

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."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., JANUARY, 1872.

NO. 1.
FIFTY CENTS PER ANNUM.

The Coming Millennium.

THE SHAKER, to its friends of 1872, greeting, with thanks to its friends of 1871, and to the press, by whom it has been received with so much courtesy, and treated with so great tenderness, if not kindness, these are due in an especial manner.

We feel that the mission of THE SHAKER is coincident with that of Jesus and his twelve apostles in the year one. Jesus, when perfected, represented a sphere that was "far above all heavens." The twelve apostles represented the kingdom of heaven upon earth as it culminated in the Pentecostal Church.

The condition of the world, to-day, is strictly analagous to what obtained under the Roman empire: The same general expectation of some radical impending change, something that would overturn and supplant existing systems. Then, as now, science dominated over religion; skepticism over theology; inherent abstract rights over organized wrongs. Spiritualism and spiritual manifestations permeated society through and through. A more subtle and powerful spirit, that should effect the long-looked-for revolution, and the agents through which it would operate, had already been in their midst for a generation; the many knew it not, and the few who did, were opposed and persecuted.

The kingdom of heaven, as established within and among the apostles, and in a more expanded form after the death of Jesus, was a condition where good and evil, light and darkness, were mingled together; yet where the good, and true, and right, predominated over their opposites. Jesus, who founded this kingdom, has been worshiped by millions as God, because the race has ever identified the most perfect correspondent of Deity, with which nature or the mundane world furnished it, with God himself.

The twelve apostles personated the twelve foundational principles of the Christian system; and they also embodied in their character the fundamental principles of the Jewish dispensation. "Other foundation than these, can no man lay" for the coming millennial order.

The past twelve numbers of THE SHAKER have been devoted to the eluci-

dation of the above named principles, and of the history of their effects upon and among mankind. These comprise the mission of Jesus, and of the twelve men whom he has immortalized, by whose means have been effected the revolutionary turnings and overturnings of all human, earthly institutions for the last eighteen centuries, from the year one to 1770. The spirit and principles of the Christ-world, commingled with worldly elements, have hitherto ultimated themselves only in *man* governments. About the year 1770, another influx from the Christ-world, coming down through the spiritual world, there using as a medium the Pentecostal Church, which was removed from the earth when the compound heathen-Christian governments, made its continued existence impossible, except in the disjointed, distorted form of the monastic orders, and in the two witnesses, struggling to preserve the seed of the "kingdom of heaven" on earth, and chanting a continual prayer for its reappearance.

In answer to that universal prayer, "the kingdom came" at the time appointed, as demonstrated by Cummings and Shimeall, and thousands of the literary and religious chronologists—the great lights of Christendom—about the year 1770. But this time, the agent unexpectedly proved to be a female, and not the reappearance under the physical resurrection doctrine of the identical man Jesus. Through this female, the dual nature of Deity was revealed, and formed a proper logical basis for all governments of a dual humanity, in accordance with which seventy pentecostal communities arose in America, being cotemporary with the United States Government. The history of these two governments will run parallel like the history of Esau and his descendants—the Mohammedan powers; and the history of Jacob and his posterity—the Israelitish powers, or Jewish people.

THE SHAKER, or *spiritual* order of celibacy unites, as was never attempted by the monastic orders, the two powers of humanity—male and female—in one community, under a parental government of father and mother, as types of the Father and Mother God.

The second, or United States Govern-

ment, or natural order of propagation, will ultimately be fashioned after the pattern of the Mosaic nation in the wilderness, and in their early history in the land of Canaan. The same principles embodied in the Jewish laws respecting property—right to the land, agriculture, dietetics, physiology, and of the sexual relations pertaining to reproduction, and the rights and privileges of woman. The same knowledge and use of spiritualism, as the only legitimate war agent, also as an agent for the discovery and punishment of individual criminals, as well as ungodly nations.

