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“WHAT IS TRUTH?”

“THE ETERNAL RELINQUISHMENT OF ERROR.”

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EDITOR.

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COME, AND BE SAVED.

—O—
JANE EMILY SMITH.

“Whosoever will, let them come.”

O, ye who are halting on Babylon's plain,
Come hither and seek the new birth —
Be stripped of your idols, seek heaven to gain,
By bearing the cross here on earth.
Come, taste of the sweets which in Zion are found,
By those who the full price will pay;
O list to the trumpet, and greet the glad sound,
“From Babylon, come, come away!”

Come Fathers, come Mothers, come dear little ones,
Who unto the kingdom are near;
O come ye loved daughters, and ye noble sons,
Your souls are most precious and dear.
Come, join the strong army of conquering souls,
Who are turning the battle within,
And freedom, her banner with beauty unfolds,
In token of victories they win.

Come ye who are sin-sick, and hunger for truth,
Or thirst for the waters of life;
O, come unto Zion, come aged or youth,
And enter the glorious strife.
The way of salvation is open for all —
Who are sick of the world and its sins —
‘Tis free for the patient, who run, yet not fall,
And free for the hero who wins.

The virgins invite you to join their pure band,
And march, from the sorrows of earth,
In ways that are leading to heaven's fair land —
Thus seeking the heavenly birth.
O come from the north, from the south, east and west,
And sit down in the kingdom, with those
Who from sin, death and darkness, enjoy a sweet
rest,
And their joy like a river o'erflows.

AN HOUR IN THE DAY OF PROGRESS.

ELDER G. B. AVERY.

THE present is, emphatically, a revolutionary age, a day of numerous revelations and developments, of rapid transitions in science, art, morals, and religion — creedal faith or profession.

The *character* of Christians (so called), as a class, is being weighed in the balance against *reputation*; and religious creeds, as well as their professors, are being brought to the bar of judgment, to be tried by the light, which, for the last quarter of a century especially, God, through ministering instrumentalities, has been widely dispensing in some degree, throughout the world, among all people, of every nation and clime.

To us, it is manifest, this work of judgment will not stop, until it comes home to *individual*, even as unto creedal, denominational, national, and society life. At present, conviction for sin is, apparently, almost lost from earth; but, its advent will break forth in the near dawning of a brighter day. It will return, like a morning shower, or the evening dew; and its pearly drops will moisten the arid deserts of soul experience,

and make plants of life to bloom there luxuriantly.

The crucible is heating, to apply the crucial tests to *professions* of religion, by revealed Christian principles of righteousness. God's ministers, seen or unseen, are blowing the fire!

Let honest, sin-sick souls, through all the land, rally to this crucial standard, and enlist; for God has so constituted the human soul it cannot *live* (though it may exist in death) without religion; and the time is rapidly dawning when irrational professions of religion, together with *mere* professors, will have to take backgrounds among the dishonorable.

HOPE.

—O—
ANNA ERVING.

As the earth, when parched by drought, suffers for want of the refreshing showers, so does the agonized spirit mourn the loss of hope. But, when our spirits have been depressed by sorrow, is there one of us but has felt and received courage from some kindly friend that has bid us to hope? Have not breezes of fragrant thoughts been wafted over us, as if an angel had shaken from his wings the odors of paradise? Hope is one expression of God's enduring love for man, and ever encircles him as the light of day to guide and strengthen him while on his earthly pilgrimage. But, not alone from sources above and around, does he receive this soul-lifting boon; for within the human heart is a hopeful fountain, ever welling up fresh and pure, when not exhausted by neglect, nor hidden by despair. Hope is the connecting link between the past and future; the cheering ray that ever brightens the present; it blooms in every season of existence, and, like the evergreen, preserves its verdure throughout the year. Oh, how bright and beautiful is hope! when I feel its magic influence within me, my courage is restored; my drooping energies are renewed, and my heart goes out in thanks to thee, my God! I thank thee for the daily blessings I enjoy, while I have faith to believe I shall merit the fulness of thy goodness in the future, when my spirit shall have passed the narrow confines of mortality, and have entered the realm of eternal life and heavenly felicity. God hath provided the balm of hope, to cheer and soothe the sufferer. Oftentimes as the poor prisoner weeps in hopeless agony of spirit, a gentle voice whispers “hope;” he feels he is an outcast from God and man. Again the voice whispers, “God loveth all;” he trembles as though in the presence of a superior, yet unknown power. Hope, at length, penetrates

the suffering spirit, and inspires the degraded one with new life; with a zeal to work for the redemption of his blemished character. Oh, how thankful he feels, what joy elates him! what inexpressible happiness fills his being; he longs to impart his simple experience to every guilty brother on earth; he is now happy under the influence of hope; it has helped him to better his condition! How good is God, how precious is hope!

HUMAN SOCIETY. NO. 2.

—O—
DANIEL FRASER.

REFERRING to the advances of science, and to all the progress of our day, may we ask, what are the moral, the religious and physiological manifestations of Christendom? Do we not find that four millions of persons in Ireland have died from want of food through land monopoly? And that four millions more of British subjects, in India, have perished in a similar manner, and from the same cause?

We are all aware that one of the most destructive wars of modern times was begun and carried on for years, simply that four millions of persons — the docile, the loving, the devotional African — might be held in perpetual vassalage. Do we not see the red man of the American continent, the worshiper of the Great Spirit, driven from his forest home, and withering under the influence of what is called Christian civilization? Are not these enormities but the crests of the great waves of the deep and wide current of “man's inhumanity to man?” Do we not see, at this very hour, Europe bristling with bayonets? its best blood abstracted from useful labor, and trained to the art of war — the art of destroying life and property? Has the reign of the Prince of Peace yet reached us? is there for him a quiet resting place amid such ungodly turmoil? Are not the so-called Christian governments based on fraud and sustained by violence? Instead of protecting the laboring poor, do they not rob them and crush their spirits?

When we turn to the domestic life of men and women, what do we behold? Do we find physiological and moral law reigning supremely, or do not the effects of violations of the procreative and nutritive functions fill the land with feebleness, disease and death? Is there one person in a hundred who dies a natural death? Is not the long catalogue of their diseases a testimony against their individual habits? Again, is there a single article of food or medicine

capable of being manipulated, which is not adulterated? Of clothing, is it not half sham and shoddy?

It is far from being pleasant to notice such a state of things; we being members of the human family, are we not all representatives of that family? Can any one of us say, "stand off, I am organically holier than thou?"

"To see ourselves as others see us," is well, *but to see ourselves in others*, is a humbling gift; it is being touched as Jesus was with a feeling of human infirmity, teaching to remember, as we rise and journey upward, "the hole of the pit from whence we have been dug," and that pride and self-importance were not made for any one of us.

To conserve the good remaining in humanity, a religion based on physiological, and every other God-instituted law, is needed; a religion which worketh by love, purifies the heart and the body also—a religion in which all the bickerings of "*me and mine*" are eternally hushed—a religion in which the art of war is learned no more—a religion of peace, which presents a diet involving no cruelty to animals, nor violates any of the higher instincts of humanity. A finance *that lendeth, but taketh no increase*. An agriculture which leaveth the land bettered, and covereth up every unclean thing. A religion in perfect accord with the spirit of life, as manifested in Christ, *a germ of which life inheres in every human being*, which, when operative, will bring forth manifestations of God the Father, as did the well-beloved Son. A religion that accepts the human family as a unit, knows no personal distinction but that which virtue creates, and blesses all nations with an example of purity and peace.

