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F. W. EVANS, Editor.

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ANN AND EMANUEL,

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Were both transcendently important persons, as individuals. Far more so as representatives. In Algebra, *a*, as unit, may represent the whole genus of sheep. Thus it is in the Revelations. Its Angels, Trumpets, Seals, Books — written within and without — Vials, Plagues, Horses and other Beasts. And the symbols, whether of things animate, or inanimate, do invariably stand for quantities, Powers, Ages, Empires, Orders, Nations, Systems, as they operate, succeeding each other and dance in the great kaleidoscope of civil and religious history of the human race, from the beginning, to the end of time.

This algebraic idea is the key to unlock the Revelations. But the lock itself, that has fastened them up and hidden them from human ken, is the actual number, measure, weight and value — the meaning of each character, type or figure, in this great sum on the chessboard of civil and eclesiastical mundane human history.

As the learned, skillful anatomist, like Agassiz, who, finding one perfect bone of an extinct, or unknown quadruped, constructs therefrom, the whole system, or framework of the hitherto unknown animal —

So it is with the chief of all mysteries — the Revelations.

Having found, with certainty — admitting not a doubt — one great central event, therein described, all else falls naturally into line — "Bone cometh to bone," and each socket is filled. We have one grand whole. Ann Lee, and Emanuel Swedenborg inaugurated Eras too marked and prominent to be missed, or mistaken for any thing else than what they are.

Swedenborg personified the Angel of Spiritualism. Ann personified the reaping, or Harvesting Angel. The Angel, that should harvest the whole earth. The Female Messiah, with her John the Baptist forerunner, to ripen and prepare the harvest for the Reaper.

Rev. 14; 14. "I looked, and behold a white cloud, and upon the cloud one sat, like unto the Son of man, having, on *her* head, a golden crown, and in *her* hand a sharp sickle.

And then came an Angel out of the Temple, which is in Heaven — Church in the Spirit world — He, also, having a sharp sickle. And another Angel came out from the altar that is in the Temple, who had power over fire, saying, to that Angel, Thrust in thy sharp sickle and gather the cluster, the ripe fruit of the vine of the earth-Church."

Thus the earthly order is reaped. And the Heavenly order will be reaped also; being saved so as by fire.

If the righteous scarcely be saved, where shall the ungodly and sinner appear?

SWEEDENBORG ANGEL — SPIRITUALISM.

"I saw an Angel come down from Heaven, having great power, and the earth was lightened with his glory." Rev. 18; 1.

The preceding Angel to this was Babylon — Christendom in its dotage — "Mystery, Babylon the great — the mother of Harlots, and abominations of the earth."

"Horns" — Rational powers, grow out of her, that hate her absurd mysteries — "make her desolate and naked — eat her flesh and burn her with fire." Thus they cook and live upon her. They solve her mysteries, and resolve them into no sense. They expose the abominations of holy and unholy wars. Holy Inquisitions, and Holy Alliances, with their consecrated wafers and candles — their diping and their sprinkling, as a sign of a sign — a shadow of a shadow — with their sips of wine and bits of bread, to be eaten with the flesh of the man Jesus, and washed down with his blood. Holy christian cannibalism — Doctrine of Devils. Theoretically and practically, a horrible and bloody theology. Under its blighting influence, the few monopolize the life elements, while the many are forced into the bowels of the earth, to delve in mines, or into hurtful factories, or noxious manufactories, on the earth's bosom. The creators and their creations, being alike the subject of ungodly speculation.

Spiritualism is destroying those who destroy the earth. Co-operation and communism wait upon her footsteps. Hear the New York *Tribune:*

"SPIRITUAL" PHENOMENA.

We present this morning an abstract of a remarkable article in the London *Quarterly Journal of Science.* The writer of the article is Mr. William Crookes, editor of the periodical in which it appears, and a chemist and physicist of high reputation. He has devoted several years to a careful scientific investigation of the so-called phenomena of Spiritualism, as presented especially by Mr. D. D. Home and Miss Kate Fox, and he writes of them in the calm critical manner that we should naturally look for in a man of his character and calling. That the result of his inquiries will create a lively discussion we can hardly doubt. For Mr. Crookes, though he shows none of the symptoms of religious enthusiasm, feels bound to admit the reality of the mysterious phenomena which took place scores and hundreds of times in his own rooms, in broad daylight, under conditions of his own choosing, and under the careful scrutiny of scientific unbelievers. When a man of his stamp tells us that he has seen Mr. Home floating in the air, and goblets, card-plates, dinner tables, and other solid objects dancing through space, as if the laws of gravity had been repealed; when he describes a "self-luminous cloud" that plucked a heliotrope blossom and carried it to a lady; when he tells us of nebulous and ghostly hands that shaped themselves out of nothing before his very eyes, and rested unresisting in his grasp till they gradually dissolved into impalpable vapor,—we cannot help listening to him with a certain sort of amazed respect. For we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trickery.

He emphatically rejects two explanations which are often advanced: one, that the mediums are jugglers; the other, that the observers are insane people or fools. Whether there is some unknown physical or intellectual force which can do all these wonders in ways not yet understood, whether the dead return to visit us, or devils come to deceive, Mr. Crookes promises to debate hereafter.

Going back a few short years, when Prof. Farraday, who preceded Crookes, was the Angel of Science in the Isle of the Ocean, the Mistress of the seas. What a change, a most marvellous change! Farraday, clothing himself with contempt, as with a garment, denied all the *facts* upon which Spiritualism, as a science, sought to procure a page in the British *Encyclopædia*, a niche in the temple of English fame. Farraday, to his never-ending shame, refused, in the name of Science, to investigate the claims of Spiritualism.

But its facts — the basis of all science — have prevailed; Prof. Crookes has investigated, and glory will rest upon his name, while Wisdom is justified of her children — the Shakers — who, following their intuition, led by their prevision, and inspired by a Divine Revelation, worshipped the new-born babe, while yet in the manger of public doubt, as to whether it was a quadruped or a human, and helped to nurse it into a vigorous manhood.

THEOLOGICAL TREASURY.

DEATH—LIFE.

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That there is a necessity for sacrifice, that atonement with God may be vouchsafed to souls, is a principle underlying the true Church of God. The spirit of the atonement is a right one. The popular rendering is assuredly false. The important features of nearly every denomination, from the Roman Catholic to the Second Advent, may claim the right to be adjudged correct, as pointing, at least, to the spirit of truth. But nearly all of these varied prominent doctrines among sects, are so encumbered by Babylonian rubbish, that long years have, and may elapse, ere the full light of truth will dispel the clouds that obscure the perfect day.

Under the guidance of the Christ, Jesus died for sinners — that Jesus might more perfectly live — and *that sinners might live like unto Jesus.* The central idea of this truth teaches all, that Jesus more really *lived for*

sinners, than that *he died for them;* though he did both — died first, then lived. His body was hung to the triangular erection, which, while it teaches us that Jesus was "true to the last," has no reference to his real death for sinners. The same death remains on earth in sinners' behalf; and the same life of saving power is as extant to-day as ever was incarnated in Jesus, and illustrated by him for suffering humanity's sake.

Wherein was the sacrifice? Wherein the atonement? "He that seeks to save his life shall lose *life.*"

Jesus *died* for sinners — true; and thus he illustrated, how *each must die;* he not, by any means, relieving us from the necessity of the same death — death unto every unchristian word and work. "He died, that others might live;" most assuredly — thus teaching in his own person, that by their dying as he died, unto the world, the flesh and devil, they might live and reign with him as Christians! "The *blood* of the Lamb," being interpreted, means "the *life* of Jesus Christ;" and whichever term we use, we will conclude that our sins are atoned for, when we shall have confessed them, and repented of the same by their entire renunciation — "ceasing to do evil, and learning to do well!" If we will live the *life* of Jesus, his *blood* will be efficacious for our cleansing. How truly we can sing with our Wesleyan friends, the sentiments of their little song:

"Must Jesus bear the cross alone,
And all the world go free?
Nay, there's a cross for every one,
And there's a cross for me!"

But when we hear the honeyed tongue of the serpent, interspersing among sacred song:

"Jesus paid it all,
All the debt I owe,
Nothing, neither great nor small,
Remains for me to do."

We pronounce these and similar sentiments, the second greatest lie of the devil, the first being, "Thou shalt not surely die!"

Amid the early Christians, one general feature became beautifully prominent — *all conformed their lives to the life of Jesus.* And this practice led to the organization of the Pentecostal Church.

Had the followers of Jesus left him to bear their cross, and be disciplined in their stead, while they followed their unbridled lusts and selfish inclinations, then would the records fail of being the hallowed pages which many of them now are.

Jesus called men from their nets — some were married, some not; he dissolved the marital relations of the disciples, and united them in the superior relations of unlusting spiritual brethren and sisters. (Why have the Churches, professedly Christian, reversed this rule?) "Follow me," said Jesus; "die unto the world, live the Christ-life — die as I die, live as I live, and even as I am resurrected, so ye shall become the children of the same resurrection. Are ye rich in purse? Ye shall be privileged to bless others equally with yourself. Are you poor? the Gospel will be equally magnified, inasmuch as it elevates your condition to an equality with the formerly wealthy. Were you warlike? You need be so no longer; for the Gospel will show you the folly of such perversion, and give you power to live above resentment. I am *the way, the truth* and *the life.* Seek this way, learn this truth, and live this life, and ye shall have treasure in heaven." Such we believe to be the living testimony preached and practiced by his self-denying followers. And no precious *blood* will produce these results. The sin-forsaking "*life*" of Jesus alone will do it.

The "blood" that made Jesus what he was is equally operative and powerful to-day. But, whoever waits for Jesus to take the medicine by which they will find redemption, waits in vain, and saves a life that would, by its loss, secure to them the virgin life that peoples the heavens!

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

REDEEMING WORK.

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"LET this mind or disposition be in you, which was in Jesus." Make yourself of no reputation. Take the form of a servant. Subdue pride, ambition, carnal desires, and the love of pleasure. Perform plain duties as they lie before you. To know the Truth, as it concerns ourselves, each one of us, and to practice it; in this consists salvation. Not waiting to do some great deed to manifest our devotion to God; but performing little duties, daily acts of kindness, marking our steps every hour with wisdom. Having found the pearl of great price, go and sell all and buy it.

That which affects my peace of mind, my temper, my health, my present and future happiness, most vitally concerns me. To regulate my life according to the demands of the Gospel, this is my life-work. And to this end we must possess the Christ-like disposition, conquer opposing obstacles that would impede or hinder; crucify the flesh, overcome the world; subordinating every purpose, every wish, every thought and desire, to the chief object of personal redemption from a depraved nature, and a wicked world. What a noble undertaking! What a work lies before us! A labor sufficient to fill the vast capacities of the soul, sufficient to employ every moment, to fill every hope for the future, to engross the mind, and abstract it from sordid objects; a salvation to be worked out with fear and trembling.

Who would desire to prolong mere life, in order to live and die as the animal? Who would desire to live, rendering our whole being subservient to slavish, sensual and selfish wants; and neglecting the concerns of the spiritual and immortal nature? What aids we have by the way, as we journey on in the redeeming march! We have both while we wake and when we sleep, the ministrations of good angels, of redeemed spirits, to assist us. We have the blessed example of saintly characters, here upon earth, to encourage, and the consciousness of duty performed, to cheer us. "Take my yoke upon you, and learn of me, for I am meek and lowly."

We must habitually cultivate the graces of meekness and humility, for an important element in redemption is *true humility.* In our experience come many chastisements, to lower our pride and implant within us the seeds of humbleness of heart. To succeed, this work must be continued and carried out according to principles of truth, with fixed views, and a resolute purpose and will. The heart is the citadel which must be rendered impregnable against assault.

Though trials often reach us,
Though troubles be our lot,
Yet every thing should teach us,
Our hearts should falter not.

Thomas MacRae, Pleasant Hill, Ky.

APPROXIMATE NEW EARTH.

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EXTRACT from report of Overseer of the Poor in Vineland, N. J., 1869:

"With a population of ten thousand, no citizen of Vineland, has, for the period of six months, required relief at the hands of the Overseer of the Poor, and our poor expenses are a mere trifle.

"During the entire year there has been but one indictment, and that a trifling one.

"We have no need of a fire department. We have no debt. Our taxes are only one per cent on valuation.

"The police expenses are seventy-five dollars a year."

Well done for Vineland. Let other Towns emulate Vineland in this respect. We may then hopefully look for the time when there will be no poor, no police, no indictments — except by conscience — no doctors, no lawyers, no sickness, death, nor pain. In place thereof, industry, co-operation, and one perpetual inheritance in the new earth of the meek.

Elijah Myrick.

PROBATION.

—o—

THAT the eternal destiny of all souls is decided at death is a doctine of Christendom. Whoever advances the idea of probation, beyond the grave, is supposed to be on the verge of scepticism or spiritualism.

We have no controversy with other people's religion, even if we disagree in theology. Our God is rational, possessing all the attributes of tender parents — *father and mother.*

All intelligent beings were designed for a purpose, best known to them who, for aught we know, have sufficient power and skill to humble the mightiest man, and bring the most stubborn woman to simple obedience.

The Eternal Parents' mercy is not limited to a few, nor to time allotted here.

All souls must and will have opportunity to hear and obey the truth.

There is manifest incongruity in the idea that persons of equal goodness, virtue and sincerity, who, for want of *faith,* or because of what others please to term *heresy,* are devoted to eternal misery, while their *believing* companions, although polluted with crime, may, through the merits of Jesus, enter the mansions of eternal brightness and ecstatic bliss.

Millions never hear the sound of the Gospel in this life. Other millions are so constituted that obedience to gospel principles is, under earthly conditions, impossible.

Judged by their fruits, not all who profess faith in the atonement are qualified for that heaven where no unclean thing can enter.

In every intelligent being there is a germ of divinity, whose aspiration for angel food will, in some of the worlds, become too strong for resistance.

Entering the spirit world, men and women are still in possession of their former faculties and affections, with all the depravity incurred by indulgence. They have left only the bodily organs behind. All grades and conditions exist in the next world. Naught but indomitable compliance with our holiest aspirations can change the moral status of the soul in this, nor in any world. They, who neglect self-discipline, must inevitably realize the degradation of such neglect. Those who are obedient to their holiest aspirings are drawing nearer to the fountain of good.

Many, who in this world, fared sumptuously every day, pampering every desire, will, on entering the next world, meet with bitter disappointment. No miraculous salvation through the merits of another will transport them to heaven, a place where what each one loves is good for all, and all possess it. Their appetites and passions, intensified by gratification, are upon them — minus the means of gratification.

On the other hand, many, who like the publican, or poor Lazarus, feel unworthy of the crumbs of God's mercy, will stand high in the scale of virtue, prepared for the work of gaining power and victory over every evil propensity by a daily cross.

This work must be performed by every soul before complete happiness is attained.

Chauncy Dibble, Watervliet, N. Y.

[From the Weekly Herald, Cleveland, O.]

SHAKERS.

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SPIRIT MANIFESTATIONS — AMONG THEM PRIOR TO THEIR GOING TO THE WORLD.

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"We speak that we do know, and testify that we have seen." John 3; 11.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1; 19.

FRIENDS EDITORS HERALD:—Agreeably to your request, we write to give you and your readers a brief statement of facts, which we have been an eye and ear witness to, of those "spirit manifestations" which took place in our midst some years prior to their going to the world. And this we do the more readily, knowing that the *Cleveland Herald* is the oldest paper published in Cleveland, and if we mistake not, has the largest circulation of any in Northern Ohio.

It was in the year 1838, in the latter part of summer, some young sisters were walking together on the bank of the creek, not far from the hemlock grove, west of what is called the Mill Family, where they heard some beautiful singing, which seemed to be in the air just above their heads.

They were taken by surprise, listened with admiration. and then hastened home to report the phenomena. Some of them afterwards were chosen mediums for the "spirits." We had been informed, by letter, that there was a marvelous work going on in some of the eastern societies, particularly at Mt. Lebanon, New York, and Watervliet, near Albany. And when it reached us in the West we should all know it, and we did know it; in the progress of the work, every individual, from the least to the greatest, did know that there was a heart-searching God in Israel, who ruled in the armies of Heaven, and will yet rule among the inhabitants of earth.

It commenced among the little girls in the chiidren's order, who were assembled in an upper room, the doors being shut, holding a meeting by themselves, when the invisibles began to make themselves known. It was on the Sabbath Day, while engaged in our usual exercises, that a messenger came in and informed the Elders, in great haste, that there was something uncommon going on in the girls' department. The Elders brought our meeting to a close as soon as circumstances would admit, and went over to witness the singular and strange phenomena.