Thus will the Millennium be actualized on the earth, by the Christ-spirit acting through the agency or mediumship of the Gentile Pentecostal Church. The prophet "saw the hands of a man under the wings of the cherubim"—the earthly government for the order of propagation subordinate to, and protected by a spiritual order, as the spiritual order will be subordinate to, and protected by the earthly order—individualized identities, like Esau and Jacob; yet like them brothers, "the elder serving the younger." Esau possessed the *physical* power, Jacob the *spiritual*.

In the earthly government, the Lord shall rule in righteousness; for men and women will be equally represented in offices, as in the taxes and burthens. The love of God towards their children, sons and daughters of their own creating, will cause the life elements to be common and free to all. External "wars will cease to the ends of the earth," because the reproductive powers will be under governmental control, for the production of perfect men and women. Hence, the war power will be transferred to the earthly government in the spirit world; as illustrated in the history of Israel. The powers and principles of both orders, as they exist in the spirit world, are seeking to incarnate themselves upon earth, in the *Shaker Church* and in the United States Government; by the divine Spirit, through the agency of Spiritualism, this will be accomplished, and "the powers of the world to come," are even now working mightily to this end.

The talented, but erratic Francis Train, is a spiritual medium for the much abused and down-trodden Irish, who have passed into the spiritual world, in an unsubdued worldly spirit; they seek vengeance on

their enemies in this world; and in a rebellion of their countrymen, they would stimulate and instigate them to acts of rapine and violence, congenial to their own passions.

Victoria Woodhull is a medium of the other sex, for the corresponding mission to Americans. These two, according to their own predictions, are the next presidents of the United States. They will be largely assisted, from the other world to realize and fulfill their own prophecies.

At a public dinner, given by the Emperor of Russia, he confessed with the simplicity of a child, what was confirmed by the Empress, and other members of their suite; that he was influenced by spirits, through the American medium, Home, to emancipate the twenty millions of serfs: and that the spirits helped and sustained him in the accomplishment of the arduous undertaking.

Prince Albert and Queen Victoria were spiritualists; and skeptics are calling her crazy, and seeking to dethrone her upon that ground.

Lincoln and Stanton were spiritualists, to our personal knowledge; and to the spirits, were due the emancipation of slavery, and the final success of the North.

England, to-day, must recognize the power of the spiritual world, and bow before it, by letting her government be fashioned after the "pattern shown in the Mount," or share the fate of France. She has "taken the sword" externally, and is perishing by it. Her priests, for the salvation of her soul; her doctors, for the cure of her body; her lawyers, for the protection of her property; her army and navy, for her defense against her enemies (created by her own wickedness), are eating her up. Her own sons and daughters are her worst enemies, being despoiled of their inherent rights. These, inspired from the unseen world, through its thousands of circles, are enthusiastically demanding that none shall possess who do not help to create. They claim the land as belonging to the English, the Irish, the Scottish, and the Welsh, without distinction of sex. In a word, the time has come for the founding of the spiritual order, in England; and parallel with that, will go forth spiritual agents, that cannot be over-awed, over-reached, over-powered, nor checkmated by human authority or subterfuges; "until the Lord rain righteousness upon" the earthly government of England, founded upon millennial principles.

As before stated, both the earthly and spiritual orders and governments are now in full, successful operation in the spiritual world; and, unless human beings on earth can overthrow and destroy these, the influences therefrom will continue to descend

to earth, as "refreshings from the presence of the Lord," and demanding the restitution and restoration of all truth there concentrated, that "God has ever spoken by the mouths of all His holy prophets" among all nations, and among all peoples, since the world began; until every true principle that has been, and every prophecy of good that is to be, shall also be concentrated in "this generation." And the little SHAKER will yet, more than heretofore, become a medium of "the Spirit and the Bride, who say Come; and let him that heareth, say come," and work out their own salvation, by helping to build the temple of the Lord—a Celibate Church on earth, and to establish the millennium among the nations.

F. W. E.

Humility and Prayer.

