

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

“Go preach the kingdom of God!” *The testimony of eternal truth.*

VOL. VI.

{ G. A. LOMAS, EDITOR, }
Shakers, N. Y.

AUGUST, 1877.

{ N. A. BRIGGS, PUBLISHER, }
Shaker Village, N. H.

No. 8.

Watchfulness.

DANIEL ORCUTT.

“Watch thou in all things.”

Without constant watchfulness it is impossible to progress heavenward. To be ever vigilant is one half, at least, in obtaining victory. If continually on the watch-tower when temptations assail, we give the alarm to the powers of the soul, and they unite in our defence. Would we see and know ourselves as we are seen and known of God? Then we must keep a watchful eye upon our hearts, our appetites and passions. A more needful injunction there cannot be than this: “Keep thy heart with all diligence, for out of it are the issues of life.” The heart is the seat of principles. As is the heart, so will the tenor of the life be; as is the fountain, so will be the stream; as is the tree, so will be the fruit. “The heart (by nature) is deceitful above all things;” and without this constant self-inspection, we cannot obtain self-control, nor power over sin. Sinful pleasure possesses a peculiar faculty to allure, deceive and destroy. To all its votaries it promiseth pleasure and *perfect security*; but “the wages of sin is death!” As sin is deceptive in its promises and fatal in its results, how important that all should heed the counsel of the wise and pure, also the injunction: “Watch and pray that ye enter not into temptation,” which would save from many wrong steps and much misery in after life. The inexperienced of all ages, for the lack of understanding, frequently act without considering the consequences of their actions. They know not how to judge correctly at all times, of objects that present themselves, but are in danger of receiving evil for good and good for evil. Hence the need of the enlightening influences of the Holy Spirit to enable them to discern that which is excellent, to “prove all things, and hold fast that which is good.” This want of understanding displays itself in the wrong choice of companions; while the person of plain appearance, who may possess much wisdom and goodness, is rejected, the accomplished deceiver, with his showy exterior, is accepted as a confidential friend. Appearances are often deceitful. “Beware of the *‘seeming friend,’* who comes to you in sheep’s clothing, but inwardly is a ravening wolf.” Satan is never asleep nor idle. It is his busi-

ness to “sow tares.” He selects his opportunity when some “sheep,” weak in the faith, ceases watching. Self-confident, they suspect no danger. But the wolf comes, not in his true character, not as a *wolf*, but as a sheep! The sheep are deceived. He mingles with them; talks gospel truths; he insinuates and flatters, until he gains their confidence; he marks his time. First one, then another, now another, fall victims of this arch deceiver. Wolves are now abroad in sheep’s clothing. Watch! “By their fruits shall we know them.”

Enfield, Conn.

The Christian and Philosopher.

WATSON ANDREWS.

PHILOSOPHER. Christian, does your religion satisfy you?

CHRISTIAN. It does. Does your philosophy satisfy you?

P. It does not.

C. Why does it not?

P. Because I find myself the victim of numerous unwholesome desires, clamoring for gratification; and because of a vague uncertainty which I feel with regard to the future. You say your religion satisfies you; by what, I pray you, does it do it?

C. By inspiring me with a feeling of certainty with regard to the future.

P. What, may I ask, has produced that feeling?

C. The fruition of hope.

P. What was that hope?

C. That I might be rid of unwholesome desires.

P. And you have become rid of them?

C. I have.

P. By what means?

C. By the power of God and the force of habit.

P. How did you establish this habit?

C. By the help of others who had gained the victory before me.

P. And they?

C. By the aid of others before them.

P. But there was some one who established this system?

C. Yea; the genius of Christianity—the Christ.

P. Then the genius set the example of self-denial.

C. To the fullest extent.

P. And is the force of habit, as practiced by this wonderful genius, equal to the subjugation of human passions?—the silencing of illicit desires?

and does it bring that peace and rest which Christians so much talk about?

C. A thousand living witnesses make answer: Yea, verily.

P. Then will I become a Christian.

North Union, O.

Demands of the New Cycle.

F. W. EVANS.

THE SHAKER seems to strike against “coarse living and materialization, or other sensational theories,” some of which, to me, underlie the whole gospel system.*

How can any be saved from generative lusts unless they begin where Satan began to create those lusts—at the mouth and stomach? “If any man among you seem to be religious, and bridled not his tongue, know that man’s religion is vain.” So said James. I say, if any, in *this day*, seem to be religious and claim to be progressive, yet continue unchanged in their physiologic and hygienic habits, common to anti-christian sects, their seeming and claims will prove illusory. We want—must have—as solid a foundation for the second cycle as we had for the first. “If the trump give an uncertain sound, who shall prepare him, or herself, for the battle?” And if the *second thunder* of the season sound not so long, loud and clear, reverberating through the heavens of the first cycle, as did the *first*, through the old Babylonian heavens, who, then, I ask, will know how to prepare for the battles of Shaking, in the Judgment, that must begin at the House of God—the Zion of God—among the holy people of God?

“Hate the *flesh*, with all its affections and lusts,” was the testimony of Jesus, through Mother Ann and her compeers, the founders of the first gospel degree. They fought directly, with neither small nor great evils; only with the King—Generation. They preached the resurrection of the human soul, from sexual relations and processes ending in reproduction. And this they did in

* We cannot admit that THE SHAKER, at any time has even *apparently* taken ground of denial to the truths of coarse living, materialization, etc., but do admit of an abhorrence to mere “sensational theories,” etc. Personally, we are very favorable to coarse diet; and strong in the belief of the truths of materialization. Our Brother Fletcher, in July No., did not take exceptions to these truths, but properly recommended that old truths receive no neglect, to “expand too fast” into other things that all cannot yet accept to be as foundational, as does our good Bro. Elder F. W. Evans. Let us be liberal, brethren.—ED.

the power and demonstration of the Holy Spirit. They earned the enmity of the Dragon—winged serpent—intellectual, spiritual and religious people—living in generative lusts.

God was with them, and the whole world, lying in that wicked one—lust—was against them.

A victory is gained, but that victory will be turned into a Sheridan rout, unless the lusts of the stomach, in Egyptian eating and drinking, are as effectually conquered by as practical, well-defined a course, as was the cross against generation and all generative lusts.

Are we, as a people, ready for the question: *What is the second thunder?*

Christian Culture. No. 5.

WM. H. BUSSELL.

LITERATURE.

Literature, like those who originate it, changes from age to age. We have, it is true, what are called classical works, which, by reason of the unusual talent displayed by their authors, both in thought and style, have been transmitted, unchanged, from generation to generation, through many centuries. Yet these standard works, cherished, as they have been and still are, by persons of taste and culture, have in themselves, both in subject and style, a certain obsolescence that no modern writer would think of imitating. Homer, Virgil and Dante possess a peculiar charm for the classical scholar, even in their original dress, but for most persons they must be re clothed by the modern poet. Milton and Shakspeare, with all their beauty and solemnity, and the profound knowledge of human nature displayed, have comparative few readers. New times require new thoughts and new modes of expressing them; and, it is not too much to say, that, by the better classes in these newest times, thoughts of a more elevated character are demanded than were prevalent in the olden times. So will it be in the coming years. The best literature of the present age will create a demand for still better in the future.

But the great mass of the literature of ages either passes entirely away, or else is laid up, portions of it, like mummies, in receptacles, to gratify the curiosity hunter, or to aid the historian and others who are desirous of presenting old ideas arrayed in modern garb to those who

are interested in viewing the past under its numerous aspects. Truth never changes in its science, nor is lost to human view, in whatever dress it may appear, from age to age. It has been supposed that a great loss was sustained in the burning of the Alexandrian library by the Mohammedan Caliph Omar. Whatever particular facts may have been accumulated there, it is certain that truth itself has never been diminished. It shows itself under myriad forms. Mankind were making history long before the first historian undertook to record its facts, but the main, guiding principles have always existed, though the historian's pages have often exhibited falsehood and fable, as well as clearly ascertained truths. Much has been written respecting the "lost arts;" as though something of inestimable value had irretrievably slipped away from human sight and use. There is not the least necessity, nor any propriety, in ignoring the past nor in deploring it. The All-Providential Hand can be perceived guiding and sustaining all, from their earliest moments down to the present.

Theologians have adduced as an argument in favor of the divine origin of the whole Bible, the fact that it has been carefully transmitted through so many centuries, down to the present time. The same argument would apply as well to all other books that have come down to us from remote ages. The fact is, errors and mistakes are transmitted side by side with truths in all books. But is this a cause of complaint? As well complain because human beings are imperfect and have been liable to error all along through the past, and still commit them. As well censure the infinite Creator because he has not made the earth in all its parts equally beautiful; because he has left so much to be done by man against the inclemency of the seasons, against wild beasts, wild woods and deserts; because, in a word, he did not make him perfect at once, and thus save him the disagreeable necessity of doing something for himself!

