

THE SHAKER.

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

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Extremes.

That one extreme produces another, is a truism. Dogmatic theology "demands absolute, unswerving submission from the human mind. Doubt is sin; unbelief is damnation." The other extreme—simple materialism—rests upon the axiom that religious (as well as every other) belief is the result of evidence; that unbelief, in any proposition, arises from the want of proof—demonstration.

All children are materialists; and if, as they grow to puberty, they would never profess to believe what they do not understand, it would "save" them from hypocrisy, and cause their teachers to reason, not to threaten. They would not then, as now, "affirm things whereof they know not."

"Come now, and let us reason together, saith the Lord!" Why do not the clergy, who profess to be his ambassadors, pass the invitation down to the people? Simply because their dogmas are unreasonable, or, as they (in phrase polite) express it, "above reason;" and every man and woman ought to be "above" pretending to believe them as an act of the will, a thing impossible.

Let any one try to believe that his mortal body, when laid six feet deep in the ground, will do anything but decompose, as would the body of a horse, "for both go to one place—the earth; and as dieth the one, so dieth the other," as decayeth the one, so decayeth the other.

Then let him try to disbelieve that a grape-vine, anywhere within twenty feet thereof, will send its roots thereto, to make that human body into grapes. Or, let him try to doubt the additional fact that some mischievous boys, or busy girls, will incorporate those grapes into their living bodies, and give some to their friends, thus utterly subverting the absurd doctrine of a physical resurrection by proving that men and women, in more ways than one, are continually "eating one another."

He is a "fool, who saith, in his heart, *There is no God,*" and equally a fool is he who saith with his tongue, "*There is a God,*" when he knows it not with his understanding, and ("in his heart") does not believe it.

I honor, as honest men or women, those

who are just what "they seem to be, and who profess and seem to be just what they are." Do they believe simply in external matter—the object of their external senses? Let them honestly declare, "I am a materialist! and what I do believe all human beings believe!" materialism being rudimentary to the race.

Who knows when Spiritualism, as an idea, first enters the brain? and when endless life and immortality (which are the same thing) come into the understanding, as a light shining in a dark place, making things visible which (before) were "not seen?"

I love the frank simplicity of soul that enables one to say, I have done wrong; I have been mistaken; or, "I do not know." Teach me, and I shall be instructed; turn me, and I shall be turned; convince me, and "lead me in the way everlasting." That is true nobility! Cannot you convert me by your good words? then confound me by your good works, so shall I believe for your "very works' sake," inasmuch as, by the superior fruits of the spiritually religious Believers in Christ's second advent, all men and women shall distinguish, or "know," them from the innumerable sects who, though naming the name of Christianity, do not depart from selfishness, nor do they love one another into a religious Community.

F. W. E.

The Difficult Lesson.

LOSING ALL, AND GAINING MORE THAN ALL.

One of the most difficult lessons for individuals to learn, is the fact that there are two planes of existence for humanity, either in this world, or in that to which we are hastening with every diurnal revolution of our planet.

The vulture-eyed philosopher, nor the lion-hearted reformer, outside of Shakerism, seem to comprehend this fact, excepting in very rare instances. Hence, we are not surprised, when Horace Greeley, writing of THE SHAKERS, asks: "Are our relations with men and women so universally pure, that we may rightly despise those, who, unable to separate the palpable evil from the latent good, reject both together?" Nor are we disappointed, when Alexander Longley, of *The Communist*, asserts that Ann Lee's very proper disgust at the low state of morals around her, caused her to run to the other extreme—that of

celibacy—instead of stopping at the condition of respectable marriage!

In answer to "our later Franklin," and our would-be founder of a community, we here say: That we are just as able to see, and to separate the good from the evils of the marital relation as any others; and that we have "run to the other extreme," not so much from our disgust of social evils, as for our admiration of the superior joys of angelhood. We know marriage has its proper sphere—on the earthly plane—there it is honorable, when honorably conducted; and for a criterion of honorable marriage we would name either the system of Mosaism or that of George Fox. Scarcely an instance can be produced of marital relations being conducted now, upon either of these admirable bases. And yet, not because of the mourning cry of humanity from one end of the land to the other, do we invite any to become celibates! The Jews were very perfect in their reproductions, when they could bring forth such specimens of humanity as Jesus! and yet, amid the most perfect on the earthly plane the necessity appeared for a celibate order of beings; and he who was the fulfillment of God's promise to Moses, in "taking all sickness from the midst of Israel," became the leader of the celibate or Christian order! Was the reason of Jesus' renunciation of the marital relation, because he could not separate "the palpable evil from the latent good?" Or were his surroundings so disgusting in consequence of lust that he "ran to the other extreme?"

Jesus and Ann were the evangelists, not of an improvement of the old order of things, but for the introduction of the New Creation; not for the recuperation of "the earth and those who are earthy," but to baptize souls with the resurrecting power of "the Lord from heaven"—the very antipode of the "Adam of the earth, earthy!" Recognizing the distinction between the earthly and the heavenly as we do, we can easily "comprehend the good and the bad of the earthly," and "reject both together," because of the superior joys and relations of the heavenly. Could we enjoy the felicities of matrimony exceeding the most finely drawn picture of the most exaggerating, sensational novelist; and could we reproduce offspring as perfect as was Jesus; we should feel no more permission to engage therein, than we now do, when "incompatibility of temper" is so common, and when the production of less healthful progeny than monkeys is so general! To us there is a sphere that is as elevated above the reproductive, as our estimates of heaven are superior to our

estimates of the earth. "Marriage peoples the earth," said the saint; "but Celibacy increases the forces of heaven!" and said a greater: "The children of this world (the earthy), marry and are given in marriage;" very properly so, and we wish more honorably so; "but my children—the children of the Resurrection order—I am the Resurrection—neither marry nor are given in marriage!" Claiming, as we do, to be Christians—having aspirations to be "the children of the Resurrection;" how *can* we be expected to soil our bodies or souls in the mire and filth of that which constitutes the order we profess to having been raised above? And yet, we are not practicing celibacy because Jesus did; nor because Ann Lee taught it to be a necessary element in the Christian's character; but we have *risen in love* with the eternal principles they have presented to our enlightened understandings, instead of *falling in love* with the temptations of *nature*, pure, or perverted! Could the angelic hosts personate physical humanity, so would we have our lives resemble them; not for the appearance, but for the enjoyment here *upon the earth*, the fruition of the same principles engaged in by the disembodied pure and perfected.

Let others cleave to the earth; to earthly institutions and practices as seems to them proper; such cannot reasonably expect that we, who have had our lives *cut off* from the earthy plane, can remain satisfied with the nourishment of earthly pleasures; but having become ripe for the Christian harvest, we find a new and higher source of supplies; when leaving our loves of earth, its vanities and relations, we find the never-failing manna, and the ever-flowing fountains of life, eternal life.