O Heaven! we seek thy choicest gifts
Of matchless worth, and beauty rare—
The gifts of sweet humility, and prayer.
O, may we walk where these abound,
And seek the blessings flowing there—
The joys of true humility, and prayer.
All graces pure, may we possess,
The spotless robe which angels wear—
That's framed in deep humility, and prayer!
May Heaven's sacred gems adorn
The crown, which by the cross, we'll bear—
Secured by labor, faith and hope—and prayer.
Far down in Zion's peaceful vale,
Let every child of God repair—
There bow in praise, humility, and prayer.
United in true Christian love—
Joined, heart and hand, we'll gather there,
And pour forth, in humility, a prayer,
That will ascend, unto the throne
Of him, who sits in glory there,
To bless all souls, who ask of him, in prayer.
O precious gifts! divinely given,
Blest seasons here—foretaste of heaven!
We'll cherish these with love and care,
And trusting in Humility and Prayer.

EMILY SMITH, Mt. L.

The Prospective Era.

The Fatherhood and Motherhood of man, is God; his pristine home is Heaven! Widely strayed and lost from God, man has been wandering in the dark mazes of folly and sin for ages; his soul sighing, pining, dying.

In tender mercy to the wandering children, God hath long since sent forth to man a degree of light, a pole-star (His revealed Will), a compass (conscience), and guide (Christ's example), to lead the wanderers home. But, as on the physical plane, man, when lost, travels in a circle; so, in like manner, man's progress mentally, and especially spiritually, has been circuitous, or, at best, spirally, for unnumbered ages. While reason teaches that the least fatiguing course in the pursuit of truth and heaven, is direct, yet, the whole history of man's progress, thus far, shows his travel to have been spirally, as round a cone; and, though convinced that the easiest means of elevation from a low state of degradation is directly up the even grade of an inclined plane; in other words, pursuing directly from one stage of virtue, to another, still more excellent, yet man's travel, out of nature's loss, has been undulating; sometimes ascending the hill of

redemption, then descending again towards degradation, loss and shame, seeming to weary of direct elevation even in the attainment of bliss.

As a consequence, thus far, the progress of the race in redemption and virtue, has been slow and tedious; but a brighter day is dawning, and cheered by the rays of its rising sun, let us, by their light, review the past and discover the development of the future weal of humanity.

In man's onward career in redemption the "Te Deum" of the Adamic dispensation has been passed. The impressive mellowing tones of the Sacred Anthem of the Noachian period have died away, having lifted man a little to a higher level of earthly righteousness. The needful but sober song of Moses, with its Levitical harmonies and stern legalities, is still rolling its echoes back and forth upon the worldly order, yet on the generative plane, giving tone to moral law, and pointing to a higher standard of excellence. While the sweet angelic song of the Lamb (the testimony of Jesus Christ), is heralding its ringing inspirations, and with its trumpet-tongue calling together sin-sick souls to meet with the assemblage of Angels in the Kingdom of God, singing the joyous anthem of "Peace on earth, good will to all nations." Angels in Heaven and saints on earth are chanting the welcome tones of a *present salvation from sin*, and the soul-thrilling rhapsodies of the Angel-life lived here on earth! While the worshiper at Zion's shrine is filled with prophetic inspirations and heavenly visions of the glory of this prospective era in man's redemption, the multitude err in still lingering in the dispensations of the past, feeding on dried fruits from the ripened harvests of by-gone eras; hence their religion is powerless for salvation, insipid and unrefreshing to the soul. While God's increasing work is moving on for the harvesting of the ripened clusters of the vines of the earth (natural families), cutting them off from the generative life, with all its righteousness, and preparing them to become garnered into the kingdom of God. This is the work of the angels, seen by the revelator, John.

Let us look to the betokening signs of the swiftly advancing approach of this kingdom, and find an inspiration of encouraging hope; while the Day of the Lord, to the worldly man or to the halting Christian, is a day of darkness and no brightness in it; because such see only by its advent the loss of carnal pleasure and self-will, with all that weds and tethers the soul to an earthly sphere—a worldly life. Jesus said: "Ye can discern the face of the sky, can ye not discern the signs of the times?"

