reliance upon the revelation of the holy spirit to-day. We may use the revelation of the past to stand upon, but we must lean, *move, press* forward to hear the voice of God speaking to-day. Why need we rely on Hebrew bounties, while from all around, more truthful revelations are daily unfolding? Here is one of the fruits of condemnation—men choose the darkness of past ages, rather than the spiritual light of to-day, for very obvious reasons. Can we vitalize our souls with the bread of the ancients? Never! Yet this is what millions are trying to do, forgetful of the living present. Souls have grown since then, so have their necessities. The yesterdays have gone, let them go; let us use them only the more effectually to draw out the present; let us do them homage only as far as they speak truth to the soul. Wisdom did not die with the ancients. God speaks to us as fatherly, *more* motherly, and as frequently as to the ancient prophets, and it is through the influences of present revelations that we look to see torpor and darkness, the sting of death and the victory of the grave destroyed. When we all shall ask for spirit aid as a necessity—as "give us our daily bread," then will it be forthcoming in abundance, as the sweet bread of heaven, and as fountains of living waters, ever refreshing, ever vitalizing. The natural manna answered its purpose very well, but give us the life-giving substance of the spirit to-day. The baptisms of John were positive essentials to his Judean followers; but give us a refreshing shower, as a baptism of the holy spirit, and we care not if all the fonts and ducking holes are as distant as the Red Sea.

"The morning dawns," teaching us to say our prayers and to do them—to ask for the kingdom of heaven on earth, and to deny ourselves of every unheavenly practice. To profess less, and possess more of the divine spirit of true religion, which will make of us "new creatures" of light, and work out in our lives the purity of the angels. Said Wesley: "I am sick of opinions; let us have good works, and the faith of practical benevolence." Was not Wesley a better Spiritualist than his pretended followers? When we yield ourselves to the inspirations of the angel-life, we see how dark are the century-mossed systems of the past. By this life, we learn that if we would be more spiritual, we must be less sensual. It teaches the truth of our father and mother—God. It shows the uselessness of war on the plane of spirituality, where the causes of war—the lusts of the flesh—are being daily crucified. It makes us dissatisfied with theologies that would teach us to be content with

mortal pleasures and carnal indulgences; and opens our eyes to the Christ planisphere where the resurrection of life is established, and where an exceeding self-denial is the powerful lever for its accomplishment.

And the watchman answered, "The morning dawns!" We see it dawning by the progress of spiritual truth in the churches, and particularly out of them. We see it in the call of the spirit to the millions of Spiritualists to "come up to a higher life!" We see its light in the tottering power of Rome, in the foolish dogmas of "Immaculate Conception" and "Papal Infallibility;" in its excommunication of thousands of its former subjects, who are almost ready for Spiritualism. We see it in the downfall of empires, and the purification of republics; in the eternal separation of church and state; in the exclusion of "God" and "Christ," "Virgin Mary," "Ann Lee" and the "Methodist Church" from the constitution of the United States. We see the dawning of the better day in the excitement over woman's wrongs and woman's rights—her wrongs of oppression, and her rights to do as she pleases, when she pleases to do rightly.

In the trial of Theodore Cuyler we see light, and in the apologetical manner of rendering the verdict against a woman's opening her mouth where Theodore Cuyler does his, shows the day is not distant when the question of woman's having a soul will be settled in the affirmative. We believe these very same sticklers for church government, who have been so fearful lest woman in the pulpit should create a breach of Divine injunctions, would be among the first to violate her rights as a physical being; and while abusing her privilege of being true to her womanly instincts, they would exclude her soul from heaven, were it possible to get a man to go to heaven and stay there without her! Having given woman a representative in the Godhead, we look to see her rights effected entire; and then, if she aspires to fill the White House in Washington, or the White Throne in heaven, the same will be her right, as really as her rights now are supposed only to extend, to the filling and rocking of the cradle.

In the face of the light of present revelation, we protest against the prostitution of the so-called heathens, by the promulgation of the most erroneous doctrines the world ever knew. While these heathens, so-called, are living better lives than the majority of missionaries sent among them, we call up Bergh, or some more active humane power, to arrest the infliction of these theological barbarities. Rather than a God should send men and women to teach of the atoning blood of Jesus; of a triune monstrosity; of a physical resurrection of the body, and hundreds other non-essentials to a pure life; as men and women, we had better hang up that god and let the heathen go; or rather, call upon the heathen to convert these barbarian missionaries!