We are being schooled into eternal life. We have forsaken the loves of the word as well as its lusts, because neither are eternal. We realize war to be the product of earthly loves and relations; we will not fight, nor vote for those who do fight; nor for those who believe in marriage, private property, or who engage in fleshly lusts of whatever description; for these are not eternal, and we pray for their discontinuance. But few have ripened up to this necessity, and to the solving of this difficult lesson—a lesson impossible for the carnally-minded to learn; but the fields of human souls are ripening unto the harvest, and for such we have attempted an illumination. Already in the distance, in America and over the waters, we see, we hear mighty souls proclaiming the everlasting testimony; still nearer, we see, we hear, from Hamonton, N. J., to Monticello, Minn., the more perfect testimony of an enduring life; and nearer still, we see, we hear, we feel Brethren and Sisters in Christ—"the few who have found it"—walking the narrow way, and "despising the shame" of peculiarity from the multitude, losing their lives on the plane of earth, for an eternal residence in the heavens. *

AMONG the many justifiable Bible authorities for wrong doing, is the following:—The tobacco user finds his in: "He that is filthy, let him be filthy still." What says the "SHAKER?" E. M.

Hope On.

Hope on to the last, tho' the dark clouds may gather,
Encircling thy course in tempest array;
The storm shall pass o'er, and the sun in its splendor,
Will brighter the beauties of nature display.

Hope on to the last, tho' many oppose thee,
Be true to the cause of justice and right;
For truth is a legion, and God will sustain thee,
And turn in their souls the darkness to light.

Hope on to the last, tho' the soft shades of evening,
Are hidden behind the curtains of night,
And the haven of rest, which gleamed in the distance,
Enveloped in blackness, is hid from thy sight.

Hope on to the last, there are joys in the future;
Weep not for those phantoms long since past away,
For the pleasures of earth are exceeded in heaven,
As the stars are outshone by the bright orb of day.

Hope on to the last, for thy joys are eternal,
And thousands shall join in thy welcome above,
While the untiring strains of heavenly music,
Announce thy approach to the regions of love.

J. V. CALVER.

"Owe no Man," etc.

"I do not know that I owe any man a dollar!"—Edward Fowler.

"Once it was the custom for each individual to repeat, from memory, some regulation of the family or society, when all had gathered for worship. The ministry were not excepted. We were all anxious to know which rule Elder Ebenezer Bishop (then the presiding Elder of Believers) would repeat, supposing it would be the most important spiritual requisition. All were disappointed when he repeated, 'Believers must not run into debt!' But circumstances have since proved the wisdom of his choice, as touching both the temporal and spiritual prosperity of our people."—Chauncy Miller.

"I have been in the Trustee's office for many years, yet I never gave my note to any one, and I never will."—Simon Atherton.

"Of all afflictions, being in debt is the worst. I make it a rule to pay my employees in full once a month, whether they want their wages or not."—Benjamin Gates.

"I endeavor to keep my accounts in that manner, that the whole could be straightened and balanced with an hour's notice."—Levi Shaw.

"Hand in hand, with the injunction that we must not run in debt, should be an injunction not to live, nor desire to live, beyond our means."—Galen Richmond.

The above, as may be seen, are the remarks of some of the most prominent members of Shaker Society to-day, doing business as Trustees. "That child around, and taking notes, and faith he'll print them," will surprise these members somewhat, but he, nevertheless, feels honored by the testimony he has unobservedly obtained, and in being able to record for the benefit of others their sage counsels. Undoubtedly, the column could be many times filled with like matter, all tending to advise: "Look before you leap," and "Dip not out more than gets in, else you will come to want." Carelessness on the part of Believers has caused them to swerve somewhat from the rule enforced by that good Elder in an eastern Society, who would not permit the Trustee to mingle with the rest in worship, because he had failed to pay two or three shillings due on a hogshead of molasses he had brought home! Suppose the same rule were now in force, how many trustees would be in durance? *

Salvation by Obedience.

Obedience to God—obedience to his law—to faith and principle: This has always been required ever since the creation of man, and his being placed in Eden's Garden. It was necessary for the order and regulation of man's doings in the ordinary course of business life. It was needful for man's daily protection and salvation, spiritually. Law, without obedience, is like *faith* without *works*—man without *soul*, or a body without *spirit*. Obedience is the very life principle of law. The laws of a people, country or nation are of but little value without *obedience*, for they will be neither enforced nor kept. The law which saith, "Thou shalt not commit adultery;" if a man commit adultery, how is he benefited by the law? He may meet the penalty of the law by chastisement or imprisonment; but unless his confinement or sufferings by such penalty work repentance, he will again sin when opportunity offers.

In tracing back God's dealings with his creature—man—we find the original law delivered to him by his Creator, when placed in the Garden of Eden, was, "Of every tree of the garden thou mayest freely eat; but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." This was God's law or commandment to man in the beginning. Did man keep this law? Now, this law, whether given to man verbally or written upon his heart—intuitive knowledge—it matters not. He was, doubtless, made able to comprehend it. The breath of the Almighty breathed into man, by which he became a living soul, endowed him with reason and understanding sufficient to know his duty to his Maker, and what was in that day required of him.

By *disobedience* to law, to the commandment or the knowledge of God implanted in the soul, man lost his union and communion with his Creator, and his right to the Tree of Life, which was also in the garden placed. Shame and dishonor ensued; yea, even death! Consequently, the disposition in man to hide in the bushes, to evade the countenance of the Almighty. Man discovered his own nakedness. He knew he had transgressed God's law. He was fearful of the consequences—the doom pronounced upon disobedience—the penalty of the law.

The promise of God afterwards given to man, that the "seed of the woman should bruise the serpent's head," has ever been man's anchor and hope through all time of the past up to the present. And ever since the sad event of the *fall*, it has been man's duty and privilege, through God's goodness and mercy, to be eradicating from his soul the bane then received by disobedience.

Jesus Christ opened the door, and led the way to man's redemption. "All who *will* may partake of the *waters of life* freely." Man is still left to choose or refuse. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light."

From the day of the original transgression of God's law, there have always been ministers or teachers of God's word, those endowed with a measure of light and truth, sufficient to show mankind their duty, and to lead them upward (by degrees) from death to life, if they would yield obedience to the divine truths made known by those empowered to teach. Those who were obedient to the instructions and warnings of Noah, were saved from the mighty deluge which was about to destroy the world. Abram was a teacher of righteousness. His faith and obedience was an example to mankind, worthy of imitation. Obedience to God's laws through Moses, was leading the human race, step by step, higher up the Ladder of Progress, into a knowledge of God's will to man, as pertaining to the work of his redemption from under the curse.