SCIENCE AND RELIGION. NO. 2.

SCIENCE, as the term imports, is absolute knowledge. Religion, in its entirety, is the fulfillment of all the obligations of human life. "This is pure and undefiled religion before God the Father, to assist"—not merely to visit—"orphans and widows in their affliction, and to keep one's self unspotted from the world;" that is, this is a very essential part of pure religion, not the whole. Religion implies the utmost activity in the subject. "Whatsoever thy hands find to do, do with thy might; for in the grave" of indolence, "there is neither work, nor device, nor knowledge, nor wisdom;"—no work to preserve the bodily and mental powers in vigor; no device to create a substitute for activity; no knowledge of the Divine Life with its unlimited sources of mental, moral and spiritual supplies; and no wisdom for self-guidance along life's devious way. It implies openness of mind to receive all the truths of God from whatever intermediate source they are derived. Bigotry forms no part of religion pure and undefiled. The divine inspirations flow into every soul that is ready to receive them. "When wisdom enters into the heart, and knowledge is pleasant to the soul," they mould it into the divine image, removing by degrees the prej-

udices which may have accumulated there when ignorance held sway. When they are allowed to take the full control of the soul, they modify, strengthen and refine every faculty, gradually unfolding them till the merely sensual man becomes the spiritual man, and the whole is under the guidance of divine love. This is the science of the Christian life, which every one who acquaints himself with it, finds to be as clearly demonstrated to his internal consciousness, as the most precise of the exact sciences is proved to the intellectual perceptions.

Religious experience, as a science, is as widely extended as the whole human race; for it includes the experience of every one whom the divine light has awakened to a consciousness of the relations he sustains to eternal life. It embraces a knowledge of the individual self as affected by perverted tastes, appetites, affections and passions, and a knowledge of the divine power which restores these to their normal condition, purifies them from their naturally gross and sensual state, and elevates them finally to that which constitutes the life of God himself.

Religious experience includes association and conscious communion with those who partake of this life in its fullest extent. The language of Jesus and Paul in reference to this experience was not used for mere rhetorical effect,— "Ye shall see heaven opened and the angels of God ascending and descending;" and, "Ye are come to an innumerable company of angels, and to the spirits of just men made perfect." Their own experience corroborated the literal truth of their words.

All the sciences, whether natural, intellectual, or religious, have had various theories connected with them, which have been disproved by the accumulation of facts. The probability is that there are yet many which will finally be discarded. Dogma is not necessarily truth, fancy is not fact. This is, because man is a mere learner, with the power to ascertain truth unfolding by degrees. On this score, one science has not much to boast of over another. It is not therefore becoming in any one class to exalt their favorite science, whatever that may be, as worthy of supreme devotion. Religious science has enough in it of the really grand and beautiful to captivate every heart; and so has every other. But it is often the case that the devotee of one class of the sciences disparages others, because, in his estimation, they are of little importance. But the reason of this disparagement is his own comparative or utter ignorance of them. In reality—

"Nothing useless is or low,
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest."

There is needed on all sides, courage to look every one of God's truths squarely in the face. Above all there is needed that candor which will induce every one to study carefully that error, in his own mind at least, shall not usurp the place of truth. At some time in the future there will be a oneness in the perception of truth, but not until every

possible means is used to eliminate error from whatever bears the name of science. Then divine principles will bear the completest sway in the soul, producing harmony throughout. The thoughts, taking their coloring from the internal harmony, will be orderly and consistent, and actions, as streams from their fountains, will accord with the internal condition. This alone can constitute the heaven to which Divine Wisdom points.

RELIGION.

MARION PATRICK.

IN reflecting on the subject of religion, we are led to consider the saying of the wise Solomon: "Her ways are ways of pleasantness, and all her paths are peace." Religion is a cheerful and happy practice; its neglect brings sadness and melancholy. That religion demands of us the renunciation of all enjoyments in life, reserving nothing to balance the sacrifice, is a sad mistake, and is a fearful drawback to its advancement among mankind. How much wiser and better mankind would be, were all endowed with the full conviction that true happiness consists in the cultivation and exercise of all christian virtues! As the gentle dew falls on the flowers to revive their drooping leaves, so should religion inspire the spirit, and renew its latent energies in times of affliction; and remain as an abiding solace for all the trials we may be brought to endure. The *beauty* of a truly religious life is one of its valued recommendations. It teaches us how to live, to merit one another's respect and love; contributes to our present comfort and future happiness; is an invaluable gem which shines brightest in adversity; a sterling jewel that imparts godly impulses to the heart, and a gentle spirit that leads to a far better world. Its influence calms the ruffled scenes of life; gives assurance of an endless happiness, and is a steadfast anchor to the soul. It shows itself in benevolent actions, proceeding from the most unselfish motives, knows not the lust of power, nor seeks its own preferment. Its creed is, "DO GOOD, love mercy, and walk humbly before God." Its sect is the pure in heart wherever found, and its index, Him who went about doing good—illustrating the spirit of God in the human heart.

THE CINCINNATI CONVENTION.

[The following letters explain themselves. Those who have read of Elder F. W. Evans' masterly address, at the above Convention, will be interested with the supplement he adds, at the close of Dr. Miller's indorsement of nearly all therein contained.*]

DEAR FATHER EVANS:

You have got at the fundamental principles of some of the most important reforms the world has ever known. On the subjects of air, water and land, no one can dispute the fact, that these should be free to all the inhabitants of the world. Every person born has a right to food, to water, and a place to live. The very fact of existence ought to establish this in the minds of all thinking people. That water and air are free, all are ready to admit, but people seem to have an idea that the land is a subject of monopoly, and that those who happen to have money, have a right to control large tracts of land, and prevent others from

occupying it. Laws should be enacted prohibiting any man from claiming possession of any more land than he can occupy and improve, and he should have no further claim to the soil on which he lives than that which comes from the products of the labor which he has placed upon that soil. Every one should have the privilege of taking possession of a certain portion of land, and making such improvements upon it as he desired. Improvements should constitute our right to the special spot which we have selected, and no person should be allowed to deprive us of it, unless we are paid for our improvements. If laws based upon this principle were enacted, what a wonderful impetus would be given to the improvements of every civilized country.

On the subject of public debt, my mind is not so well established. To illustrate: Suppose some work of great public importance is required, which the people of this generation will be compelled to make, like completing a canal or railroad, or any other vast national work, the benefits of which are to be reaped more by future generations, than by the present. In such case, I think there can be nothing objectionable in requiring succeeding generations to pay a portion of the cost. The Erie canal, I think, has been a great benefit to the people of this State. It would have imposed a very hard task on our predecessors to saddle all the cost of that canal on them, when we enjoy the benefits of it. On the same principle future generations will reap the benefits of the preservation of the Union; and it would, I think, have been clearly unfair to impose on this generation the entire expenses of the war. Yours,

E. P. MILLER.

REPLY.