"The morning dawns." The Spiritualists have accompanied the Shakers in many degrees of spirituality; they have untrammelled their souls from many burdensome obstacles; and yet the call is for progress. We present for

their kindly consideration the following radical propositions, from the Shaker standpoint:

1. That marriage is an honorable institution; but that it is an earthly, not a spiritual relation. Angels do not marry.

2. That the flesh is opposed to the spirit; the engagement in fleshly lusts is unbecoming the progressive Spiritualist.

3. That private property, war, riches, poverty, pride and worldly ambition originate with unspiritual lusts, and will be discontinued when these lusts are done away.

4. That the life of the angels constitutes Heaven; and that same life will introduce the millennium on earth.

5. That salvation from sin, and the enjoyment of eternal life are realities that can be enjoyed here on earth, as in the spiritual world. That salvation *from* sin means the cessation of sinful practices, and not an evasion of merited punishment; and that eternal life is an unchangeable condition—having had all elementary conditions removed from it.

Standing on these bases, and the cry comes, "Watchman, what of the night?" We will answer: "There is no night: all is concert, all is Summer—we have reached eternal day!"

ADDRESS BY ELDER EVANS.

THIS AND THAT.

The revelation of to-day is the key to revelation in the past. Upon this rock the church of Christ must be built as its foundation to rest upon—not upon the record of a former revelation. How absurd for one generation to ignore revelation and spirit communion; holding them impossible for their attainment; while implicitly believing that some previous generation was open to them in the fullest degree! Spiritualism comes to remove this absurdity; and to explain the mysteries of the Spiritualistic history of Jesus and the Apostles.

All the miracles—so termed—become miraculous, as the growing of the grass, and the falling of a stone, or the continued suspension of the earth in space, are miraculous. And the conclusion is reached, that either these things were not performed by reason of the divinity of Jesus, or that his Apostles and such as shall do "greater works than these," are also divine beings—Gods.

Possession of spiritual gifts and powers proves that persons *may be* Christians, not that they *are so*—wanting these gifts cuts off the claim altogether—but not at all does Christianity prove infallibility. Like Adam, or John the Baptist, Jesus was born a natural man—a generative man. Not until born again of the Christ-spirit could he say in truth, "I am the way, the truth, the life"—"I am the resurrection."

The popular error is, to make Jesus all that he was, or all that they claim him to be, by means of his superior generation—a fatal error—that deprives Jesus of his chief crowning glory. Abstinence, self-abnegation, self-denial, persevering adherence to principle, by means of which he formed his own character (just as all men can do or have done) up to his Christ Baptism: and then the same regeneration—travail—that awaits all who shall

"follow him" into the holy of holies, the inner heavens; as it also deprives humanity of the great comfort, encouragement and hope implied in the exhortation: "Be of good cheer, for I have overcome the world." If he was born a Christian—an utter impossibility—he is our inferior; we, who have "fought the good fight, kept the faith," and overcome by means of "Christ within" us, have done what he never did. He may have possessed the innocence of childhood, of an unbodied Angel, but not that sturdy, manly innocence which has been attained under the hammer of temptation, and in the fiery furnace of affliction.

Being the first—"treading the wine-press alone"—may somewhat balance the ante-natal superior advantages of his class. He was subject to his own parents, who did not comprehend the spiritual impressions impelling him, and foreshadowing the future work, on a higher plane than the natural, which they occupied.

As a natural man, Jesus had to learn Judaism—a natural law applicable to the material world. 1. The law of physiology—no sickness. 2. The law of property—no monopoly or usury. 3. The law of reproduction—use, not indulgence. 4. The law of war—force—right against wrong.

When Moses killed the Egyptian, that was war on the lowest plane—physical force.

Mediumship War.—When Jonathan with his armor-bearer defeated a whole host, saying, "There is no restraint to the Lord to save by many or by few."—1 Samuel, 14, 6. When Gideon discharged twenty-two thousand men from his army, leaving ten thousand, the Jewish God still said, "The people are yet too many." "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man into his place."—Judges 7. And with the three hundred men, with trumpets, lamps and pitchers, Gideon created a Bull Run panic in Midian, and a hundred and twenty thousand men fell, mostly by their own swords.

Sampson, with the jaw-bone of an ass, slew a thousand men; and then a spring opened in the jaw-bone, and he drank of it. That was *medium war*.