It is as impossible for man, in his lost state and condition, to become immediately re-stated, or joined in full union and communion with his Creator—God—to be redeemed from the fall, all at once, as it is for a child who has commenced to learn his a, b, c, in literary knowledge, to become immediately master of the arts and sciences. He has departed from the true knowledge of his Maker, and must retrace his steps, grow into the knowledge of the truth, by degrees, as he has departed from it. For man did not—could not fall into the lowest state of degradation all at once. This immediate conversion and redemption from death to life, without self-mortification, and a daily cross-bearing, is a deception. The imputed righteousness of Christ, which is said to release converted souls from all responsibility and trouble thereafter, on the part of the sinner, is a false covering of the adversary of souls, designed to ease the consciences of men and women, and lull them into sleep and death, deeper than before. "Except a man deny himself, take up his cross and follow me," saith Jesus, "he cannot be my disciple."

Jesus did not effect the great work of overcoming the world in himself, in a moment, an hour, nor a day. It was by daily training from childhood to manhood, up to the time of his Baptism in the River Jordan, and many sorrowful days thereafter. How greatly was he tempted, and how severe were his struggles, combatting with his enemy, the Devil (whatever may have been his form or feature) which, according to Scripture account, lasted forty days and nights! "The kingdom of heaven suffereth violence, and the violent take it by force."

Jesus set the example of daily cross-bearing, overcoming evil with good, whenever and wherever opportunity offered. "Let him that nameth the name of Christ depart from iniquity." The law of Moses served as a schoolmaster to lead souls to Christ. In obedience to that law the children of Israel inherited the promised land—a land flowing with milk and honey.

If there had been no law or commandment saying, "Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery," etc., man would not be culpable for so doing. By the knowledge of the law, sin is revealed. "Where there is no law, there is no transgression." "For sin is the transgression of the

law." Jesus Christ came into the world to put an end to sin, and introduce an everlasting righteousness. This he did by overcoming the world in himself, and setting an example for others to do likewise.

"I am the Resurrection," said Christ. Man must be resurrected from death and deathly works, into the new life, which is in Christ. He must be born again. This new birth is spiritual, not carnal—not physical. "Except a man be born again," said Christ, "he can not see the Kingdom of God." This saying of our Saviour was not comprehended by Nicodemus. Our Savior explained it to him more fully. That he must be born of the spirit, and not after the flesh. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto you, ye must be born again."

Mankind, instead of being led by the spirit of Christ, which worketh by love and purity of heart, are governed too much by selfishness, passion, pride and lust; seeking their own ease and aggrandizement, not God's honor and glory.

Trace the travel and progress of the children of Israel from their rise to their fall—from their deliverance from Egyptian bondage to the destruction of Jerusalem; and you will find that in all or nearly all cases, where they were subject to God's word and law to them, prosperity attended; but when they rejected or disobeyed, they were smitten by their enemies, or in some way suffered loss. It reasoned not who was ruler, judge or king over the people, disobedience to God's requirements always brought trouble. Kings and rulers may err and deviate to the right and left of the true standard of Truth and Equity, but God's word abideth forever. Principles vary not. While under the law, all must be subject to the law. But when having come out from under the old commandment into the new, or covenant of Grace, the latter takes the pre-eminence—the old is fulfilled—as in Jesus Christ. "One jot or one tittle shall in nowise pass from the law till all be fulfilled." Jesus Christ was the end of the law to them that believe—those who walk no more after the flesh, but after the spirit—who follow not the first Adam in the work of generation, but the Second Adam in the work of the regeneration.

If we say we have no faith in such a one or ones, or that we have no confidence in the administration of God's law by or through such individuals or persons called to be rulers in the Church or House of God, are we justified in rejecting, or in going contrary to their counsel and instruction? Such are ministers of God's word or law; and obedience to the law or testimony is required of all under it. If we respect not the person or persons, have respect for God's law, though administered by them. The principles of truth and right should govern us, not passion and partial feelings. Man cannot change principles by misdirection or misapplication of them.

Jesus said, "If a man love me he will keep my sayings." Many professors of Christianity make great pretensions of their love to God,

or love to Christ, who really are unwilling to prove their love by acts of kindness, self-denial and the daily cross, as Jesus did. They seem willing to name the name of Christ, but unwilling to depart from iniquity.

The teachings of our Lord and Saviour were on this wise: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Whosoever shall smite thee on thy right cheek, turn to him the other also." "Render not evil for evil, but good for evil."

Here is a new commandment given under the gospel dispensation. It is *Universal Love*. No more an eye for an eye, a tooth for a tooth, but love and good will toward all men. No more war and bloodshed, strife and contention, selfishness and individual promotion, one rising above another with superior claims and usurpation, but community of goods, united interests, brotherly and sisterly love, justice, righteousness and equity in all things. No special toleration for particular, personal fellowship, or affection for this or that one, but it is all *ours*—universal brotherhood.

Every house set in order must have laws, rules and regulations to keep it so. But whoever knew one kept in that condition, unless the gift or principle of obedience reigned there?

D. A. BUCKINGHAM.

Truth, Faith, and Reason.

Truth and reality must be the basis of all moral excellence and durable bliss.

Fiction and false views, like unsuspected counterfeit coin, may appear like reality, and give great present satisfaction, but sooner or later the deception will be discovered, when the sting of disappointment will succeed, and be in proportion to the ever-departed joy.

As we rarely or never discover the true amount of large accounts, without carefully considering and adding each particular item, so neither shall we ever attain to truth without patient and careful investigation.

We may reasonably suspect the man who requires us to believe without investigation, for, if he be neither dishonest nor designing, he must be under the influence of a credulity that renders his opinions unreliable.

He that imposes first on his own understanding by believing without examination, will most likely impose on that of others, if permitted.

He that has thoroughly investigated a subject, and satisfied his own understanding of its truth, far from wishing others to take it upon trust, earnestly desires them to examine for themselves.

There can be no permanent happiness, only in conformity to the truth and reality of things; whatever is forced, far-fetched, or false, must ultimately fail.

Many assertions do not make one truth.

He that does nothing but that which is good, says nothing but that which is true, thinks nothing but that which is pure, need not fear being put to shame.

"All power," said Jesus, "in heaven and

earth is given me," *i. e.*, all power—the power of God is pledged for the support of my gospel, the truth which I have taught, for truth is Almighty. God is truth.

O, Heavenly Father, teach me thy truth! my desire is to believe all that is true, and practice all I believe.

If we cannot bring truth to agree with our wishes, we must subject our desires to truth.

We never act rationally while in our affections we give temporal things the ascendancy over those which are spiritual and eternal.

To deceive, and act the hypocrite, costs more than sincerely to be what we pretend. How base, then, is hypocrisy.

Universal truth comprehends all the real qualities, relations, and dependencies that exist in and between all things in the universe. Some small portion of these have been discovered by, or revealed to, man.

For convenience of investigation, universal truth may be divided into two departments, Moral and Physical—the one relating to mind, the other to matter.

All truth is precious, but truth in relation to moral subjects is infinitely more important than that which merely relates to the physical, inasmuch as it relates to the present and eternal well-being of infinite millions of immortal intelligences.