When we entered the apartment we saw that the girls were under the influence of a power not their own — they were hurried round the room, back and forth as swiftly as if driven by the wind — and no one could stop them. If any attempts were made in that direction, it was found impossible, showing conclusively that they were under a controlling influence that was irresistible. Suddenly they were prostrated upon the floor, apparently unconscious of what was going on around them. With their eyes closed, muscles strained, joints stiff, they were taken up and laid upon beds, mattrasses, etc.

They then began holding converse with their guardian spirits, and others, some of whom they once knew in the form, making graceful motions with their hands — talking audibly, so all in the room could hear and understand, and form some idea of their whereabouts in the spiritual realms they were exploring in the land of souls. This was only the beginning of a series of "spirit manifestations," the most remarkable we ever expected to witness on the earth. One prominent feature of these manifestations was the gift of songs, hymns and anthems, new, heavenly and melodious. The first inspired song we ever heard from the "spirit world," with words attached, was the following, sung by one of the young sisters, while in vision, with great power and demonstration of the spirit, called by the invisible

"THE SONG OF A HERALD."

"Prepare, O ye faithful
To fight the good fight,
Sing, O ye redeemed,
Who walk in the light.
Come low, O ye haughty,
Come down, and repent.
Disperse, O ye naughty,
Who will not relent.

For Mother is coming,
Oh hear the glad sound,
To comfort her children
Wherever they're found,
With jewels and robes of fine linen
To clothe the afflicted withal."

Given by inspiration, at North Union, August, 1838, ten years prior to the "Rochester Rappings."

EXPLANATION.

We wish it distinctly and explicity understood that when the term Mother is used in any of our sacred writings, the highest sense in which we use that term carries us to the Deity, of which Mother Ann Lee was a representative of the eternal Mother principle in the Godhead, as the first born daughter of God, as Jesus Christ was a representative of the eternal Father principle in the Godhead, as the first born son of God, both of whom were divinely inspired. Are we not too prone to make gods of subordinates, and finalities of finites? Ann Lee taught her followers to worship God, manifested in man, woman, or child. Not the creature.

Not persons, but principles; persons must pass away, but principles, never! This may conflict with our education and the doctrine of the Trinity, but it does not conflict with Moses, nor Joshua, nor Genesis, nor Geology — science — nor with good common sense. St. Paul declared, (if he did not understand it,) when he said, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Romans 1; 20.

According to Moses, among the first things which God made was man: "And God said, Let us make man in our image, after our likeness; and let them have dominion," etc., Them in the plural, including the woman—the mother principle—not him—man alone—nor father alone. "Let us," *i. e.*, Father and Mother principle in the God-head. "So God created man in his own image; in the image of God created he him; male and female created he them," etc. (Genesis 1; 26, 27.) Is it not singularly strange that commentators of the last two thousand years, or nearly, have failed to recognize this great principle of Mother in the God-head, as well as Father, when it was impossible for one to exist without the other? The other, is always implied.

On what principle, then, have we, in the past, excluded the Mother from the God-head and substituted something else, that has no analogy in the universe? when there is nothing more clearly taught in holy writ, and is now being revealed through babes and sucklings. But to our subject —no more digression.

Next followed the little boys in the line of visions and revelations. But, before we take our leave of the girls, we will relate one incident which we saw exhibited, which may have a good effect on those in earth life. The gifts continued increasing among the children. Among these were the gift of tongues, visiting the different cities in the "spirit world," holding converse with the indwellers thereof, some of whom they once knew in the body. And in going to these cities they were accompanied by their guardian angels, and appeared to be flying, using their hands and arms for wings, moving with as much velocity as the wings of a bird.

All of a sudden they stopped, and the following questions and answers were uttered through their vocal organism: *Question*—What city is this? *Answer*—"The City of Delight." *Question*—Who live here? *Answer*—The colored population. *Question*—Can we go in and see them? *Answer*—Certainly. For this purpose you were conducted here. They were admitted, their countenances changed. *Question*—Who are all these? *Answer*—They are those who were once slaves in the United States. *Question*—Who are those behind them? *Answer*—They are those who were once slaveholders. *Question*—What are they doing here? *Answer*—Serving the slaves as the slaves served them while in the earth life. God is just; all wrongs have to be righted. *Question*—Who are those in the corner? *Answer*—They are those slaveholders who were unmerciful, and abused their slaves in the world, and are too proud to comply with the conditions? *Question*—What were the conditions? *Answer*—To make confession and ask forgiveness of the slaves, and right their wrongs, and this they are too proud to do. *Question*—What will be done with them? *Answer*—When their time expires they will be taken away and cast out, and will have to suffer until they repent, for all wrongs must be righted, either in the form or among the disembodied spirits, before souls can be happy. And when the girls came out of vision, they would relate the same things, which corresponded with what they had previously talked out.

Now, we will leave the girls for the present and go into the boys' department. Here we find them holding meetings by themselves, under the safe guidance of their care-takers, going in vision, some boys and some girls, for the work had progressed so as to reach adults, and all were called immediately into the work, whose physical organizations would possibly admit of mediumship. The peculiar gift at this time, was in visiting the different cities in the "spirit world," and in renewing acquaintances with many of their departed friends and relatives, who were the blissful and happy residents therein.

But before we go any further, we will let our mediums describe the first city they come to after crossing the river. *Question*—What city is this? *Answer*—The Blue city. *Question*—Who lives here? *Answer*—The Indians. *Question*—What Indians? *Answer*—The American Indians. *Question*—Why are they the first city we come to in the spirit land, on the plane, and most accessible? *Answer*—Because the Indians lived more in accordance with the law of nature, in their earth life, according to their knowledge, and were the most abused class by the whites, except the slaves, and many of them now are in advance of the whites in "spirituality," and are the most powerful ministering spirits sent forth to minister to those who shall be heirs of salvation.

At another time these same mediums, fifteen in number, of both sexes, were sitting on benches in the meeting-house, saw a band of Indian spirits coming from the "Blue City" in the spirit world, to unite with them in their worship, said, "They are coming, and as soon as the spirits entered the door they entered the mediums, which moved them from their seats as quick as lightning, Then followed the Indian songs and dances, and speaking in the Indian tongue, which was wholly unintelligible to us except by spiritual interpreters.

It is said the white man first gave the Indian rum; in exchange the Indian gave the white man tobacco. Both of which are a curse to civilization. Which was the aggressor? If the Indians are allowed to smoke tobacco in the "spirit land," (which is doubted) is it any wonder that their city is called the "Blue City?"

Now, Editors of the HERALD, if your readers would like to know any thing more about these things, of which we have only begun to give a brief sketch, we would recommend them to take the *Shaker and Shakeress*, a neat little Monthly, published at Mt. Lebanon, N. Y., edited by Elder F. W. Evans, and Elderess A. Doolittle. It teaches the equality of the sexes, etc., only 50 cents per annum. We like it for the following reasons:

1. We like it because it is the Shakers' missionary to the world.
2. We like it because it teaches the science of a higher life.
3. We like it because its columns are enriched by original articles from some of their ablest writers of both sex, drawn from experience, and a "community of ideas."
4. We like it because of the music on the last page of each number, which is worth more than the subscription price of the paper.

As the sound of sweet music dies away in the distance, so is the passing away of friends we love.

JAMES S. PRESCOTT,
Agent for the SHAKER and SHAKERESS.
CLEVELAND, Ohio, P. O. Box 262.

FOR BOOK-WORMS TO THINK OF.

To form a correct estimate of books and of what should be our relations to them, we must recognize the fact that a book, no matter what its outward form or subject, represents, in its spiritual character and magnetism, the life of the person who wrote it. In reading it we are dealing with the same personal force and character as we should be if we were in actual contact and conversation with the living author. The conditions and perils of fellowship are substantially the same. Reading a book is like forming a personal acquaintance. Wise men are careful about giving themselves up to fellowship with a stranger. Ought they to be less careful in coming into fellowship with a book? If salvation and damnation are the results of fellowship, and if books are mediums of fellowship, it would be well to inquire whether in this age of universal book-making and reading, men and women are not in greater danger of losing their souls by this kind of fellowship, than by all others together?

A PRUSSIAN LETTER.

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My Dear Sister: Your letter of the 9th of December, came into my hands on the last day of the old year. I felt glad and thankful to hear once more from you, and I readily comply with your desire to learn how I am getting on, in body and soul, in my new Shaker-home.

Nearly all the remedies employed here for bodily ailments are, outdoor work, plain vegetable food, unbolted wheat-meal bread, and fruit.

I am glad to be out of the reach of allopathic treatment, which, nine times out of ten, brings ordinary diseases to a fatal end.

Only by giving nature a full chance to work out her own salvation, without counteracting, impeding, poisonous drugs and unnatural obstructions, is she enabled to bring things to a good end.

A full water and hygienic treatment is certainly superior to all other remedial processes.

In this respect there is yet room for improvement amongst us. I should wish to see, in every family, a brother and sister, who were well instructed in hygienic and hydropathic principles.

The "Laws of Life" I want to see read in every Shaker family. By these means, much weakness and disease might be cured in a short time.

I learn more and more to understand, that a faithful fulfilling of the regularly repeating duties and labors of daily life, is one of the surest conditions of contentment and inner peace.

Your report of the members of our family, I have read with sympathy. But I see there so many unfortunate, stunted, crippled, and abnormal states and conditions of life, as well in a physical as in a moral point of view, that the Shakers condemning and rejecting, from religious principles, all natural generative family life, as well as the sexual relations that create it, appears to me less hard and extreme.

I place the Shaker's life higher, by two-thirds, than the average family and social relations in the outside world.

Their constant striving after moral and spiritual culture and developments; their holding on to purity and chastity; by laboring in self-denial, for spiritual life, for unselfish, disinterested, activity and industry, each one seeking the good of the whole; puts them on a higher plane than those who seek to gratify exclusively their own self, and who search for happines in material and sensual directions.

Even in our Shaker rudimental state of development, the grosser vices, which ruin and empester human society in all its classes, do not exist amongst us.

Tobacco and spirituous liquors, which transform at least one-third of the human race into physical and moral cripples; sexual incontinence, inside and outside of family life, which destroys and ruins another third of the race; pauperism and material misery; all this is not known amongst us.

But instead thereof, a moderate degree of comfort, with frugality and industry, and a morally clean and pure atmosphere, reigns throughout.

I think such a state includes blessings which can hardly be estimated high enough.

My sincere sympathy and co-operation is sure to our leaders, in the three families of our order, for the progress which has been made in our physical life, in regard to diet, that forms the basis for future moral and spiritual growth.

"Onward" is written on our standard; and the next object to be attained unto, is the sacrifice of super-fine flour.

It will meet with many a short sighted prejudice, and have to struggle against stubborn opposition. The flesh meat has quite disappeared from *our* family table, but this I would hardly call a progress, if it were not followed by the further step of giving up entirely the use of super-fine flour, and taking in its place the coarse, unbolted meal.

I have for some time eaten no other, and I feel much the better of it. Some time ago, we had the coarse, unbolted *rye* bread on our table, as we eat it in Germany, where it forms the staple food for the Prussian army, and of many of the laboring classes; and I felt, by the use of it, an increase of strength and vital animation of fifty per cent.

Fine rye flour paste is only fit to be eaten by individuals who contemplate suicide.

If this change, of using the coarse meal of all the sorts of grains, was introduced throughout the families of believers, it would bring about a great many other changes; and not only put away weakness and disease, to a large extent, but also transform our whole conditions of labor and farming.

Half the quantity of grain we now use would be sufficient for sustaining the family, and hard labor would, in consequence, be diminished considerably. We would not need so much hired help then, and that would lighten the burden of the sisters and diminish our expenses, as well as lessening the dangers to our young people, by removing them from low and vulgar influences. More leisure for culture and refinement, in music and mental exercise, would be gained.

Whoever are able to free themselves of false habits and silly prejudices, will recognize and admit, that the way we now select and prepare our food, is not perfect, nor free from objections.

Should we try to change the constituents of the atmospheric air for our breathing, we would not act any more senseless than we do, by sifting out any part of the grain we use. It is an indirect abnegation of God and His divine wisdom, as creator of nature and of all organic life, that furnishes, in vegetable organisms, and especially in the seeds of some of them, the proper nutriment for producing and maintaining the higher life.

In the kernal of grain there are two constituents, the inside non-nitrogenous starch, the outside nitrogenous; the whole enclosed by the husk or hull.

If it were possible to separate half of the white of eggs, and let the germ of the young chickens be developed out of the remainder, we should produce just such a scrofulous, unfinished breed of chickens, as is now the young human raised upon super-fine flour; either directly or indirectly by their mother's milk.

An immense amount of human misery, too large to be perceived at once, would disappear, if these simple, unrefutable truths could be recognized, reduced to use, and the conditions of physical life be transformed according to them.

People are disposed to think that such a change, as is here indicated, when first brought before them, an extraordinary sacrifice and privation; but that is a mistake. It is just the contrary. There is a perfect analogy between the change from an unrighteous to a righteous life.

A person accustomed to indulgence in vain worldly pleasures; in sensuous revelry and debauch, will find the change to a sober, frugal, industrious, pure and chaste life, a sacrifice hard to bear. The regular duties of daily life will appear monotonous; existence, insipid and without charm. But before long a gentle calm will steal over the mind; a feeling of peace and quiet contentment take the place of gnawing restlessness and dissatisfaction with self and others. The turbulent waters of the soul will become smooth and clear, and the rays of divine love will enter like sunbeams. An organism, accustomed to be under the constant influence of stimulants and narcotics, will, at first, find good wholesome food and drink insipid, and without relish to the digestive apparatus, weakened and sickly by improper nutriment, the coarse food will be too rough and hard; but, by persistence in using it, this will soon change.

A healthy, vigorous condition of the bodily organs, will enable them to do their work properly; and the preparations of coarse meal and fruits, will afford to the refined and quickened perception of the nerves, a gustatory enjoyment greater than ever before.

Only in this way man will reach that blessed condition to make his body a place in which a divine spirit can dwell.

When we have purified and refined our physical systems, noble, loving feelings and thoughts will enter our heart and mind, with out our being conscious of it; just as surely as a crude, wet, swampish soil, that was only able to produce lower vegetable organisms, will, by draining, tilling, letting sunlight and air penetrate it, have higher forms of plant life germinate, and be finally able to bring forth grain and fruit.

We must never forget that God is Love, and *that* means, happiness is insured to his creatures as a condition of their existence.

In this way alone we shall attain the blessed state of liberty, which every soul longs for, and which Spinoza defines thus, "to do, by our own will and impulse, the will of God, that is to be one with God."

I hope, my dear sister, you have kept alive, and have not got choked by this shower-bath of wisdom, that I have poured down upon you, but that you may profit by it and be happy.

Yours affectionately,

Julius Assmann, Cannan, Feb. 25, 1874.

WATCHMAN.

—o—

Tell us, watchman, what of the night? Has the hour of midnight passed? do stars shine out; or, is it all dark, dark, darkness? Or, do you see the signs of the coming day beginning to appear? Tell us, for we have work to do, and with the first signs of the day we would be astir!

O, Seeker! yet a little while and the day shall come, bright and beautiful, for the sky is already aglow with beams of morning light, such as tell of a glorious day! Wrong, injustice, tyranny, superstition, avarice, falsehood, with all their attending followers, who, through the long, dark night, have tramped the streets of the great earth with polluted feet and violent hands, leaving misery in their wake — these are already trembling for their deeds, which testify against them, and one by one they are being banished from the face of the earth; and men and women are speaking without fear, undaunted by the darkness; they are rising up in judgment against the wrongs of night, and, as the day dawns, they are running to and fro, asking each other anxiously, "Where shall we go to wash ourselves clean; to clothe ourselves; to find employment for our hands and feet, fit for the light of the noonday?"

And they who have not bowed the knee to the powers of night, nor sacrificed on her altars, shall point them to the running stream, to the garments bright, to the work of the day, that the Kingdoms of this world may become the Kingdoms of our Lord, and His knowledge cover the earth as the waters cover the sea.

Thomas Smith, Cannan, N. Y.

The Terror of the Inquisition Gone. — The Inquisitorial halls of Rome have rung lately with words that contrast marvelously with the entreaties, cries and groans which they have heard in other days. Father Grassi, the priest who was recently converted at Rome, has appeared before the Tribunal of the Holy Inquisition, and in the course of an exultant justification of his course, he uttered the following words, which must have burned into the very hearts of some of the priests present.