Man's soul and spirit, as well as his physical frame are longing and yearning for their development and redemption from the thralldom of the curse of sin. God hath provided the means to answer this demand; humanity is seeking them, and will enjoy them, and the day of its advent and power is dawning; this is the prophecy written on all the phases of man's progress that have been passed through, and now borne on the foreheads of the van-guard of human redemption.

The rapid strides of man's modern progress

in science and art, ministering to the development of physical and mental comfort, is prophetic of a parallel rapidity of the march of spiritual progress to satisfy the yearning and and pressing demands of the soul. Revealed religion has been given of God to bring man's soul home to its Creator; yet, like every gift from God to man, it has been subjected to adultery! Everything that man hath touched he hath adulterated! But one of the *psalm* strains of the Mosaic song was: "*Thou shalt not commit adultery*;" and our Saviour hath come to fulfill that law. Let the Children of Zion be glad, for there is a growing evidence of the redemption of his pledge! The adulterated religions of human production, numbered by hundreds, have, one after another, perished from the view; and the remnant are rapidly coming into disrepute, because of their want of salt. But, in them all, there have been elements of salvation which will all be conserved by that religion of full and free salvation sounded forth in the "*Song of the Lamb*" on Mount Zion!

The scientific discoveries and developments of the day, as the electric telegraph, steam locomotion, etc., are all sympathetically linking the kingdoms of the earth; and their powers are yet to be felt spiritually, as really as now, physically and mentally; for they are giving character and tone to mind, and through mind to the soul. They are developing a universal interest in human prosperity not bounded by national caste, color nor education. They are contributing to the development of a sensitiveness of spiritual feeling—a quickness of receptivity of goodness. The angels of God are pouring out an inspiration that will fledge the wings of the soul, and render it impatient of a plodding pace in the work of redemption from sin; and soon the progressive march of religious truth and power will be seen moving with an electric speed to satisfy the quickened soul's demands. It is the prophetic promise of the coming era.

The progressing man is not, will not, cannot be satisfied with a religion that leaves the soul unfitted for Heaven. The adulteration of religion has been so great that even the element of spirituality has been drained from its cup. The manifestations of spiritualism in these prophetic days throughout the world, is the usher of a new soul-life into humanity—a life in God. And although in its varied phases of progress, human folly and sin are manifest also, discovering that adultery hath likewise set her hostile plough into the fruitful soil, yet angels are singing the song of Moses from Sinai; and, quickened with gospel fire from the heavenly altar, are ringing out: "*Thou shalt not commit adultery*;" and many souls will hear and heed its heavenly trumpet.

There is a spiritual baptism of heavenly fire, a spiritual life in the consumption and death of a carnal life, now kindling in the elements of religious power, that is destined to consume the world of iniquitous adultery, the birth of the creations of fallen man! Its advent is near at hand; it is the power of the coming day of the Lord, now speedily approaching. This destruction of the world—the corrupted nature of man, by the fire of the cross of Christ, is the "*end*

of the world," predicted by our Lord and Saviour; it is the prophetic boon of heavenly promise, clearing the way for the building of the kingdom of God on earth, as his will is done in Heaven; while the consumption of the literal earth by elemental fire, as the grand climax of the judgment day, is an invention of human theology never recognized by the counsels of God.

But, in the judgment day of the Lord, now dawning, "Light is sown for the righteous;" peace for the pure in heart; joy and rejoicing at the judgment throne for the souls whose books of life by themselves are opened to God's witnesses, by an honest confession of every sin, and whose repentance is witnessed by the fact that they go forth to duty in life, and "sin no more."

The theology of man's adulterated spiritualism hath broken down the barriers between sin and righteousness, hell and heaven, and reduced to one common level of justification the sinner and the saint; the common and enormous evils of humanity, with the most exalted righteousness, purity and godliness manifest in human life; but God's law to man has been operating to separate to Himself all souls who would obey his voice through his anointed teachers, and come away from the sinful state of man; and God's work is not to be thwarted by an avalanche of human theology, affirming that "Whatever is, is right," making God the author of sin! God recognizes sin in the human family, and *man* as the *sinner*; and the subject of suffering for it, is not himself, nor some foreign devil; but the devil of man's own erring self-will! And the light of the day of God now dawning, discovers a clean separation between him who serveth God, and him that serveth him not; and a wide distance between the world of wickedness, and the kingdom of God and its righteousness! It discovers a real, veritable hell; and, though not the theological lake of fire and brimstone, yet a state of soul-sufferings and agonies, of disobedient and rebellious sinners, grievous to contemplate, and terrible to endure! It reveals a veritable heaven, and that upon earth, too, the state and dwelling place of the pure in heart, who crucify the nature of sin by rigid self-denial, and sacrifice sinful pleasures for the higher joys of immortal life.