PELHAM.

The World.

What is the world? A blinding maze,
Where sin hath marked ten thousand ways,
Its victims to ensnare;
They're broad, they're winding, and aslope,
They're void of truth, and void of hope,
All ending in despair.

Millions of travelers through these roads,
Borne down by sin in heavy loads,
To dark and dismal night.
One humble path, that never bends,
Narrow, yet rough and steep, ascends
From darkness into light.

Is there no guide to show that path?
The Gospel! He alone who hath
The Gospel, need not stray;
But he who hath, yet doth not give
The Gospel light that souls may live,
Himself shall lose the way.

DANIEL ORCUTT, Enfield, Conn.

Hampton Logic.

In order that a religious superstructure or organization may be eternal in duration, its foundations must be deeply laid in a substratum of Eternal Truth. In accordance with this proposition, I propose to show that we, as a Church of Believers in Christ's first and second appearing, are based upon an immutable and steadfast foundation, impregnable to any assault, so long as we *ourselves* continue to build thereon; conferring upon each faithful builder complete immunity from sorrow and danger, and, finally, placing such in a condition of sinless perfection, completely saving all souls, in all worlds, who are obedient to its practical suggestions:

1. The highest wisdom possible to be brought to bear on human weal must be embraced in that plan only, which, in its practical results, will secure the greatest good to the greatest number.

2. Again, this wisdom can reach and benefit man only through the agency of a universal

law—that the *less* is and must be blest of the *better*. In other words, those possessing a measure of wisdom, goodness and perfection, must reach higher degrees of these through the agency of those possessing a greater amount of wisdom, goodness, etc., or remain forever where they are.

Now, if *our* system of religious life can be proved to stand upon these two immutable principles, it is safe for all time and eternity. Let us see: I remark then, first, that we are organized on the plan of the Pentecostal Church of Jesus; that is to say, we have all things in common, none being permitted to consider or to call aught that he holds his own, but distribution made as each has need. We are equally conditioned according to our several needs and circumstances relative to labor and clothes—equal in facilities for intellectual improvement, and equal in all the gifts, graces and consolations of the Holy Spirit. And, moreover, the sexes are equal in regard to the distribution of powers, privileges, responsibilities and offices, in the administration of the government of our organization, in things temporal and spiritual. Is not our organization, on this principle, the only one capable of securing the greatest good to the greatest number; at least the best that can be devised for man, during his abode on this earth?

A society or organization based on these principles is manipulated with undeviating reference to that great law of the universe, by which "the less is blest of the better." And here, it seems to me, is the point in which the Religious System, based on the foregoing principles, pre-eminently lays legitimate claim to a foundation firm as the everlasting hills. Every individual of Christ's true Church, from the least child to the highest officer, is *mediately* superintended and cared for by all the orders and spheres of the heavens who are farther progressed than he is; and superintended *immediately* by an order of persons supposed to be sufficiently in advance of him to subserve his every purpose for protection, and salvation from sin, as well as for growth in grace and holiness!

Now, this Divine Arrangement does not terminate in the highest representatives thereof here on the earth, but is continued through many orders, reaching, in its sublime gyrations, our Mother Ann and Jesus our Father, then their direct ministering angels and intelligences, etc., passing on through myriads on myriads of heavenly orders of spirits; in fact passing into a boundless infinitude of arrangement whose end is nowhere. If this sublime system of agency terminated at the highest point reached here in time, how could we be linked to the great battery of heaven, so as to receive its magnetic influence, and through that, our power to progress? We have better assurances. This connecting, transmitting claim of agency passes beyond the gateway of death, and on through sphere after sphere and order after order of heavenly intelligences, even *ad infinitum*.

Jesus and Ann are only heavenly links in the great chain or concatenation of agencies, through which the magnetisms and powers of progress are transmitted to all below them,

for the purposes of spirit culture in holiness, and every good and perfect gift. That there is no end to this series of agencies, I think I have the best of reasons for believing, viewing the subject from philosophical and logical points. Besides, I have the testimony of one who declared, "there was no end to the heavens," when interrogated upon the subject of the different orders therein. Then the query arises, where is the great center of this magnetic influence, permeating every part of the universe, and moving by grand and sublime pulsations through the countless heavens and earths, which "roll in the depths of immensity?"

I answer: Where there is no circumference there can be no center; consequently this Divine influence is distributed wherever the visible or invisible machinery is found for its transmission in the whole concatenation of individualized intelligences throughout the universe. The direction of this power of the All Father and All Mother is forever toward higher and higher degrees of perfection in goodness and intelligence, from lower and more imperfect conditions. It may be asked: Do you not, by this argument, destroy the theory of a personal God outside of and independent of the universe of forms and forces? Answering this question indirectly, we think we furnish a "local habitation and a name" for the Father and Mother God, more consistent than any other theory can develop; and indeed any other theory or ascription of personality to God, will not bear the rigid scrutiny of logic or common sense for a moment; so at least it seems to the writer. The universe then is the home of our Father and Mother, and all progressive manifestations are the results of their influence and presence. This must be so, for if the universe of mind and matter is boundless and infinite, no God can be predicated as having a separate, personal existence outside of it, because there is *no outside*, and, consequently, *no room* for such existence. Again, if the universe is peopled by infinite myriads of entities and individual intelligences, and the Father and Mother spirit permeate and abide in these, what need of a separate, incomprehensible abode outside of all these, or if these are *infinite* in extent, which is Ann Lee's testimony, what room, as before stated, is left for this separate abode? When we pray, we pray to all the hosts of heaven, even the myriads of individualized intelligences embracing the entire universe who are greater, holier and more perfect than ourselves; through these we reach the heavenly Father and Mother, who reside in this multinomial series as a sublime whole. Is not this praying to the All Father and Mother in their entirety, as far as we can have any intelligent comprehension of that entirety? But in this view is implied the great law of the universe, that "the less is blest of the better," and through this, that other condition, the plan by which the greatest good is secured to the greatest number. Millions of purposes are subserved through the medium of this arrangement, having for their object the best and highest results in the evolution of all things toward perfection. Among these benevolent purposes

and intents, the eternal progress of man in intelligence, and greater and greater degrees of goodness and consequent salvation and happiness, stand pre-eminent. Jesus being the most holy, as well as the most intelligent organizer of which we have any history, and Mother Ann Lee having organized her Church precisely after Jesus' model, and both being based upon the two eternal laws of the universe (above stated), therefore it would seem to be proved that the foundation of the Church of Christ's second appearing is sure, steadfast, eternal, one upon which we may forever build in safety, passing on from grace to grace and from glory to glory forever, evolving from age to age higher degrees of intelligence, goodness and felicity during all the endless ages of the interminable future.

O. C. HAMPTON.

The Flowers.