"In this room, to-day, I come to bear witness to the truth, and you no longer have the power to touch a hair of my head; you have lost all authority; the work of God has commenced; and soon these walls, these chambers, these instruments of torture and this tribunal will be ground like so much dust under our feet. Now listen to what God has promised to do here in Rome against the enemies of his church. Here is the infallible order that God sends to the Roman believers: 'The God of Peace will soon grind Satan under his feet.' Do you not tremble at these words of the Lord? Is it not Satan who has imposed and directed so many judgments, so many tortures, so many butcheries and massacres in these very rooms? But already Satan begins to be conquered; the torch of the dog of the Inquisition is forever extinguished, the breath of God has blown upon it, and from this time forth it can never more be ignited."

SHAKERESS.

A. DOOLITTLE, EDITRESS.

A PARABLE.

—o—

ONCE upon a time there lived a good patriarch, who had the great misfortune to have a large family of decidedly *bad* children; yet somehow these children were not legitimate at all; they were owned by a kind of proxy; and although, to *some minds*, how this thing could be is a paradox, yet in tracing their lineage to its origin, as nearly as we can, we find that not one of them ever had a mother. And indeed the great Primogenitor, to whom they claimed relationship, in *reality*, never had but one child, and that was a beloved son, who was as *old as his father*, and dwelt in his bosom, which, we will suppose, signified his love and entire confidence. He was also as *good* and *perfect* as his father, and kept his injunctions, and did always those things which pleased him.

But the other adopted, accidental, or incidental children, were disobedient, heady, highminded and rebellious, daily doing those things that displeased their good father. He gave them lessons which they would not heed, and he pleaded with them, and sent messengers to warn them, but they would persist in doing as they pleased.

At length he decided that forbearance toward them had ceased to be a virtue, and his patience became so exhausted, that he was angry with them every day; and he finally concluded to destroy them all. The *good* son, who had been safely ensconced in his father's bosom, happened to be in a more calm and considerate frame of mind, and *he* looked upon those wicked children with tenderness and compassion, for he saw many good traits of character in them, which he thought would be better saved than destroyed, and determined to appease his father's anger. So he said, "Now my ever adorable father, I pray you listen to me, and do not carry your design into effect! I offer *myself* a willing sacrifice, a propitiation for their grievous wrongs. It is but *just* that they should die, and *justice* must be satisfied! And now, all I ask is, let *mercy* rule and exonerate them, and *I* will die in their stead!

And the following shall be an everlasting bond, or covenant, between *you* and me: You shall give all these children into my charge, and I will stand as mediator between *you* and *them*, and I will give my blood to seal this covenant; and I will become a *palladium* to the whole family, and they shall *trust* in *me*, and whatsoever they ask of *you*, they shall ask in my name. And this covenant shall endure through all coming ages; and should the children multiply and become as numerous as the sands upon the sea shore, it shall remain the same. You shall accept my life as the ransom for all their past, present and future violations of just and righteous laws; provided they will believe that I am able and willing to forgive them as often as they transgress; and that there is sufficient efficacy in my *blood* to wash away even the very stains of sin.

The great and good father was well pleased with the generous offer of his wise and humane son, and he joyfully accepted him as a sacrifice in lieu of punishing and condemning any of the rest; and that, on account of the righteousness, sufferings and death of his innocent and only son, he would absolve all the guilty ones.

Now, all that remains to be done is, since it has been decided that *sin* is the unavoidable concomitant of human life, to confess in some closet or secret place that they have broken their father's laws and done many wrong deeds, and ask for one *drop* of the *atoning blood*, and all is right! Who, we would ask, can help admiring such a benevolent character? Is it not worthy of all praise? say the popular theologians through the orthodox churches. Jesus Christ, through John of the Apocalypse, said, "Behold, I come quickly, and my reward is with me, to give to every man according as his *work* shall be. Which shall we accept?

WE offer a simple remedy for some of the ills of humanity; it is not a compound of condiments, nor mineral substances, but of good common sense.

Keep the hands employed in some useful avocation, the feet dry and warm, head cool, body clean, and the stomach supplied with plain, healthful food, taken at suitable intervals; keep good hours, and remember that night is the time to sleep and rest; store the *mind* with good mental food, carefully avoiding every kind of trashy and unclean literature, that would serve to act upon and stimulate the animal passions; keep the *thoughts pure;* and do precisely "unto others as ye would that they should do unto you;" then you will make progress toward a healthy soul and body.

INNOCENCE.

—o—

O innocence, thou spirit bright,
Thy pathway we have found!
And, guided by thy angel hand,
We'll tread thy holy ground.
We look with joy upon thy face,
That hath no cloud or shade;
And pray thy voice may yet be heard
Through every rank and grade.

When shall we see thy temple fair,
Adorned with souls in white,
Who drink from thy eternal springs,
With chaste and sweet delight.
In them false honor is dethron'd,
With all its glittering train;
By them the tyrant's chain is rent,
And truth has pow'r to reign.

In *Truth* is found simplicity,
And liberty combin'd,
And whosoe'er will seek for her
The tree of life will find.
She leads through virtue's flowery path,
To wisdom's quiet vale,
And crowns with lasting life the soul,
Whose courage does not fail.

Betsey Maynard, Harvard, Mass.

GENTLENESS.

—o—

"THY gentleness hath made me great," said the Psalmist, in one of his inspirational moments. Whose gentleness? God's gentleness; the Wisdom and Love elements from the Father and Mother in Deity; but more particularly of the *Mother*, who (in speaking of her own Maternity and Eternity), said, "Hear, for I will speak of excellent things; counsel is mine and sound wisdom. When He (God) appointed the foundations of the earth, then I was by Him, as one bronght up with Him; and I was His delight, rejoicing always before Him."

And Jesus, who was called the "Lamb of God," a name so typical of gentleness, how mild was he in his intercourse with all with whom he came in contact, holding in reserve the indignation that his pure spirit must often times have felt at the glaring wrongs around him.

Once, at the desecration of the temple when there was a grievous departure from Law and Gospel, such a letting down of principle to the greed of worldly gain, he gave vent to the deep feelings of his heart, and cast out the money-changers, and sellers of doves, and overthrew their tables. He felt that the temple of God was defiled; and that they were seeking to supplant the blessed ministers of purity and love. *That* rebuke administered through the medium of the "small cords," probably made them feel more like a company of thievish transgressors, than like honorable merchants. But the Spirit of Truth, with which he was baptized, being "quick and powerful" to discern the true from the false, was constrained, at times, to exclaim in the ears of his hearers, "Ye adulterous generation!" "generation of vipers!" etc. But gentleness of spirit, as the rule, marked his course of life.

Some recent writers have sought to prove that the good Jesus was at fault, because he abjured the relationships which belong to the natural plane of life, for the spiritual and heavenly relationship of the kingdom of heaven; they say, "What *we* want of *our* teachers, is not *abdication*, but *conquest*." They urge that Christianity, as taught by his professed followers, has erred in the same way.

But we ask, what is Christianity worth, if it does not affect a change of life and character? "The Law made nothing perfect," for the reason that it was "weak through the flesh," and those very permissions which some of our modern writers are urging as essential; nor did it bring deliverance to a groaning world; nor did the philosophers and sages who *preceded* Jesus Christ, or who were contemporaneous with him, give such relief. The earth still remained unredeemed with sin and misery predominant, and goodness the exception.

Christ, with his self-denial as the terms of discipleship, and call to follow him in a daily cross, taught the purity and holiness required, when he said, "Be ye perfect even as your Father who is in Heaven is perfect." He then taught a degree of self-renunciation beyond what had previously been required; and not only *taught* it but lived it. Evidently he gladly would have gathered his disciples around him, and formed a nucleus of a community, if he did not positively *require* it of them at that time. It would seem that a part of the *twelve* were unprepared for a communion of interest; and the truths of that day were so far in advance of the travel of its receivers, that Jesus spoke to them in parables, and said: that all could not receive his teachings as a whole, but, "whosoever is able let him receive it." The Pentecostal baptism, for a time, made those who believed, of one heart and mind, and then they had all things in common; but they were only "a kind of first fruits," and were not able to carry out the principles to perfection. Persecution, and the worldly spirit within, and from without, overcame and scattered them, and all who did not wish to be disturbed in their worldly life and possessions, doubtless breathed easier when those who were turning things "upside down" were divided and scattered, or gathered to the spirit-land.

In those days, there was a high mark set upon virginity, those who were "holy in body and spirit," saw the luster and charm thrown around the character of the Virgin

Mary, and many others since, who have suffered every indignity, and even loss of life itself, rather than violate the law of Chastity. How marked was the description of John the Revelator, concerning the Church of the future, which would be composed exclusively of undefiled virgins. The world has had Convents and Nunneries to represent the devotees to the principle of Virginity ; but never until recently, has the world been permitted to see the fruits of the teaching and example of Jesus, when carried to their ultimates.

Through the inspiration vouchsafed to an uneducated woman, who belonged to a society that believed in the solemn ministry of silence, and inward waiting upon the Lord, have the principles of the first Christian Church been revived, which were nearly swept away during the dark ages. Her inspiration was professedly from the Saviour, who conversed with her as with a friend, and enlightened her as to the cause of the degradation and misery of humanity, and the means by which Eden could be restored to more than its primitive glory, which would be effected by *re*-generation instead of generation.

And now, by the continued living influx of Divine revelation from the Spirit-world, by which the Second Christian Church is vitalized, and through the power of the Dual Order in the highest heavens, a new spiritual Household is formed, under the supervision of a representative father and mother; and sons and daughters are brought forth, who become brethren and sisters in Christ; and, although *in* the world, and performing all needful duties pertaining to the earth life, are not *of* the world.

The old heavens are now passing away in confusion, the religions of the world having proved themselves inadequate to supply the soul needs of humanity ; and a *new* heaven is appearing. The new *earth* is also beginning to appear, in which physical reforms are working for the elevation of man and woman relating to the physiological and generative life ; that a new and a better race may be brought forth to occupy and recreate the earth.

But let not that class decry and seek to destroy those who follow the Lamb, and who sing the new song of victory over the "beast and his image," —the earthly and sensual nature; for, without the new heaven, where would be the ministration of light and heat, which is to vitalize the new earth, and inspire in the heroic struggle for a nobler and more harmonious race? They must advance both together, and move on toward the goal of complete redemption. The one must act upon the other, like "The wheel within a wheel," which the Prophet saw in vision. The motion and force of the whole is dependent upon each, and neither can say that the other is unnecessary.

The happiness and redemption of the race is the object in view; and, if that can be accomplished by the denial of the generative instincts, in those who "are able," and who feel the necessity of thus doing, that they may form a connecting link in the chain of progress, and be joined to those who are more elevated, and thereby improve the race, can it be a matter of regret, or an occasion of fear, that "the world will run out," when it is so evidently exhausting itself by excesses, and by *wars*, *pestilence*, and famine,—the consequence of physical and generative sins?

The system which Jesus came to teach, never having been fully put in practice, can it be truthfully said, that Christianity has proved a failure? "The whole creation has groaned, being in pain, waiting for the manifestation of the Christ in the second part of his manhood, or for the second Eve, that 'the sons and daughters of God' might appear. 'The Comforter' was to come —'Christ in his glory.'" "The woman is the glory of the man." The Church of the past has been one-sided, and as unproductive of good results as any house would be without a mother, and with nought but a combination of three male principles. This, however, was not a part of Christ's teaching: for none could be more tender and charitable toward woman, than he was, nor more appreciative, as her unbounded love to him would show; which constrained her to be last at the cross, and earliest at the grave.

When "all are one in Christ Jesus, neither male nor female," but all take part in the various industries, and branches of government, according to their ability, neither being independent of the other, but supporting a pure brotherly and sisterly relation, in the innocence of little children ; where the labor, toil, and energies of all, are freely given for the benefit of all ; who will say that the "kingdom of heaven is not pretty well advanced on earth? In this spirit of consecration, men or women may "buy as though they possessed not, and use this world as not abusing it;" for all is *ours; not* mine, and thine.

When souls in this manner give cheerfully of time and talent to the public good, sacrificing their natural desires and loves, which would lead them to the pursuit of beauty in nature and art, and instead, turn their steps to the bedside of age and weakness, to minister care, food, and comfort, or to bestow the *mother* love upon the orphaned and lonely ones of earth, can we not feel that this self-renunciation is one in which the "man of sorrows" would sympathize? And will he not claim such, as his true sons and daughters, who are thus striving to grow more and more into his likeness? Can they not say with the Psalmist, "Thy gentleness hath made me great?"—great in self-abasement, that the good may be exalted; and in self-denial, that the heroism of the Chief of self-deniers may be ours? for he possessed the same nature that we possess, yet relinquished all for the higher life, and became a pattern for others to follow, and practically showed that "He that ruleth his own spirit is greater than he that taketh a city;" and those who gain this victory, and are attracted to, and vitalized by, the "Women clothed with the sun"—*truth and light*—"having a crown of twelve stars upon her head," representatives of the twelve Christian virtues, do really "partake of the waters of life;" for they have dug deep to find them.

Happy are they who have heard the voice of the heavenly Bridegroom and Bride, who are calling for wise virgins to appear in clean and white raiment, to grace the marriage supper: for the "Bride hath made herself ready;" and let them be sure to supply their lamps with oil, that neither the darkness of the way, nor the length of the journey, may dishearten them. Some have come in, and their sorrow has been turned into rejoicing, and their souls have been cheered with music and dancing. And the "Spirit and the Bride" continue to say "come," and the children of Zion repeat the invitation :

O come, all ye wand'ring and motherless ones,
Whose cup of affliction with mis'ry o'erruns ;
Come, strip off your garments of sin and of shame,
And bathe in our fountains, ye blind and ye lame,
For nothing is sweeter in heaven or earth,
Than love from the Mother who gives the soul birth ;
The Mother, blest Mother, who taught us the way
To enter the mansions of heaven's bright day.

E. H. Webster, Harvard, Mass.

TESTIMONY OF AN AGED SISTER.

—o—

I AM now eighty years of age, and it is about thirty-nine years since I united with the Believers in Christ's Second Appearing; and I feel a strong desire before I am gathered to my fathers and mothers, who have passed on before me to the spirit land, to say a word to the stranger, and to the young of Zion's fold, concerning that faith by which I was called to come out from a world of sin, to embrace the Gospel work, which contained the power of salvation, and which has been, to me, the "Pearl of great price."

When I was fifteen years of age, I united with the Baptist Church, and continued with them many years, striving to find a power that would satisfy my heart's desire, and redeem my soul unto God, who gave it. At the age of thirty-seven, I trembled to find, that I was yet a sinner in the sight of God, and a wanderer from Him.

I united with the Presbyterians, and strove to renew my zeal, and work righteousness, and live more to my own justification, and to God's acceptance. I continued in this soul-struggle seven years, but could not find food sufficient to sustain the spiritual part ; for my soul hungered and thirsted after the bread and waters of life, and demanded a greater supply than I could obtain.

At this time of need I read some of the publications of Believers (commonly called Shakers), and was led to investigate their doctrine, which, at that time, seemed strange to me. At length I visited the society at Canterbury, N. H., and spent four days there, and then returned to my home. In about one year from that time, revisited the people at the same place, where I was kindly received and entertained.

No pains were spared to enlighten my understanding, by giving me such information as I required ; and I had an opportunity of judging of their principles by the fruits brought forth. I perceived that a true Christian life and character must be based upon self-denial and the cross, which crucifies the carnal mind, and all selfishness ; and brings souls into a oneness of heart and life, and enforces the golden rule.

Each ray of new light that shone into my soul, warmed and gave life to my immortal spirit ; and I became satisfied that it was the true way of God, and that it would bring life and salvation, if I would be obedient. My understanding was enlightened to see the cause of my loss from God ; and that if I would become a true follower of Christ, the lower animal nature in me must be mortified and subdued.

I resolved to prove the work, by being obedient to my convictions, and find a life in God, though it should be at the expense of every self-pleasing desire ; remembering Christ's words, "Forsake all and follow Me." Circumstances rendered it more convenient for me to unite with the Society of Shakers in Enfield,

Conn. I did so sincerely, according to my best understanding, and placed my all upon the altar of justice and truth; and by so doing, new and increasing light, joy and love beamed into my soul, yielding a satisfaction which I had long sought, but could not find, and I am now satisfied that true peace of mind and rest to the soul cannot be obtained except by a full sacrifice of the worldly life, through watching and prayer.

I have never regretted the choice that I made, nor had one desire to return to my former mode of life. And now, at the age of four score years, I feel to raise my heart and voice in praise and thanksgiving to God, for the great salvation that I have found; and with my feeble hand I pen these few lines, hoping thereby to benefit some of my fellow creatures who are now, as I once was, wandering in darkness and sin. My prayer is that all such souls may find resurrection life in Christ, which alone will insure happiness in this world, and eternal bliss in the world to come.

Mary C. Wright, Enfield, Conn.