DEAR DOCTOR:

So magnanimously have you admitted so many points in my article, that I can well afford to elucidate the one exception — national debts, entailed by a living generation, upon a generation unborn. At first view, your argument for *debt* appears plausible, if not logical. Let us look at it a little deeper. You see and admit, that "Laws, based upon the principles of Right, as set forth in the Cincinnati Convention article — equal citizenship and equality in landed property — would give wonderful impetus to improvements in every civilized country." Why so? The causes of war being removed, the concentrated energies of nations would be devoted to *creating*, not *destroying*. War-ships, monitors, rams, cannon, ammunition, rank and file of army and navy, in time of peace, like the present, would be saved as surplus capital. When right so far prevails over might, that woman co-operates with man in legislation, destructive war will be a sheer impossibility. Then a tithe of the money, now wasted in wars, will make all the improvements, in one generation, that that generation has the courage and capacity to project. Accumulated capital in property and scientific inventions will approximately annihilate space and time, by great national works, as they have already done in railroad travel and telegraphic communications.

"Owe no man any thing" — individually, nor collectively — is a sound practical maxim. Let us try it, for as many generations as we have been *running in debt*, and then compare results. We are so near now to total deprav-

ity, in Church and State, that almost any change will be improvement.

MT. LEBANON, N. Y. F. W. EVANS.

THE ESSENTIAL SACRIFICE.

JOS. T. CURRY.

"THE Mighty God hath spoken — "Gather my zealous ones together unto me, those that have made a covenant with me by *sacrifice*." These words of the Hebrew singer are better met by the Shakers than by any other order now existing. Their great principle of sexual purity is the very thing implied by the word "sacrifice". The idea came from the Mosaic tabernacle, which typified the perfect church or temple of the Living God, in which shall congregate the 144,000 sealed ones, "the first fruits unto God and the *Lamb*." Before the door of the tabernacle stood an altar on which was sacrificed each morning and evening a lamb — a whole burnt offering. The first one to fulfill this type was Jesus of Nazareth, of whom John the Baptist said: "Behold the Lamb of God." Jesus was a virgin, a eunuch, sacrificing, in obedience to the Father's command, the sexual propensity. He was an example of the kind of men that shall compose the temple on earth. He knew that eighteen centuries would elapse before his action and teaching would be fully appreciated, yet he announced the doctrine plainly: "There are they that have made themselves eunuchs *for the kingdom of heaven's sake*: he that is able to receive it, let him receive it." Here is a plain, positive commandment to those who are "able." All who believe, as the Adventists, that the kingdom of heaven is "near, even at the doors," are called by the logic of their faith to "stand with the Lamb" — "follow the Lamb" — make the sacrifice prefigured by the Lamb. No one can enter the Holy Sanctuary of Life Eternal without passing the altar at the door. They must worship at the altar, or "the door" will be "shut" against them. This altar has been erected by the Shakers, and they do right to call all of God's people to unite with them in this work. They are certainly liberal enough; saying in effect, "Believe what you please, only make the sacrifice." Having very recently become acquainted with this Society, and feeling it a duty to work with them in their inspired action, I announce myself a Shaker, giving my own construction to the word. God is a Shaker; declaring that he will "shake the heavens and the earth, and the sea, and the dry land." He "will shake all nations, and the desirable things of all nations shall come" into the House of God, and it shall be filled "with glory, saith the God of hosts." We must either be Shakers or be shaken. If we belong to God's army, we shall agree with him when he shakes, and will be able to stand among the "things which cannot be shaken."

ENFIELD, Conn.

PRIVATE PROPERTY POSITIVELY UN-CHRISTIAN.

[Elder George R. Runyon has been speaking his mind pretty plainly to the people of Nicholasville, Ky. From the appended extracts of his address, we conclude that the Elder has lost all embarrassment when speaking the truth, if he ever had any, and forgot to sugar-coat his potion, if he intended doing so. Listen to his plain, blunt, wholesome, southern testimony*]:

"THE first Christian that ever lived, died, and went to heaven from earth, who taught all men how they might gain salvation and heaven by the merits of their own working, or their death and hell by their own demerits, was Jesus. He, the Father chose, prepared and anointed, a leading example in all holy conversation and godliness, but gave him no private property real nor personal — not even where to lay his head." * * *

"Jesus and his immediate disciples formed the first Christian Association that ever blessed the earth, and they held their property in common, regardless of any previous property conditions. They ceased to walk as men, and associated with angels and angelic conditions; then followed the grand outpouring of the spirit at Pentecost, when was realized by many the divine baptism, from which property distinctions were lost *forever* from among God's people. Hence no member of the body of Christ has any right to the tree of life, nor to walk with angels, while holding any claims to real or personal possessions.

"From that date there has never been a genuine Christian church nor association, having rich and poor members. If individuals do not love Jesus well enough to divide their property with him, they do not sufficiently love him to keep his commandments. And, from the time of the first advent, through the time of the second, down to the present time, we know of no such thing as private-property Christians; and only acknowledge such to be Christians as sell their possessions and share with their Christian brethren as each has need; for 'inasmuch as ye have done it unto the least of the brethren, ye have done it unto me!' Blessed change to all! the rich, who had gathered much, gave until the poor had no lack, and they had nothing more than the formerly poor; and as they treated one another, Jesus taught, they treated him." * * *

"If the love we have for Jesus is to be measured by the love we bear one another — and by this we are to prove our discipleship — then how many friends has Jesus in all Christendom, after all that has been said and suffered? Very few. The church of Jesus never was nor ever will be, *disgraced* by either rich or poor members, and let all the people say amen. As Jesus, through his godly life, became the anointed — Christ — so let all aim, by a life consecrated to God, to become anointed, until the whole body will be Christ, and every member a self-denying oneness with Christ and the Father." * * *

FAITH AND WORKS.

RICHARD FLETCHER.

Words are but signs; they cannot show
The fullness of the love we know,
By living for each other's good.
When words with melody unite,
The gift of praise gives more delight;
And prayer brings more than earthly food.

A nobler song, than power of art,
God claims — an undivided heart —
Holding with sin an endless strife.
By deeds alone, can love be shown,
No other proof can be made known,
Of "Christ in us" the hope of life.

Too long the truth has been denied,
By talk, about ONE "crucified
Upon a tree," our death to bear —
By which all sinners may receive
Free pardon, if they will believe —
No cross to bear, but crowns to wear.

Not Christ, an offering in our stead,
But "Christ in us" — the living bread —
This truth men lay aside to rust.
On worn-out words they try to thrive,
Pray God to "save their souls alive —"
Poor souls! all honey-combed with lust.

If mere repeating, "I believe,"
Could bring salvation, to relieve
The sting of unrepented sin;
Then might the farmer hope to gain
An hundred-fold of golden grain,
By sowing wild oats to the wind!

Christ comes to save mankind from sin;
Then how can those who live therein
Persuade themselves they are reformed?
Can vines untrained, wild and deformed,
Picture to us the newly born?
Does grafted fruit their lives adorn?

Since root and branch of earthly love,
Trail downwards from the life above,
Corroding mortals here with blight;
Great is the need — humanity should be
Cut off from earthly loves, and free
To live for Christ, up in the higher life.

THE SHAKER.

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THE GREATEST HUMAN FOE.