I walked through a beautiful garden so green,
My heart was quite filled with delight at the scene;
The flowers were all blooming, most gorgeously
dressed;

But soon sad emotions my spirit depressed;
For this thought came o'er me: How short is your
stay,

Ye beautiful flowers, so brilliant and gay?
With leaves now expanding, with colors so bright,
And buds bursting sweetly the eye to delight;
Refreshed by the dews of the morning so fair,
Exhaling sweet odors, perfuming the air;
But all those enchantments, so gay to the eye,
Though rich in their beauty, soon wither and die.

The beautiful summer!—how soon it is o'er,
And the bloom of the flowers is remembered no
more;

But deep in the heart that is free from all stain,
There are flowers that bloom, and their beauty re-
tain;

No rough wintry storms, nor fierce tempests that roll
Can harm *those* sweet flowers that bloom in the soul;
Mid the hot scorching rays of earth's fierce summer
sun,

Their freshness and vigor appear just begun.
They will blossom anew in that heavenly land,
Where joys are eternal and beauties expand;
Where pure crystal streamlets continually roll
To water those flowers that bloom in the soul.

PLEASANT HILL, Ky.

POLLY M. RUPE.

THE following article speaks for itself. Some of our correspondents need just this instruction, with additions. We have some otherwise good articles on hand, which we know not what to do with, while very many have been reluctantly hurled into the waste basket:

The Lowell *Courier* says: "When will that millenium for editors arrive when correspondents and writers for the press will no longer fill their articles with such abbreviations as "Sect." for secretary, "Pres." for president, "o'clk." for o'clock and the like? when they will not interlard their sentences with nondescript hieroglyphics which they think answer for punctuation, but which are as meaningless to the typographical eye as an inscription from the Moabite stone? when will they not underscore every third word under the mistaken notion that the italic fronts of type are as large as the Roman? It is ordinarily easier for the journalist to copy a piece of manuscript than attempt to edit that furnished by those unaccustomed to write for the press. And yet the only directions to be followed are the simplest: to let the manuscript alone after putting down the words needed to express the meaning. As for not writing on both sides of the paper, we despair of ever beating that into the heads of correspondents."

Materialism.

The influence of Spiritualism, and its widespread action, is, indeed, one of the wonders of the nineteenth century. And, while it is a fulfillment of past predictions, it is also a prophecy that the face of modern civilization will undergo a change.

Several years (about 1843) before the advent of the "rappings," I heard the following prophecy uttered: "That which you have witnessed (Spiritualism on a small scale among the Shakers, will break forth among the world." This prophecy struck me with much force, for I saw in its fulfillment, revolutionary results. It has been, and is being fulfilled to an overflow beyond measure.

The mission of Spiritualism thus far has been to arrest materialism, and to disintegrate old organizations and ideas. All attempts by spiritualists to organize, have made bad worse.

In the present phase of Spiritualism, there also is a prophecy, namely: "That as a wave of spiritual light has reached rudimental humanity, so it will be succeeded by a wave of light and warmth combined, producing religious conviction, which, in its results, will be *organizing*. The elements with which to organize are plentifully strewn all over the realms of sentiment and intelligence. Prominently among these will be new religious formations; the organization of labor, and its results; physiological matters, referring themselves to the right use of the generative and nutritive functions. Also, governmental adaptations, taking cognizance of property in, and the distribution of, *land*, with the abolition of usury.* Getting into debt makes a man a slave; and taking usury makes a man a robber, *abstractly*. Quietly standing amid the din of human thought, is the Shaker form of human social life—"not numbered with the nations"—a Peak, isolated and alone. Its foundations not resting on mere human animal emotions, but on their denial, as a substratum, to be overlaid with *human-divine emotions, as a new base of action*.

Human reproductive emotions are the foundations of all forms of social life; domestic happiness and embroilments rest there also. Hence the wisdom of watching the heart, the emotions—with all diligence—for out of them are the issues of hate and war, as well as of love and peace.

One of the prominent sentiments of society at present is in the direction of a permanent amelioration and elevation of humanity as a whole. Governments that rule by might and power, force and fraud, as do lions and tigers, are less and less acceptable. The power to obtain and possess wealth, by merely lending

*The law of Moses required an equal division of the land to the Jewish people. It also made provision for such of them as might be too poor to cultivate their lots, for it, in the name of God of Israel, called upon the more wealthy of the people to give, or *lend*, to their poor brethren all they might be in need of for that purpose, without asking or receiving either *usury* or *increase*. And, moreover, if (through poverty or misfortune) any of the poor were unable to discharge the debt before the end of the *sixth* year, they were, in the *seventh* (or Sabbatical year) to be freely and entirely liberated from all and every demand of their creditors.

What a brilliant contrast is herein presented between the *Mosaical* and the (as it is very improperly called) "*Christian*" modes of providing the means of subsistence for the poor!

money without creating any wealth, is too palpably iniquitous to be recognized under any other denomination than that of Satanic. The antagonism between the accumulated products of labor and the laborer, shows such a deviation from the rule of right as justifies an assertion to which I have to plead guilty, "That humanity is now comparatively in *hell*." All over Christendom war establishments exist to kill and destroy, associated with extensive efforts, at home and abroad, to preach a gospel of peace, mercy and love, which is comparatively *heaven* yet. This is so outrageous and unnatural a mixture, that there can be no wonder in truthful men and women spurning with contempt such a combination, and looking elsewhere than to the meeting-house or the churches for hope and peace. Such a state of things so *long continued* has brought forth the infidel dogmatic materialist. He is the product of the absence of the divine in "the powers that be," coupled with doings which violate the common sense, as well as the higher instincts of humanity.

That form of materialism which ignored spiritual facts is to me the most illogical of all *isms*, because spiritual entities and their forces are the most material of all things, and are eternally manifesting themselves in tangible creations or effects. Our world is a world of effects modified by conditions; the unseen world is the world of causes—of spiritual intelligent forces. The most repugnant form of materialism is found in a praying, fighting, singing Christianity. To all doubters I would say, "Doubt, but be honest;" yet, do not allow doubting to make ruts, lest the wheels of progress should get bemired, and new and open ground could not be reached.

A few days ago a person said to me, "I am a materialist; what my five senses can take cognizance of, I can believe." He then began to decry Spiritualism as a humbug. To prove it so, he and some friends formed a circle, and the table began to move; a bulky person placed himself on the table, and still the table moved. His idea is, that the force that moved the table was confined to those in the body. I then began to analyze and illustrate somewhat as follows: It was not the bodies of those who formed the circle that moved the table, but an unseen impalpable force in possession of the circle. I then drew his attention to the indubitable evidences of spirit entity. I asked him if he ever had seen a *dead* spirit? implying, that as spirits in the body (taking him on his own ground), being in possession of an unseen impalpable force, when out of the body, would not be destitute of the same attribute. Spirit is force organized. Force is eternal, and that power which renders force subservient to intelligent will, could not be less than eternal.