But the christian prefers to act for himself. The idea of growth, culture, refinement, and ultimate perfection, is like sweetest melody to his soul. Labor is pleasant to him, because of its immediate and prospective results; but more especially when the higher inspirations convey the divine life through every avenue of the physical, mental and moral man, imparting the vigor necessary to endure and accomplish whatever tasks are necessary for his highest welfare.

Literature, of whatever kind, is merely representative. The literature of the physical sciences is not those sciences themselves, which are to be acquired actually and thoroughly only by a direct application to things. But in this brief life it is impossible for the most gifted even to acquire them all, hence the principal resource left is to substitute the literature of the things for the things

themselves, in order to gain some information respecting what lies before us in the varied fields of knowledge. Books, then, seem to be indispensable in human culture.

To reap the most useful harvest from the various fields of literature, careful habits must be formed. What is really valuable abounds everywhere, and so does that which is pernicious. The discriminating judgment is needed that discerns and appropriates the useful and rejects the useless. Many things are to be discarded at once; others to be examined with care, and, if found to be valuable, enjoyed, even though a critical judgment may object to this thought or that mode of expression, and subject the whole to a careful analysis. There is an absolute necessity of forming such habits; but when they are once formed, it is not an irksome task to subject whatever is read to the crucible of a keen and searching judgment. This will not lessen the enjoyment one may derive from that which is wholly or partly excellent in itself. Culture is the most desirable thing for every human being; and only the indolent and self-indulgent will refuse to subject themselves to whatever is necessary to gain it. The self-indulgent may have their transient delight, subject to a thousand interruptions and drawbacks, but only rightly-formed habits, acquired by ceaseless attention to even the minutest things that make the perfect character, are attended with constantly increasing enjoyment.

Memorandum Number 3.

DANIEL FRASER.

The people of the English colonies of North America had their sentiment of justice outraged by the British government. Hence they were led to co-operate, and they founded a republic, freeing themselves from the expenses of regal pomp and aristocratic extravagance; their object being, security of life and property at the least possible cost.

This republic like co-operative societies, confines itself to secular affairs. The adage, "Corporations have no souls," is true; therefore, they have no religion. The moment a co-operative society makes any religious distinction between its members, it ceases to be just. The moment a republic discriminates between beliefs, it becomes unjust also, and consequently destroys itself; for its organic law (as with co-operative societies,) is "Justice to all."

Public sentiment and intelligence created the republic, as they do co-operative societies. But, as a whole, the sentiments and intelligence of a people are in advance of their individual integrity. Men and women, honest in thought, purpose and deed, are rare. This lack of integrity is the cause of the non-prevalence of co-operative efforts. Even persons of education, culture, and of high social position, are found plunging their hands into the public moneys.

Republics and co-operative societies are the advanced points of human prog-

ress; but the truth of humanity is not prepared to sustain them. The perpetuity of this republic is in jeopardy every day, because of the almost universal desire to acquire property without individual, honest labor. In plain language, almost everybody desires to steal. This state of things has been so long in existence that conventional and common law throw their sanction over doing wrong, as evidenced in monopolizing the necessaries of life, etc.

As stated, republics and co-operative societies are the advanced points of human progress; but they are not the most advanced. Communities having goods in common are beyond them, as the heavens are from the earth. The creative organic law of the heavens is, "The love of the neighbor at the expense of self." Communities on earth, having, and manifesting the same law, are of the heavens also; provided, animal emotions have no place in their procedure. But where animal emotions are recognized, there can be, (organically speaking,) no community. There may be a joint stock company, one of the dividends of which is systematic, animal gratification. However much such gratifications may be regulated, no matter, organic law remains intact. The hells are also regulated.

The order of government in communities, the organic law of which is of the heavens, must necessarily be severe on the lower nature of man. "The woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars; brought forth a man-child who was to rule all nations with a rod of iron." Why? Because the animal in man, as manifested in the nations of the earth, is diametrically opposed to the organic law of heaven; the propensities, and the life thereof, can have no place there—they are of the kingdom of the Beast. "The nations of the earth should wail because of him,"—the man-child. "A great mourning; every family apart, and their wives apart."

The government of heaven in its lowest degree, is as fire to the natural man; hence the necessity of a baptism of the Holy Spirit to endure it. Modify the heavens to suit the natural man and woman, and they will be as ill at ease as before. Therefore, let the testimony of the resurrection out of our animal selthoods roll. *Proclaim martial law against the life of the propensities, and all the emotions and proclivities thereof.* That is the word. Do so, and the heavens are with you. Modify the heavens to suit the procreative man and woman, and neither the heavens nor the earth will be with you.

To our lower natures, the government of heaven is as an iron rod—a two-edged sword to kill; but to all who stand in victory over the beast within themselves, it is, and ever will be, as the music of the spheres.

HERE is truth in its most condensed form: "Nearly all churches are composed of workers and grumblers. Grumblers scarcely ever work, and workers scarcely ever grumble."

Affirmative Goodness.

SARAH ANN NEAL.

What good things are we doing? and how and under what motives are we doing them? These are questions we need often to ask ourselves, in consideration of the advancing light of increasingly religious dispensations—now, in our day. A time for doing good was never more opportune than the present, and the world never needed truly good workers—those who are willing to pattern Jesus, in precept and example, love and live as nobly as he did—more than it needs such to-day. Jesus taught; and his were the teachings of affirmative goodness, being intensely practical—to *be* good, and be so by *doing* good. Upon those who claim discipleship of Jesus, rests the responsibility of doing good, even as he taught and as he did. There probably never was greater motive power connected with christianity than there is to-day; the heavens never prompted well-directed action more than now; and the needs of the present hour are wills submissive to divine commands; then would the world be filled with saved, and saviors; and who will accept the responsibility? Every day is as a leaf in life's book, that should be turned for humanity's good; yet at every turn, can we answer affirmatively, that we are improving our time to make the world better, humanity happier—making returns of goodness for having lived in the world? Do we avail ourselves of all knowledge, and of every means to do good? How very many our opportunities! Only a word spoken in kindness; a little act rendered in love, in proper time and due season; these fill up the sum of useful lives. Do we who claim the honor of wearing the christian name, hold ourselves susceptible to the evolutions of the system, to grow better and better? Freely we may have, and do receive; are we as liberally anxious to share the gifts which have evolved from christianity, as we have been willing to receive? Are our prejudices ejected, so that we may accept of good from any quarter? Are we aiding the progress of humanity toward a higher standard of christianity than that of mere profession? Or are our own profession and goodness merely, positively negative? If we are *performing* our mission as disciples of Christ, our claims to an exceeding spiritual inheritance are just; but if we are not, we have no rights to such claims; no rights to wear the name; no rights to ask for christian blessings, nor to remain in possession of what we already have, more than he who had one talent, and buried it. But let us, christian friends, love so dearly, live so truly, using our every ability and opportunity to extend the cause of Christ, that we may realize of a truth our endeavors for humanity's good. Let our religion be to love God by our service to and for humanity; then, and then only, will the name of *christian* be an honor to us, and the blessings that will flow from such a re-

ligion will not be the results of a blind, negative faith, but every-day evidences of the presence of a living providence.

Shakers, N. Y.

Epitomic History of the Watervliet Shakers. No. 4.

D. A. BUCKINGHAM.

AGRICULTURAL, AND OTHER IMPROVEMENTS.

Forty or fifty years ago, every laboring man among us went into the field with his scythe, cradle or hand-rake, according to the business to be performed, and by much hard labor, the work of the day was accomplished. In the corn and potato fields, the plow and the hoe were the utensils used for planting, weeding and hoeing; and these tools were often of inferior quality. But as we now enter our fields of labor, what do we behold? Instead of a hand-scythe, we see the mowing-machine, compelled by horse-power; one man performing what it took a dozen or twenty hands to do some fifty years ago! Instead of the hand-rake, as formerly, we now use the horse-rake, with its long iron or hickory fingers, rapidly propelled by the same power—one man accomplishing the work of a dozen men in the old way. So also in the grain field; instead of swinging the hand-cradle, day after day, when the thermometer ranged from 85 to 90 degrees, with the sweat flowing so profusely that scarcely a dry thread remained upon our backs, we now behold the majestic reaper, *manned* by a *lad*, driving the half-enchanted team through the fields of golden grain, laying prostrate the ripened harvest, and pushing from the platform of the machine the cut grain, binding it into bundles, ready for the barn or threshing!

So in the corn and potato fields, we perceive the same great change, where the cultivator and side-plow accomplish nearly the whole work necessary. Where we used to plow, sow and reap, around and over slough-holes and open ditches, we now, by the use of underground drains, slip along over the level surface, hardly knowing that it was not once the "Garden of Eden."

As in our agricultural, so in our horticultural business, much has been done to facilitate labor.

Our barns are on the improved scale. Instead of pitching the greater part of our produce of hay or grain by hand, up and over high beams into the ridges of the barns, we now drive nearly into the top of the barns with the whole load, and tumble it *down* into the bays below!