DEAR ELDRESS A.:

I would show my appreciation of your beautiful description in February No. of Sister Margaret's departure to her spirit home, by returning thanks. I read the account with deep interest, and was edified and strengthened by the inspiring expressions which fell from the lips of our dear Gospel sister, as her spirit was about to take its upward flight to the unseen world. Her example in life and death is worthy to be imitated by every one who "names the name of Christ," and professes to love the truth.

Without *purity* of heart, we are not practical Christians; and true "love is the seal of discipleship," and will so remain; and only through self-denial, and the same cross which Jesus bore, can any soul "be crucified unto the world, with all its affections and lusts." Such is the faith implanted in my heart; and by it I am resolved to live and die. I would have my life all pure and righteous; and my latest breathings like sweet Margaret's, drawn out in prayer for Zion's prosperity; and, that her inmates may be filled with love and peace, and songs of rejoicing and praise.

Do we not see how death may be swallowed up in victory, and the grave robbed of its terrors by a sinless life, while the spirit rises in triumph over all inferior things? Those who thus live, do not *die* when they pass out of the material form; by throwing off the grosser part, life becomes intensified — quickened — and we often feel a power, and sweet influence emanating from them, which give peace and rest to our spirits, while engaged in the arduous duties of the earth life. They become as guardian Angels to those whom they have left on the shores of time; and they often gather to the circles in the Eden home on earth, which, through consecrated labor, themselves have helped to create; and they continue to strive to enhance its beauty, and to adorn all its walks; and they delight to encourage and uplift each struggling soul, and to guide the young in the beautiful path of innocence, which leads to peace. How safe we feel while confiding in such holy watchers, to protect and guard the little flock.

Now, my dear mother, I want to say to you, that Sister Margaret is not gone far from your embraces; she is still your own, and her spirit lingers to bless and to cheer. And, since leaving the clay tenement, her spirit is happy and free in the society of the good and pure, in the Church of God on earth, and in heaven. Death to her, is but a birth into the higher life with enlarged powers of action. And, I feel to rejoice with her, that the messenger of life (not death) hath opened the door of liberty, and set her spirit free from the frail body, which it was her lot to inhabit.

I feel renewed courage and strength, to press on in the gospel work; and I will toil patiently and wait until the time shall come for me to be gathered to my heavenly home; and I hope to be found worthy to dwell with the shining saints in glory. I pledge myself to be with you in the progress of truth, now and forever.

In bonds of Christian love and affection.

Julia Johnson, West Pittsfield, Mass.

WOMAN'S SPHERE.

—o—

"THE eyes may brighten, and lips may smile,
And the heart with anguish be torn the while."

For *woman* (generous toiler)
Can bury sorrows deep
Till oft, in cloister'd moments, 'lone,
She finds them but to weep.
And yet her grief must silent be,
Her burden she must bear,
Till truth can fetter error strong,
And heed her time-bound prayer.

She was not form'd for *man* to rule
With firm relentless hand;
She was not form'd a chattel slave,
To be at his command;
She was not form'd to be the means
Of bearing down a name
Unto an offspring cursed, debased,
That cause her spirit shame.

She feels her rights, but she is bound
By those whom passions hold;
She knows her claims to earth and heav'n,
For this her heart is bold.
She presses through the flood of thought,
Sarcasm, scorn, and ire;
She holds her way undaunted, firm,
Enrobed in Love's attire.

She knows, when Reason, Justice pure,
Shall place within each heart
Those living truths which guard the soul,
Then slavery will depart,
And Freedom can her course pursue,
Sustain her glorious cause,
While Wisdom helps to form anew
The Father's broken laws.

Then priest, or priestcraft, ne'er can stay
Equality, or right;
But man shall own and bless the cause
Which gave to earth new light:
And, through her powers for good and right,
Life's burdens shall decrease;
While 'neath her influence, chaste and pure,
Disease and crime shall cease.

Through her shall gleam the golden light,
And inspiration true
Shall touch with love the soul of man,
His life for God renew.
And then, as *one*, they'll toil in peace,
And seeds celestial sow;
While heav'n and earth the chorus swell,—
God reigns with man below!

Charlotte Byrdsall, Mt. Lebanon.

IT is argued that *woman* is not in servitude, because she voluntarily places *herself* in certain positions, and chooses her own condition; therefore, to *her* it is not bondage, but freedom. We would ask, Are not the organic laws of the land, and the usages of society, such as compel some women to accept conditions that would otherwise be repugnant to their feelings? Before American chattel slavery was abolished, its abettors claimed that thousands of the negro slaves did not desire emancipation; that they so loved their masters, under whom they served, that they could not be induced to leave them, and accept of freedom.

Freedom for *woman* has a deeper and broader signification than is generally supposed. There are gleamings of light upon the subject; but as yet, many who think they have advanced ideas, and understand the matter well, will find, as light and truth increase, that their present views are undefined and chaotic. That *woman* is measurably a willing slave, while she panders to fashion, and yields herself, without constraint to libidinous desires, and seeks to satiate sensual passions in herself, or in others, we will not deny. We pray that a divine power may descend from the heavens, that will open the eyes of those who are spiritually blind, and *shake* both priests and people, and awaken them to a consciousness of the real conditions and needs of humanity at the present time.

EDITRESS.

SONGS.

—o—

THE peculiar gift of song that is given to Believers in Christ's Second Appearing, is beautiful, and highly prized by them. The breathings of the soul in measured strains of melody, filled with inspirational power from the interior spheres, is like balm to the spirit.

The first founders of the Second Christian Church, Mother Ann, and her co-laborers, father William and father James, were very much blest with the gift of new and inspirational songs. The Christ-Spirit that baptized them, seemed to say, "Sing unto the Lord a new song; and chant no more the melodies which properly belong to the old heavens; for behold the time has come for old things to pass away, and all things to become new in the coming New Dispensation. The songs of Zion shall be filled with prayer and praise ever changing and constantly affording new food to supply the soul's needs through all the progressive stages of the travel and growth of Believers."

Thus far, we have confined ourselves to vocal music, and spiritual inspirational songs have been given, until they may be numbered by thousands. They are simple in style, but are peculiarly adapted to the religious feelings, and they touch the harmonic chords in the human soul, and lift it into the Divine element.

Hitherto, we have not aimed so much to be scientific, as to be spiritual in our singing. And many who have given their attention to the mere science of music have criticised us; while others, more spiritual, say, if you can have but the one, it is better to retain the spirit and essence, than to have the science without them. But as we claim that God is the Source of all true science, we may with safety cultivate our voices, and work with the inspirational powers toward perfection in music, as in all other things; for the more refined and harmonious we become in worship, the more beautiful shall we appear in the sight of Angels, and the more acceptable will our offerings be.

Then, dear Gospel friends, let us strive to correct our faults, while we cherish the gift of new and inspired songs as a rich ministration from Angels and departed friends.

Anna Dodgson, Mt. Lebanon.

POWER OF PRAYER.

By a young Shaker Sister fifteen years of age.

—o—

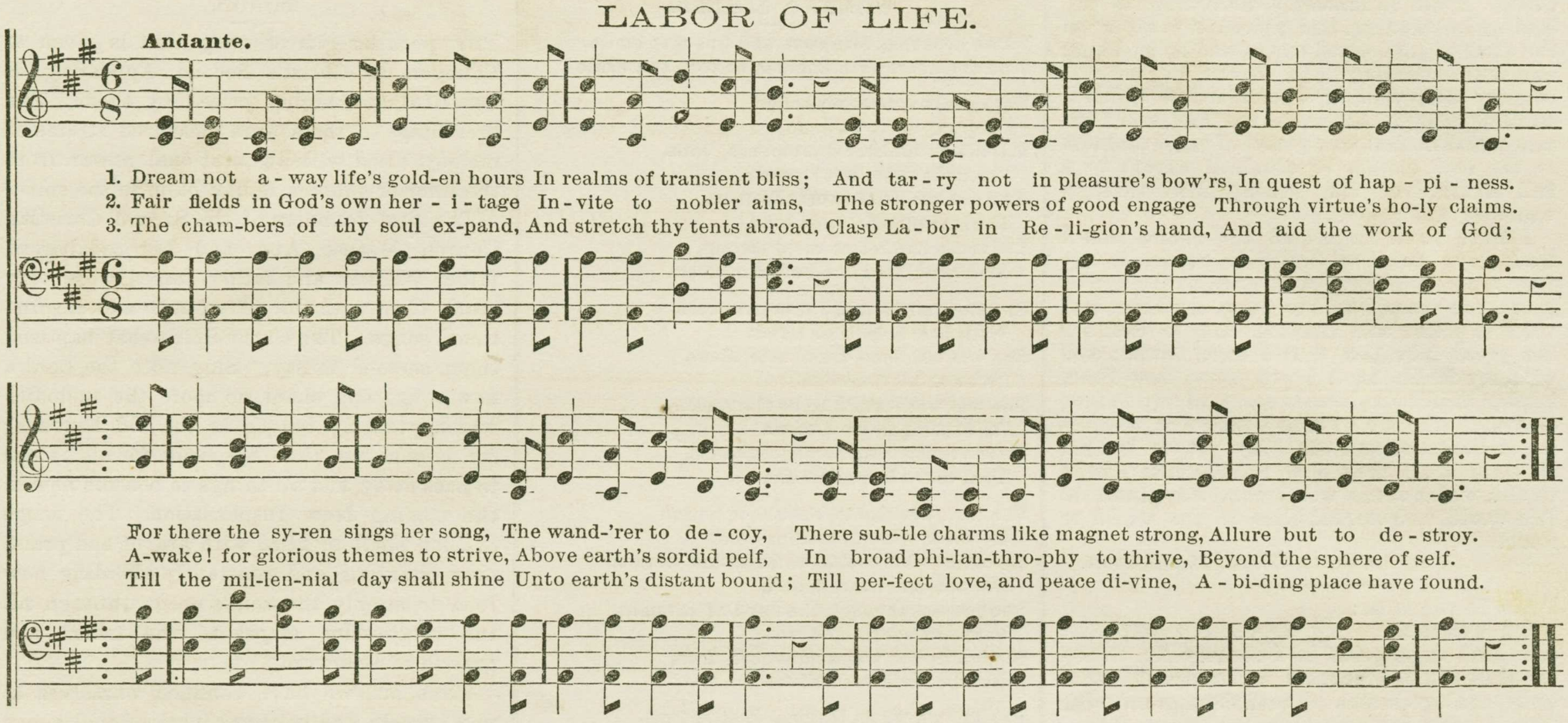
PRAYER is the desire of the heart, the breath of the soul. The humblest petition which flows from a sincere heart is more acceptable and *effectual* than the most eloquent words that may pass the lips without sincerity and true simplicity. Prayer is essential to a true life; for it is a shield. Jesus said, "Watch and pray lest ye enter into temptation."

God looks at the heart. He does not measure prayer by the quantity of words uttered, nor take into account the eloquence of those words. David said: "If I regard iniquity in my heart, the Lord will not hear me. The thoughts of the wicked are an abomination unto the Lord; and He knoweth them afar off; but He heareth the prayer of the righteous." The prayer of *faith* is powerful, as many have proved who have asked Divine assistance in times of trouble and affliction.

Jesus said: "Use not vain repetitions as the heathen do, who think they shall be heard for their much speaking." If we have faith in God — possess childlike simplicity — are contrite in spirit, and ask with a confiding trust, we shall receive; and shall find the promise true: "If we knock it will be opened unto us."

Eliza Midgley, Enfield, Ct.

LABOR OF LIFE.



LAMENTATION.

—o—

A wild cry arises from memory's haunt,
From depths of conditions of woe!
Where children of darkness, of sorrow and want,
No ease for their sufferings know.
There is cursing, and wailing, and anguish of heart,
A writhing in torment and pain!
O why this injustice? what aid will impart
The pow'r that will freedom obtain?
This cruel oppression that crushes the poor,
And gives to the wealthy their weal,
This un-christian spirit turns from the door,
The needy to starve, or to steal.

'Tis asked, "is it true that the houseless descend
To join with the ruinous train,
Whose brief lives of vice in infamy end,
And this for some slight paltry gain?"
'Tis true, ah, too true, we are forced to reply,
Fair virtue to mammon doth bow,
For gaunt destitution is still waiting nigh,
To stamp with starvation the brow.

We look for the soul—*that* is buried from sight,
And dross is piled up in its place;
Like gold in the ore, 'tis obscured from the sight,
But little of it we can trace.
Yea, the "seed bud of beauty" is withered and crushed
By storms of adversity's hour,
And the small voice within is stifled and hushed
By passions strong pleading for pow'r.

But ye who can shake from the rough, iron hand,
The chain of oppression so cold,
Go, unbind the weak and the poor of the land;
Be fearless, undaunted, and bold.
'Tis God fires your purpose, ye noble and brave,
And angels inspire you still on!
For truth, that's almighty and able to save,
Is seen in the work you have done.

No more be ye faint at the sight of distress,
Dismay'd at recitals of woe,
Which now from the lips of the suffering press,
Whose hearts only bitterness know.
For happier days we are gifted to see
Dawn o'er this sin-blighted race;
When men in a brotherhood equal shall be,
And poverty find not a place;
When the standard of purity higher is raised,
And the blind are enabled to see
That only through holiness God can be praised,
And only the truth maketh free.

Elvah Leavenworth, Mt. Lebanon.

If I were suddenly asked to give a proof of the goodness of God to us, I think I should say that it is most manifested in the exquisite difference He has made between the souls of women and men, so as to create the possibility of the most charming companionships that the mind of man can imagine.—Arthur Helps.

OF SUCH IS THE KINGDOM OF HEAVEN.

—o—

Words, O, how full of meaning, uttered by lips so mild, revealing a pure undefiled heaven to man! Not the heaven the haughty priesthood preach of, in fanes where the wealthy and fashionable meet one day in seven. Those devotees of fashion, may proudly kneel in cushioned pews—read from gilded books long liturgies—but, their practices are such, as tend to impoverish the nation, and foster crime.

Their church steeples may point heavenward; but, while their church communicants, are so fraught with avarice, and have so little righteousness that they will not feed the poor with bread; God's Angels will not recognize them; their heaven is too gross. God will not own a hireling priesthood who are pampered with every rare luxury, while the orphan, and widow, hardly obtain scanty fare.

There is no such enslavement for the meek and lowly born, in the heavenly city, whose streets are paved with gold. Truth's grand fruition, that will bring to earth the heavenly prize, will be a baptism which will sweep away all priestly superstition, and establish brotherhood.

If earth shall ever roses bear,
Where thorns are wont to grow,
The idlers must do their share
Of labor here below.
Come, come ye Angel forces,
From your Eden realms above;
And dry up sin's foul sources,
By the reign of Peace and love.

From the upper spheres of Wisdom,
Come spirits pure and bright,
To herald in a kingdom,
To bless the world with light.
Bright vision, when we see thee come,
All souls shall childlike be;
And earth shall be the happy home
Of Christ's community.

S. Crittenden, New Haven.

RICHTER'S DREAM.

I do not know that I can conclude this number better than by quoting Richter's dream, in which he shows the feebleness of man's imagination in the presence of the infinite wonders of the universe. It is translated by De Quincey:

"God called up from dreams a man into the vestibule of Heaven," saying, "Come thou hither and see the glories of My Kingdom," and to the angels that stood around His throne He said: "Take him! Strip from him his robes of flesh, cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart, the heart that weeps and trembles." It was done, and with a mighty angel for his guide the man stood ready for his infinite voyage; and from the terraces of Heaven, without sound or farewell, on a sudden they swept into infinite space. Sometimes, with the solemn flight of angel wings, they passed through the horrors of darkness, through wildernesses of death that divide the worlds of life; sometimes, they passed over thresholds that were quickening under prophetic motions from God; then, from beyond distances that are counted only in Heaven, light dawned as through a shapeless film; by unutterable pace they passed a light—a light, by unutterable pace passed them. In a moment the blaze of suns was upon them—in a moment the rush of planets was around them.

Then came eternities of twilight that revealed, but were not revealed. On the right hand and on the left towered gigantic constellations, that by self-repetitions and answers from afar; that by counter-positions, built up triumphal gateways whose archways, whose architraves, horizontal, upright, raised and rose at altitude of spans that seemed ghostly from infinitude. Without measure were the architraves, beyond memory the gates, past number, the archways. Within were stars that scaled eternities around; above was below, and below was above, to man stripped of gravitating body. Depth was swallowed up in height insurmountable; height in depth unfathomable. On a sudden, as thus they rode from infinity to infinity; on a sudden, as thus they tilted over abyssmal worlds, a mighty cry arose that systems more mysterious, that worlds more billowy, other lights, other depths, were coming, were nearing, were at hand.

Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears, and he said: "Angel, I will go no farther, for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down, and hide me in the grave from the persecution of the Infinite, for end I see there is none." And from all the listening stars that shone around there issued a choral voice: "The man speaks truly. End is there none, that ever yet we heard of." "End is there none?" the angel solemnly demanded; "Is there indeed no end, and is this the sorrow that kills you?" But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, "End is there none to the Universe of God! Lo! also, is there no beginning!"

The more and the greater are life's difficulties, the more honorable it is to carry off the victory. Man may be disappointed in his greatest hopes in life, without, on that account, becoming unhappy.

OBITUARY.

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William Offord, aged 71, Mt. Lebanon, February 11, 1874.

Eldress Matilda Williams, aged 63, Watervliet, Ohio, January 29, 1874.

Elizabeth Bundy, aged 30, Pleasant Hill, Ky., February, 1874.

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ANN AND EMANUEL,

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Were both transcendently important persons, as individuals. Far more so as representatives. In Algebra, *a*, as unit, may represent the whole genus of sheep. Thus it is in the Revelations. Its Angels, Trumpets, Seals, Books — written within and without — Vials, Plagues, Horses and other Beasts. And the symbols, whether of things animate, or inanimate, do invariably stand for quantities, Powers, Ages, Empires, Orders, Nations, Systems, as they operate, succeeding each other and dance in the great kaleidoscope of civil and religious history of the human race, from the beginning, to the end of time.

This algebraic idea is the key to unlock the Revelations. But the lock itself, that has fastened them up and hidden them from human ken, is the actual number, measure, weight and value — the meaning of each character, type or figure, in this great sum on the chessboard of civil and eclesiastical mundane human history.

As the learned, skillful anatomist, like Agassiz, who, finding one perfect bone of an extinct, or unknown quadruped, constructs therefrom, the whole system, or framework of the hitherto unknown animal —

So it is with the chief of all mysteries — the Revelations.

Having found, with certainty — admitting not a doubt — one great central event, therein described, all else falls naturally into line — "Bone cometh to bone," and each socket is filled. We have one grand whole. Ann Lee, and Emanuel Swedenborg inaugurated Eras too marked and prominent to be missed, or mistaken for any thing else than what they are.

Swedenborg personified the Angel of Spiritualism. Ann personified the reaping, or Harvesting Angel. The Angel, that should harvest the whole earth. The Female Messiah, with her John the Baptist forerunner, to ripen and prepare the harvest for the Reaper.

Rev. 14; 14. "I looked, and behold a white cloud, and upon the cloud one sat, like unto the Son of man, having, on *her* head, a golden crown, and in *her* hand a sharp sickle.

And then came an Angel out of the Temple, which is in Heaven — Church in the Spirit world — He, also, having a sharp sickle. And another Angel came out from the altar that is in the Temple, who had power over fire, saying, to that Angel, Thrust in thy sharp sickle and gather the cluster, the ripe fruit of the vine of the earth-Church."

Thus the earthly order is reaped. And the Heavenly order will be reaped also; being saved so as by fire.

If the righteous scarcely be saved, where shall the ungodly and sinner appear?

SWEEDENBORG ANGEL — SPIRITUALISM.

"I saw an Angel come down from Heaven, having great power, and the earth was lightened with his glory." Rev. 18; 1.

The preceding Angel to this was Babylon — Christendom in its dotage — "Mystery, Babylon the great — the mother of Harlots, and abominations of the earth."

"Horns" — Rational powers, grow out of her, that hate her absurd mysteries — "make her desolate and naked — eat her flesh and burn her with fire." Thus they cook and live upon her. They solve her mysteries, and resolve them into no sense. They expose the abominations of holy and unholy wars. Holy Inquisitions, and Holy Alliances, with their consecrated wafers and candles — their diping and their sprinkling, as a sign of a sign — a shadow of a shadow — with their sips of wine and bits of bread, to be eaten with the flesh of the man Jesus, and washed down with his blood. Holy christian cannibalism — Doctrine of Devils. Theoretically and practically, a horrible and bloody theology. Under its blighting influence, the few monopolize the life elements, while the many are forced into the bowels of the earth, to delve in mines, or into hurtful factories, or noxious manufactories, on the earth's bosom. The creators and their creations, being alike the subject of ungodly speculation.

Spiritualism is destroying those who destroy the earth. Co-operation and communism wait upon her footsteps. Hear the New York *Tribune:*

"SPIRITUAL" PHENOMENA.

We present this morning an abstract of a remarkable article in the London *Quarterly Journal of Science.* The writer of the article is Mr. William Crookes, editor of the periodical in which it appears, and a chemist and physicist of high reputation. He has devoted several years to a careful scientific investigation of the so-called phenomena of Spiritualism, as presented especially by Mr. D. D. Home and Miss Kate Fox, and he writes of them in the calm critical manner that we should naturally look for in a man of his character and calling. That the result of his inquiries will create a lively discussion we can hardly doubt. For Mr. Crookes, though he shows none of the symptoms of religious enthusiasm, feels bound to admit the reality of the mysterious phenomena which took place scores and hundreds of times in his own rooms, in broad daylight, under conditions of his own choosing, and under the careful scrutiny of scientific unbelievers. When a man of his stamp tells us that he has seen Mr. Home floating in the air, and goblets, card-plates, dinner tables, and other solid objects dancing through space, as if the laws of gravity had been repealed; when he describes a "self-luminous cloud" that plucked a heliotrope blossom and carried it to a lady; when he tells us of nebulous and ghostly hands that shaped themselves out of nothing before his very eyes, and rested unresisting in his grasp till they gradually dissolved into impalpable vapor,—we cannot help listening to him with a certain sort of amazed respect. For we must acknowledge that he firmly believes his own statements, and that he is not a person to be deceived by any common trickery.

He emphatically rejects two explanations which are often advanced: one, that the mediums are jugglers; the other, that the observers are insane people or fools. Whether there is some unknown physical or intellectual force which can do all these wonders in ways not yet understood, whether the dead return to visit us, or devils come to deceive, Mr. Crookes promises to debate hereafter.

Going back a few short years, when Prof. Farraday, who preceded Crookes, was the Angel of Science in the Isle of the Ocean, the Mistress of the seas. What a change, a most marvellous change! Farraday, clothing himself with contempt, as with a garment, denied all the *facts* upon which Spiritualism, as a science, sought to procure a page in the British *Encyclopœdia*, a niche in the temple of English fame. Farraday, to his never-ending shame, refused, in the name of Science, to investigate the claims of Spiritualism.

But its facts — the basis of all science — have prevailed; Prof. Crookes has investigated, and glory will rest upon his name, while Wisdom is justified of her children — the Shakers — who, following their intuition, led by their prevision, and inspired by a Divine Revelation, worshipped the new-born babe, while yet in the manger of public doubt, as to whether it was a quadruped or a human, and helped to nurse it into a vigorous manhood.

THEOLOGICAL TREASURY.

DEATH—LIFE.

—o—

That there is a necessity for sacrifice, that atonement with God may be vouchsafed to souls, is a principle underlying the true Church of God. The spirit of the atonement is a right one. The popular rendering is assuredly false. The important features of nearly every denomination, from the Roman Catholic to the Second Advent, may claim the right to be adjudged correct, as pointing, at least, to the spirit of truth. But nearly all of these varied prominent doctrines among sects, are so encumbered by Babylonian rubbish, that long years have, and may elapse, ere the full light of truth will dispel the clouds that obscure the perfect day.

Under the guidance of the Christ, Jesus died for sinners — that Jesus might more perfectly live — and *that sinners might live like unto Jesus.* The central idea of this truth teaches all, that Jesus more really *lived for*

sinners, than that *he died for them;* though he did both — died first, then lived. His body was hung to the triangular erection, which, while it teaches us that Jesus was "true to the last," has no reference to his real death for sinners. The same death remains on earth in sinners' behalf; and the same life of saving power is as extant to-day as ever was incarnated in Jesus, and illustrated by him for suffering humanity's sake.

Wherein was the sacrifice? Wherein the atonement? "He that seeks to save his life shall lose *life.*"

Jesus *died* for sinners — true; and thus he illustrated, how *each must die;* he not, by any means, relieving us from the necessity of the same death — death unto every unchristian word and work. "He died, that others might live;" most assuredly — thus teaching in his own person, that by their dying as he died, unto the world, the flesh and devil, they might live and reign with him as Christians! "The *blood* of the Lamb," being interpreted, means "the *life* of Jesus Christ;" and whichever term we use, we will conclude that our sins are atoned for, when we shall have confessed them, and repented of the same by their entire renunciation — "ceasing to do evil, and learning to do well!" If we will live the *life* of Jesus, his *blood* will be efficacious for our cleansing. How truly we can sing with our Wesleyan friends, the sentiments of their little song:

"Must Jesus bear the cross alone,
And all the world go free?
Nay, there's a cross for every one,
And there's a cross for me!"

But when we hear the honeyed tongue of the serpent, interspersing among sacred song:

"Jesus paid it all,
All the debt I owe,
Nothing, neither great nor small,
Remains for me to do."

We pronounce these and similar sentiments, the second greatest lie of the devil, the first being, "Thou shalt not surely die!"

Amid the early Christians, one general feature became beautifully prominent — *all conformed their lives to the life of Jesus.* And this practice led to the organization of the Pentecostal Church.

Had the followers of Jesus left him to bear their cross, and be disciplined in their stead, while they followed their unbridled lusts and selfish inclinations, then would the records fail of being the hallowed pages which many of them now are.

Jesus called men from their nets — some were married, some not; he dissolved the marital relations of the disciples, and united them in the superior relations of unlusting spiritual brethren and sisters. (Why have the Churches, professedly Christian, reversed this rule?) "Follow me," said Jesus; "die unto the world, live the Christ-life — die as I die, live as I live, and even as I am resurrected, so ye shall become the children of the same resurrection. Are ye rich in purse? Ye shall be privileged to bless others equally with yourself. Are you poor? the Gospel will be equally magnified, inasmuch as it elevates your condition to an equality with the formerly wealthy. Were you warlike? You need be so no longer; for the Gospel will show you the folly of such perversion, and give you power to live above resentment. I am *the way, the truth* and *the life.* Seek this way, learn this truth, and live this life, and ye shall have treasure in heaven." Such we believe to be the living testimony preached and practiced by his self-denying followers. And no precious *blood* will produce these results. The sin-forsaking "*life*" of Jesus alone will do it.

The "blood" that made Jesus what he was is equally operative and powerful to-day. But, whoever waits for Jesus to take the medicine by which they will find redemption, waits in vain, and saves a life that would, by its loss, secure to them the virgin life that peoples the heavens!

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

REDEEMING WORK.

—o—

"LET this mind or disposition be in you, which was in Jesus." Make yourself of no reputation. Take the form of a servant. Subdue pride, ambition, carnal desires, and the love of pleasure. Perform plain duties as they lie before you. To know the Truth, as it concerns ourselves, each one of us, and to practice it; in this consists salvation. Not waiting to do some great deed to manifest our devotion to God; but performing little duties, daily acts of kindness, marking our steps every hour with wisdom. Having found the pearl of great price, go and sell all and buy it.

That which affects my peace of mind, my temper, my health, my present and future happiness, most vitally concerns me. To regulate my life according to the demands of the Gospel, this is my life-work. And to this end we must possess the Christ-like disposition, conquer opposing obstacles that would impede or hinder; crucify the flesh, overcome the world; subordinating every purpose, every wish, every thought and desire, to the chief object of personal redemption from a depraved nature, and a wicked world. What a noble undertaking! What a work lies before us! A labor sufficient to fill the vast capacities of the soul, sufficient to employ every moment, to fill every hope for the future, to engross the mind, and abstract it from sordid objects; a salvation to be worked out with fear and trembling.

Who would desire to prolong mere life, in order to live and die as the animal? Who would desire to live, rendering our whole being subservient to slavish, sensual and selfish wants; and neglecting the concerns of the spiritual and immortal nature? What aids we have by the way, as we journey on in the redeeming march! We have both while we wake and when we sleep, the ministrations of good angels, of redeemed spirits, to assist us. We have the blessed example of saintly characters, here upon earth, to encourage, and the consciousness of duty performed, to cheer us. "Take my yoke upon you, and learn of me, for I am meek and lowly."

We must habitually cultivate the graces of meekness and humility, for an important element in redemption is *true humility.* In our experience come many chastisements, to lower our pride and implant within us the seeds of humbleness of heart. To succeed, this work must be continued and carried out according to principles of truth, with fixed views, and a resolute purpose and will. The heart is the citadel which must be rendered impregnable against assault.

Though trials often reach us,
Though troubles be our lot,
Yet every thing should teach us,
Our hearts should falter not.

Thomas MacRae, Pleasant Hill, Ky.

APPROXIMATE NEW EARTH.

—o—

EXTRACT from report of Overseer of the Poor in Vineland, N. J., 1869:

"With a population of ten thousand, no citizen of Vineland, has, for the period of six months, required relief at the hands of the Overseer of the Poor, and our poor expenses are a mere trifle.

"During the entire year there has been but one indictment, and that a trifling one.

"We have no need of a fire department. We have no debt. Our taxes are only one per cent on valuation.

"The police expenses are seventy-five dollars a year."

Well done for Vineland. Let other Towns emulate Vineland in this respect. We may then hopefully look for the time when there will be no poor, no police, no indictments — except by conscience — no doctors, no lawyers, no sickness, death, nor pain. In place thereof, industry, co-operation, and one perpetual inheritance in the new earth of the meek.

Elijah Myrick.

PROBATION.

—o—

THAT the eternal destiny of all souls is decided at death is a doctine of Christendom. Whoever advances the idea of probation, beyond the grave, is supposed to be on the verge of scepticism or spiritualism.

We have no controversy with other people's religion, even if we disagree in theology. Our God is rational, possessing all the attributes of tender parents — *father and mother.*

All intelligent beings were designed for a purpose, best known to them who, for aught we know, have sufficient power and skill to humble the mightiest man, and bring the most stubborn woman to simple obedience.

The Eternal Parents' mercy is not limited to a few, nor to time allotted here.

All souls must and will have opportunity to hear and obey the truth.

There is manifest incongruity in the idea that persons of equal goodness, virtue and sincerity, who, for want of *faith,* or because of what others please to term *heresy,* are devoted to eternal misery, while their *believing* companions, although polluted with crime, may, through the merits of Jesus, enter the mansions of eternal brightness and ecstatic bliss.

Millions never hear the sound of the Gospel in this life. Other millions are so constituted that obedience to gospel principles is, under earthly conditions, impossible.

Judged by their fruits, not all who profess faith in the atonement are qualified for that heaven where no unclean thing can enter.

In every intelligent being there is a germ of divinity, whose aspiration for angel food will, in some of the worlds, become too strong for resistance.

Entering the spirit world, men and women are still in possession of their former faculties and affections, with all the depravity incurred by indulgence. They have left only the bodily organs behind. All grades and conditions exist in the next world. Naught but indomitable compliance with our holiest aspirations can change the moral status of the soul in this, nor in any world. They, who neglect self-discipline, must inevitably realize the degradation of such neglect. Those who are obedient to their holiest aspirings are drawing nearer to the fountain of good.

Many, who in this world, fared sumptuously every day, pampering every desire, will, on entering the next world, meet with bitter disappointment. No miraculous salvation through the merits of another will transport them to heaven, a place where what each one loves is good for all, and all possess it. Their appetites and passions, intensified by gratification, are upon them — minus the means of gratification.

On the other hand, many, who like the publican, or poor Lazarus, feel unworthy of the crumbs of God's mercy, will stand high in the scale of virtue, prepared for the work of gaining power and victory over every evil propensity by a daily cross.

This work must be performed by every soul before complete happiness is attained.

Chauncy Dibble, Watervliet, N. Y.

[From the Weekly Herald, Cleveland, O.]

SHAKERS.

—o—

SPIRIT MANIFESTATIONS — AMONG THEM PRIOR TO THEIR GOING TO THE WORLD.

—o—

"We speak that we do know, and testify that we have seen." John 3; 11.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1; 19.

FRIENDS EDITORS HERALD:—Agreeably to your request, we write to give you and your readers a brief statement of facts, which we have been an eye and ear witness to, of those "spirit manifestations" which took place in our midst some years prior to their going to the world. And this we do the more readily, knowing that the *Cleveland Herald* is the oldest paper published in Cleveland, and if we mistake not, has the largest circulation of any in Northern Ohio.

It was in the year 1838, in the latter part of summer, some young sisters were walking together on the bank of the creek, not far from the hemlock grove, west of what is called the Mill Family, where they heard some beautiful singing, which seemed to be in the air just above their heads.