He related the following: "He had a friend engaged in carrying (by water) butter to market. At a distance of more than a hundred miles, he saw his friend's vessel go to pieces; in a few days he had a letter informing him of the loss. I remarked that he was in possession of another sense in addition to the five."

A person well known and of good standing among his friends, had spent the best part of his life an invulnerable materialist; and had shown his great devotion to truth by much doubting. This, with its associate caviling, had made some ruts in his mind. Spiritualism came in his way—in his family, if I don't mistake. On its appearance, he met it with his old tactics; but the manifestations came so thick and strong that the old ruts caved in, and he appeared in print, declaring his conversion and adhesion to the truth of disembodied spirit-entity. Robert Owen, the social reformer and materialist, was met in the same way, and with the dignity of a true man, and the simplicity of a child, he accepted Spiritualism as a substantial reality.

The many proofs of spirit-entity have so thinned the ranks of the whole class of earthly materialists, that a corporal's guard is about all that is left of them. *One fact* dissipates the whole fabric of their doubts and negations.

I consider anti-religious materialism as only a passing phase of abnormal spirit-life, induced (as above stated) by long-continued outrages against the common sense and higher instincts of humanity which, by its love of truth, has providentially operated to destroy the system that gave it birth, a system falsely called "Christian," but which (its professions and practices considered) is really the most Satanic the world has ever beheld.

I have been asked, "What is your idea of God?" Upon this subject I have but few words to offer. I am capable of thought and of organizing thoughts, and of manifesting them in external forms. I am child enough to believe that I had a father and a mother; and that there is a Great Central Father and Mother of us all, who are capable of thought, and of organizing thoughts, even as I am, and of manifesting those thoughts by creations so grand and good, as to impress me with wonder, admiration and awe. They are not far from any one of us. I will follow on to know them.

I am thankful for the "express image" of their Divine attributes, as manifested through their first-born Son and Daughter from the human family—Jesus of Nazareth, and Ann of Manchester, which manifestation, with increase, is still continued through their successors in Christ—the *Shaker Church*, of their own establishing. These I will follow, to them I will gather, as to the properly anointed Shepherds of those whom Jesus Christ designated a "little flock."

"Come!" and (with me) learn of *them*, for they are "meek and lowly in heart." They seek *not their own* but *others'* welfare.

DANIEL FRASER, Mt. Lebanon, N. Y.

"Virtue alone is Happiness Below."

And, of course, the more perfect the virtue the more perfect the happiness. Self-indulgence is not virtue. Virtue is self-denial—"the narrow way that leadeth unto life"—happiness. Vice is self-indulgence, gratification—"the broad road that leadeth unto death"—unhappiness. NORTH UNION, O.

Consecration,

According to Webster, means "devoted to sacred uses." Let us consider this important subject. We, as members of the Society of Believers, have covenanted to consecrate our all to the upbuilding of the principles of Zion. This is a weighty obligation! It signifies our willingness to sacrifice our worldly inclinations, and yield obedience to a visible lead. These cannot be accomplished by following our own inclinations, unless these are consecrated and ratified by the Church. If I say I am consecrated, yet claim the right to dispose of my services as I think proper, I give the lie to my profession, for I have solemnly agreed to yield myself obediently to a visible Lead, and failing to do so destroys my avowal of consecration. No matter how talented an individual may be, if not consecrated, he may be the means of great discord, and the cause of Society's failure of blessing. Consecrated truly, will be the devotion of our all for the benefit of mankind, having no selfish objects in view, no personal desires to gratify; looking not for any reward, other than an approving conscience; standing firm for the cause of truth and justice; devoted to the right because it is right. Then are we truly consecrated.

G. B. PRICE, Shakers, N. Y.

Angel's Call.

Hear the voice of Angel spirits

Calling loudly unto all,

"Come up higher—Come away from
Sinful acts by Adam's fall.

"Leave behind all works of darkness—

Leave a life of sin and woe!

Live to God—live pure and holy,

While upon this earth below.

"God's right arm will guide you yonder,

Far above earth's pleasures vain,

Where pure joys, substantial, holy,

With you evermore remain.

"Then let all be found advancing—

Toiling with a heart and will;

Laying waste the haunts of evil,

And the Oil of Love distill."

SHAKERS, N. Y.

ANN BUCKINGHAM.

Truth's Mission.

All hail with joy the blessed day,
That gospel truth may wing its way
O'er this heaven-favored land of ours,
To aid the soul's expanding powers.

O, may it enter every heart,
And quenchless light and faith impart;
Until the kingdom here shall come,
To be the humble seeker's home.

O, Gospel, gentle as a dove,
Thine olive branch of peace and love
Shall guide the weary traveler's feet,
Through fields where hostile armies meet.

For in earth's field of toil and strife,
The soul that seeks the higher life
Will, by thy talismanic charm,
Be kept secure from every harm.

Thou art the very Source of Truth,—
A lamp alike to age and youth,—
From each polluting thing a shield,
For all in thee, to God are scaled.

Bright Gospel, let thy glory roll
In thunder tones from pole to pole;
And wake the slumbering ones of earth,
To struggle for the heavenly birth.

Yea, cast the veil of night aside,
And break the bands of sin and pride;
Unto the sorrowing race of man
Reveal salvation's lowly plan.

L. A. WOODWARD, Whitewater, O.

The Omnipresence of Deity.

Alas, how weak, short-sighted, and inconsistent are we! We may say we feel the power of God within us, but would be shocked to hear one say, "I feel God within me." It will do very well to say that no soul can be saved without the operation and indwelling of the spirit of God; we should be startled to hear one say he could not be saved without the indwelling of God in his soul. So, we hesitate not to admit that God is Omnipotent—Almighty, but we can scarcely grant the possibility of his ubiquity. We must fix him a local habitation, give him a form, and take from him Infinity. Nevertheless, we may be assured that wherever the power of God is felt or perceived, there is the God of Power, since it is as absurd to suppose the power of God without God, as to suppose God without power. Where the spirit of God is, there is God, for God is spirit; and it would be as absurd to suppose the Spirit of God without God, as to suppose God without Spirit. It is a mere figment of the fancy to suppose that the Spirit of God is something distinct from God, and is as absurd as to consider the mind or spirit of man something distinct from man. The phrase, "Spirit of God," may be defined as God's influence, and it is mostly applied to the manifestation of Divine power in individualized being—an inspirational saving influence of God in the soul of man. As to the Omnipresence of God, which is so much more difficult for some to perceive than his Omnipotence, it will be found that the latter cannot be rationally conceived to exist without the former. It must be admitted that where God is there is power, and because his presence is infinite, his power must also be infinite; and it is for this very reason that his power is infinite, because he is everywhere, there ready to do what he sees should be done. "The eye of the Lord is in every place, beholding the evil and the good." (Prov. xv., 3.) Again, His Omniscience can no more be rationally admitted without supposing his Omnipresence, than can his Omnipotence. Inasmuch as he is everywhere present, he in every place sees and knows all that exists or takes place, and happy is he who believes that nothing, the most minute, can take place without, at least, his notice. "The very hairs of your head," said Jesus, "are all numbered, and not one of them falls to the ground without your Heavenly Father's notice—not one sparrow falls to the ground without your Father." How could he have taught the ubiquity of God in stronger language? How, more clearly and cogently, could he have set forth the infinity of his power and providence, his goodness and government even in the most minute things? Happy are they who heartily and habitually believe in this Omnipresence and infinite goodness of God, the Heavenly Father and Mother, and who are reconciled to everything which He permits; who see his footsteps in every thing without them, and feel Him "working within them to will and to do of his own good pleasure," being conscious that they are daily and faithful co-workers with him. By Father and Mother, I do not mean two distinct persons or beings in Deity, but that in the one