So, too, we find improvements many among our *sisterhood*. As we strive for equality of feeling and action, we endeavor to give them the right hand of fellowship in most things. Instead of their washing and ironing in some old building, poorly fitted for the purpose, as was the case forty years ago, they now perform the labor in "double-quick time" by steam-power, in the

most improved, modern mode. They wash and boil the clothing by steam, and wring them and iron them by the same power! They have ranges for cooking, soapstone ovens for baking, coal stoves for heating, and refined oils for giving light.

Of the different kinds of fruit adapted to our climate, we have not been backward in their cultivation, even of the most improved kinds of apples, pears, peaches, plums, cherries, with all the smaller kinds of fruit indigenous to our climate.

We, the Shakers, have not been altogether dependent upon the outside world for inventions; some very useful ones have sprung up among ourselves. Garden seeds were introduced into market by the Lebanon and Watervliet Shakers as early as 1790 or 1791. The manufacture of corn-brooms originated among the Shakers at Watervliet about the same time; and these were presented to the city markets. An improved *turning lathe*, with screw feeder, for turning broom-handles, was invented in this place. Shaker herbs and extracts are noted throughout the States, and need no comment. Also, a machine for sizing broom-corn brush was invented at Harvard, Mass.; and the "*Improved Shaker Washing Machine*" at Shaker Village, N. H. Mowers and reapers were invented in the Society of Shakers at New Gloucester, Maine. The first *circular saw* ever made was invented by the Lebanon Shakers, and may be seen to-day in the "State Geological Department," at Albany, N. Y., where it was deposited by Bro. G. M. Wickersham. When the Watervliet Shakers made "*sopus whips*" for market, they invented machinery for twisting the handles. A *pipe machine*, a *pea-sheller* and a *butter-worker*, were invented here.

The printing presses used by the Shakers of Lebanon and Watervliet for printing their seed bags and herb papers, were invented at Watervliet, and improved by the Shakers of the former place. Also, at Watervliet, a machine for *filling seed-bags*, which has long been in use. The *planing-machine* was invented by the Lebanon Shakers, *since which* all others have come into use. A self-acting *cheese-press* was invented by the Lebanon Shakers.

Clothes-pins, an invention though small in itself, yet of its utility almost every family in the United States can bear witness, originated, it is said, at the Shaker Settlement at North Union, in the State of Ohio.

The inventions and improvements made by the sisterhood, in their fancy articles for market, are too numerous to mention. The above, with many others not here noted, show the fact, (without boasting,) that the inventive faculties of the Shakers have not been dormant during the one hundred years just passed by.

THE farmer who gets the largest crops from the smallest number of well-husbanded acres, is the one who will reap the largest profit from his investment of time and money.

Beecher on the Resurrection of the Body.

[That all may see the advances being made by the churches toward original Shaker testimony on this subject, we gladly copy from the *Christian Union* the following testimony. Now, Bro. Beecher, tell us of the *Resurrection of Christ*, and how we may enjoy it in this world, to the fulfillment of the prayer, "Thy kingdom come, thy will be done *on earth, as it is done in heaven*." How, then, about "marrying, giving in marriage," etc.?]]

Curiosity is continually going to the "gates ajar" and peering through the crack to see what there is on the other side. This is fascinating but unprofitable employment. The Bible is profitable for "instruction in righteousness;" correct information respecting the kind of body we are to have in another life, even if we could get it, would have but small influence in determining what we shall do with the body we have in this. Yet, if we may judge from the multitude of letters we receive on this subject, there is no other which interests a greater number of readers; certainly none which evokes a greater amount of correspondence.

We have no special theory to propound on this subject, except the very general one that men know less about it than they think they do. We are here cooped up in very narrow quarters, on shipboard. What sort of habitation we are going to have when we get on shore we do not know,—and we do not care. We are quite content to leave that to our Heavenly Father. "God giveth it a body as it pleaseth him" expresses the christian creed about the resurrection.

One thing, however, is very clear: that there is absolutely no authority whatever in scripture for the doctrine of a literal resurrection of the buried flesh and bones. It is unphilosophical, unscientific, irrational, unscriptural. It has nothing to commend it except to those who delight to approve their faith by believing the impossible. It sprang historically from a low and materialistic conception of the spiritual world. It belongs to an intellectual condition that buries the tomahawk and the bow and arrows with the chief, that he may have them to use in the spirit land. It belongs to a materialistic philosophy that identifies the soul with the body, and denies the existence of the one except in the brain of the other. It is directly repudiated by Paul, by John, by Christ. Animal nature is inherent in the body. In the heavenly world there is neither marrying nor giving in marriage. Weakness, weariness, decay, are essential characteristics of matter. In the spirit world there is no night, for no weariness; and no death, for no disintegration and decay. The body is flesh and blood. In the spirit world is neither; for flesh and blood cannot inherit the kingdom of God.

The resurrection of Lazarus and other analogous cases throw *no light on the resurrection for the spiritual life*.

Nor does the resurrection of Christ indicate a resurrection of bodies which have been devoured by the earth and mingled with the clay. Christ rose from the dead in his own earthly body. It was the same body in which he lived and which was crucified. His disciples did not believe this at first; he demonstrated the fact. He invited them to handle him, to feel the nail-print and spear-wound; he took food and ate before them. But at the same time he distinctly declared to them, "*A spirit hath not flesh and bones as ye see me have*." Whatever the spiritual body may be, we have Christ's own words for it that the body in which he appeared to them was not a "spiritual body."

One correspondent asks what became of this terrestrial body. We do not know; but we can venture an hypothesis. "This corruptible must put on incorruption, and this mortal must put on immortality." It is perfectly conceivable that this mysterious change, which the living bodies must then

undergo, Christ's body underwent at the moment of his ascension; that he was thus both the first-fruits of them that slept and of them that shall not fall asleep, but shall still be waiting when the Lord comes. We do not assert this to have been the case. We are not wise above what is written. But when one wiser than we asserts the repulsive dogma that the minutest particles of the decayed corpse, disintegrated and taken up into vegetable and animal matter, and so scattered throughout the globe, are to be sought out and, by a miraculous sifting and sorting process, brought together again into a rejuvenated and transformed body, and then cites as a triumphant demonstration of his hypothesis the fact that Christ rose from the dead in flesh and bones such as "a spirit hath not," his evidence is as unsatisfactory as his conclusion is unwelcome.

Our bodies admirably serve the purpose of a terrestrial and animal existence. When that existence ends there is no more use for the body, and God takes it away, dissolves it into its constituent elements, and reproduces them in new forms of life; in the grass that grows and the flowers that bloom above the grave. To suppose that he is shut up to reproducing the body for the spiritual state is to suppose that the Divine Father provides for manhood only the long clothes of the baby made over and refitted. God has not exhausted either his ingenuity or his love in what he has furnished us here below. He has given us so good a tent in the wilderness that we can afford to trust him to provide a permanent house when we get to the land of promise.

As to the other question of our correspondent, we can only say that the whole drift of scripture appears to us clearly to teach that the soul passes directly from its earthly to its spiritual life; that there is no "intermediate state;" that death is not death but only transition. It is the theory of Swedenborg that at death the terrestrial body drops off and the spiritual body emerges; that this is the resurrection; that the day of judgment has already begun; that every soul goes from its death-bed to the judgment-bar of God. There are some weighty objections to this view; but there are some weighty objections to all views? if one must have a theory this is perhaps as good as any.

That death summons the christian to judgment, and judgment ushers him into immortality, is the clear revelation of God's Word. What is the architecture of the court-room, what the proceedings, how long they last, and what is the domain that lies beyond, no one knows; *and they know least who are most dogmatic*. There is no objection to imagining anything if you do not frame your imagination into a creed. The piled-up clouds may often pass for snow-capped mountains; and indulgence in the pleasing delusion is quite harmless. Nevertheless, clouds are not mountains. The boy delights to dream of what he will do when he is a man. But the realities of manhood are never like the dreams of boyhood. Of one thing we may be very sure: whatever the future is it will not be a reproduction of our day-dreams; the mountains of God will not be patterned after the clouds of our own creating. For "it doth not yet appear what we shall be."

FAULTS.—Do not attempt to cover your faults, but try to get rid of them. Every person does wrong at times, and confession is no new thing in this world. One must own that all is not right, or become ridiculous as well as hypocritical. Other people *will see*, whether we try to blind them or not; and just for what we are worth will they value us. Let us all be honest, no matter what else we may be, and not pretend to be better than we are.

A Remarkable Prophecy.

[Our readers will thank us, we feel assured, for reproducing in print the following remarkable prophecy and interpretation. As will be observed, it is copied from a book published in 1854; and its first special notice, through the *Chicago Inter Ocean* in 1876, attracted considerable attention. As we circulate largely among a Bible-reading people, we ask that the book be opened at Daniel, xi., 40-45 verses; and compare them with what follows.—ED. SHAKER.]