They were taken by surprise, listened with admiration. and then hastened home to report the phenomena. Some of them afterwards were chosen mediums for the "spirits." We had been informed, by letter, that there was a marvelous work going on in some of the eastern societies, particularly at Mt. Lebanon, New York, and Watervliet, near Albany. And when it reached us in the West we should all know it, and we did know it; in the progress of the work, every individual, from the least to the greatest, did know that there was a heart-searching God in Israel, who ruled in the armies of Heaven, and will yet rule among the inhabitants of earth.

It commenced among the little girls in the chiidren's order, who were assembled in an upper room, the doors being shut, holding a meeting by themselves, when the invisibles began to make themselves known. It was on the Sabbath Day, while engaged in our usual exercises, that a messenger came in and informed the Elders, in great haste, that there was something uncommon going on in the girls' department. The Elders brought our meeting to a close as soon as circumstances would admit, and went over to witness the singular and strange phenomena.

When we entered the apartment we saw that the girls were under the influence of a power not their own — they were hurried round the room, back and forth as swiftly as if driven by the wind — and no one could stop them. If any attempts were made in that direction, it was found impossible, showing conclusively that they were under a controlling influence that was irresistible. Suddenly they were prostrated upon the floor, apparently unconscious of what was going on around them. With their eyes closed, muscles strained, joints stiff, they were taken up and laid upon beds, mattrasses, etc.

They then began holding converse with their guardian spirits, and others, some of whom they once knew in the form, making graceful motions with their hands — talking audibly, so all in the room could hear and understand, and form some idea of their whereabouts in the spiritual realms they were exploring in the land of souls. This was only the beginning of a series of "spirit manifestations," the most remarkable we ever expected to witness on the earth. One prominent feature of these manifestations was the gift of songs, hymns and anthems, new, heavenly and melodious. The first inspired song we ever heard from the "spirit world," with words attached, was the following, sung by one of the young sisters, while in vision, with great power and demonstration of the spirit, called by the invisible

"THE SONG OF A HERALD."

"Prepare, O ye faithful
To fight the good fight,
Sing, O ye redeemed,
Who walk in the light.
Come low, O ye haughty,
Come down, and repent.
Disperse, O ye naughty,
Who will not relent.

For Mother is coming,
Oh hear the glad sound,
To comfort her children
Wherever they're found,
With jewels and robes of fine linen
To clothe the afflicted withal."

Given by inspiration, at North Union, August, 1838, ten years prior to the "Rochester Rappings."

EXPLANATION.

We wish it distinctly and explicity understood that when the term Mother is used in any of our sacred writings, the highest sense in which we use that term carries us to the Deity, of which Mother Ann Lee was a representative of the eternal Mother principle in the Godhead, as the first born daughter of God, as Jesus Christ was a representative of the eternal Father principle in the Godhead, as the first born son of God, both of whom were divinely inspired. Are we not too prone to make gods of subordinates, and finalities of finites? Ann Lee taught her followers to worship God, manifested in man, woman, or child. Not the creature.

Not persons, but principles; persons must pass away, but principles, never! This may conflict with our education and the doctrine of the Trinity, but it does not conflict with Moses, nor Joshua, nor Genesis, nor Geology — science — nor with good common sense. St. Paul declared, (if he did not understand it,) when he said, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Romans 1; 20.

According to Moses, among the first things which God made was man: "And God said, Let us make man in our image, after our likeness; and let them have dominion," etc., Them in the plural, including the woman—the mother principle—not him—man alone—nor father alone. "Let us," *i. e.*, Father and Mother principle in the God-head. "So God created man in his own image; in the image of God created he him; male and female created he them," etc. (Genesis 1; 26, 27.) Is it not singularly strange that commentators of the last two thousand years, or nearly, have failed to recognize this great principle of Mother in the God-head, as well as Father, when it was impossible for one to exist without the other? The other, is always implied.

On what principle, then, have we, in the past, excluded the Mother from the God-head and substituted something else, that has no analogy in the universe? when there is nothing more clearly taught in holy writ, and is now being revealed through babes and sucklings. But to our subject —no more digression.

Next followed the little boys in the line of visions and revelations. But, before we take our leave of the girls, we will relate one incident which we saw exhibited, which may have a good effect on those in earth life. The gifts continued increasing among the children. Among these were the gift of tongues, visiting the different cities in the "spirit world," holding converse with the indwellers thereof, some of whom they once knew in the body. And in going to these cities they were accompanied by their guardian angels, and appeared to be flying, using their hands and arms for wings, moving with as much velocity as the wings of a bird.

All of a sudden they stopped, and the following questions and answers were uttered through their vocal organism: *Question*—What city is this? *Answer*—"The City of Delight." *Question*—Who live here? *Answer*—The colored population. *Question*—Can we go in and see them? *Answer*—Certainly. For this purpose you were conducted here. They were admitted, their countenances changed. *Question*—Who are all these? *Answer*—They are those who were once slaves in the United States. *Question*—Who are those behind them? *Answer*—They are those who were once slaveholders. *Question*—What are they doing here? *Answer*—Serving the slaves as the slaves served them while in the earth life. God is just; all wrongs have to be righted. *Question*—Who are those in the corner? *Answer*—They are those slaveholders who were unmerciful, and abused their slaves in the world, and are too proud to comply with the conditions? *Question*—What were the conditions? *Answer*—To make confession and ask forgiveness of the slaves, and right their wrongs, and this they are too proud to do. *Question*—What will be done with them? *Answer*—When their time expires they will be taken away and cast out, and will have to suffer until they repent, for all wrongs must be righted, either in the form or among the disembodied spirits, before souls can be happy. And when the girls came out of vision, they would relate the same things, which corresponded with what they had previously talked out.

Now, we will leave the girls for the present and go into the boys' department. Here we find them holding meetings by themselves, under the safe guidance of their care-takers, going in vision, some boys and some girls, for the work had progressed so as to reach adults, and all were called immediately into the work, whose physical organizations would possibly admit of mediumship. The peculiar gift at this time, was in visiting the different cities in the "spirit world," and in renewing acquaintances with many of their departed friends and relatives, who were the blissful and happy residents therein.

But before we go any further, we will let our mediums describe the first city they come to after crossing the river. *Question*—What city is this? *Answer*—The Blue city. *Question*—Who lives here? *Answer*—The Indians. *Question*—What Indians? *Answer*—The American Indians. *Question*—Why are they the first city we come to in the spirit land, on the plane, and most accessible? *Answer*—Because the Indians lived more in accordance with the law of nature, in their earth life, according to their knowledge, and were the most abused class by the whites, except the slaves, and many of them now are in advance of the whites in "spirituality," and are the most powerful ministering spirits sent forth to minister to those who shall be heirs of salvation.

At another time these same mediums, fifteen in number, of both sexes, were sitting on benches in the meeting-house, saw a band of Indian spirits coming from the "Blue City" in the spirit world, to unite with them in their worship, said, "They are coming, and as soon as the spirits entered the door they entered the mediums, which moved them from their seats as quick as lightning, Then followed the Indian songs and dances, and speaking in the Indian tongue, which was wholly unintelligible to us except by spiritual interpreters.

It is said the white man first gave the Indian rum; in exchange the Indian gave the white man tobacco. Both of which are a curse to civilization. Which was the aggressor? If the Indians are allowed to smoke tobacco in the "spirit land," (which is doubted) is it any wonder that their city is called the "Blue City?"

Now, Editors of the HERALD, if your readers would like to know any thing more about these things, of which we have only begun to give a brief sketch, we would recommend them to take the *Shaker and Shakeress*, a neat little Monthly, published at Mt. Lebanon, N. Y., edited by Elder F. W. Evans, and Elderess A. Doolittle. It teaches the equality of the sexes, etc., only 50 cents per annum. We like it for the following reasons:

1. We like it because it is the Shakers' missionary to the world.
2. We like it because it teaches the science of a higher life.
3. We like it because its columns are enriched by original articles from some of their ablest writers of both sex, drawn from experience, and a "community of ideas."
4. We like it because of the music on the last page of each number, which is worth more than the subscription price of the paper.

As the sound of sweet music dies away in the distance, so is the passing away of friends we love.

JAMES S. PRESCOTT,
Agent for the SHAKER and SHAKERESS.
CLEVELAND, Ohio, P. O. Box 262.

FOR BOOK-WORMS TO THINK OF.

To form a correct estimate of books and of what should be our relations to them, we must recognize the fact that a book, no matter what its outward form or subject, represents, in its spiritual character and magnetism, the life of the person who wrote it. In reading it we are dealing with the same personal force and character as we should be if we were in actual contact and conversation with the living author. The conditions and perils of fellowship are substantially the same. Reading a book is like forming a personal acquaintance. Wise men are careful about giving themselves up to fellowship with a stranger. Ought they to be less careful in coming into fellowship with a book? If salvation and damnation are the results of fellowship, and if books are mediums of fellowship, it would be well to inquire whether in this age of universal book-making and reading, men and women are not in greater danger of losing their souls by this kind of fellowship, than by all others together?

A PRUSSIAN LETTER.

—o—

My Dear Sister: Your letter of the 9th of December, came into my hands on the last day of the old year. I felt glad and thankful to hear once more from you, and I readily comply with your desire to learn how I am getting on, in body and soul, in my new Shaker-home.

Nearly all the remedies employed here for bodily ailments are, outdoor work, plain vegetable food, unbolted wheat-meal bread, and fruit.

I am glad to be out of the reach of allopathic treatment, which, nine times out of ten, brings ordinary diseases to a fatal end.

Only by giving nature a full chance to work out her own salvation, without counteracting, impeding, poisonous drugs and unnatural obstructions, is she enabled to bring things to a good end.

A full water and hygienic treatment is certainly superior to all other remedial processes.

In this respect there is yet room for improvement amongst us. I should wish to see, in every family, a brother and sister, who were well instructed in hygienic and hydropathic principles.

The "Laws of Life" I want to see read in every Shaker family. By these means, much weakness and disease might be cured in a short time.

I learn more and more to understand, that a faithful fulfilling of the regularly repeating duties and labors of daily life, is one of the surest conditions of contentment and inner peace.

Your report of the members of our family, I have read with sympathy. But I see there so many unfortunate, stunted, crippled, and abnormal states and conditions of life, as well in a physical as in a moral point of view, that the Shakers condemning and rejecting, from religious principles, all natural generative family life, as well as the sexual relations that create it, appears to me less hard and extreme.

I place the Shaker's life higher, by two-thirds, than the average family and social relations in the outside world.

Their constant striving after moral and spiritual culture and developments; their holding on to purity and chastity; by laboring in self-denial, for spiritual life, for unselfish, disinterested, activity and industry, each one seeking the good of the whole; puts them on a higher plane than those who seek to gratify exclusively their own self, and who search for happines in material and sensual directions.

Even in our Shaker rudimental state of development, the grosser vices, which ruin and empester human society in all its classes, do not exist amongst us.

Tobacco and spirituous liquors, which transform at least one-third of the human race into physical and moral cripples; sexual incontinence, inside and outside of family life, which destroys and ruins another third of the race; pauperism and material misery; all this is not known amongst us.

But instead thereof, a moderate degree of comfort, with frugality and industry, and a morally clean and pure atmosphere, reigns throughout.

I think such a state includes blessings which can hardly be estimated high enough.

My sincere sympathy and co-operation is sure to our leaders, in the three families of our order, for the progress which has been made in our physical life, in regard to diet, that forms the basis for future moral and spiritual growth.

"Onward" is written on our standard; and the next object to be attained unto, is the sacrifice of super-fine flour.

It will meet with many a short sighted prejudice, and have to struggle against stubborn opposition. The flesh meat has quite disappeared from *our* family table, but this I would hardly call a progress, if it were not followed by the further step of giving up entirely the use of super-fine flour, and taking in its place the coarse, unbolted meal.

I have for some time eaten no other, and I feel much the better of it. Some time ago, we had the coarse, unbolted *rye* bread on our table, as we eat it in Germany, where it forms the staple food for the Prussian army, and of many of the laboring classes; and I felt, by the use of it, an increase of strength and vital animation of fifty per cent.

Fine rye flour paste is only fit to be eaten by individuals who contemplate suicide.

If this change, of using the coarse meal of all the sorts of grains, was introduced throughout the families of believers, it would bring about a great many other changes; and not only put away weakness and disease, to a large extent, but also transform our whole conditions of labor and farming.

Half the quantity of grain we now use would be sufficient for sustaining the family, and hard labor would, in consequence, be diminished considerably. We would not need so much hired help then, and that would lighten the burden of the sisters and diminish our expenses, as well as lessening the dangers to our young people, by removing them from low and vulgar influences. More leisure for culture and refinement, in music and mental exercise, would be gained.

Whoever are able to free themselves of false habits and silly prejudices, will recognize and admit, that the way we now select and prepare our food, is not perfect, nor free from objections.

Should we try to change the constituents of the atmospheric air for our breathing, we would not act any more senseless than we do, by sifting out any part of the grain we use. It is an indirect abnegation of God and His divine wisdom, as creator of nature and of all organic life, that furnishes, in vegetable organisms, and especially in the seeds of some of them, the proper nutriment for producing and maintaining the higher life.

In the kernal of grain there are two constituents, the inside non-nitrogenous starch, the outside nitrogenous; the whole enclosed by the husk or hull.

If it were possible to separate half of the white of eggs, and let the germ of the young chickens be developed out of the remainder, we should produce just such a scrofulous, unfinished breed of chickens, as is now the young human raised upon super-fine flour; either directly or indirectly by their mother's milk.

An immense amount of human misery, too large to be perceived at once, would disappear, if these simple, unrefutable truths could be recognized, reduced to use, and the conditions of physical life be transformed according to them.

People are disposed to think that such a change, as is here indicated, when first brought before them, an extraordinary sacrifice and privation; but that is a mistake. It is just the contrary. There is a perfect analogy between the change from an unrighteous to a righteous life.

A person accustomed to indulgence in vain worldly pleasures; in sensuous revelry and debauch, will find the change to a sober, frugal, industrious, pure and chaste life, a sacrifice hard to bear. The regular duties of daily life will appear monotonous; existence, insipid and without charm. But before long a gentle calm will steal over the mind; a feeling of peace and quiet contentment take the place of gnawing restlessness and dissatisfaction with self and others. The turbulent waters of the soul will become smooth and clear, and the rays of divine love will enter like sunbeams. An organism, accustomed to be under the constant influence of stimulants and narcotics, will, at first, find good wholesome food and drink insipid, and without relish to the digestive apparatus, weakened and sickly by improper nutriment, the coarse food will be too rough and hard; but, by persistence in using it, this will soon change.

A healthy, vigorous condition of the bodily organs, will enable them to do their work properly; and the preparations of coarse meal and fruits, will afford to the refined and quickened perception of the nerves, a gustatory enjoyment greater than ever before.

Only in this way man will reach that blessed condition to make his body a place in which a divine spirit can dwell.

When we have purified and refined our physical systems, noble, loving feelings and thoughts will enter our heart and mind, with out our being conscious of it; just as surely as a crude, wet, swampish soil, that was only able to produce lower vegetable organisms, will, by draining, tilling, letting sunlight and air penetrate it, have higher forms of plant life germinate, and be finally able to bring forth grain and fruit.

We must never forget that God is Love, and *that* means, happiness is insured to his creatures as a condition of their existence.

In this way alone we shall attain the blessed state of liberty, which every soul longs for, and which Spinoza defines thus, "to do, by our own will and impulse, the will of God, that is to be one with God."

I hope, my dear sister, you have kept alive, and have not got choked by this shower-bath of wisdom, that I have poured down upon you, but that you may profit by it and be happy.

Yours affectionately,

Julius Assmann, Cannan, Feb. 25, 1874.

WATCHMAN.

—o—

Tell us, watchman, what of the night? Has the hour of midnight passed? do stars shine out; or, is it all dark, dark, darkness? Or, do you see the signs of the coming day beginning to appear? Tell us, for we have work to do, and with the first signs of the day we would be astir!

O, Seeker! yet a little while and the day shall come, bright and beautiful, for the sky is already aglow with beams of morning light, such as tell of a glorious day! Wrong, injustice, tyranny, superstition, avarice, falsehood, with all their attending followers, who, through the long, dark night, have tramped the streets of the great earth with polluted feet and violent hands, leaving misery in their wake — these are already trembling for their deeds, which testify against them, and one by one they are being banished from the face of the earth; and men and women are speaking without fear, undaunted by the darkness; they are rising up in judgment against the wrongs of night, and, as the day dawns, they are running to and fro, asking each other anxiously, "Where shall we go to wash ourselves clean; to clothe ourselves; to find employment for our hands and feet, fit for the light of the noonday?"