Jesus also was thus inspired in cleansing the temples.—Matthew 21, 12. Jesus went into the temple and cast out all them that bought and sold therein, "and overthrew the tables of the money-changers, and the seats of them that sold doves." This, too, was *Jewish medium war*.

The entry of Jesus into Jerusalem was in the faith that the kingdom of God was to be set up *outwardly* and by *outward* means; for as yet I do not think Jesus himself was converted to know that his "kingdom was not of this world;" and he still believed in Jewish Mediumistic war, as did also his disciples even until after his death. The highest form of Jewish war was where the medium of the spirits did nothing, any more than the medium of table-tipping or other manifestations is expected to do—sit still.

Even to the last, it is not clear to me that

Jesus was yet a consistent non-resistant. Luke 22: "He that hath no sword, let him sell his garment and buy one," was the advice of a war man; and, like the advice of Paul to a young woman to marry, was not proper advice to give to full Jewish Christians. And when he told them that two swords were enough, he expected spirit aid in the work of destroying men's lives—Jew like.

At another time, when under better and more Christian influences, he went even beyond Elias, who called down fire, by the spirits, to kill one hundred men, which Jesus refused to do—then he was as "Prince of Peace" under the Christ influence. In short, it was a matter of travail towards Christianity with Jesus, as with his apostles and all who follow him. He took the sword and perished with it—*crucifixion*. "Jesus was not yet perfected," even after he was out of the body—in Christian principles—is the record. There was a travail, and there were sufferings left behind for others to fulfill and endure, before the body and the head could all be compacted together.

Does the presence of Jesus at a wedding prove that at his "beginning of miracles" he was already converted to celibacy, as a Christian virtue?

The fact that it takes ages upon ages for the rays of the natural sun to become converted into a diamond, and that many superior stones are formed before the diamond of the first water is produced, may be a fit simile of the effect upon humanity of the shining of the Christ spirit for the seventeen hundred years, during which period there has been one continued succession of efforts to produce the true pentecostal church—the kingdom of heaven—a *spiritual* diamond of the first water.

ERRORS OF SWEDENBORG AND THE APOSTLES.

Swedenborg, as an embodiment of the Angel of Spiritualism (see Rev. xviii), in assuming to set up a "New Church," committed the same error the Spiritualists of to-day fall into when they set up Spiritualism as a Religion. The chemists, or the agriculturists, or the professors of any one of the sciences, might, with equal consistency, resolve themselves into a religious sect.

Swedenborg was never resurrected (either in this world nor the other) out of the Natural Order—having *generation* for its central power. Hence, "*conjugal love*" was the primary law of his Church—"New Church"—and of the heavens to which he had access in the spirit world. Consequently, the theology of Babylon, in its fundamentals, was not subverted by the doctrines of the "New Church." The Scriptures, as the "Word of God," were never so glorified on earth before by mortal man.

The *Trinity*—"the Divinity of our Lord"—he was wholly absorbed in. With him, Jesus was born the Christ. "The Lord had a Divine essence from conception itself. His soul was Jehovah, and Jehovah was God. Thus the inmost of the Lord was essential Divinity; and that clothing of matter was from the Mother—the humanity. The humanity of the Lord was not as other men, being conceived from the Divine Being Himself. Jesus

was the Son of God from eternity." This is orthodox, and is one with the general creed of Christendom.

Even the Apostles were not infallible. They "knew in part, prophesied in part, and saw as through a glass darkly." They confounded the ideas of a physical resurrection with those of the true resurrection. Acts ii, 32: "This Jesus hath God raised up, whereof we are all witnesses. David spake of the resurrection of Christ (meaning *Jesus*, for they confounded Jesus and Christ, as they did the physical and spiritual resurrection), that his soul was not left in hell, neither did his flesh see corruption."

His physical body, with the wounds in the hands and side, was not left in the grave (hell), and his fleshly body did not putrefy, as the body of Lazarus had begun to do when it was brought to life. Yet, what became of the body of Lazarus after it was raised? Did it not die again? And why should not the body of Jesus do the same, provided it ever was quickened like that of Lazarus? are proper questions. The same also of the "dead bodies of the saints, which came up out of their graves, and were seen of many."