A book out of print entitled "Armageddon, or the United States in Prophecy," written by the Rev. S. D. Baldwin, a Presbyterian minister of Nashville, Tenn., then President of Soule Female College, but long deceased, was published in 1854. When the work appeared it attracted very wide attention. Among the predictions was a bloody and furious war to begin in 1861, and to end the 117th day of 1865—a war which exactly fulfills the term of the late rebellion, Johnson having surrendered to Sherman April 26, 1865, and thus terminated the array of arms. From this remarkable exposition of the prophetic parts of the Bible we copy so much as relates to the first four verses of our quotations from Daniel, as follows:

"And at the time of the end." This period was to be that between the first and last endings of the three and a half times, or between 1776 and 1878, or between the 1200 and 1235 days. During this period this willful king was to come to his end; but, before his end, he was to engage in war for some outlying countries, and was to be interrupted by two great powers, but was to conquer and prosper till the "last end of the indignation." As this was to be the great monarchy power represented by the image that was to be broken by the stone (since it was Rome), it is evident that its head must be in Europe, and must be the empire represented by the septimo-octave head of the beast in revelation. Now, the great power which fills half of Europe and overshadows and controls the rest of the rising colossus, — Russia, — therefore, must be the power intended as falling in the holy mountain. Now, as Ezekiel, almost literally, describes Russia as falling on the mountains of Israel, in the latter day, he furnishes further evidence that the fourth kingdom, in the time of the end, was to be resurrected in or by Russia. The willful kingdom was an autocrat among nations, and so is the Russian kingdom.

"The king of the south shall push or butt at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

The two kingdoms, under the names north and south, are to be identified by their relative positions to the Russian power, or to each other. The king, or kingdom, of the south would very naturally apply to Turkey on the south of Russia; but as Turkey exists by the sufferance of France and England, it is possible the two great western powers, which hold to each other the relation of north and south, may be intended. At any rate, the southern king makes short fight of it, if anything is to be understood by the figure of butting at the willful king, or he brings on the fight.

The kingdoms of Syria and Egypt, called the kingdoms of the north and south, held about the same close relation to each other, and to Rome, that England and France do to each other and to Russia; only they were on the east of Rome, and the case is now just reversed. The king of the north is Great Britain. This is evident from its northern position, as a great power, and from the immense naval, as well as land, forces it possesses. No nation but a very great one would attack the autocratic king; and no nation has such a navy as Britain. This north nation was to come like a whirlwind, with his great naval and land forces, which are indicated by "many ships" and "chariots and horsemen." The attack was to be great and

furious, but finally unsuccessful; for the autocrat moves right on to his purpose, and more than gains it, according to the prophet.

"He shall enter into the countries, and shall overflow, and pass over."

His entering the countries intimates that this was his original design, in which he had been interrupted by the two great powers that confederated against him. England and France, or England and Turkey, will unite against Russia. And it seems as if considerable effort was to be made to check Russia's designs; yet Russia is to take the countries this side of the crossings, and then to pass over into Asia, it would seem. The word "overflow" signifies the great increase of his armies and triumphs. To "pass over" implies the advancement of conquest, by some great crossing, into a new scene of warfare. "He shall enter the glorious land." This at once reveals his advancement into Palestine, and shows that the passing over related to the conquest of Asia Minor and the Turkish empire generally.

"Many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon." This would literally imply the conquest of a great portion of Asiatic Turkey, with some exceptions. These were conquests in Asia.

"He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." This expression implies the exertion of severe sovereignty. African countries are here referred to, as Egypt is specific for a generic term or a part of the whole. "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt."

"The Libyans and Ethiopians shall be at his steps." This still further teaches the unlimited dominion over Africa in the west and south. Thus having obtained nearly all Europe, Asia and Africa, he becomes indomitable and his empire almost limitless: it emulates old Rome as the possessor of three continents.

According to the views of Mr. Baldwin the accomplishment of Daniel's prophecy was to begin in 1876, continue through 1877 and terminate before the close of April, 1878. Should his prognostications turn out to be true the near future will develop startling and profoundly interesting events. In that case the efforts of the European powers to patch up a peace will prove abortive; the actual occupation of the revolted provinces by Russian troops will take place; England will oppose the Czar's progress with a sudden, tremendous onset in magnificent array, but without avail; Russian armies will victoriously cross the Dardanelles into Turkey, making a conquest of the European portion first, then pour triumphantly into Asia Minor, reduce it to subjection, together with Egypt, Palestine, and some African countries besides.

If Daniel's prophecy has been accurately interpreted, Russia is to become the autocratic colossus among nations in the old world within eighteen months from this date, and then precipitately tumble into a vast and wonderful ruin. Our readers, with this prophetic map of the future before them, will be able quickly to determine, by the concurrence or the divergence of approaching events, how much truth or falsity there is in our quoted exposition of scriptural dates and occurrences foreordained. In these times of European upheaval and change, when diplomacy is baffled and desiring, and when the strong attention of the two hemispheres is fixed upon the warlike situation, any fact or even hypothesis bearing upon its aspects, from whatever source, must prove interesting.

THERE are two ways of going through this world. One is to make the best of it, and the other to make the worst of it. Those who take the latter course work hard for poor pay.

More Shakers.

An account is given in the *Indian Evangelical Review* of the rise of a sect in Travancore called the "Six-Years People." The revival movement of 1873-4 in Travancore strongly affected the Syrian Christians who were brought under its influence, and some of the native Christians connected with the Church Missionary Society. The revival was accompanied with those physical manifestations which attended the preaching of the early Methodists in England and America, and whole congregations might be seen *shaking or dancing with excitement*. One of the preachers professed prophetic discernment; he announced that the end of the world will come in 1880. This prediction was made in 1874, and hence the name "Six-Years People."

Russian Sects.

Many of the sects have persons among them whom they believe to be Christ, incarnate for the second time, and the Virgin. One sect was founded by a peasant-soldier, Daniel Philipitch, about the middle of the seventeenth century, and is now strong in many parts of the empire. Philipitch's doctrines, as reported by Hepworth Dixon, who has made a special study in Russia of secret and curious sects, were: first, "I am God;" second, "There is no other God;" and third, "There is nothing new." He gave nine precepts to his followers, which I quote from Dixon's text: "Drink no wine. Remain where you are, and what you are. Never marry. Never swear, nor name the devil. Attend no wedding, christening, nor other feast. Never steal. Keep my doctrine secret. Love each other, and keep my laws. Believe in the Holy Spirit."—*Ex.*

Equality of Sex.

If any person should ask me for the best evidence I have that the religion of Jesus is superior to that of Zoroaster, Buddha, or Mohammed, or that his social philosophy is vastly superior to that of Socrates, Aristotle, Plato, or any other ancient Greek or Roman philosopher, or any philosopher or scientist of modern times, I should say it is furnished in the fact that it makes no distinction between man and women in respect to their right to life, liberty, and the pursuit of happiness. When the great apostle said that in Jesus Christ there is neither male nor female, he gave birth to a thought that covers entirely the governmental, political, social, and family status of mankind under christianity. He laid the foundation for a system of practical relationships that makes it as important that a husband should think well of his wife as that he should think well of himself; that a father should think as well of his daughter as of his son; that a brother should think as much of his sister as of any man friend; that society should respect woman and treat her on the same basis that it does man; that the state should recognize woman to have the same rights, and under both organic and statute law be entitled to the same immunities, privileges, and franchises that man has. That the church should make no distinction between men and women, in its respect, regard, or affection; nor in the conferment of its powers, nor in the working out of its grand functions. In fine, that all the conditions of living, which are to be regarded as forcible and authoritative, which society, the church, or the state may take unto itself, are to be, under law, as directly accorded to woman as to man. In other words, that men and women shall, before the law, be equal in the family, in society, in the state, and in the church; and that whatever differences are seen to exist between the two, shall be only those which grow up in the nature of things.—*Dr. F. C. Jackson.*

Necessities for the New Earth.

[The concluding number of *The New Age*,—and we are pained to say *concluding*,—contained a very brilliant letter from one "M. S. W." We copy a portion of it below, giving the title above. Few subjects demand more thought and action than does this.—ED. SHAKER.]

Education is a grand thing; but simply that which is gained from the books of to-day will avail little. We need an education which will develop our young men and women of to-day into fit fathers and mothers for children "a little lower than the angels." What are our children, and what their fathers and mothers,—ninety-nine out of a hundred? Poor, weak, ignorant, fashionable, selfish, dissipated creatures,—just what will people our world with a class worse than now dwells upon it. And yet, few seem alive to the fact; or, if alive to it, they have not the courage, or daring, or whatever it need be, to show the people their condition. Really, it seems to me, when I seriously think of it, that it is a crime for our young people to marry as they do, ignorant as they are, and fill the world with children who can only become just what their parents' indecision and weakness, as well as ignorance, must make of them! Will the time ever come when as much thought will be given to the creation of immortal souls as to-day is given to the improvement of the brute creation? Is it not strange that we take the brute first? If I was truly Darwinian in belief, I might conclude such way the only way for elevating the race; for it sometimes seems to me that people will not listen to reason, and will in their selfishness only be governed by impulse and desire; and even when they have learned the folly of their ways, they cannot or do not try to warn others. Who can wonder that we have criminals? Had I strength sufficient, I would throw the whole weight of it against this breeding of criminals, and would take only interval time to encourage and make effort for the elevation of the result of an unrighteous and abominable ignorance.