Infinite Spirit or Divine Essence, there exists the attributes of Father and Mother, just as much the one as the other. But Father and Mother are the names of *relations*, not of *essences*, and belong to that class of things which logicians call accidents. They are accidental qualities or titles. This by-the-by. We will proceed with our main subject, the Omnipresence. If it is difficult to conceive the ubiquity of Deity, how shall we comprehend his eternity? How shall we grasp the tremendous thought that "He inhabiteth eternity!" (Isa. lvii., 15)—that all time, all being, and all possible events, past, present, and to come, are alike intimately present with him, so that he "inhabits," dwells in, and comprehends the whole as fully and clearly as the least parts—that, as he inhabits and fills infinite space, so he as perfectly inhabits and comprehends the whole infinite duration? Yet all this is but a faint and inadequate idea of his infinity. Our ideas on this subject must always be imperfect, and can only amount to this, that after extending them to the utmost bounds of thought on every side, there is still something to be added—an infinity of greatness and glory beyond, that a finite mind can never reach. Yet even such inadequate thoughts of Deity are profitable and consoling, when we consider that this incomprehensible infinity of power and goodness stands pledged for the protection and final happiness of all who put their trust in him and obey his laws. Into what insignificance and nothingness we little worms do sink, with all our boasted greatness! Surely, if God were anything less than infinite we should be entirely overlooked. But while the thought of his infinity humbles us in the dust, it consolingly assures us that we cannot exist without his special notice and regard. For if we should conceive of the least animalcule or atom existing somewhere in the universe out of the reach of his knowledge and notice, we should instantly destroy the idea of his infinity, yea, of his existence, because if one animalcule or atom can exist without his creative and sustaining power, thousands more—yea, all the animals and atoms in the universe can exist without him! Thus, the necessity of God's infinity rests on the same foundation as that of his existence, and we cannot overturn one without destroying the other.

R. W. PELHAM.

SHAKERISM is a desperate remedy for a desperate disease. It is radical, certainly, and it is a question whether any less radical measure can meet the appalling character of the passions, as they appear in the unvarnished manifestations of every day life. But whether it be a finality or not, it is manifest that there can scarcely be even a decent degree of saintliness till men and women are able to live a celibate life, so long as duty, inspiration or reason shall dictate. If there be a possibility of living out a partial affiliation of fraternal love and sexual passion, without the cast iron rules imposed by monogamic marriage and the Shaker brotherhood, the road to it lies through Shaker grounds, at least.—*New Campaign.*

To the Juvenile Class.

Childhood, Youth, Manhood, and Old Age

are analogous to the seasons. The human heart represents the soil. Childhood is the spring time of life. Then is the proper time to prepare the mind and heart to receive the seeds of truth, such as Honesty, Chastity, Meekness and Love. The heart, like the earth, contains seeds or germs that would grow spontaneously and bring forth fruit; but an enemy has infused poison into the soil, and sowed seeds there that are not pure and good, and, if left to grow, would produce *wild* and *bitter* fruit, if not decidedly *poisonous*, and they are unworthy to occupy a place in such a beautiful garden as the human heart should be. Hence the necessity for commencing early to plow deep, that we may upturn the soil and destroy any vile weed that may already have taken root there. Some young persons cling with great tenacity to those plants which spring spontaneously from the heart, because they are pleasant to the eye and sweet to the taste, and are not *very* bad. But, if wise, we shall seek the *best*—the *very best*. There is only so much soil, and we can ill-afford space, even for the indifferent. If young minds would only decide upon one point, *i. e.*, that they will always relinquish the inferior for the superior, and welcome the hand of the cultivator to pass over them, and pluck up and cut down everything but the useful and the good, then, through the medium and by the help of those instruments which the great Husbandman of *souls* has provided, together with the action of the spiritual and divine elements, wind, rain, dews and sunshine, every good plant will flourish and grow, and yield its increase a hundred fold. And, like the industrious tiller of the material soil, such will gather with a prudent hand all the choice fruits in their season—natural and spiritual truths—in science and religion, and store the mind with all useful knowledge pertaining to the life that is present and future, and cause the reason and conscience to be co-workers in gathering all that is virtuous, good, and true into the mind and heart. And when spring, summer and autumn have passed, and the infirmities of age creep upon them, they will be able to wrap themselves in a mantle of truth which they have woven, and feast upon the fruits of their labors, until an angel messenger is sent with his chariot to convey their spirits home. Then they can lie down upon their couch and be gathered in peace to their spiritual fathers and mothers, to feast upon the fruits of their toil in the bright summer land, where the wintry winds can never reach them more.

The change from the terrestrial to the celestial spheres will be a source of joy, not of sorrow and sadness, to those who have well-performed all the duties pertaining to the rudimentary sphere of existence. The death-sting is taken away, and the grave can have no victory over the heart where nought but true plants have been cultivated, and which will continue their growth, and bear fruit in the immortal land. Love-angels stand ready to extend the hand of welcome to such, and to offer the meed "well done, enter into rest." But *rest* does not imply *inaction*. The highest

order of angels work. An approving conscience in reference to the past will stimulate to future action in the life and *real* home of the soul, which is beyond the shadowy vale of time.

My young friends, you are now in the spring-time of life. What is to be your future course of action? Will you seek to satisfy the emotional feelings which so often crave present pleasure, at the expense of principle, and thus produce the wild flowers and plants of nature at the expense of the good and the true—blight the finer feelings, and desecrate the soil of your hearts? Or, will you choose the better part, and cultivate in your hearts innocence, purity, child-like simplicity, and every other virtue that will fit you to be companions of angels in spheres above?

In the celestial garden, immortal flowers are blooming of the fairest, richest hue, and they send forth a sweet perfume. It is the work of the angels. They sow, and they reap what they sow. They plant vineyards, and eat the fruit of the vine. The blight, nor the canker-worm does not reach that clime, for there law is not broken, and sin is not known.

Life in God.