Scriptures could be cited to show that Jesus, the Apostles, and the angels *first* believed in the reanimation of the body of Jesus (and of other men to follow in due season), also to show that they thought a certain transmutation would occur, by means of which the physical body would be spiritualized; in fact, become a spiritual body that could go to heaven. "This same *Jesus* whom ye have seen go up to heaven, shall so come in like manner as ye have seen him go," etc.

Phil. iii, 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body." "This corruption must put on incorruption, and this mortal, immortality." "For if the dead rise not, then is Christ (*Jesus*) not risen. Now if Christ be preached that he rose from the dead, how say some of you that there is no (physical) resurrection? then would your faith be vain," etc. In short, it is no clearer that the Apostles looked for the setting up of a temporal kingdom, that would be sustained by the sword, than it is that they believed and preached a physical resurrection.

Election.—It is also in evidence that the Apostles believed in the doctrine of Election. Rom. ix: "Jacob have I loved; Esau have I hated, before they had done either good or evil; that the purpose of God might stand, not of works, but according to election." Chap. viii, 9: "For whom he did foreknow, he also did predestinate," etc.

The Apostles were also in confusion in their understanding respecting Melchizedek, his character and office; and of the character and office of his successors, the Prophets, down to John the Baptist. According to orthodoxy, Jesus going to John to be baptized with water (a rite administered by John only to the people of Jerusalem and Judea, when and after they had come to him "confessing their sins"—their Jewish sins—physical sins against their own bodies) was confusion, as "the less is of the better blessed."

And, after the water baptism, his baptism by the holy Christ Spirit, through John as the medium, is as Greek to Catholic and Protestant divines, as is the fact that Jesus is established as the Head of a new priesthood, "after the order of Melchizedek," a heathen—and that is nearly all we know of him, except that he "was a priest of the Most High God, a king of Peace and of Righteousness, like unto the Son of God," etc.; and that he blessed Abraham, the ancestor of Jesus, who bowed to him, as did Jesus to John the Baptist; all of which is sufficiently confusing, not to say confounding, to poor orthodoxy, which is in a bad way at this time, having Spiritualism incessantly at work undermining the old orthodox heavens of Christendom, and *Shakerism* substituting entire new heavens in place of them. Rev. xxi, 1: "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away; and there was no more sea"—no more world. "For there was sorrow on the sea, and it cannot rest and be quiet."

There was a civil governmental organization which should know no war, poverty or prostitution; nor the want of any rational supply for the body. "He that sat upon the throne said, 'Behold, I make all things new.' God shall wipe away all tears from all eyes; and there shall be no more death"—the result of sin—"neither sorrow, nor crying; neither any more pain; for the former things have passed away. The tabernacle of God is with men." The kingdom of heaven has come upon earth, securing human beings their inalienable rights to all of the elements of existence—religious communism. The valleys are filled by the leveled mountains: there is neither rich nor poor, for all things are common; neither bond nor free, for all labor and share alike; neither Jew nor Greek, for the Gospel is for all people. "There is neither male nor female;" for both of the sexes have risen, in the resurrection, to a life of divine Christian celibacy, finding an Angelic sexual union "in the Lord."

The prophecies are realized, and the vision of John is fulfilled, to the honor of God, by its good to humanity.

Gods.

BY F. W. EVANS.

The Jews worshiped the God of battles—the Lord of hosts of fighting angels—a great warrior. The Heathen, when converted to Heathen Christianity, made a God of Jesus—declared him to be Jehovah—the God of the Jews—and as such, he could not object to Marriage, Private property, nor War, all of which, as Jehovah, he had blessed, in his chosen people—the Jews. Therefore the Heathen Christian nations practice all of these things unto this day—for all people will be like the God they worship.

If Jesus was a celibate, it was because he was God, not man. If he owned no property, it was because he did not need it; and if he did not marry, it was because he could make children out of stones. And the reason he did not fight was, that he himself had created the weapon and him who used it.

THE HOUR OF WORSHIP.

Ad libitum.

Arranged for THE SHAKER by the Society at Canterbury, N. H.

1 Once more the sacred hour has come, When saints to-gether meet, To bow be-fore Je - hovah's throne, And wor - ship at His feet.

O holy spir - its, do in - spire Our hearts to sing His praise, And touch our lips with heavenly fire, Our minds from earth to raise.

2 We would forget its scenes and cares,
With angels to commune;
And offer up our fervent prayers—
Thy will, O God, be done.
This brings the promised blessing down,
And knits our souls in love;
While heart with heart in spirit joined,
Still heavenward we move.