A Fitting Rebuke to Fighting Christians(?).

Bishop Coxe, of Western New York, recently sent a poem to the *Buffalo Commercial Advertiser*, brim-full of the spirit of war, calling to arms every one, to help the Russians and to kill the Turks! So very unlike the Jesus this poet-priest pretends to worship, the poem has attracted large attention from the secular press. *The Albany Express* delivers a most denunciatory lecture upon such, so-called, christianity, and prints the following poem, from *The Graphic*, by W. A. Croffut, which is so full of rebuke to those who think christianity admits of any physical violence, that we gladly transfer it to our columns, as an aid in diffusing light upon the character of the Prince of Peace, and to use a whip of large-corded testimony against the christianity of such a Bishop!

BY A NEWSPAPER HERETIC.

Thou man of God (?) who thus implore
Thy brother's sacred blood to pour
In hateful tides of turbid gore
From Dardanelles to Danube's shore,
Be still—be still!
Blaspheme no more!

God help the babes! God bless the wives!
Shame on the priests that whet the knives!
Shame on the church whose altar thrives
By wrecking peaceful peasants' lives?

Be still—be still!

'Tis Hell that drives!

How long, O, Lord, before thy shrine
Shall men pray, "Vengeance, God, is thine,"

Then worship Moloch as divine,
And drink the battle's bloody wine?

Be still—be still—
O, heart of mine!

* * * * *

Come holy Peace! May Muscovite
And Moslem end their wretched fight;
Women with songs shall hail the light,
And children flock with flags of white—

Be still—be still—
O, sacred sight!

CORRESPONDENCE.

WILMINGTON, DEL., July 1, 1877.

My dear friend: Being somewhat interested in Shakerism, I would like to ask you a few questions:

1. Should I conclude to join your people what inducements, more than the world presents, will Shakerism offer me?

2. My companion and self, and children, now get on comfortably; tell me plainly, without scripture quotations, what Shakerism will give me in exchange for these?

3. I ask no prominent position, but will I be in any manner degraded to maintain others in an exalted office?

4. Do you fare and share alike in temporal things?

5. Do all eat at a common table? clad in similar raiment? feel equally interested in hand labor? or,

6. Are some permitted to be "lords and ladies," while others are expected to do their bidding?

7. I am earnest for a better religion than can be found outside of Shakerism; do you think Shakerism will supply my demand?

8. I have read your Covenant thoroughly; and if you can assure me it is in full operation among your people, or will be exercised toward me and companions as therein stated, I believe it far preferable to any other theory yet advanced. Can you give me the assurance?

9. After answering the above, tell me what I must do first, to enlist under your banner.

10. I am a minister; have been for many years, and have never made any change from my first convictions; and I now propose to do so only on the basis of the soundest convictions, that you Shakers live as you profess, and will not disappoint me in the matter of the general carrying out of your Covenant. Can you convict me?

11. I candidly believe that many stand ready to be converts to Shaker practice, when you can answer favorably query 10, and give them a certainty of an equality with others, without exception, by their yielding to the cause a full consecration. Can we have these?

12. Where do you advise our making the attempt at being Shakers, that the fullness of the Shaker Covenant may be found only as binding on us as on others?

I am yours, truly,

JOHN B. BISHOP.

WHAT SHALL I DO TO BE A SHAKER?

ANSWERED BY BRO. THOMAS SMITH.

Mt. Lebanon, July 3, 1877.

Esteemed Friend John B. Bishop:

Your favor of the 1st inst. is at hand, and I reply to your questions in the order they are presented.

1st. Shakerism offers no inducements to the average man or woman; but to those whom the "Father" hath drawn hither, it offers peace, joy and rest, coupled with the active duties of life.

2d. If yourself and companion, etc., are happily satisfied with surroundings, let Shakerism alone. If looking for something broader, more unselfish, more permanent, Shakerism will yield it, after much toil and labor; as it gives you a close relation to many brethren and sisters, whose interest and care, love and affection, are centered upon and

drawn out by those things which tend to universal peace.

3d. It depends upon what you consider degrading. Physical labor in contact with the earth is a requisite in this case. I know of no exalted offices in the institution.

4th. Practically, yea; comparatively, nay. The members of each Shaker family fare and share alike, as per first answer; different families in Shaker communities may have local differences in these respects as per second answer.

5th. All eat at one common table, dress similarly, and feel interested in hand labor according as they are more or less unselfish.

6th. Lords and ladies form no component part of Shakerism; but strict obedience to constituted authority, for order's sake, is required.

7th. Shakerism is a better religion than is found outside of it; but it would take some time for me to ascertain whether it would supply your demands.

8th. You need have no scruples as to the Covenant being faithfully carried out toward you; our main trouble commonly proceeds from the opposite direction.

9th. Yourself and companion must come to a mutual agreement on the subject. All just debts and obligations must be fulfilled. Upon entering the order, each heart must open the book of life to the order's representative; in other words, confess all its sins.

10th. Frankly, I am sorry you have been a minister so long, because of the tenacity with which this class adheres to dead issues. But no answer of mine would be equal to your mingling with this people, and seeing for yourself. Do not change your opinions until you are satisfied.

11th. I am aware that many seem ripening up for the harvest, but no covenant, creed or promise will cover the case. Human nature is the same to-day as in the past; and only as the fire of Pentecost touches the human heart, will it forget its selfhood, and break its bread from door to door. "Can we have these?" Are you numerous? If so, select some of your best; let them come and investigate rigidly, and report as they comprehend the case.

12th. Wherever you are the best acquainted and are the most attracted.

Finally, I write you, not as by authority, but from the basis of my own experience and belief.

I am yours for the investigation of truth,
THOS. SMITH.

Poetic Sermon—"Judge Not."

In speaking of a person's faults,
Pray don't forget your own;
Remember, those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of others' sin,
'Tis better we commence at home,
And from that point begin.

Some may have faults—and who have not—
The old as well as young!
Perhaps we may, for aught we know,
Have many where they've one.
I'll tell you of a better plan,
And one that works full well:
Be sure your own defects you cure
Before of others' tell.

A SOUND CRITIC.—A religious old lady, when asked her opinion of the organ of a church, the first time she had seen or heard one, said: "It's a vera bonny kist fu' o' whistles; but oh, sirs, it's an awfu' way o' spending the Sabbath-day!"

If you wish to be happy, keep busy. Idleness is harder work than plowing, a good deal. There is more fun in sweating an hour than yawning a century.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

Unmistakable Christianity.

PLAIN SHAKERISM.

Jesus was a christian—his manner of life made him so. Whoso lives as Jesus lived—whose lives are guided by the same principles—are christians; none others are so.

Belief in this, that, or any theology, is no designation of a christian; only a pure life—a virgin character—combined with equality in worldly goods, non-combative disposition, and separation from worldly practices generally,—these alone constitute a follower of Christ.

Worldly practices are the lusts of the flesh, of evil, adulterous eyes, pride, vanity, and all intemperance in life.

The multitudes of theologians are stumbling-blocks; hiding the real life a christian should live; covering, as with an ambush of unmeaning words, the unvarnished, plain, indisputable truths of Jesus' life.

Who can engage in the lusts of the flesh; marriage, reproductions—fruitful or unfruitful practices of sexuality—and claim to follow Christ in them? Did Jesus ever do such things? Can his followers—christians—engage in acts so foreign, opposite to his life, without relinquishing all right or title to his name? People are not desirous of thinking of these things; and man-made theologies pleasantly blind their eyes to these truths.

Marriage was a Jewish rite; proper and good for Jews and worldly people to practice. Who have made it a sacrament, and dubbed it as christian? Worldly, lustful men and women! Jesus called men and women away from marriage, lustful, sexual, and defiling indulgences. His early disciples dissolved their marriage relations, wherever they were bound by them; became "as though they were not married"—as brotherly, sisterly men and women. Have not the churches reversed this rule, and many others that Jesus instituted, practiced, and which his immediate followers, and all genuine followers, engaged, and do now engage in?

Whom do the majority of professedly christians follow? Surely, not Jesus. Surely, the very reverse of Jesus is illustrated in their lives! Where, then, is the title *christian* applicable? Is there any salvation in the title? Does it save, or prevent any from unchristian practices? Does our christianity abolish marriage, war, private property, selfish relations, with all the constituents of a married life? Does it cause us to live the life of the heavens, in excess of Judaism? Then, and then only, is it better.

We arraign every one who, professing to follow Christ, does not pattern his life, in its general characteristics at least, of living and acting under false pretences—as real hypocrites—and

from whom the title of *christian* should be erased.

We declare that propriety demands the erasure of that portion of the LORD'S PRAYER that petitions, "Thy kingdom come, *thy will be done on earth*, as in heaven!" from every one's prayer who does not try to live as they believe life in heaven to be.