WHEN Ann Lee laid the corner-stone of the Shaker Church, she asserted that the lust of the flesh was the root of all evil." Our subsequent efforts to keep Christian practice unspotted from the world, and above the mire of perverted human lives, attest her statement to be most righteous. Whatever controversy we have with the world, is mainly based on this issue. Humanity will renounce every thing else — riches, poverty, power and worldly honor — before it will yield for Christ, the pleasures of the lust of the flesh. We are charged with being narrow in our religious views; yet we know the need of our concentration, and cannot afford to leave this truth in obscurity, to enter upon any side issues of whatever name or nature. The gift of God most needed by the whole people to-day, is a positive, and working conviction, that those who engage in the lusts of the flesh, "shall not enter the kingdom of God." All Christianity turns on the base of an exceedingly pure life. Jesus, the Christ, never did nor could promise salvation nor heaven on any other principle, but "following him" in the excellence of his purity. All other promises, of subsequent teachers, are counterfeits, and will not pass the scrutiny of the Omniscient. Our hopes of humanity rest on the belief, that its members will be honestly bold enough to lay aside all subterfuges, and deal their whole violence to the lusts of the flesh — the giant devil of humanity — which will not down at the bidding of any, excepting those whose lives are

rich in the identical self-denials of Christ. Striking thus boldly at the root of evil, all the future will be better and happier life; and those who will engage in the work of overcoming the lusts of the flesh, will never be justly chargeable with being circumscribed in their religious endeavors.

There are many truths being evolved for our acceptance at the present hour — of spirit philosophy and physical necessity — and while not discarding these, we cannot forget that our mission is the salvation of souls from the lusts of the flesh and mind; and that an "eternal vigilance is the price of such liberty." We will accept all there is of truth in materialization by the spirits; and the testimony that meets our needs of stricter physical hygiene; and from these, if possible, draw aids in demonstration of the great central fact, that the heavenly life discards all lusts of the flesh. There are millions who believe in Shaker heavens hereafter; who hope to be transferred thither by a process, which is an hallucination, knowing no self-denial against secret, giant evils. While we promise such the bitterest disappointments, we exhort all to seek rewards, that result from the purity of *practical* Christianity.

Brethren, the world is the better for our testimony; and although it feigns to doubt the possibility or probability of our cross-bearing lives, it pays us a silent, but just *tribute*, which is severely condemnatory of its own fleshly career. Let us continue. Let not the salt of our testimony lose its savor. We are truly aware of the immense gratitude that rises from honest hearts, who derive strength for their battles in fighting their monster evil. Let us preach and live courage for the world, by precept and example. And while the thoughtless sneer, and the grossly wicked ridicule, let us give assurance of the correctness of our faith, through the exceeding righteousness and purity of our lives; than which, no more powerful testimony can be delivered. Let the thoughtful be honest; let the preachers speak heaven's truth unbiased by man-made creeds; let physicians do their whole duty, and reformers strike deeply at humanity's greatest foe; and the lusts of the flesh will meet with a check — the world will quickly approach the millennium, and these triumphs will only be excelled by the precious beatitude: *Most blessed are they who overcome the lusts of the flesh!*

... If you would bring up a child in the way he should go, occasionally skirmish along ahead of him and point out the road.

PAUL.

—o—
First Paper.

It is not a question in my mind, but an established fact, that the writings of Paul have done more harm than good. Still we have in Paul the curious anomaly of a man, whose life is far better than his theology. It is common with most people to let their faith precede their works; but, with Paul, his life is to be admired of all, as are also many of his epistles that are consonant with his life. But his "becoming all things to all men," gained none to his life nor to Christ, but gave ambush and defense to every theological stream with which the world has since been sorrowfully flooded. We admit Paul's unusual ability; we give credit to an exceeding humility, a consecration in his works with the people, and an overpowering mastery of other minds that made him the acknowledged head of the so-called Christian church. But it is useless to deny that Paul was a revolutionist among the disciples, "withstood them to the face," and charged them with hypocrisy (Gal. ii. 11, 14), and variously compromised the faith of the gospel first delivered to the apostles. That Paul aimed more at the building up of a populous church, rather than demanding that all should "follow" Jesus in the life of the New Creation, is apparent to all New Testament readers; and the consequent fulfillment of the "falling away" prophecy may be directly attributed to Paul, rather than to any and all others who professed Christ in early days.

It is a matter of exceeding moment, whether we are "following Christ," or being led by Paulism, into "by and forbidden paths," in the service of ourselves. If Paul wanted or wants applause, he gets it from those who do not "follow Christ" as he lived, but by those whom he permitted to live as Christ did not. I accuse Paul of being an apologist for the flesh, having an insane idea that he would "gain souls unto Christ" by and by; of *permitting* the practice of indulgences, which he knew, neither he nor others could practice any longer, *and be Christians*; and I arraign Paul most seriously, for the elaboration of Habakkuk's digest of Moses, 613 precepts — reduced by David to *eleven*, subsequently by Isaiah to *six*, later still by Micah to *three*, and then almost lost to humanity by Habakkuk — "The just shall live by faith," — an elaboration that frankly enjoins, among other things, *faith without works.*" (See *Galatians.*) If Paulism would save humanity from their sins to-day, as does and will the life of Jesus, the Christ, I should have naught to say, and then would there have been thousands saved who will not know what salvation is, until they drop Paul, and follow Jesus. Strauss has labored earnestly in "The old Faith and the New," to harmonize the various and numerous sects; but "there is no peace" this side nor the other side of Christ's life. And when we conclude that the salvation of Christ is worth all and more than it costs, we will take Christ's life for our guide, and say to Paul, or any other apologist for the flesh or intervening human

perversion, "Get thee behind me." As a Christian(?) after *Paul's* permissions, I could engage in "the lusts of the flesh, the lusts of the eyes, and the pride of life," and find apologies in his writings, as the immense majority of so-called Christians do; but as a genuine "follower" of Christ, I find my greatest opponent in Paul; and can see no hope of salvation for the world, until Christ's life shall take precedence of Paul's permissions. Of Paul's *coup d'état* among the apostles; we must leave to our next paper, asking a patient kindly hearing. *

THE CLARION.

WE have been plain in giving our testimony against any admixture of Church and State, because we know, therein is a wedge, which, in the hands of either protestants or catholics, would split any constitution, and reintroduce the Inquisition with increased horrors. We again sound the clarion of warning. Councils, secret and open, are being frequently held, the whole tone of which is inimical to the perpetuity of the rights of conscience. As we prize our religious freedom, let us say to the whole clerical force, "Hands off from the Constitution!" Let us enter protests against the presence of Bibles in the public schools, the opening of political bodies with prayer; against the name of God on any coin, and an eternal protest against the introduction of any religious term in the Constitution of the United States. "Render unto Cæsar" (the State), what belongs to him," "and unto God" (the Church), what is his — and this will maintain an eternal separation. Let the Nation be awake on this subject. Our State (N. Y.), in its last election, gave a most telling rebuke to a professional clergyman, anxiously aspiring to political preferment. First read this:

* * * The Hon. Felix R. Brunot, of Pittsburgh, president of the association, occupied the chair. Steps were taken to secure articles of incorporation, under the name of the National Reform Association. The maintenance of Sunday laws, the retention of the Bible in the common schools, the defense of the judicial oath and other Christian(!) features of the government, and the securing of suitable religious acknowledgments in all state constitutions, were expressly recognized as among the objects of the society.