The inspirations of "the song of the Lamb" are leading forth a people out from the worldly plane of generation and lust; separating them from the elements of *carnal life*, an *soul death*, to be, not only God's people, but God's peculiar people, zealous of good works; the objects of his peculiar favor and blessing; not the bounties of partiality, but the just rewards of righteousness and godly obedience.

These are they who stand with the Lamb on Mount Zion, clad in white robes—the righteousness of saints. These are arisen with Christ from the sink of human corruption by following the Lamb whithersoever he goeth; these are the redeemed from among men, on the generative plane, and dwell in the kingdom of God; in one perpetual, glorious day—the day of the Lord Almighty—whose sun of righteousness and heavenly light and glory shall set no more forever!

GILES B. AVERY.

Earth-Growth—Soul-Progress.

"God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. iii. 8.

It has been, to some, mysterious, when people of strong minds dispute the scripture which says: God formed men of earth, and the great book of nature proves it.

Our race, animals of every grade, and vegetables of every species, are simply dust. Taking a view of the decorations of royalty, the pride of palaces and cities, endless forms of fancy and fashion, heaps of gold in a thousand coffers, with all things terrestrial which man becomes wedded to, "*dust they are and unto dust they return*."

When man enters wedlock, by labor and care he may surround himself and his household with treasures and comforts, but they return to dust. When he plants the germ for another existence, we must remember it was created by a natural law fashioned from his subsistence. The mother grows that germ into infant maturity on the subsistence she draws from the same great reservoir through all the changes of gestation. Thus, by a changeless law, she clothes it, strengthens it, and forms it into a being which, like Adam the first, is created from the dust. Thus all nature declares that God not only formed the first man of the dust, but his whole race by generations are drawn from the dust as he was. We may also easily discern that unborn millions *without form* still lay in the dust waiting to be called forth, to be constructed and reconstructed by natural law into living specimens of individuality. When an infant is forming into life, God, through the agency of a mother, breathes life into it, till it comes into the world and can do so for itself; then it gradually becomes a conscious or living soul, as dark, natural and depraved as the beings who gave it existence.

God is in the very breath that quickens the infant into life, as it did Adam, and that breath finally inspires all to feel that they, too, become living souls. The poor Indian and the Scriptures declare that God is in the atmosphere or wind, and they are right; for our first parents said: "We heard the *voice* of the Lord God, *walking* (among the trees of) the garden in the *cool* (margin or *wind*) of the day." From that period till now, the man of earth receives his revelations through nature's elements. The skeptic, when raising his understanding no higher than the foregoing, rests at ease in Infidelity. But there is a brighter page in the chapter. Man in his male and female capacity is emphatically the tree of the knowledge of good and evil. The germs for the whole race of Adam, body and soul, were placed in the earth by an all-wise Creator, to come out from the lowest earth-state, and arise to the highest heavenly state, that they might pass through all changing scenes and study all truth and law, from the lowest to the highest known to men and angels. In his first lessons he can comprehend natural law, morals, intellectual science; and with the intuition of a seer can feel immortality struggling within him.