Thus does Shakerism demand of its communicants: Be what you seem to be; be what you ought to be; be *christians*, or disown the title. Be virgins, as was Jesus; be as unselfishly with all earthly goods; hate the flesh, war, and their constituents. Let your relations be those only who live as Jesus lived—who "do the will of his father," as he did. All other relatives are worldly, unchristian. Be brethren; share all things together, and equally—blessings and tribulations. Let your uprightness exceed that of the world; and inasmuch as you "name the name of Christ, depart from all iniquity," even as Christ did. Can any do less and be christians? Let it be plainly understood that Jesus aspired to, and lived above the very best practices of Judaism. He not only abstained from worldly evils, but *worldly good*; and this latter abstinence is the peculiar designation of his true followers.

Thus have we written plainly. We ask, have we written truly? Does following Jesus embrace and demand self-denials? If so, how much and how many? God forbid that we, professing christianity, should evade its laws; preach or practice any other doctrine or life than did its author; and with these considerations prevailing, do we, as Shakers, live very unlike the great, first Shaker, Jesus? or do we demand of ourselves, or of *christians*, too many sacrifices of selfishness? * * *

EDITORIAL NOTES.

Many of the cities of the Union, on July 4th, set a good example, by refraining from celebrating the national anniversary by a profuse use of gunpowder. It is to be hoped that, the first century having passed with extreme noise, and the worse than wasting of thousands of millions of dollars for fireworks, the second century, at its very beginning, will inaugurate a much more sensible and humane system of celebrations than the momentary burning of pyrotechnics, followed, as it invariably is, with loss of limbs, lives, and an incalculable amount of valuable property. If small boys *must* have the incendiary Chinese cracker, let them be sent to China to use them.

After years of deliberation upon the causes and effects of America's civil war, North and South are shaking hands over the bloody chasm, and filling this up by forgiveness and forgetfulness. While they "strewed flowers on federals and confederates alike," the bitter thoughts would rise, of the uselessness of the sacrifices, and of the insanity that prompted the strife on both sides. If

the war of 1861, and following years, had any foundation of good, it was a goodness of the Jews, not Christians; it was the worship of the God of battles, after the similitude of Israel's leader, not of the Father of the Christ—the Prince of Peace. And the people are learning the grand differences of the characters of the Gods of war and of peace, and to know that the God of the Christians is not the God of the Jews.

We enter our solemn protest against such unusual display as is commonly engaged in by some portions of the press of our country, in advertising revolvers, and other disreputable weapons, to be carried, concealed on the person. To "such base uses" has advertising arrived, that were it not for the protests of some, we might all despair of getting any good through this medium of intelligence. When such so-called religious papers, *The Church Union, New York Independent*, etc., and agricultural and scientific journals like *Rural New Yorker, Country Gentleman* and *Scientific American*, stoop to encourage the sale of three-dollar shooting-irons, thus placing them within the reach of almost every boy in the land, it is high time to protest against the practice, or appeal to heads of families to expunge such papers from the household.

The use of such weapons is wrong in principle, and their advocacy naught but barbarous. Let the editors of such papers, who stoop to the mercenary in this way, but suffer from the accidental or other discharge of one of these crime-multiplying irons, and then we shall be treated, if the heathens still live, to a first-class rebuke against what they have sold themselves to encourage. We anticipate advertising in the volume succeeding this—Vol. VIII.—and would now warn all such—venders, emissaries, quacks, frauds generally—they "need not apply."

By many believers of to-day, Elder EBENEZER BISHOP, (who succeeded to the ministry on the decease of Mother Lucy Wright,) will be remembered as a most beautiful spirit—a very saintly man. His administration was one of exacting justice, everywhere that it was known. In counsel, wise; in advice, fatherly in the extreme; while it is difficult to recall one who illustrated humility in a greater degree. It is claimed, by those most familiar with his method of government, that, guided by "THE COVENANT" and "SACRED LAWS," he would ever make these the arbiter of his decisions. When there arose differences between brethren, he was wont to take the COVENANT, and say: "Brethren, here is our guide; to it we have attached our signatures; to it we look for justice to ourselves and to others; and by it we must live and die. Its decisions are my decisions; let us see what it says." Perhaps, to this pertinacity may be attributed his abundant success.

Our music for this number is an ex-

cellent selection from the Shaker Casket of Pearls. To some of our own people, it will not be especially new; but sang with the harmonious accompaniment, arranged by some individual of talent, it will be none the less acceptable. We would, right here, commend, to all interested in Shaker music, the labors, in this line, of Elder H. C. Blinn, and coadjutors. They have favored us with some excellently-prepared sheet music. Send a few dimes, and get diamond samples. Address Shaker Village, N.H.

We received, not long since, from Bro. Gray, of Pleasant Hill, Ky., a letter having some admirable ideas, aroused by "*Shall we have a revival?*" Strong intimations were given therein, that we, as Believers, are more willing that others should have revivals than ourselves. We do not know, cannot predict, when we as Believers will awake to the facts of our necessities; but think it will be ere long. We have been praying for years, in special meetings of united prayer throughout the Societies, that the world may wake up to true christian life. Is it not now in order that we pray for the revival of Mother Ann Lee's influences, for our own baptism? And becoming baptized therewith, will not our prayers materialize into heads, hearts, hands and feet? Will they not inspire us with new tongues, kind feelings, and with a good deal of self-immolation? Remember, brethren, however much good God has given us to start with, it is only that good evolved by self-denial that we get any special credit for!

We would go on record as avowing our detestation of any theological prejudices that deny civil and respectable conduct toward Jews, Gentiles, Christians or Infidels. The recent disgraceful action of Judge Hilton toward the better, nobler man, Seligman, in refusing the latter accommodations at his hotel in Saratoga, because of his Hebrew belief, should arouse the unexceptionable condemnation of every one. What can be meaner than the meanness of a professedly christian gentleman?

We observe that our article in July number, "After the Flood," is attracting considerable attention from the press of our country. Some journals have kindly copied it entire, adding respectful comments thereto. After so much vituperation and unkindly criticism as was manifested by so large a portion of the press, on the subject of that article, we esteem the above favors as signs of returning reason, love and good will, and hereby return thanks.

If any one feels desirous of realizing how diminutive is the largest of human exaltation; how comparatively worthless all human learning; how little our earth, and bewilderingly extensive is stellar space; we advise a few doses of "Views of our Heavenly Home," now running in chapters through *The Banner of Light*. Truly, we may therein

forget ourselves, be lost in admiration of the works of an almighty hand, and exclaim, with all our hearts, with one of old: "When I consider the heavens the work of thy fingers; the moon and stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?"

We perceive, with some delight, a novel method of punishing offenders against public property and peace, instituted at Mt. Lebanon, N. Y. They love their enemies so well that they promote them out of the country—send them to Europe, whence they came—with an insisting permission never to return again! May they need to exercise such love very, very seldom.

Read and Think.

That the U. S. army is to be reduced to 19,000 men!

That Wm. H. Vanderbilt's money is his greatest trouble in this world.

One pound and a half of eggs is a legal dozen now, not *twelve* units of uncertain size.

Sewing machines must be cheaper. The most important patents have failed of a renewal.

The Chinese will send missionaries to America, for similar purposes that ours go there!

To comprehend the beginning and ending of things is an infinite thought, and therefore it requires an infinite mind to grasp it. Why, then, should a finite being darken his soul by doubt because he cannot compass infinity?

A woman was arrested in N. Y. city for wearing male attire. She conclusively proved the clothes were made for her, fitted to her, and the Judge discharged her, saying, there is no more law against her dressing thus than there is against the more abominable style women wear to attract attention!

A WORD TO THE AGED.—It is well for the old to be cheerful. They may have much to depress them. Health is failing. Friends are passing away. Another generation is on the stage. Other hands take up the world's work. They feel, perhaps with bitter regret, that they are not needed as they once were. Nevertheless, they should cultivate every source of happiness which remains. The love of children and grandchildren, the greater dignity and larger leisure of life, and the quiet hours they can have for communion with God, should be appreciated highly. They should get into the habit of saying good-morning every day to this world, where they have had so many eager, busy, happy and holy days.

A late number of *The Bible Banner* (Advent,) contains "The Banner Sermon," which sums up: "To be a christian demands the practical life of Jesus."

Bad men, even in their prosperity, are unhappy. The fate they have been told they merit, they are in the continual expectation of.

The Cleveland (O.) Post lately gave "ANN LEE'S DISCIPLES" nearly three columns of creditable illustration; and we found therein many excellent items of general information. THE SHAKER came in for a handsome compliment, and *those shirts*, received by its

editor some time since, were held up for the hundredth time, as evidencing Shaker generosity! Let the people hear!

The Harbinger of Light, Melbourne, Australia, contains extensive extracts, duly credited to our society pamphlet, "Plain Talks." Bro. Peebles, in Australia, is doing our cause good service, and "ends of the earth shall know thereof."

Every man should perform as much physical labor as will supply his own practical wants.—*Frank B. Taylor*.