3 How strong our bond of union is!
'Tis heaven thus to share;
Nothing of earth affords such bliss,
Nor can with it compare.
May love divine unceasing flow
From Christ, the living Head;
Through His Anointed here below,
To make His people glad.

The Song of our Little Sisters.

BY E. T. LEGGETT.

Dear brethren and sisters, though simple our song,
At least, like the singers, 'tis not very long.
'Tis one, you'll discover, but only too soon,
We sing most delightfully—all but the tune.
We hope 't will convince you, before we are through,
We're not *Katy Dids*, but are *Katy's* that *Do*.
We sweep with such skill—though we don't like to
boast—
That dirt's nearly frightened away from our coast.

We knit and we sew—even milk with good grace,
And smile, though 'tis sometimes *the wrong side the*
face.

And if, like the clock, we are often too slow,
Please think of the time *that it takes us to grow*.
We've oft been so sadly done over with play,
That even our shadows near fainted away.
Oh, pity us! pity us! lend us a tear,
To drown ourselves in—when our trials appear.

We'd scorn to live merely to eat and to drink;
Though merry, we often stop laughing to think.
To think, though the heart be all throbbing with pain,
'Twill cease, by and by—and we're smiling again.
When the winter winds howl 'round our beautiful
home,
We think of the spring-time and summer to come,
When baby birds waiting, like us, to be strong,
Will join us in singing our holiday song.

We list when you tell of that Beautiful Way,
Where children learn something more pleasant than
play.

We want to walk in it, that we, too, may share
The Heaven that comes to the pure-hearted there.
Then, though the salt tear may still come to the eye,
We'll smile when we think of the Good By and By.
Then though, like the winds, we are often too wild,
We know you'll remember you once were a child.

The dear little stars peeping down through the sky,
Are they little angels, whose home is on high?
They waft us their love for the love they receive,
And smile, in return, for each smile that we give.
Oh! oft, in our slumbers, like music, they come,
To sing us the songs of their beautiful home;
Pointing still, as they leave, to the sunny land shore,
Inviting us there, when our journey is o'er.

How pleasant it is, that above or below,
We've friends to smile on us wherever we go.
We know we've a Mother 'way up in the sky,
Who loves little children, and hears when they cry.
We feel, in our hearts, that she ever is near,
To bless us and shield us when dangers appear;
And should we, oh, sometimes be careless or vain,
She knows we're but children, and loves us again.

As mists of the morn disappear in the day,
Thus, too, may our faults with our youth pass away.
Our hearts, now so little, with love may expand,
'Till blooming with fruits of the Heavenly land.
Oh, bless us, and love us, that we may be strong,
In singing not only, but *living* our song.
Now thanks for your kindness, thanks for your care,
And *love* for remembering how *little* we are.

Life in God.

BY WM. N. REDMON.

“Cease to do evil; learn to do well.” This
sentence comprehends the whole moral duty
of man, and is worth a wagon-load of theo-
logical metaphysics.

All the so-called “divine mysteries” are a
thousand times worse than nothing, as they
have led myriads of innocent minds into error,
thereby causing great distress of soul and fear-
ful forebodings as to the future, tinctured and
imbued with sulphuric hell-fire!

The delusion and utter worthlessness of
these theological speculations, bring forcibly
to our mind Dr. Johnson's Egyptian Philoso-
pher, whose fame spread over the land, and to
whom was committed the equal distribution
of rain; and whose unflinching integrity had
stood good, in the face of many bribes from
millers and other interested parties. Among
the throng attracted by the renown of the
philosopher, were the Prince and Princess of
Abyssinia, sojourners in Egypt; the Prince,
who having heard of the fame of the celebrated

wise man, sought his presence, that he might
be instructed in the wisdom of the age. The
interview continuing for days, his sister became
solicitous to know with whom he was spend-
ing his time, as he must be engaged in matters
of importance which could cause him to stay
so long from home.

The Prince, in order to increase her anxiety
and raise her anticipations to the highest pitch,
told her of the marvelous wonders revealed by
this extraordinary personage. The Princess
becoming charmed with the excellence of the
philosopher, insisted on paying him a visit,
with her brother, that she might see, hear and
know for herself—as all her sex are determined
to do. The Prince being no longer able to
restrain or conceal his mirth, said: “Dear
sister, I must tell you the facts; our teacher
is one of those philosophers of whom it may be
said, ‘*the more he says, the less you know.*’
The visit could add nothing to your store of
knowledge worthy of your acceptance, or that
could raise in your estimation the excellence
of the masculine gender.”