Then find in the following, a feeling of relief that the pulse of the nation beats healthily as yet:

The State deals only with temporal affairs, and does not attempt to usurp spiritual functions. Therefore the objects and methods of public education are wholly secular, but by no means necessarily, or at all immoral or irreligious. On the contrary, they are decidedly favorable to piety and morality. But, composed denominationally as the American people is, the State ought not to impart religious education. The moment such an attempt should be made the community would be in conflict as to what form it should take. It may be conceded, without danger perhaps, that the State should not teach ethics, except so far as the great fundamental principle of morals and politics as to which all Americans are agreed are concerned. The religious education of childhood may and should be remitted to the family, the Sabbath-school, and the Church — the natural and divinely-appointed guardians of religion and ethics. — *Zion's Herald*.

* * * But the question is fairly *up* and will not go *down* at the bidding of the politicians. The Amer-

ican people are, as a whole, terribly in earnest in their devotion to their system of free secular schools for all the people; and they are justly and decidedly jealous of any and all priestly or ecclesiastical interference with them. — *Christian Advocate*.

Not as Protestants alone, but as American citizens, sincerely desiring the preservation of our institutions under the protection of an advancing intelligence, and with no regard to any sectarian ends, we are to-day called upon to settle the vital question of the perpetuity of our free school system, and to "denounce as a crime against liberty and Republican institutions, any project for a sectarian division or perversion of the school fund of the State." Let it be done. — *Baptist Weekly*.

Let us all labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school. Resolve that neither state nor nation shall support institutions save those where every child in the land may get a common school education unmixed with atheistic, pagan or sectarian teachings. Leave matters of religion to the family altar. Keep Church and State forever separate. — *U. S. Grant*.

SECTARIAN FOLLY.

METHODIST Bishop Haven, having nominated President Grant for a third term (poor business for a bishop), the *New York Tribune* says:

Would it not be well for Bishop Haven to be a little more explicit? Else there may be danger of having Baptist and Presbyterian and Congregationalist, and nobody knows how many more sectarian candidates for President, which would be a very sad state of things; for when it comes to that, who knows but that the Roman Catholics may hold a convention and nominate the Pope? And then—great heavens! where are we?

BREAD.

CUSTOM and habits too frequently make havoc with health. While this assertion applies, with much propriety, to very many customs, we would ask attention to its bearing upon the use of bread, made of superfine flour. We say, "we like it"; but it is because our appetites are perverted, even the same as those who "like tobacco." We really mean, that we have learned to love its use, through the almost innumerable "ills that flesh is heir to" — becoming such an heir to the whole catalogue of headaches, costiveness, fevers, chronic diseases and sweeping calamities, more through the use of superfine flour than we wot of. We take the best wheat, hull it, and grind it as fine as we can; separating the hull and the coarser particles of the berry by a bolt, we get the fine flour. This we mix with water, and add thereto a mess of living putridity, knead it, bake it, eat it, are sick by it, and by the bye, die of it!

That which we should use as the "staff of life," we turn into a slow, but sure poison. With the bran we act with greater humanity, when feeding it to our horses and kine. We grind *them* oats, corn on the cob, and, knowing we should kill them if we bolted this flour, conscience and exchequer both forbid. We mind, and our stock is healthy from youth to old age. Let us reverse the rule, so far as feeding them the flour we eat, and soon the sleek animal becomes the poor beast, that in a few weeks cannot get up in its stable. Again, if sufficient constitution

remains, feed it the bran *we* refuse, and it soon becomes the titan of yore. Who is there but knows that fine flour leads directly to costiveness, headache and other incipient ills? Who is there that will refuse to know that coarse-ground wheat bread, with the bran in, will not only relieve these but prevent them, and *all* those ills that supplement them? As presenting a truthful but unhappy experiment, let any one attempt living on superfine flour only, for a week or more — they will learn much by such experiment — of suffering. Again, let any try cracked wheat, graham pudding, or coarse-ground wheat in its various forms, for any length of time, and a happy experience will be theirs; not only through the expurgatorious of quondam diseases, but in the new life, of ruddy strength, and a corresponding health of spirit. If there is any thing that truly represents food and medicine, it is good bread — and good bread means something more, than material made of flour that has been killed by grinding, and poisoned by living animalculæ. The time is coming, and soon, when a person's religion may be estimated by the quality of bread which they eat. Let us reflect upon and move in the matter. And when we shall have less poor theology in the pulpit, and more genuine theology in the bread, it will be more than well. *

CONFESSION.

JAMES S. PRESCOTT.

IN the revival movement of Moody and Sankey, we hear but little said about *confession of sin*. Why is this? Can there be any thing lasting or radical in such revivals, without a thorough cleansing of the heart, by an honest confession? Will not those who build their hopes of heaven on such transient excitements be disappointed when they come to enter the spirit world and see the record of their lives?

Judging from past history, viz.: the days of "Pentecost," and the "Kentucky Revival," the angels of conviction are not yet sent forth, but they are coming — the way is preparing — and when they come we shall know it. Under a former dispensation, when one wanted to know what *good* thing he should do to inherit eternal life, the word was "Keep the law."

What law? If he wanted to be a good Jew, keep the law of Moses — physiological law; but if he wanted to be a good christian, the law of Christ, and then go on unto perfection. Water baptism is good as far as it goes to the cleansing of the body, but as the baptism of the spirit is to the soul, so is the baptism of water to the body, and it will take these elements combined, to regenerate the whole man and woman. "Verily I say unto you, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

To show the condition of souls when they enter into the "spirit world," who vainly imagine they are going right to Jesus, when they die, because they belong to some ortho-

dox church, we make the following extracts of a communication from Margaret Bush, who died in England, many years ago, a Methodist; in answer to inquiries made by one Thomas Bush, who had been a Methodist preacher, and who was, at that time, a member of the Society at North Union:

"July 6, 1841.

"MY DEAR BROTHER:

"You wished to know where I am. I will tell you. I have lived among the children of God, about six years, and that is all. I hope you will never have to suffer as much as I have, before you enter into happiness. Perhaps you would like to know what caused my sufferings. It was my righteousness founded on *selfishness*. I thought I was very good. Yea, I thought there were not many so good as myself.

"Although I did not tell the people I was good, yet I thought within myself that I was; so you see it was not righteousness, but it was *self-righteousness*, and that you know will never stand the test. I built upon a sandy foundation. I thought that I should surely go to heaven when I left the world. Yea, I thought that the Saviour as I used to call him, would say unto me, 'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'

"But ah! what a sad mistake. I found that I had all my sins to confess, every one of them, and this I was too proud to do. What, said I, after living in such a manner as I have, and being so highly esteemed among general mankind, now to become so mean, I thought, as to confess my sins, to relate them, just as I had committed them, I said I *had* confessed my sins!