"As individuals we must love before we criticise. Criticism bathed in love, wounds but to heal. Bathed in personal feelings, it leaves in the wound poison. There is great sensibility in most persons to criticism. The nerves of egotism are wonderfully delicate, and cringe at the slightest touch; and it requires wisdom to criticise faithfully, and yet avoid unnecessary irritation. Criticism should carry no savor of condemnation."—*Mutual Criticism*.

FOR OUR HEALTH.

In what does nerve-food consist? In what do we find it? Is it meat? No. White bread? No. Potatoes? No. If it is not found in these staples, in what is it to be found? I answer, in the exterior of the white kernel, in the skin of the potato, and in milk, partially; also in eggs and fish. I answer, the chief food staples, in the present dietetic system, are almost entirely deficient in brain and nerve building material. In view of these facts, is it a result to be wondered at, that the starving nervous tissue in the overworked masses attempts to satisfy an intolerable sense of craving of physical hunger by the use of stimulating poisons?—*Herald of Health*.

TYNDALL'S ADVICE.—Take care of your health. There have been men who, by a wise attention to this subject, might have risen to any eminence, but who by unwise neglect on this point, have come to nothing. Imagine Hercules as oarsman in a rotten boat; what can he do there but by the very force of his stroke expedite the ruin of his craft? Take care then, of the timbers of your boat, and avoid all practices likely to introduce wet or dry rot among them. And this is not to be accomplished by desultory or intermittent efforts of the will, but by the formation of habits. No doubt the will has sometimes to put forth its strength to strangle or crush a special temptation; but the formation of right habits is essential to your permanent security. They diminish your chance of falling when assailed, and they augment your chance of recovery when overthrown.

To those who dislike the odor of burned grease, or find their digestion too delicate to bear it, can, by using beeswax instead of the grease, obviate the above disagreeableness. They will find their cakes, when cooked on a griddle prepared with the beeswax, a nicer brown, and they will turn with no trouble.

SHAKER DIETETICS.—Their diet is simple, but sufficient. Pork is never eaten, and only a part of the Shaker people eat any meat at all. Many use no food produced by animals; denying themselves even butter, milk and eggs. At Mount Lebanon, and in some of the other societies, two tables are set, one with, the other without meat. They consume much fruit, eating it at every meal; and they have always fine and extensive vegetable gardens and orchards. Father Evans (the Shakers call him Elder Evans, but we like Father better), now about 70 years old and at the head of one branch of the Shaker community at Lebanon, has not eaten flesh for nearly forty years, and he is hale and hearty;

much more so than most men of his age; yet when he commenced his vegetable diet he was in a declining state of health; as he tells us, "a candidate for consumption."—*Herald of Health*.

WHAT POSTERITY WILL THINK.—"Our enlightened posterity will look back upon us who eat oxen and sheep just as we look back upon cannibals." So says the late Winwood Reade, in his essay on "The Future of the Human Race." There are several other practices they will perhaps look back upon with a slight disgust. One is war, one intemperance, and one licentiousness. Hurry up, oh, good time coming! if you want us to enjoy your delightful society.—*Herald of Health*.

Professor Brewer, of the Sheffield Scientific School, in New Haven, Conn., by a chemical analysis, has confirmed the assertion that the so-called "marbleized iron" ware gives off lead, and sometimes arsenic, when used for cooking sour fluids or fruits, and he says that its use is deleterious to health.

BOOK TABLE.

THE RADICAL REVIEW: This is a large, quarterly magazine, claiming as its intention, "the thorough, fearless and impartial discussion of all sides pertaining to human welfare." If it carries out this intention thoroughly, it must needs have the support of an inexhaustible bank of funds, for there is not yet sufficient sympathy for those who would promulgate radical truths, to maintain a magazine of such magnitude; and it is difficult for us to see at present a willingness on the part of many to have radical truths affect or interfere with their present course of very desirable selfishness. When men and women are anxious to learn truth, and to apply it practically, so that the "golden rule" will be noticeably operative, then, and then only, can radically truthful periodicals obtain even a living support.

THE CHRISTIAN UNION EXTRAS are very neatly executed pamphlets, and are filled with choice thoughts upon the subjects they treat of. Four have been issued. The last number treats of the "Russo-Turkish War," and gives information about both nations, causes of the war, and the probabilities for the future, which would be obtained with difficulty elsewhere. Address the above, 27 Park place, New York City.

THE TRUTH SEEKER COLLECTION: D. M. Bennett, publisher, 141 Eighth street, New York. To many, in this age of intelligence, the old forms, collects, prayers, hymns and benedictions, between the covers of the "Book of Common Prayer," and verses for church use, are very stale and unprofitable. Here we have presented, forms of the above, with musical arrangement of verses, that are sufficiently iconoclastic to serve the purposes of the most unpopular dissenter.

S. R. Wells & Co., of New York, send to us a printed discourse of Rev. S. H. Pratt, A. M., upon the "Responsibility of Parentage." It is a most fitting rebuke to the progenitors of a deteriorating race, and we would that those engaged in such worldly business would read this discourse and regard it.

"ALONE, YET NOT ALONE," is a pretty hymn from John Church & Co., Cincinnati, Ohio. The poetry is admirable; but we are still more pleased with the musical composition and arrangement, which exhibit extraordinary talent in this line. The latter are the artistic labors of our rising young friend, John C. DeBaun, son of our esteemed neighbor, H. DeBaun, of Wiskayuna, N. Y.

A neat contrivance for pointing out texts

in the Bible without marking the page with pencil or ink, is the "Bible Verse Indicator," which Eben Shute, of 36 Bromfield street, Boston, offers for sale in sets of twelve for 25 cents. It is a light metallic finger point, to fit on to the edge of the page to be marked; an improvement, in its lightness, on a similar article formerly in use.

SIGNS OF THE TIMES.

Believers in a new religion, called Moranism, are gathering in Walla Walla, Washington Territory, in expectation of a second coming of Christ.

In marriage we begin by knowing little and believing much, and often end by inverting the quantities.—*Geo. Eliot*.

A writer on horticulture, in the *Boston Traveller*, points out that the culture of humanity advances with equal step with the culture of fruits, vegetables, and flowers. He argues that as agriculture banished cannibalism, an improved horticulture will result in more nutritious fruits and vegetables, so that a diet of fish, flesh or fowl, which is only a few removes from cannibalism, will give place to a fruit and vegetable diet. This, he says, will develop a finer strength of body and brain, sober all the raging passions of humanity into peace, and cause men to look upon war, and the shedding of the blood of the lower animals, as relics of barbarism.

The rumor is current that the queen has a horror of war, and has said so to Lord Beaconsfield, her prime minister, and that she is averse to taking any part in the conflict between Russia and Turkey.—*Christian Intelligencer*.

It is reported in a German newspaper that Russia is about to abolish her usury laws, and leave borrowers and lenders to contract for the rate of interest to be paid on money according to their own discretion, simply fixing a rate where none has been agreed upon. This is the sensible view adopted by England and some of the states in this country.

In striving for perfection of character, let us remember to nourish the moral sensibility that makes us ashamed of indifference or dislike towards any human being. Let us intensify the sentiment of human brotherhood, and insist on the sacredness of the universal family tie, in the faith that they will at length produce the same sensitiveness to dishonor and reproach when vice stains any human being, the same joy and hope when virtue crowns any human being, that we now feel when vice debases or virtue exalts any of our own personal kin.—*New Age*.

War is cruel, very inhuman, barbarous; and in the late rebellion there was much brutality on both sides.—*President Hayes*.

"The battle-cry has been heard, O God, and hostile nations have already confronted each other and begun the fierce work of destruction and bloodshed. Who will arrest the evil? Who can? Almighty God, thou alone canst humble nations to the dust and dissuade them from bloody deeds. We humbly look up to thee and pray that hostilities may cease and peace may prevail once more in Europe." We do not find the above prayer in a christian paper, but in the Calcutta organ of one of the Hindu religions which have most felt the influence of the religion of Jesus. We reverently say, Amen.—*New York Independent*.

"What a fine-looking thing is war! Yet, dress it as we may, dress and feather it, daub it with gold, huzza after it, and sing swaggering songs about it—what is it but murder in

uniform,—Cain taking the sergeant's shilling?"—*Douglas Ferrol*.

Dr. Blauvelt, a very talented minister of the Reformed church has been finally deposed for heresy. Personally and socially he had the entire sympathy of the Synod, which ignoring any inspiration not laid down in its church catechism, advertised its own bigotry, and its persecuting spirit, by its action upon Blauvelt, because he regarded the Old Testament as of no binding force on Christians of the present day. The teachings of the Apostles he regards more advisory than mandatory. The form of doctrines commonly known as Christianity he does not regard as necessarily synonymous with evangelical religion; although he admits that the two may go together, and sometimes do. He does not reject the divinity of CHRIST, nor the doctrine of a future state of rewards and punishment.