Men are hunting for God, seriously looking after a physical being who will compare with their pre-conceived opinions of a Supreme Being; by continuing the search, they will certainly come up somewhere, perhaps among the ancient Egyptians, Greeks, or Romans, for they had gods many. The holy Saviour said, "God is spirit, and they that worship him must worship in spirit." Again, "no man hath seen God at any time," for the simple reason that he cannot be seen by the natural eye. We may see and feel the agency of God in our fellow beings, where he is manifest for salvation; we judge of good men, who are intellectually enlightened, by their actions—those who see, know, speak, and act the truth. God is truth. Every work of God is founded on truth, and the continued growth in truth is a positive test that the work is divine; the man of God is thus manifested to the world. In the Lord Jesus was God manifest in flesh or humanity; so in his faithful followers, the apostles, and thus in every pious man or woman in his or her degree.

God is justice, and is manifested in every just person, whose life is a continued exemplification of the divine attribute.

God is love, and whenever and wherever love flows into our souls direct, it is God, and from the brethren and sisters, it is God flowing through his children to each other—in fact, love is the permeating and pervading, and all-uniting bond of the universe.

God is wisdom, as seen in all his plans and works; for the universe of organized mind and matter is planned and executed with the most consummate skill and intelligence.

God is power, the motive power of the worlds without end; this force of the Almighty is continually in operation, carrying forward the universal machinery; without this infinite and continued propelling force, the whole would cease action.

Growth, of every description, comes under

the same supervision and law of love, in the development and maturation of all plants, and their continuation and perfection by the immutable laws of increase.

To sum up, the whole, both animate and inanimate, the plan, the execution, and continuation of the vast expanse, all are of our Heavenly Parents!

It will not do to talk of inherent principles, for principles are only the emanations of the Godhead, and of themselves they are simply a nullity—without the creative Original, a blank.

If man is carelessly curious to see God, and will not be satisfied to believe that he is, because of his intangibility, as an ocular demonstration, let us ask him to make some experiments on himself. He is moved by spirit or intelligence; has he ever had ocular demonstration of his own powers of thought?

Can he inform us of the mode, of the wonderful working of the machinery in the production of his ideas, and his continuous faculties on the complications of mind and matter?

Man is said to be a microcosm of the world, of the solar system, and of the universe. In him there is a center, or focus of thought; the whole body is moved and controlled by the nerves connected with the power of thought, and extending to the extremities of the animal machinery. Also, the mind has the power of self-control; the whole economy of body and mind is moved by the central controlling influence—intelligence and love.

Looking at the solar system, we see the sun himself, with his deputed power, in the center of the dependent orbs, controlling and carrying them with him in his unceasing cycles; this system is in concatenation with another, and it again has its joining; and so, by analogy, the whole universe is joined to the Empyrean of the Eternal; the center—the God-home of intelligence and love!

Around this eternal center—the Empyrean—revolve the whole universe of mind and matter, and from this inexhaustible source radiate law, life, love, and intelligence to the whole creation. God governs the universe of matter by fixed and inherent laws; the universe of mind by agency of ministering spirits.

And if we may be allowed and permitted the figure of speech, by way of illustration: to the Empyrean battery are connected all the ethereal telegraph wires which send the divine intelligence to the innumerable hosts of intelligent beings, from the highest archangel down through the conjoined precincts, with their kingdoms and families, to our earth, peradventure, near the very verge of intelligence.

WM. REDMON.

Life is like a flower bed, in which thorns and roses grow promiscuously. Wisdom alone teaches us to gather one and refuse the other.

The great test of true friendship is constancy in the hour of danger, and adherence in the season of distress.

A mind well trained and long exercised in virtue, does not easily change any course it once undertakes.

Stereoscopic Views of Shaker villages—Mt. Lebanon, Watervliet, N. Y., and Hancock, Mass., can be obtained of James Irving, Troy, or at this office, \$2.50 per doz.

Be Encouraged.

When dark spirits, round us stealing,
Storm the castle of our heart,
Let us, to our faith appealing,
Bid them, in God's name, depart!
Why, with clouds dark o'er us rolling,
Veil the radiance of our sky,
While bright angels, 'round us calling,
Come with sunshine from on high!

All above, around, is beauty,
Sun by day and stars by night;
Happiness our only duty,
And in God our sole delight.
Every pulse that beats to heaven,
Every thought attuned to prayer,
Every tear to pity given,
Is a crown of glory there.

There each stream is music flowing,
And each breeze is melody,
Heart to heart in union growing,
Soul to soul in purity.
See the golden chain ascending,
Joining earth to heaven above;
See bright glories with it blending,
And its links all formed of love.

E. T. LEGGETT, Union Village.

Freedom.

What is Freedom and where is it to be found?
Our fathers fought for freedom. We inherited it; are said to be the free-born sons and daughters of America. We certainly are inspired with a love for freedom, and consequently have acquired a strong detestation of bondage. But liberty, true liberty, is not attained by the sword. Though our country may boast of freedom, yet are the people free? Are they not fettered down to earth by passion, pride, envy, revenge, and evils too numerous to mention? Can we boast of liberty when we are not able to govern ourselves? Jesus said: "Ye shall know the truth, and the truth shall make you free." Cowper, in some of his inspired writings, says: "He is a free man whom the truth makes free, and all are slaves beside." This has been a subject I have considered attentively from my youth up. It seems really lamentable that in these professedly free United States, after the struggle there has been to emancipate slavery, that it should still exist in our midst, wherein all might and should be free. I hate slavery. I read in one of my school books, words like these: "And even now in some parts of united America, women are but little better than slaves." How shocking! And again: "Man tarnishes his name and brightens it again; but if woman chance to swerve from the strictest rules of virtue,

"Ruin ensues reproach and endless shame,
And one false step forever blasts her fame;
In vain with tears the loss she may deplore,
In vain look back to what she was before,
She sets like stars that fall to rise no more."

Is this right? I think not. It is not so in Christ's kingdom. Jesus said: "He that is without sin, let him first cast a stone." And to the woman: "Go and sin no more." If it is so in the kingdom of this world, I do not blame the women for wanting more rights. Certainly all now have a right not to tarnish their name; and I would that they all had the grace and dignity not to do it. I am sensible that I live in a very enlightened age and country, and do feel a strong sympathy with those of my sex who would be glad to live lives of purity, if they could find the requisite

protection. I believe there are many refined young females who would wish to live virtuous lives devoted to God, if they knew of a way. To all such I would say there is an asylum—I have found it, and have for many years breathed its pure air free from all contaminating influences, surrounded by dear brethren and sisters who are ever willing to strengthen and encourage, not draw down, and back, but onward and upward. This haven, and this relation, THE SHAKER will point you to.

LAURA A. PRENTISS.

Obituaries.

Henrietta Beal, at Shirley.....	Aug. 10	aged 17
Sarah Blanchard, at Harvard.....	Sept. 21	" 65
Mary Fosgate, at Harvard.....	Sept. 28	" 81
Margaret Steamer, at Mt. Lebanon..	Oct. 6	" 41
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Anna Smith, at Mt. Lebanon.....	Oct. 10	" 75

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