"The question was asked me, *how* did you confess your sins? I answered and said, 'O Lord thou knowest I am a sinner. O merciful God wilt thou pardon all my sins. O heavenly Father, wilt thou save this poor wretched worm of the dust, from thy burning wrath?' Yea, this is the way in which I confessed my sins. I confessed that I was a sinner, and I thought it was all that could be required of me. I suffered, and suffered, until I was willing to confess every thought, word or action, that was not acceptable to God.

"I tell you, I had all to confess before three thousand faithful witnesses. Yea, I was thankful indeed for that privilege. I did confess my wicked deeds before them all, upon my bended knees. * * * Oh, my crown is not bright, and my robe is not white compared with those who have borne a faithful cross against the carnal mind; and this is the cry of every unfaithful soul. Now what I have written to you is truth, and nothing but the truth."

"ALL THINGS NEW."

—o—
OLIVER PRENTISS.

"No more *death*—no more *pain*, for the former things are passed away."

How? How is this little planet to be "replenished," without *pain*? How are our mortalities to be disposed of, without *death*?

Materialization and Dematerialization are the keys to unlock the deep mysteries of Holy Writ.

If dematerialized spirits can be rematerialized, for a short time, as from credible evidence doth fully appear, why not for a longer time?

If a materialized spirit can be dematerialized, for a brief period, why not as long as the Lord pleases.

Who objects? Not those, sure, whose part it is to perform the painful drudgery of reproducing the old way—the maternal drudgery.

Let us have the new way and make a clean thing of it—the New Earth and New Heavens, so long foretold—the ideal of all the truly great and good, since the world began.

Who knows but God put that ideal in their souls? Why not have the ideal actualized, as the heavens have graciously pleased to vouchsafe the ways and means?

RELIGION: WHAT IS IT?

* * * * The religious world must yet be taught to see, that if a man's religious experiences, belief, or observances do not make him better, his religion is utterly worthless, and he might just as well be destitute of any. In fact, in such a case, destitution would be an advantage: for we have met persons, of whom, on personal acquaintance, we were sure that the worst things in their disposition and impulses were those they had borrowed of their religion; that they would have been more amiable, just, and loving, had their better instincts and affections not been blunted and stifled by the bigotry or the superstition they had received with their religious education.

The necessity of being outspoken on this point is seen in the fact that the religious multitudes do not seem to be conscious of the wide chasm there is between the gospel they profess to follow and the doctrines and usages of any of the Christian churches. If we assume, even nominally, to be disciples of Jesus, there is no way but to study his ideas, principles, and methods: if we leave him to follow Moses, David, or Paul, so much do they differ from him that we are in sad danger of disregarding his words.

Yet Jesus is almost entirely forgotten and neglected in Christian teaching, that Moses, David, and Paul may be heard, and heard, too, on points on which they are least in sympathy with him. Of all the sermons preached in this country in the last twenty-five years, we venture the estimate that the words of Jesus have not furnished the text for more than one in five hundred; and when any of his words are used, they often consist of some disjointed phrase, that means nothing out of its place: as, for example, when the simple words "follow me," used by Jesus merely as an invitation to personal association while he lived, are "spiritualized" into some impossible meaning, and made to signify "conversion," or something else, of which he never dreamed. If Jesus were to reappear on earth, as has sometimes been suggested, it might be a question whether his indignation at the notions for which in Christian pulpits his name was made responsible, would not after all be

less than his astonishment that this should be called a Christian land. He would find churches costly enough, and services of worship in preparing which no expense was spared; but that the only thing for which no provision was made, was that of making religious worship a power by which human life may be purified and human character ennobled. We do not expect that our religious observances will be of much practical use to us, until, at least, the conviction that such is their only true end shall be firmly lodged in the popular consciousness. This is now so far from being recognized, that the statement that religion is essentially *GOODNESS*, is sometimes mentioned with something like a sneer in our best religious journals.

It is time there should be a fair understanding on this point. Something of a conflict has recently sprung up as to the use of the name *Christian*. We care but little for names—qualities are fundamental. We see no objection to call goodness by the name of Christianity: but if Christianity in its essential elements be not goodness, that venerated name no longer has any charms for us.—*The New Age*.

GOLDEN SAYINGS.

... Kind words are among the brightest flowers of earth; they help to convert the humblest home into a paradise.

... It is said that President Lincoln once said to Senator Fessenden: "What is your religion?" "Not much to boast of, but I suppose I am as much a Unitarian as any thing." "Oh, a Unitarian," said Lincoln, "I thought you might be an Episcopalian. Seward is Episcopalian, and I notice you swear about the same as he does."

... Every true hero grows by patience. People who have always been prosperous are seldom the most worthy, and never in moral excellence the most strong. He who has not been compelled to suffer, has probably not begun to learn how to be magnanimous; as it is only by patience and fortitude that we can know what it is to overcome evils, or feel the pleasure of forgiving them.

... After the death of Abdermen, calif of Cordova, the following paper was found in his own handwriting: "Fifty years have elapsed since I became calif. I have possessed riches, honors, pleasures, friends, in short every thing that man can desire in this world. I have reckoned up the days in which I could say that I was really happy, and they amount to *fourteen*." Oh, the consummate vanity of worldly fame and greatness!

... Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself!—*Blackwood*.

... It is a libel on the holy and useful sacrament of work to call anxiety by its name; for work, real, honest work, is of all influences the most quieting, the most serious and consoling, a genuine happiness in disguise. Thank God for daily work! it is daily blessing, for God reaches us good things with our own hands. There is dignity as well as necessity in labor. The angels know no higher joy than service; "the silent heavens have goings on, the stars have tasks;" and to the true worker, his labor is not altogether a question of profit and loss.—*Albany Express*.

... Can true piety exist without honesty? We apprehend there are some persons who think it can, but if so they are mistaken. The consistent christian is a man of his word, a man of integrity, an upright man in all his business transactions. There may be honesty where there is no piety, but where there is piety there will be found honesty. Says Longfellow: "Morality without religion is only a kind of dead

reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies."

... A dyspeptic minister gorging his system with the rich food prepared by the "sisters," and taking no exercise, is a spectacle to make only infidels and undertakers rejoice. It was gravely proposed to inscribe on the tombstone of a gluttonous young minister, who was cut off by disease induced in this way: "Died of going out to tea."—*Science of Health*.

PHILOSOPHICAL BRANCH.

... Warts may be removed, says a celebrated physician, by rubbing them night and morning with a moistened piece of muriate of ammonia. They soften and dwindle away, leaving no such mark as follows their dispersion with lunar caustic.

... Glue frequently cracks because of the dryness of the air in rooms warmed by stoves. An Austrian contemporary recommends the addition of a little chloride of calcium to glue to prevent this disagreeable property of cracking. Chloride of calcium is such a deliquescent salt that it attracts enough moisture to prevent the glue from cracking. Glue thus prepared will adhere to glass, metal, etc., and can be used for putting on labels without danger of their dropping off.

... A Dane has invented an arrangement to take the place of crutches, by which the cripple can go fast or slow, and up or down stairs without touching his feet to the ground or working but one arm.

... A cubic inch of gold is worth \$146, a cubic foot \$252,288. The quantity of gold now in existence is estimated to be \$3,000,000,000, which, welded in one mass, could be contained in a cube of 23 feet.

... Recent investigations with new apparatus, made by Professor Cornu, at Paris, show the velocity of light to be 300,400 kilometres or 186,660 miles per second. This was the mean of 508 observations.