We could wish that the gifted Bishop COXE had not written that crusaders' song. In fact, we do wish it. He has done other things much better. *He has done nothing worse.*

God help the Russ! God bless the Czar!
Shame on the swords that trade can mar!
Shame on the laggards, faint and far,
That rise not to the holy war.
To arms! to arms!
The Cross our star.

The Cross a star?—that will never do, Bishop. But it is only a minor defect. *There are other and more serious ones.*—*Christian at Work*.

It is curious how much science just now does for an attack, and how little for defence. If only the development of humanity kept pace with the improvements in the art of war!

In an elaborate article, in June *Evolution* G. W. Cook argues the origin of christianity to be an outgrowth of perfected Judaism. This is another evidence of the growth of Shaker ideas outside of our societies. We have long held that Judaism was the proper school to introduce christianity to souls, and now Cook writes: "In fact, in every direction christianity was a natural evolution from Judaism, as influenced by Greek, and other thought." Hundreds and thousands are flocking to Shaker testimony.

DOMESTIC ECONOMY.

CUCUMBER PICKLES.

In answer to B. G. H. in *Country Gentleman* of May 10th, I would say that from twenty years' experience I find the quickest and most sure method of pickling cucumbers by the quantity or less is thus: For one hundred cucumbers, say about three or four inches long, take one pint of salt and sprinkle over them (for larger ones, more salt is required, or longer standing in the brine—say forty-eight hours) in tubs, having ready boiling water to pour over them sufficient to cover them well. Let them stand twenty-four hours, stirring occasionally that all may be affected by the brine, then wipe dry, and pack in stone jars. Scald your "spices to your taste" in the vinegar, and pour over them hot; lay a plate over them to keep them all under the vinegar. Now paste two pieces of factory cloth together, and then paste this over the neck of the jar securely, to keep from the air. Place them in the cellar where they will not be injured by the frost, and your pickles will keep two years (if sealed) as well as one, and hard and crispy. I use red pepper and horseradish, and sometimes add one cupful of brown sugar to the jar, which improves it much. I have found this a much easier way than salting them down and freshening in the winter. Try them once and you will again. N. B.—Use noth-

ing but pure cider vinegar, as manufactured vinegars will not preserve fruit for any length of time, and for cucumbers in particular; nothing but pure cider vinegar will keep them good.—*M. W. in Country Gentleman*.

REMEDY FOR INSECT BITES.

When a mosquito, flea, gnat, or other noxious insect, punctures the human skin, it deposits or injects an atom of an acidulous fluid of a poisonous nature. The results are irritation, a sensation of tickling, itching, or of pain. The tickling of flies we are comparatively indifferent about; but the itch produced by a flea, or gnat, or other noisome insect, disturbs our serenity, and, like the pain of a wasp or a bee sting, excites us to a remedy. The best remedies for the sting of insects are those which will instantly neutralize this acidulous poison deposited in the skin. These are either ammonia or borax. The alkaline reaction of borax is scarcely yet sufficiently appreciated. However, a time will come when its good qualities will be known, and more universally valued than ammonia, or, as it is commonly termed, "hartshorn." The solution of borax for insect bites is made thus: Dissolve one ounce borax in one pint of water that has been boiled and allowed to cool. Instead of plain water, distilled rose-water, elder, or orange-flower water, is more pleasant. The bites are to be dabbed with the solution so long as there is any irritation. For bees' or wasps' stings, the borax solution may be made of twice the above strength. In every farmhouse this solution should be kept as a household remedy.—*S. Piesse*.

If your room needs deodorizing, or a change of air seems very desirable therein, throw open the windows for a few moments, and burn on the stove-hearth, or over the lamp-chimney on some metal substance, a lump of sugar as large as a hickory-nut. Almost any one unfamiliar with this method, will be most agreeably surprised at the result.

It is a fact, seldom realized by those engaged in the culinary department, that any fruit that is fully ripe, is materially damaged in flavor, and as a food, by cooking.

Some one has lately tried to make us believe, that considerable of the acidity of life is dispelled by letting in additional sunlight into our apartments, and dropping an extra lump of sugar into our tea. Let us try it.

AGRICULTURAL.

WEEDS.

Among the earliest plants to start in arable ground are weeds, and the presence of weeds is more or less indicative of slovenly farming. But what is a weed? inquires one. As good a definition as can be given is: A plant out of place; or, in other words, every plant different from the crop under cultivation, and growing therewith to its detriment. Weeds are propagated in two ways, to wit: by seeds and roots. To the former sort belong annuals and biennials, and to the latter, perennials.

Professor Buckman, of the Cirenster College, England, discovered in a pint of clover seed, 7000 weed seeds; in a pint of cow-grass seed, 12,000; in broad clover, 39,440; and two pints of clover seed yielded, one 25,560, and the other 70,400 weed seeds. These statements show the necessity for care in buying clover seed.

The same necessity for care in purchasing grains and grass seeds is manifest, as shown in reference to clover seeds. The above professor counted four thousand seeds ripened by one plant of charlok, or "wild turnip," as the weed is sometimes called by farmers. The stinking chamomile, a single plant of it produced 36,000 seeds, and a burdock 26,000, and a plant of common dock 17,000 seeds. These few specimens show with what wonderful

CHRIST'S SUFFERINGS.

CANTERBURY, N. H.

p. *Cres.*

1. When sor - row - ing in spir - it, O do we think of one, Whose soul o'er - flowed with
2. Thus did their friend - ship with - er, and sym - pa - thy de - part, While He, their Lord and

Dim. *p.*

an - guish, yet, suf - fered it a - lone? For ev' - ry friend for - sook Him in that most try - ing
Mas - ter, a - lone en - dured the smart. Be - reft of His dis - ci - ples, a smitten and strick - en

spot, And they whose love seemed strong - est, de - clared they knew Him not, De -
one, Yet bowed in sweet sub - mis - sion, — could say, "Thy will be done," Could

Forte. *Rit.*

clared they knew Him not, And they whose love seemed strong - est, De - clared they knew Him not.
say "Thy will be done," Yet bowed in sweet sub - mis - sion, — Could say "Thy will be done."

3. And who has ever fathomed such keenness of distress,
Or who has ever tasted the depths of bitterness;
Like Him who cried in anguish, and sorest agony,
"My God! - My God! - why is it, Thou hast forsaken me?"

5. Let us be likewise able to show forgiving love,
With wisdom of the serpent, and mildness of the dove:
Thus prove ourselves true members of Christ, the heavenly Root,
Producing in abundance, the blessed gospel fruit.

4. Remember 'twas our Savior who drank this bitter cup,
And gave both soul and body, a willing offering up;
Whose voice in pitying accents, for persecutors too,
Was heard to say, "Forgive them, they know not what they do."

6. Then, never fear, my brother, though seemingly alone;
And grow not sad, my sister, when heavy sorrows come.
Since our dear Savior suffered, — we can endure the rod;
And tribulation leads us, the lovely road to God.

proliferous weeds furnish seeds for propaga-
tion.

Thistles, and some other kinds of weeds,
furnish winged seeds, which are scattered by
the wind. No farmer should suffer such
plants to go to seed. Another way of propa-
gating weeds, is by putting the cuttings of
hedges and other waste places into the com-
post heaps.

Such are some of the ways of propagating
weeds. As prevention is better than cure,
exercise it when and where it can be done;
but be sure and eradicate weeds in the garden
and the field.

We have seen the value of sowing rye

among corn, after it has received its last hoe-
ing and hilling. The value is two-fold:
First, where the rye is sown thickly, no weeds
can supersede it; and when the crop is har-
vested, and ere the ground freezes, a good
coating of green manure is thus furnished, to
be turned under. Farmers are getting wise
in the knowledge that a heavy green crop for
turning under is by far the cheapest method
of manuring farms well.

Here are a couple of items worthy of being
told. Farmers who have tested them say they
are effectual as good scarecrows:

The best scarecrow is a suspended looking-
glass. Take two small, cheap mirrors, fasten

them back to back, attach a cord to one angle,
and hang them to an elastic pole. When the
glass swings in the wind, the sun's rays are
reflected all over the field, even if it be a large
one, and even the oldest and bravest of crows
will depart precipitately should one of its
lightning flashes fall on him.

The second plan, although a terror to
crows, is especially well suited to fields sub-
jected to the inroads of small birds, and even
chickens. It involves an artificial hawk made
from a big potato and long goose and turkey
feathers. The maker can exercise his imitative
skill in sticking the feathers into the potato
so that they resemble the spread wings and
tail of the hawk. It is astonishing what a

ferocious bird of prey can be constructed
from the above simple material. It only re-
mains to hang the object from a tall bent
pole, and the wind will do the rest. The bird
will make swoops and dashes in the most
headlong and threatening manner. Even
the most inquisitive of venerable hens have
been known to hurry rapidly from its danger-
ous vicinity, while to small birds it carries
unmixed dismay. — *Scientific American.*

EVERGREEN SHORES.

At Union Village, Ohio, May 13, 1877, AL-
LURI DEWITT, aged 73 years.

At Mt. Lebanon, N. Y., May 29, 1877, AB-
IGAIL HATHAWAY, aged 56 years.