Paul, under heaven's own inspiration, gives us the key to unlock the formation of the first

heavenly world we are to enter, when he says: "The invisible things of God are clearly seen, being understood by the things which are made." Or, in other words, the next higher state, which to the earthly man is invisible, is mapped out and fashioned like this. This being the infant; that, the higher school of knowledge. Ministering angels reach down from thence to help all, who in this world cry for assistance. From this invisible source, sages, bards, seers and just men receive divine illuminations. Prophets, apostles, witnesses and leading messengers in God's orders, from age to age, have been privileged often to stand face to face with higher, more advanced spirits from the better land. These messengers of progressive truth, from regions of light, consolidated into heavenly form, have given to better men and women, beautiful revelations of priceless value to advance and raise up the race. God's suffering children, through all ages, have joined hands with these messengers, and have been helped up step by step 'till they have with Abraham caught a view of the holier city which hath foundations; and as Daniel declared: "Many of those that sleep in the dust of the earth shall awake," and arise to a holier resurrection by these heavenly visitations.

WM. LEONARD.

Social Life.

A large number of persons who have visited Shaker Societies during past years, as well as the present season, have written lengthy articles, in which, from their own stand-point, they have striven to delineate the mode of worship, manners, habits, and life of the Shaker fraternity.

Some of high intellectual culture, and progressed spiritual ideas, have been candid in their statements, and as far as they had time and opportunity to gain correct information, were truthful and just, as historians. Others, less candid and more unprogressed, have failed to appreciate our efforts in the work of moral and spiritual reform, and have sought, more to please the fancy of the novel-loving multitude, and pander to the tastes of the fashionable *elite* of the community, rather than to do justice to their own better feelings, or to those whom they ignorantly, if not willfully undertake to represent. But we observe, as old theologies give place to reason, and sectarian prejudice disappears, there is not much controversy between the Shaker who reasons, and those whom reason is shaking. Thanks to the powers above—the good ministering angels, who penetrate with their candle of truth many a darkened chamber, arousing the latent energies of souls, filling them with new light and kindling a fire that will eventually burn up the world in them.

As the spiritual life of the believers is hid from the natural, superficial observer, so also is their social life a paradox, for both are closely allied, and belong together. It remains for those who have participated in the benefits of this social, communistic life—who have performed the duties pertaining thereto, and who, by practical experience, know its worth, to speak concerning it.

Our social interests demand that we build each other up in our most holy faith; that we

labor in spirit for divine power, for light and truth from on high, for new life, which bids us lay aside the death-garments of sin and heed the spirit's voice that calls: "Come forth!" Also, to devote our physical strength, unselfishly to build up the new earth upon which the heavens must rest. "Hands to work and hearts to God," is our motto. This consecrated labor is sacred; whatever is done, should be done with the view of honoring God, having reference to the upbuilding of his work, and promoting his cause in the earth, by forming a humanitarian home—a home for the body *and the soul*. Holiness unto the Lord is the inscription which everything should bear in the saint's home. The benefits derived from this social relation are many; friendships are formed that are true and lasting. In prosperity and adversity, in sickness and health they never fail. Those who are devoted to true principles, are also devoted to those who love and abide in those principles; and they are as guiding stars through the journey of life, shining the most brilliantly when the storms of life are severest. Thus do we reap, by the relinquishment of the natural relationships of earth, a higher and more enduring substance of love, emanating from a fountain that is never dry; for from thence floweth "the river whose waters maketh glad."

Some view the self-denying Shaker's home as drear and lonely, filled with disappointment; just as though the greatest amount of happiness is derived from self-indulgence! When, in reality, that is the greatest cause of misery; and the source to which inharmony, unrest and sorrow may be traced. Carnal or unchristian pleasures find no place in the social life of the Shakers. Many infer, from the fact, that as the marriage relation does not exist on the plane where we have chosen to dwell, every enjoyment, intellectual and social, is abolished. This is a very natural and unspiritual conclusion.

We not only sing, "I want to be an angel," but we are working out the Angel character, so that we may sing and act as do the Angels—live as they live, and we find no sadness in it—it is *real* pleasure!

Social life among the Shakers is free and broad, bounded only by the law of chastity, which is not bondage, but freedom to those who from true principle seek the higher life on a spiritual plane.

It is not strange that Celibates among the Shakers to-day, should be ranked with Celibates of the past, who were necessitated, in order to keep their vows of chastity, to seclude themselves in some recluse of the mountain, lonely cave, or gather within the cloistered walls of a monastery, wearing sad countenances—fearing to smile, lest some unhallowed influence should creep over them.