... The signal recently erected on the summit of Mt. Shasta, Cal., by the coast survey, is a hollow cylinder of galvanized iron, twelve feet high, and two and a half in diameter, surmounted by a cone of nickel-plated copper. The reflection from this cone is so strong that it is believed the signal can be used for observations at a distance of 100 miles.

... A singular mathematical fact. Any number of figures you may wish to multiply by 5 will give the same result if divided by 2—a much quicker operation; but you must remember to annex a cipher to the answer, whenever there is no remainder, and when there is a remainder, whatever it may be, annex a 5 in the answer. Multiply 464 by 5, and the answer will be 2,320; dividing the same number by 2 and you will have 232, and as there is no remainder, add a cipher. Now take 357, and multiply by 5; there is 1,785. Divide the same number by 2, and you have 178 and a remainder; you therefore place a 5 at the end of the line, and the result is again 1,785.

... Manufacture of paper. Of the 1,300,000,000 human beings inhabiting the globe, 360,000,000 have no paper nor writing material of any kind; 500,000,000 of the Mongolian race use a paper made from the stalks and leaves of plants; 10,000,000 use for graphic purposes tablets of wood; 130,000,000—the Persians, Hindoos, Armenians, and Syrians—have paper made from cotton, while the remaining 300,000,000 use the ordinary staple. The annual consumption by this latter number is estimated at 1,800,000,000 pounds, or an average of six pounds to the person, which has increased from two and a half pounds during the last fifty years. To produce this amount of paper 200,000,000 pounds of woolen rags, 800,000,000 pounds of cotton rags, beside great quantities of linen rags, straw, wood and other materials are yearly consumed. The paper is manufactured in 3,960 paper mills, employing 90,000 male and 180,000 female laborers. The proportionate amounts of the different kinds of paper are stated to be: Of writing paper, 300,000,000 pounds; of printing paper, 900,000,000 pounds; of wall paper, 400,000,000 pounds, and 200,000,000 pounds of cartoons, blotting-paper, &c.

... Parisian police lanterns. Safety lamps of an original construction are used by the night policemen and watchmen of Paris. A small glass vial holds a piece of phosphorus as large as a pea, upon which is poured boiling olive oil sufficient to fill up about a third of the vial. The latter is then closely stopped by a cork. In use, the stopper is released for a moment, so as to permit the entrance of air to the phosphorus. The vacant inner space is thereupon lit up,

diffusing a clear, and, of course, perfectly harmless light. When the light fades it may be revived by a fresh uncorking. A lamp so prepared will hold good for six months without renewal.—*Journal of Chemistry*.

... Dr. Hooker, a London scientist, recently exhibited before the British Association for the Advancement of Science, a wonderful plant called *Dional*. A fly was captured and put upon a leaf, which instantly closed, and on reopening, it was found that the fly was completely dissolved. A bit of beef was consumed in the same way. The leaf was then fed with cheese, which disagreed with it so much that it eventually killed it. "Dr. Hooker explained that the plant's action was precisely similar to that of the human stomach."

SPIRIT OF THE FARM.

... It is said that corn loses one-fifth by drying, and wheat one-fourteenth. From this the estimate is made that it is more profitable for the farmer to sell unshelled corn in the fall at seventy-five cents, than at one dollar a bushel in the following summer, and that wheat at \$1.25 in December, is equal to \$1.50 in the succeeding June. In cases of potatoes, taking those that rot and are otherwise lost, together with the shrinkage, there is little doubt that between October and June, the loss to the owner who holds them is not less than thirty-three per cent.—*New York Bulletin*.

... Earth worms. These insignificant and unattractive creatures are of the greatest benefit to the fields which they inhabit, though many have supposed to the contrary. They are very humble but efficient servants of the agriculturist; and far from injuring his meadow and his garden, they devote themselves with praiseworthy assiduity to turning over the soil to a greater depth and more thoroughly than can be done with the best appliances known to science. These animals (for so they are classified by the naturalists) are scarcely more than animated tubes. They seem to live by taking earth and earthly substances in at one end and passing them out at the other. This simple process of digestion is aided, however, by a mucous secretion; and the worm has a habit, when he has filled himself with earth, of ascending to the surface, turning around and working himself back again into the ground. This operation unloads him; and the process repeated by millions of his fellows cannot but have a highly beneficial effect upon the quality of land. It is said by Mr. Darwin that these worms have been known to cover a field to the depth of thirteen inches in the course of eighty years. A slow process, to be sure, but so are all the processes of Nature. This, however, is not all that they do. They carry their shafts and galleries to a depth of several feet, and cross and intersect in all directions, loosening the soil, opening it to the air and water, and, in short, doing all that they can to help vegetation, without preying upon it or injuring its roots in the slightest degree.

... Ten rules for farmers. 1. Take good papers, and read them. 2. Keep an account of farm operations. 3. Do not leave implements scattered over the farm, exposed to snow, rain, and heat. 4. Repair tools and buildings at a proper time, and do not suffer subsequently threefold expenditure of time and money. 5. Use money judiciously, and do not attend auction sales to purchase all kinds of trumpery because it is cheap. 6. See that fences are well repaired, and cattle not grazing in the meadows or grain fields or orchards. 7. Do not refuse to make correct experiments, in a small way, of many new things. 8. Plant fruit-trees well, care for them, and of course get good crops. 9. Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half rotten, or mouldy. 10. Do not keep tribes of cats and snarling dogs around the premises, which eat more in a month than they are worth in a life-time. *Journal of Chemistry*.

... Oriental economy. England washes most of the manure made by her people into the ocean, and then hunts over the globe from Egypt to Peru for more to waste. The United States does no better. But the natives of Japan and China maintain the fertility of their soil by saving what those who pretend to be civilized throw away. They have no worn-out, abandoned fields.

... Nine quarts of milk, on the average, are required to make a pound of butter.

... Since 1860 the wool-clip of the United States has more than trebled; or doubled in less than ten years.

... The fact that England is exporting humblebees to some of her eastern domains, for the valuable purpose of fertilizing red clover, calls to our mind that in one of the earlier works of Darwin, this keen observer treated on the subject of cats and clover. In said work, he estimated the number of mice in the fields from the number of cats in the vicinity; and the number of bees by the number of mice nests remaining for the bees' households. He summed up thus: The more cats, the less mice; consequently the less humblebees; and with these wanting to fertilize the clover, the less clover. England, in transporting bees to New Zealand, is paying a grand tribute to the wisdom of Darwin. *

THE POTATO.