This illustration may not exactly coincide
with the views and feelings of those who have
spent the best part of their lives in a theologi-
cal education and the study of Oriental divini-
ty, but it is the best we can do for them at
present.

The life and simple teachings of the Lord
Jesus, are worth more to the unsophisticated
minds of the children of earth, by way of in-
structing and leading them into the Divine
Life, than all that has been written or printed
since by the outside world. Commentaries on
the New Testament have been multiplied, ac-
cording to the views and conditions of the
writers; speculations, without the spirit and
power of the Gospel unto salvation.

But the writers of polemical divinity have

not been confined to the use of the pen or the tongue; in their heated controversies, the worst passions of the human mind have boiled over; men and nations have come to blows, to arms; and individuals to the stake and torch! Heresy, in every age of the world has been called to an account, and made to pay the forfeiture of life for its inability to see and believe the "divine mysteries," as held by the standard bearers of mythology.

The gods have multiplied in numbers, and increased in severity, ever since "the falling away" of the Apostolic Church. And now, when the Martyr fires have gone out and men have ceased to settle their polemical discrepancies on the field of battle, wisdom would suggest, that the materials of discord should never again be collected; but be permitted to remain, with the history of the past, as a memento of the consummate folly and ignorance of the nations and the age; and with all effete matter be cast off, and in deep humiliation and mortification be left behind. In preceding time, to be the greatest human butcher, has been the most consummate glory of brutal men; gloating on the wide-spread field of mortal carnage, as the tiger over his bleeding victim!

To quarrel and fight is not the vocation of philosophers; and Christianity teaches men to govern their passions, and bring them into subjection to the law of Love!

To irrational animals let us leave the field of blood and carnage; as, after nations have exhausted themselves on the fields of wholesale murder, from inability to continue the bloody strife, they cease, then diplomacy has to resume her work, and settle the dispute.

But men and nations can never make reparation in time, for the ungodly deeds committed on the fields of blood! One wrong can never right another; Justice, in the even-handed balance, alone can weigh out the dues of individuals and nations. Right must ultimately prevail; and Might be instructed, that "he that takes the sword, must perish with the sword!"

Let us suppose, that men in all ages had preferred one another; and in all the departments and vocations of life, given precedence to each other; that all the lives and treasures lavished in wars and destruction had been devoted to the good and upbuilding of nations, peoples and families; can any one imagine or describe the blessedness of the condition of earth!

Fair and honest dealings between nations and individuals will yet obtain; and the children of earth, of whatever nation or people, will learn to love and respect each other; consequently envyings, jealousies and strifes will cease on our globe, "and nations will learn war no more!"

Then will be consummated the advent of the Lord of Glory, and the kingdom resigned to the Father, according to intent; because the evils of earth have been overcome by kindness and Love, which have drawn the children of time to the Father, and they become one with him, according to their measure, in His sublime perfections.

O, Speak the Loving Word.

BY MARIA WHEELER, UNION VILLAGE, OHIO.

"Love, and love alone is the loan for love!"

O, speak the kind and loving word,
To every heart, or friend, or foe,
Or stranger lone.
For human hearts by words are stirred,
And leap with joy, or weep with woe,
So oft unknown.

Yea, speak the kind and loving word,
E'en tho' their hearts are happy now,
And no dull woe
Sits guest-like at their hearth; unheard
May come some grief with clouded brow,
A nameless foe.

O! let thy words of love be strong,
Thy sister needs them, tho' she frowns,
Her heart is sore.
She may have wrestled with the wrong,
Grown hopeless of the victor's crown,
And strives no more.

Or if from virtue's path she's strayed,
And pleasure won her heart's embrace,
O, love her yet.
Perchance for kindly words she's prayed,
And smiles, instead of frowning face,
And love for hate.

O, speak in love, and live its praise:
The truth may shine with lustre bright
Around our way;
And yet a film may cloud our eyes,
And shroud us from its glorious light,
Obscure its ray.

Hearts oft grow cold, and proud and stern,
For love to melt their ice away;
So firmly set;
O! never teach a heart to spurn,
As meaningless, kind words, for aye,
So rarely met.