And they who have not bowed the knee to the powers of night, nor sacrificed on her altars, shall point them to the running stream, to the garments bright, to the work of the day, that the Kingdoms of this world may become the Kingdoms of our Lord, and His knowledge cover the earth as the waters cover the sea.

Thomas Smith, Cannan, N. Y.

The Terror of the Inquisition Gone. — The Inquisitorial halls of Rome have rung lately with words that contrast marvelously with the entreaties, cries and groans which they have heard in other days. Father Grassi, the priest who was recently converted at Rome, has appeared before the Tribunal of the Holy Inquisition, and in the course of an exultant justification of his course, he uttered the following words, which must have burned into the very hearts of some of the priests present.

"In this room, to-day, I come to bear witness to the truth, and you no longer have the power to touch a hair of my head; you have lost all authority; the work of God has commenced; and soon these walls, these chambers, these instruments of torture and this tribunal will be ground like so much dust under our feet. Now listen to what God has promised to do here in Rome against the enemies of his church. Here is the infallible order that God sends to the Roman believers: 'The God of Peace will soon grind Satan under his feet.' Do you not tremble at these words of the Lord? Is it not Satan who has imposed and directed so many judgments, so many tortures, so many butcheries and massacres in these very rooms? But already Satan begins to be conquered; the torch of the dog of the Inquisition is forever extinguished, the breath of God has blown upon it, and from this time forth it can never more be ignited."

SHAKERESS.

A. DOOLITTLE, EDITRESS.

A PARABLE.

—o—

ONCE upon a time there lived a good patriarch, who had the great misfortune to have a large family of decidedly *bad* children; yet somehow these children were not legitimate at all; they were owned by a kind of proxy; and although, to *some minds*, how this thing could be is a paradox, yet in tracing their lineage to its origin, as nearly as we can, we find that not one of them ever had a mother. And indeed the great Primogenitor, to whom they claimed relationship, in *reality*, never had but one child, and that was a beloved son, who was as *old as his father*, and dwelt in his bosom, which, we will suppose, signified his love and entire confidence. He was also as *good* and *perfect* as his father, and kept his injunctions, and did always those things which pleased him.

But the other adopted, accidental, or incidental children, were disobedient, heady, highminded and rebellious, daily doing those things that displeased their good father. He gave them lessons which they would not heed, and he pleaded with them, and sent messengers to warn them, but they would persist in doing as they pleased.

At length he decided that forbearance toward them had ceased to be a virtue, and his patience became so exhausted, that he was angry with them every day; and he finally concluded to destroy them all. The *good* son, who had been safely ensconced in his father's bosom, happened to be in a more calm and considerate frame of mind, and *he* looked upon those wicked children with tenderness and compassion, for he saw many good traits of character in them, which he thought would be better saved than destroyed, and determined to appease his father's anger. So he said, "Now my ever adorable father, I pray you listen to me, and do not carry your design into effect! I offer *myself* a willing sacrifice, a propitiation for their grievous wrongs. It is but *just* that they should die, and *justice* must be satisfied! And now, all I ask is, let *mercy* rule and exonerate them, and *I* will die in their stead!

And the following shall be an everlasting bond, or covenant, between *you* and me: You shall give all these children into my charge, and I will stand as mediator between *you* and *them*, and I will give my blood to seal this covenant; and I will become a *palladium* to the whole family, and they shall *trust* in *me*, and whatsoever they ask of *you*, they shall ask in my name. And this covenant shall endure through all coming ages; and should the children multiply and become as numerous as the sands upon the sea shore, it shall remain the same. You shall accept my life as the ransom for all their past, present and future violations of just and righteous laws; provided they will believe that I am able and willing to forgive them as often as they transgress; and that there is sufficient efficacy in my *blood* to wash away even the very stains of sin.

The great and good father was well pleased with the generous offer of his wise and humane son, and he joyfully accepted him as a sacrifice in lieu of punishing and condemning any of the rest; and that, on account of the righteousness, sufferings and death of his innocent and only son, he would absolve all the guilty ones.

Now, all that remains to be done is, since it has been decided that *sin* is the unavoidable concomitant of human life, to confess in some closet or secret place that they have broken their father's laws and done many wrong deeds, and ask for one *drop* of the *atoning blood*, and all is right! Who, we would ask, can help admiring such a benevolent character? Is it not worthy of all praise? say the popular theologians through the orthodox churches. Jesus Christ, through John of the Apocalypse, said, "Behold, I come quickly, and my reward is with me, to give to every man according as his *work* shall be. Which shall we accept?

WE offer a simple remedy for some of the ills of humanity; it is not a compound of condiments, nor mineral substances, but of good common sense.

Keep the hands employed in some useful avocation, the feet dry and warm, head cool, body clean, and the stomach supplied with plain, healthful food, taken at suitable intervals; keep good hours, and remember that night is the time to sleep and rest; store the *mind* with good mental food, carefully avoiding every kind of trashy and unclean literature, that would serve to act upon and stimulate the animal passions; keep the *thoughts pure;* and do precisely "unto others as ye would that they should do unto you;" then you will make progress toward a healthy soul and body.

INNOCENCE.

—o—

O innocence, thou spirit bright,
Thy pathway we have found!
And, guided by thy angel hand,
We'll tread thy holy ground.
We look with joy upon thy face,
That hath no cloud or shade;
And pray thy voice may yet be heard
Through every rank and grade.

When shall we see thy temple fair,
Adorned with souls in white,
Who drink from thy eternal springs,
With chaste and sweet delight.
In them false honor is dethron'd,
With all its glittering train;
By them the tyrant's chain is rent,
And truth has pow'r to reign.

In *Truth* is found simplicity,
And liberty combin'd,
And whosoe'er will seek for her
The tree of life will find.
She leads through virtue's flowery path,
To wisdom's quiet vale,
And crowns with lasting life the soul,
Whose courage does not fail.

Betsey Maynard, Harvard, Mass.

GENTLENESS.

—o—

"THY gentleness hath made me great," said the Psalmist, in one of his inspirational moments. Whose gentleness? God's gentleness; the Wisdom and Love elements from the Father and Mother in Deity; but more particularly of the *Mother*, who (in speaking of her own Maternity and Eternity), said, "Hear, for I will speak of excellent things; counsel is mine and sound wisdom. When He (God) appointed the foundations of the earth, then I was by Him, as one bronght up with Him; and I was His delight, rejoicing always before Him."

And Jesus, who was called the "Lamb of God," a name so typical of gentleness, how mild was he in his intercourse with all with whom he came in contact, holding in reserve the indignation that his pure spirit must often times have felt at the glaring wrongs around him.

Once, at the desecration of the temple when there was a grievous departure from Law and Gospel, such a letting down of principle to the greed of worldly gain, he gave vent to the deep feelings of his heart, and cast out the money-changers, and sellers of doves, and overthrew their tables. He felt that the temple of God was defiled; and that they were seeking to supplant the blessed ministers of purity and love. *That* rebuke administered through the medium of the "small cords," probably made them feel more like a company of thievish transgressors, than like honorable merchants. But the Spirit of Truth, with which he was baptized, being "quick and powerful" to discern the true from the false, was constrained, at times, to exclaim in the ears of his hearers, "Ye adulterous generation!" "generation of vipers!" etc. But gentleness of spirit, as the rule, marked his course of life.

Some recent writers have sought to prove that the good Jesus was at fault, because he abjured the relationships which belong to the natural plane of life, for the spiritual and heavenly relationship of the kingdom of heaven; they say, "What *we* want of *our* teachers, is not *abdication*, but *conquest*." They urge that Christianity, as taught by his professed followers, has erred in the same way.

But we ask, what is Christianity worth, if it does not affect a change of life and character? "The Law made nothing perfect," for the reason that it was "weak through the flesh," and those very permissions which some of our modern writers are urging as essential; nor did it bring deliverance to a groaning world; nor did the philosophers and sages who *preceded* Jesus Christ, or who were contemporaneous with him, give such relief. The earth still remained unredeemed with sin and misery predominant, and goodness the exception.

Christ, with his self-denial as the terms of discipleship, and call to follow him in a daily cross, taught the purity and holiness required, when he said, "Be ye perfect even as your Father who is in Heaven is perfect." He then taught a degree of self-renunciation beyond what had previously been required; and not only *taught* it but lived it. Evidently he gladly would have gathered his disciples around him, and formed a nucleus of a community, if he did not positively *require* it of them at that time. It would seem that a part of the *twelve* were unprepared for a communion of interest; and the truths of that day were so far in advance of the travel of its receivers, that Jesus spoke to them in parables, and said: that all could not receive his teachings as a whole, but, "whosoever is able let him receive it." The Pentecostal baptism, for a time, made those who believed, of one heart and mind, and then they had all things in common; but they were only "a kind of first fruits," and were not able to carry out the principles to perfection. Persecution, and the worldly spirit within, and from without, overcame and scattered them, and all who did not wish to be disturbed in their worldly life and possessions, doubtless breathed easier when those who were turning things "upside down" were divided and scattered, or gathered to the spirit-land.

In those days, there was a high mark set upon virginity, those who were "holy in body and spirit," saw the luster and charm thrown around the character of the Virgin

Mary, and many others since, who have suffered every indignity, and even loss of life itself, rather than violate the law of Chastity. How marked was the description of John the Revelator, concerning the Church of the future, which would be composed exclusively of undefiled virgins. The world has had Convents and Nunneries to represent the devotees to the principle of Virginity ; but never until recently, has the world been permitted to see the fruits of the teaching and example of Jesus, when carried to their ultimates.

Through the inspiration vouchsafed to an uneducated woman, who belonged to a society that believed in the solemn ministry of silence, and inward waiting upon the Lord, have the principles of the first Christian Church been revived, which were nearly swept away during the dark ages. Her inspiration was professedly from the Saviour, who conversed with her as with a friend, and enlightened her as to the cause of the degradation and misery of humanity, and the means by which Eden could be restored to more than its primitive glory, which would be effected by *re*-generation instead of generation.

And now, by the continued living influx of Divine revelation from the Spirit-world, by which the Second Christian Church is vitalized, and through the power of the Dual Order in the highest heavens, a new spiritual Household is formed, under the supervision of a representative father and mother ; and sons and daughters are brought forth, who become brethren and sisters in Christ ; and, although *in* the world, and performing all needful duties pertaining to the earth life, are not *of* the world.

The old heavens are now passing away in confusion, the religions of the world having proved themselves inadequate to supply the soul needs of humanity ; and a *new* heaven is appearing. The new *earth* is also beginning to appear, in which physical reforms are working for the elevation of man and woman relating to the physiological and generative life ; that a new and a better race may be brought forth to occupy and recreate the earth.

But let not that class decry and seek to destroy those who follow the Lamb, and who sing the new song of victory over the "beast and his image," — the earthly and sensual nature ; for, without the new heaven, where would be the ministration of light and heat, which is to vitalize the new earth, and inspire in the heroic struggle for a nobler and more harmonious race? They must advance both together, and move on toward the goal of complete redemption. The one must act upon the other, like "The wheel within a wheel," which the Prophet saw in vision. The motion and force of the whole is dependent upon each, and neither can say that the other is unnecessary.

The happiness and redemption of the race is the object in view; and, if that can be accomplished by the denial of the generative instincts, in those who "are able," and who feel the necessity of thus doing, that they may form a connecting link in the chain of progress, and be joined to those who are more elevated, and thereby improve the race, can it be a matter of regret, or an occasion of fear, that "the world will run out," when it is so evidently exhausting itself by excesses, and by *wars*, *pestilence*, and famine,—the consequence of physical and generative sins?

The system which Jesus came to teach, never having been fully put in practice, can it be truthfully said, that Christianity has proved a failure? "The whole creation has groaned, being in pain, waiting for the manifestation of the Christ in the second part of his manhood, or for the second Eve, that 'the sons and daughters of God' might appear. 'The Comforter' was to come —'Christ in his glory.'" "The woman is the glory of the man." The Church of the past has been one-sided, and as unproductive of good results as any house would be without a mother, and with nought but a combination of three male principles. This, however, was not a part of Christ's teaching : for none could be more tender and charitable toward woman, than he was, nor more appreciative, as her unbounded love to him would show ; which constrained her to be last at the cross, and earliest at the grave.

When "all are one in Christ Jesus, neither male nor female," but all take part in the various industries, and branches of government, according to their ability, neither being independent of the other, but supporting a pure brotherly and sisterly relation, in the innocence of little children ; where the labor, toil, and energies of all, are freely given for the benefit of all ; who will say that the "kingdom of heaven is not pretty well advanced on earth? In this spirit of consecration, men or women may "buy as though they possessed not, and use this world as not abusing it ;" for all is *ours; not* mine, and thine.

When souls in this manner give cheerfully of time and talent to the public good, sacrificing their natural desires and loves, which would lead them to the pursuit of beauty in nature and art, and instead, turn their steps to the bedside of age and weakness, to minister care, food, and comfort, or to bestow the *mother* love upon the orphaned and lonely ones of earth, can we not feel that this self-renunciation is one in which the "man of sorrows" would sympathize? And will he not claim such, as his true sons and daughters, who are thus striving to grow more and more into his likeness? Can they not say with the Psalmist, "Thy gentleness hath made me great?"— great in self-abasement, that the good may be exalted ; and in self-denial, that the heroism of the Chief of self-deniers may be ours? for he possessed the same nature that we possess, yet relinquished all for the higher life, and became a pattern for others to follow, and practically showed that "He that ruleth his own spirit is greater than he that taketh a city ;" and those who gain this victory, and are attracted to, and vitalized by, the "Women clothed with the sun"—*truth and light*— "having a crown of twelve stars upon her head," representatives of the twelve Christian virtues, do really "partake of the waters of life ;" for they have dug deep to find them.

Happy are they who have heard the voice of the heavenly Bridegroom and Bride, who are calling for wise virgins to appear in clean and white raiment, to grace the marriage supper : for the "Bride hath made herself ready ;" and let them be sure to supply their lamps with oil, that neither the darkness of the way, nor the length of the journey, may dishearten them. Some have come in, and their sorrow has been turned into rejoicing, and their souls have been cheered with music and dancing. And the "Spirit and the Bride" continue to say "come," and the children of Zion repeat the invitation :

O come, all ye wand'ring and motherless ones,
Whose cup of affliction with mis'ry o'erruns ;
Come, strip off your garments of sin and of shame,
And bathe in our fountains, ye blind and ye lame,
For nothing is sweeter in heaven or earth,
Than love from the Mother who gives the soul birth ;
The Mother, blest Mother, who taught us the way
To enter the mansions of heaven's bright day.

E. H. Webster, Harvard, Mass.

TESTIMONY OF AN AGED SISTER.

—o—

I AM now eighty years of age, and it is about thirty-nine years since I united with the Believers in Christ's Second Appearing ; and I feel a strong desire before I am gathered to my fathers and mothers, who have passed on before me to the spirit land, to say a word to the stranger, and to the young of Zion's fold, concerning that faith by which I was called to come out from a world of sin, to embrace the Gospel work, which contained the power of salvation, and which has been, to me, the "Pearl of great price."

When I was fifteen years of age, I united with the Baptist Church, and continued with them many years, striving to find a power that would satisfy my heart's desire, and redeem my soul unto God, who gave it. At the age of thirty-seven, I trembled to find, that I was yet a sinner in the sight of God, and a wanderer from Him.

I united with the Presbyterians, and strove to renew my zeal, and work righteousness, and live more to my own justification, and to God's acceptance. I continued in this soul-struggle seven years, but could not find food sufficient to sustain the spiritual part ; for my soul hungered and thirsted after the bread and waters of life, and demanded a greater supply than I could obtain.

At this time of need I read some of the publications of Believers (commonly called Shakers), and was led to investigate their doctrine, which, at that time, seemed strange to me. At length I visited the society at Canterbury, N. H., and spent four days there, and then returned to my home. In about one year from that time, revisited the people at the same place, where I was kindly received and entertained.

No pains were spared to enlighten my understanding, by giving me such information as I required ; and I had an opportunity of judging of their principles by the fruits brought forth. I perceived that a true Christian life and character must be based upon self-denial and the cross, which crucifies the carnal mind, and all selfishness ; and brings souls into a oneness of heart and life, and enforces the golden rule.

Each ray of new light that shone into my soul, warmed and gave life to my immortal spirit ; and I became satisfied that it was the true way of God, and that it would bring life and salvation, if I would be obedient. My understanding was enlightened to see the cause of my loss from God ; and that if I would become a true follower of Christ, the lower animal nature in me must be mortified and subdued.