WE do not know what we could substitute for the potato. We are not anxious to have any thing replace it; for while our Peach-blows and Rose are greeted three times a day by untired appetites, they shall continue to be most welcome on our tables. We change the complexion and flavor of our bread for palate's sake; and the common white is made to give way to graham, biscuits, buns, cake and variously. Bread, in some form, is ever agreeable; but its form must change, to be as agreeable as it is. But the potato is never really better, than when coming to our tables in its simplest and original form, boiled, immediately after paring. The too common practice of paring potatoes, and leaving them to stand in water for hours, is wasteful and detrimental. The water that has surrounded pared potatoes for a given number of hours, contains more gluten, which goes to replenish the wasted tissue, than do the potatoes. The water is, of course, thrown away, while the potatoes, much less substantial than before, are placed on the table; and if they do not repair mortal waste only a little more than would saw-dust, the cause is plain. Leckey, the famous historian, opposes their extensive use by any people; ascribing the degeneracy of the Irish race to this cause. We are strongly inclined to dispute the testimony of this eminent authority; and to seek for the real cause of their degeneracy, in the direction of another very prominent excess of the Irish, where, perhaps, their exclusive potato diet is insufficient to repair their wasted human tissues. But we are confronted by too many scientists upon this question, to doubt that it has received abundant consideration. Quite a number of German *savants* have also been very disagreeably impressed by the potato from late analysis; considering its extensive use as weakening, both mentally and physically.

Carl Vogt speaks of it in very inferior terms. Mulder, the Dutch physiologist, attributes the indolence of nations to potatoes among the poor, and tea and coffee with the wealthy. And O. S. Fowler's only apparent recommendation of the potato seems to be that it fills up a vacuum that might or would be occupied by something worse. We are really sorry that this humble and abundant esculent should fare so unkindly at scientific hands. We are loth to look on the potato rot as a blessing in disguise; and we are quite unwilling to part with a long-tried, every-day friend, because it is discovered to be less valuable than some of its nobler relations. Nor are we persuaded that an exclusively potato diet is any more detrimental, nor as much so, as an exclusively meat diet; and the potato, being of coarser and milder material than meats, may have saved stronger nations than the Irish, from greater degeneracy and worse, by its being so usual an accompaniment of meats, excepting with the Indians, and they are barbarous, and as savage as the beasts which they eat. *

SEASON OF DEVOTION.

Jas. G. Russell.

ENFIELD, N. H.



Blessed season of de-vo-tion, When the saints in love do meet, Boundless as the waves of ocean, Flows the spirit pure and sweet.
Zion's children raise your voices, Freedom's glorious strain prolong, While the heavenly host re-joices, Echoing back the conqueror's song.



Angels from the realms of glory, Join our ranks in tune - ful praise, Bringing blessings pure and ho-ly From the heavenly Throne of Grace.
Saints in darkness, bound no longer, Leave the shades of endless night, Never more in sin to wander, Join the chorus with de - light.



Bless the day, the happy hour,
When the gospel trump was heard,
Bringing forth that light and power,
That would reach a dying World.
Sin-sick souls the call obeying,
Find deliverance from the fall;
While the faithless, still delaying,
Lose their precious day and call.

Shout again with deep emotion,
Let the joyful accents roll,
Blessed season of devotion,
How refreshing to the soul.
Heavenly guardians, now before us,
Let your blessing crown the scene;
While we make sweet praise our chorus,
And salvation's prize our theme.

MUSIC NO. 2.

J. G. RUSSELL.

A CERTAIN eminent musician very aptly remarks, that "the voice may be regarded as a musical instrument, and at least, as much care should be taken to avoid injury to it, as is taken with other musical instruments." Under this consideration we resume the subject of music under the head of *physiological voice-training*. As vocal melody becomes impaired when carried beyond the proper limits of the voice, so likewise, the voice itself becomes impaired when carried beyond its proper limits; thus making a two-fold objection to this violation. But to arrive at conclusive evidence of the point at issue, we must carefully consider the origin of the voice, and every part that has to do in the production of musical tone. First, the Lungs—those great organs of the human body, whose active service is so indispensable to life and health,—how are they to be rendered fit for continued service, unless properly supplied with *pure air*, that *all* essential, vitalizing, and life-giving element? And yet, how often, and to what an alarming extent is this negligence carried by many of the would-be-proficient songsters of our day. An interesting incident of this neglect occurs to mind, and may not be out of place for record here. A short time since, as the writer was officiating as singing teacher, the choir was being exercised in that peculiar part of music drill, called *breathing*. The command was given for each singer to inflate the lungs, when an exasperated young songstress quaintly remarked that she would gladly do so, had she any thing to fill them with. This timely hint was not without its desired effect, for the doors were immediately thrown open, and the proper means of ventilation attended to, as far as consistent, and the

command again given to *inflate*, was promptly obeyed, with satisfactory results. It is an observation of quite frequent occurrence that an ill-ventilated singing apartment will have such a serious effect on the choir, that with all the powers at command, the singers are utterly unable to *sustain the key*. But at such a crisis, the simple opening of a door or window will affect a wonderful change for the better. Elder Frederick W. Evans, one of our most worthy veterans in the great *physiological reform* movement, once suggested to the writer that "in every church, music hall, or wherever a mass of human bodies were assembled, there should be one or more individuals officiating in the ventilating department:—stepping into the crowded room every few minutes, and *marking* the exact condition there." If human life depends so much upon the invigorating draughts of *pure air*, why should not the above suggestion be regarded of as much necessity as that of a body of police at a camp meeting? With the rapid march of progress it is to be trusted that this fact will become acknowledged generally, and that our musical assemblies will soon be ornamented with the presence of a *physiological police*.

Again, surprising as it may seem, it is nevertheless true, that many singers are very deficient in the practical art of breathing! Whether this defect is occasioned by the protracted habit of inhaling impure air, back, even, to the earliest days of infancy, or from some other personal defect best known to the individual, remains a problem to be solved. But the facts are apparent, that in breathing, but a very small amount of air is taken into the lungs in proportion to the amount which the lungs are capable of retaining. To prove this assertion would require no very extensive investigation into scientific physiology further

than individuals are capable of experimenting for themselves. However, a few brief extracts from physiological authority may subserve the purpose of bringing the subject to clearer light: but this we will leave for the coming number.

HOW TO KEEP THE DEVIL OUT.

E. T. LEGGETT.

What famous plans by man unfurled,
Each era brings about,
Whose promise is to save the world,
And keep the Devil out.
How hope alternates with despair,
As each new plan is tried,
And with "Old Evil" waiting there,
Its merits to decide.

Thus all our plans, like autumn leaves,
Have fallen one by one,
And Satan homage still receives,
As when the world began:
There's but one only plan that would
Keep out this Son of Sin,
'Tis fill the heart so full of good,
The Devil can't get in.

OBITUARY.

Poland Hill, Me., Oct 29, SARAH N. MACE, aged 81.
Poland Hill, Me., Nov. 24, OLIVER WOODSUM, aged 72.
Harvard, Mass., Dec. 19, EMMA E. MILLER.
Shakers, N. Y., Dec. 14, ISSACHAR BATES, aged 85.
Shakers, N. Y., Dec. 26, ALMIRA WATKINS, aged 70.
Enfield, N. H., Dec. 8, EMILY ANNIS, aged 69.
Enfield, N. H., Jan. 4, 1876, ANGELINE BRUCE, aged 85.

PUBLISHER'S ITEMS.

Our publisher asks for plainness of name and address of all subscribers. Let him have it.

Our advertising patrons will only be happier to know we have had to enlarge our February edition by the thousand.

We hope the happiness of every agent, who, like a lively, lovely one in N. H., secured 300 names in a few days. Ohio is also well spoken of.

Telegraphic reports of a fire—a large barn and nearly forty head of stock, at Union Village, O. Recent letters from there state nothing of it. We hope it is false.