Unto the happy, light and gay,
Give kindly words, for sorrow needs
No herald here;
Unto the child in guileless play,
To Age, whose step and dim eye pleads
Our gentlest care.

How sweet the music kind words bring,
Into the heart and household dear—
No chimes so sweet.
No warbler can so softly sing,
The choirs of heaven pause to hear
The strain complete.

Nay, never will the kind word die,
Or ever cause a throb of pain,
But live alway.
Will glow like planets in our sky,
Will plant sweet flowers for our gain,
O'er life's rough way.

"Generation of Vipers."

TO THE EDITOR OF "THE SHAKER:"—I observe in the March issue of "THE SHAKER" an adimadversion upon the use of the above words in the article in the same number upon "Eternal Damnation," in which article Jesus is represented to make use of the unchristian expression in question. As the argument of that article greatly depends upon the fact that Jesus sometimes spoke under the influence of a spirit inferior to that which is now looked upon as so peculiarly his own, even after he had received the first ministration of the Christ Spirit, that article would be grossly presumptuous unless Jesus did use those words. It is not, however, a personal question, but one of historic truth in which are involved

some of the gravest spiritual issues. I therefore, in all meekness, beg to place before you the fact that the expression, as used by Jesus, will be found in Matthew xii, 34, in accordance with the reference in the early part of the article. Again, in Matthew xxiii, 33, Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

THOMAS I. STROUD.

WE offer an apology for the space used by "Shaker Sermons;" but failing to get our supply of *The Times*, this was our only alternative to meet the demand for them. THE SHAKER, abjuring creeds, relies upon "the Spirit" to finally lead it into all truth; therefore, each contributor is measurably responsible for his or her utterances—*opinions* only, being growing truths—knowledge in the process of formation.

"FIFTEEN years a Shakeress"—a series in the *Galaxy*, we pronounce *some truth founded on fiction*.

The American Spiritualist, commenting on the Troy Conference of Spiritualists and Shakers, thus speaks of Elder JOHN B. VANCE: "We regret being unable to give more of his able address. There was no more smooth and eloquent speaker present than Elder Vance." Beautifully true.

ON Thursday, April 4, at Watervliet, N. Y., deceased: David Hawkins, aged 84. One of the most able, amiable and good men that ever blest the earth. His character was apparently faultless.

"ADDRESS of Antoinette Doolittle" at Troy Conference is crowded into June number. It is interesting.

SUBSCRIPTIONS to THE SHAKER are credentials that pass as *Season Tickets* to all Shaker meetings this season. Fifty cents per annum. Secure your tickets.

F. W. EVANS and company have been again invited to Troy, N. Y. We hear he has also accepted an invitation to extend his lecture to Utica. Utica is 96 miles from Troy!

THE article on *Shaker Communism* is a Review by James Burns—a self-sacrificing Spiritualist of London—of a valuable treatise on Shaker Spiritualism. His assistance is gratefully acknowledged by the author in a thorough revision of the work. Copies supplied from this office. Price 50c. Postage 6c.

PERSONS desirous of circulating sample copies of THE SHAKER can obtain all they need for such purposes on application to this office.

WE feel compelled to warn our readers that we have such a pressure of matter as to necessitate an enlargement of THE SHAKER, or the issuing of the same as a semi-monthly, should all be printed. How will this please?

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 " Stoughton Kellogg, Thompsonville, Conn., Shakers.
 " Albert Battles, Tyringham, Berkshire Co., Mass.
 " Wm. Leonard, Ayer, Mass., Shakers.
 " Jonas Nutting, Shirley Village, Middlesex Co., Mass.
 " B. H. Smith, Shaker Village, Merrimack Co., N. H.
 " Henry Cummings, Enfield, Grafton Co., N. H.
 " John B. Vance, Alfred, Shakers, York Co., Me.
 " Alonzo Gilman, West Gloucester, Cumberland Co., Me., Shakers.
 " Chas. Clapp, Union Village, Warren Co., O., Shakers.
 " Ezra Sherman, Preston, Hamilton Co., Ohio, Shakers.
 " Stephen Ball, Dayton, Shakers, Ohio.
 " Jacob Kulp, Pleasant Hill, Mercer Co., Ky.
 " J. R. Eades, South Union, Logan Co., Ky.
 " J. S. Prescott, Cleveland, Ohio, Shakers.