I resolved to prove the work, by being obedient to my convictions, and find a life in God, though it should be at the expense of every self-pleasing desire ; remembering Christ's words, "Forsake all and follow Me." Circumstances rendered it more convenient for me to unite with the Society of Shakers in Enfield,

Conn. I did so sincerely, according to my best understanding, and placed my all upon the altar of justice and truth; and by so doing, new and increasing light, joy and love beamed into my soul, yielding a satisfaction which I had long sought, but could not find, and I am now satisfied that true peace of mind and rest to the soul cannot be obtained except by a full sacrifice of the worldly life, through watching and prayer.

I have never regretted the choice that I made, nor had one desire to return to my former mode of life. And now, at the age of four score years, I feel to raise my heart and voice in praise and thanksgiving to God, for the great salvation that I have found; and with my feeble hand I pen these few lines, hoping thereby to benefit some of my fellow creatures who are now, as I once was, wandering in darkness and sin. My prayer is that all such souls may find resurrection life in Christ, which alone will insure happiness in this world, and eternal bliss in the world to come.

Mary C. Wright, Enfield, Conn.

DEAR ELDRESS A.:

I would show my appreciation of your beautiful description in February No. of Sister Margaret's departure to her spirit home, by returning thanks. I read the account with deep interest, and was edified and strengthened by the inspiring expressions which fell from the lips of our dear Gospel sister, as her spirit was about to take its upward flight to the unseen world. Her example in life and death is worthy to be imitated by every one who "names the name of Christ," and professes to love the truth.

Without *purity* of heart, we are not practical Christians; and true "love is the seal of discipleship," and will so remain; and only through self-denial, and the same cross which Jesus bore, can any soul "be crucified unto the world, with all its affections and lusts." Such is the faith implanted in my heart; and by it I am resolved to live and die. I would have my life all pure and righteous; and my latest breathings like sweet Margaret's, drawn out in prayer for Zion's prosperity; and, that her inmates may be filled with love and peace, and songs of rejoicing and praise.

Do we not see how death may be swallowed up in victory, and the grave robbed of its terrors by a sinless life, while the spirit rises in triumph over all inferior things? Those who thus live, do not *die* when they pass out of the material form; by throwing off the grosser part, life becomes intensified — quickened — and we often feel a power, and sweet influence emanating from them, which give peace and rest to our spirits, while engaged in the arduous duties of the earth life. They become as guardian Angels to those whom they have left on the shores of time; and they often gather to the circles in the Eden home on earth, which, through consecrated labor, themselves have helped to create; and they continue to strive to enhance its beauty, and to adorn all its walks; and they delight to encourage and uplift each struggling soul, and to guide the young in the beautiful path of innocence, which leads to peace. How safe we feel while confiding in such holy watchers, to protect and guard the little flock.

Now, my dear mother, I want to say to you, that Sister Margaret is not gone far from your embraces; she is still your own, and her spirit lingers to bless and to cheer. And, since leaving the clay tenement, her spirit is happy and free in the society of the good and pure, in the Church of God on earth, and in heaven. Death to her, is but a birth into the higher life with enlarged powers of action. And, I feel to rejoice with her, that the messenger of life (not death) hath opened the door of liberty, and set her spirit free from the frail body, which it was her lot to inhabit.

I feel renewed courage and strength, to press on in the gospel work; and I will toil patiently and wait until the time shall come for me to be gathered to my heavenly home; and I hope to be found worthy to dwell with the shining saints in glory. I pledge myself to be with you in the progress of truth, now and forever.

In bonds of Christian love and affection.

Julia Johnson, West Pittsfield, Mass.

WOMAN'S SPHERE.

—o—

"THE eyes may brighten, and lips may smile,
And the heart with anguish be torn the while."

For *woman* (generous toiler)
Can bury sorrows deep
Till oft, in cloister'd moments, 'lone,
She finds them but to weep.
And yet her grief must silent be,
Her burden she must bear,
Till truth can fetter error strong,
And heed her time-bound prayer.

She was not form'd for *man* to rule
With firm relentless hand;
She was not form'd a chattel slave,
To be at his command;
She was not form'd to be the means
Of bearing down a name
Unto an offspring cursed, debased,
That cause her spirit shame.

She feels her rights, but she is bound
By those whom passions hold;
She knows her claims to earth and heav'n,
For this her heart is bold.
She presses through the flood of thought,
Sarcasm, scorn, and ire;
She holds her way undaunted, firm,
Enrobed in Love's attire.

She knows, when Reason, Justice pure,
Shall place within each heart
Those living truths which guard the soul,
Then slavery will depart,
And Freedom can her course pursue,
Sustain her glorious cause,
While Wisdom helps to form anew
The Father's broken laws.

Then priest, or priestcraft, ne'er can stay
Equality, or right;
But man shall own and bless the cause
Which gave to earth new light:
And, through her powers for good and right,
Life's burdens shall decrease;
While 'neath her influence, chaste and pure,
Disease and crime shall cease.

Through her shall gleam the golden light,
And inspiration true
Shall touch with love the soul of man,
His life for God renew.
And then, as *one*, they'll toil in peace,
And seeds celestial sow;
While heav'n and earth the chorus swell,—
God reigns with man below!

Charlotte Byrdsall, Mt. Lebanon.

IT is argued that *woman* is not in servitude, because she voluntarily places *herself* in certain positions, and chooses her own condition; therefore, to *her* it is not bondage, but freedom. We would ask, Are not the organic laws of the land, and the usages of society, such as compel some women to accept conditions that would otherwise be repugnant to their feelings? Before American chattel slavery was abolished, its abettors claimed that thousands of the negro slaves did not desire emancipation; that they so loved their masters, under whom they served, that they could not be induced to leave them, and accept of freedom.

Freedom for *woman* has a deeper and broader signification than is generally supposed. There are gleamings of light upon the subject; but as yet, many who think they have advanced ideas, and understand the matter well, will find, as light and truth increase, that their present views are undefined and chaotic. That *woman* is measurably a willing slave, while she panders to fashion, and yields herself, without constraint to libidinous desires, and seeks to satiate sensual passions in herself, or in others, we will not deny. We pray that a divine power may descend from the heavens, that will open the eyes of those who are spiritually blind, and *shake* both priests and people, and awaken them to a consciousness of the real conditions and needs of humanity at the present time.

EDITRESS.

SONGS.

—o—

THE peculiar gift of song that is given to Believers in Christ's Second Appearing, is beautiful, and highly prized by them. The breathings of the soul in measured strains of melody, filled with inspirational power from the interior spheres, is like balm to the spirit.

The first founders of the Second Christian Church, Mother Ann, and her co-laborers, father William and father James, were very much blest with the gift of new and inspirational songs. The Christ-Spirit that baptized them, seemed to say, "Sing unto the Lord a new song; and chant no more the melodies which properly belong to the old heavens; for behold the time has come for old things to pass away, and all things to become new in the coming New Dispensation. The songs of Zion shall be filled with prayer and praise ever changing and constantly affording new food to supply the soul's needs through all the progressive stages of the travel and growth of Believers."

Thus far, we have confined ourselves to vocal music, and spiritual inspirational songs have been given, until they may be numbered by thousands. They are simple in style, but are peculiarly adapted to the religious feelings, and they touch the harmonic chords in the human soul, and lift it into the Divine element.

Hitherto, we have not aimed so much to be scientific, as to be spiritual in our singing. And many who have given their attention to the mere science of music have criticised us; while others, more spiritual, say, if you can have but the one, it is better to retain the spirit and essence, than to have the science without them. But as we claim that God is the Source of all true science, we may with safety cultivate our voices, and work with the inspirational powers toward perfection in music, as in all other things; for the more refined and harmonious we become in worship, the more beautiful shall we appear in the sight of Angels, and the more acceptable will our offerings be.

Then, dear Gospel friends, let us strive to correct our faults, while we cherish the gift of new and inspired songs as a rich ministration from Angels and departed friends.

Anna Dodgson, Mt. Lebanon.

POWER OF PRAYER.

By a young Shaker Sister fifteen years of age.

—o—

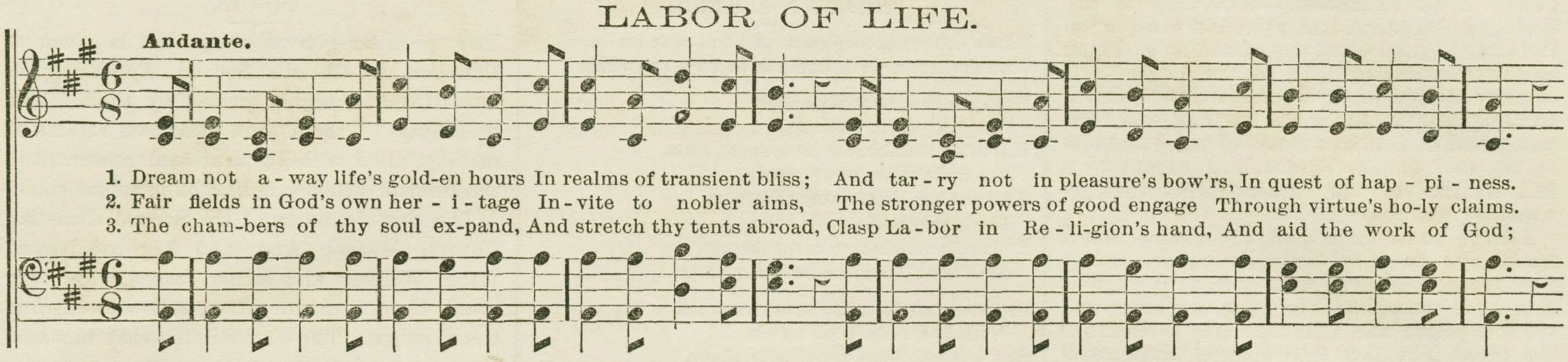
PRAYER is the desire of the heart, the breath of the soul. The humblest petition which flows from a sincere heart is more acceptable and *effectual* than the most eloquent words that may pass the lips without sincerity and true simplicity. Prayer is essential to a true life; for it is a shield. Jesus said, "Watch and pray lest ye enter into temptation."

God looks at the heart. He does not measure prayer by the quantity of words uttered, nor take into account the eloquence of those words. David said: "If I regard iniquity in my heart, the Lord will not hear me. The thoughts of the wicked are an abomination unto the Lord; and He knoweth them afar off; but He heareth the prayer of the righteous." The prayer of *faith* is powerful, as many have proved who have asked Divine assistance in times of trouble and affliction.

Jesus said: "Use not vain repetitions as the heathen do, who think they shall be heard for their much speaking." If we have faith in God — possess childlike simplicity — are contrite in spirit, and ask with a confiding trust, we shall receive; and shall find the promise true: "If we knock it will be opened unto us."

Eliza Midgley, Enfield, Ct.

LABOR OF LIFE.



LAMENTATION.

—o—

A wild cry arises from memory's haunt,
From depths of conditions of woe!
Where children of darkness, of sorrow and want,
No ease for their sufferings know.
There is cursing, and wailing, and anguish of heart,
A writhing in torment and pain!
O why this injustice? what aid will impart
The pow'r that will freedom obtain?
This cruel oppression that crushes the poor,
And gives to the wealthy their weal,
This un-christian spirit turns from the door,
The needy to starve, or to steal.

'Tis asked, "is it true that the houseless descend
To join with the ruinous train,
Whose brief lives of vice in infamy end,
And this for some slight paltry gain?"
'Tis true, ah, too true, we are forced to reply,
Fair virtue to mammon doth bow,
For gaunt destitution is still waiting nigh,
To stamp with starvation the brow.

We look for the soul—*that* is buried from sight,
And dross is piled up in its place;
Like gold in the ore, 'tis obscured from the sight,
But little of it we can trace.
Yea, the "seed bud of beauty" is withered and crushed
By storms of adversity's hour,
And the small voice within is stifled and hushed
By passions strong pleading for pow'r.

But ye who can shake from the rough, iron hand,
The chain of oppression so cold,
Go, unbind the weak and the poor of the land;
Be fearless, undaunted, and bold.
'Tis God fires your purpose, ye noble and brave,
And angels inspire you still on!
For truth, that's almighty and able to save,
Is seen in the work you have done.

No more be ye faint at the sight of distress,
Dismay'd at recitals of woe,
Which now from the lips of the suffering press,
Whose hearts only bitterness know.
For happier days we are gifted to see
Dawn o'er this sin-blighted race;
When men in a brotherhood equal shall be,
And poverty find not a place;
When the standard of purity higher is raised,
And the blind are enabled to see
That only through holiness God can be praised,
And only the truth maketh free.

Elvah Leavenworth, Mt. Lebanon.

If I were suddenly asked to give a proof of the goodness of God to us, I think I should say that it is most manifested in the exquisite difference He has made between the souls of women and men, so as to create the possibility of the most charming companionships that the mind of man can imagine.—Arthur Helps.

OF SUCH IS THE KINGDOM OF HEAVEN.

—o—

Words, O, how full of meaning, uttered by lips so mild, revealing a pure undefiled heaven to man! Not the heaven the haughty priesthood preach of, in fanes where the wealthy and fashionable meet one day in seven. Those devotees of fashion, may proudly kneel in cushioned pews—read from gilded books long liturgies—but, their practices are such, as tend to impoverish the nation, and foster crime.

Their church steeples may point heavenward; but, while their church communicants, are so fraught with avarice, and have so little righteousness that they will not feed the poor with bread; God's Angels will not recognize them; their heaven is too gross. God will not own a hireling priesthood who are pampered with every rare luxury, while the orphan, and widow, hardly obtain scanty fare.

There is no such enslavement for the meek and lowly born, in the heavenly city, whose streets are paved with gold. Truth's grand fruition, that will bring to earth the heavenly prize, will be a baptism which will sweep away all priestly superstition, and establish brotherhood.

If earth shall ever roses bear,
Where thorns are wont to grow,
The idlers must do their share
Of labor here below.
Come, come ye Angel forces,
From your Eden realms above;
And dry up sin's foul sources,
By the reign of Peace and love.

From the upper spheres of Wisdom,
Come spirits pure and bright,
To herald in a kingdom,
To bless the world with light.
Bright vision, when we see thee come,
All souls shall childlike be;
And earth shall be the happy home
Of Christ's community.

S. Crittenden, New Haven.

RICHTER'S DREAM.

I do not know that I can conclude this number better than by quoting Richter's dream, in which he shows the feebleness of man's imagination in the presence of the infinite wonders of the universe. It is translated by De Quincey:

"God called up from dreams a man into the vestibule of Heaven," saying, "Come thou hither and see the glories of My Kingdom," and to the angels that stood around His throne He said: "Take him! Strip from him his robes of flesh, cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart, the heart that weeps and trembles." It was done, and with a mighty angel for his guide the man stood ready for his infinite voyage; and from the terraces of Heaven, without sound or farewell, on a sudden they swept into infinite space. Sometimes, with the solemn flight of angel wings, they passed through the horrors of darkness, through wildernesses of death that divide the worlds of life; sometimes, they passed over thresholds that were quickening under prophetic motions from God; then, from beyond distances that are counted only in Heaven, light dawned as through a shapeless film; by unutterable pace they passed a light—a light, by unutterable pace passed them. In a moment the blaze of suns was upon them—in a moment the rush of planets was around them.

Then came eternities of twilight that revealed, but were not revealed. On the right hand and on the left towered gigantic constellations, that by self-repetitions and answers from afar; that by counter-positions, built up triumphal gateways whose archways, whose architraves, horizontal, upright, raised and rose at altitude of spans that seemed ghostly from infinitude. Without measure were the architraves, beyond memory the gates, past number, the archways. Within were stars that scaled eternities around; above was below, and below was above, to man stripped of gravitating body. Depth was swallowed up in height insurmountable; height in depth unfathomable. On a sudden, as thus they rode from infinity to infinity; on a sudden, as thus they tilted over abyssmal worlds, a mighty cry arose that systems more mysterious, that worlds more billowy, other lights, other depths, were coming, were nearing, were at hand.

Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears, and he said: "Angel, I will go no farther, for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down, and hide me in the grave from the persecution of the Infinite, for end I see there is none." And from all the listening stars that shone around there issued a choral voice: "The man speaks truly. End is there none, that ever yet we heard of." "End is there none?" the angel solemnly demanded; "Is there indeed no end, and is this the sorrow that kills you?" But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, "End is there none to the Universe of God! Lo! also, is there no beginning!"

The more and the greater are life's difficulties, the more honorable it is to carry off the victory. Man may be disappointed in his greatest hopes in life, without, on that account, becoming unhappy.

OBITUARY.

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William Offord, aged 71, Mt. Lebanon, February 11, 1874.

Eldress Matilda Williams, aged 63, Watervliet, Ohio, January 29, 1874.

Elizabeth Bundy, aged 30, Pleasant Hill, Ky., February, 1874.