Not so with those whom resurrection power has baptized, and lifted up from the natural into the spiritual order.

Innocence and simplicity form the credentials to this new spiritual home, as truly as to the desired, future home in the spirit spheres.

Mutual condescension supports, and gives impetus to healthy action in the brotherhood and sisterhood, and we often feel that all of

God's unperverted creation rejoices with us in this pure, harmonial home. The birds chaunt their musical lays, the mountains break forth into singing, and the little hills rejoice on every side. The heavenly messengers, who guide and guard this goodly heritage, are seen "leaping upon the mountains, skipping upon the hills," and we fear not to leap and skip with them.

"O, for a thousand tongues to sing
Our great Redeemer's praise."

ANNA WHITE, Mt. L.

ANIMADVERSIVE.

Our leader, in Sept. No. 1871, has been the subject of much valuable criticism; *our* object being therein, to urge the necessity of worshipping the Christ-principle, and not the person of Jesus; and to worship this principle in whom, and wherever it is manifested. The critics have almost invariably concluded, with us, that Jesus *was* not, but became *the Christ*—the first born of many Christs—our exemplar; and Saviour only, as we follow his example. The following "child of promise," from *The Am. Spiritualist*, bearing on the same subject, is from the pen of that exalted spiritualist, J. M. Peebles.

Jesus a Sinner!

Religions originating in the past—all more or less ideal—rest upon the testimonies of tradition. The credulous are the most devoted. In the ratio that knowledge increases, faith diminishes. Those who know the most believe the least. The conflict of the ages is upon us. The dead, stoutly refusing to bury its dead, the mouldy yesterdays are in close battle array with the vigorous, out-pushing to-days. God or no God, Jesus or no Jesus, immortality or a dreamless nonentity—which?

This weird drama, involving the political, social and religious, is becoming deeply interesting. The tendency is towards the utilitarian. This speaking present, bristling "whys" and insisting upon proof, demands the practical and substantial. All successful religious movements must poise themselves upon principles and point to facts—well-authenticated *facts*, as well as appeal to reason and sentiment. Men generally cultivate the reasoning and women the emotional side of religion.

Right balance evolves high moral power. Jesus, a gentle, beautiful and womanly man, was a religious Jew. All religious systems of the past had their sacraments. Baptism in some form has ever been considered a sacrament. That distinguished writer upon "religious beliefs," S. Baring Gould, M. A., says: "Baptismal ceremonials include all purifications. The idea that man is held back from perfect union with God by his imperfection, uncleanness, sin, is widely diffused and manifests its existence by water, blood and fire baptisms."

The waters of the Ganges were believed to have a purifying effect. Under its rippling surface old and young were plunged. In Egypt, proud of her Nile, the dead were washed from their sins by Osiris; and accordingly, upon Sarcophagi, Osiris is represented pouring water upon candidates in a kneeling posture, just as they enter the land of shades. The Zend ceremonials of the Persians abound in the uses of baptismal waters to wash away sin. "Every purification," said Servius, "is made either with water, or with fire, or with air." Paul speaks of Israel as having been "baptized in the cloud and in the sea." Even the Romans practiced the rite of baptism; and Juvenal criticised and satirized those who sought to

"wash away their sins by dipping their heads thrice in the Tiber." Jesus, a Palestinian Hebrew, born subject to the requirements of the Mosaic law, must needs be baptized for purification and the washing away of sin, according to the Israelitish understanding of the ordinance. But, if he was *not* a sinner, why should he have submitted to baptism by water? Matthew says: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Mark assures us that, "John preached the baptism of repentance for the remission of sins." And in this wilderness John baptized Jesus in Jordan. Therefore, as baptism was understood to be the "washing away of sin," it is clear that Jesus was a sinner! Nothing upon theological grounds could be more absurd than the baptism of a *saint*. Sinners, and sinners alone, were called upon to repent and submit to baptismal purifications, or the washing away of sins.

Many scriptural passages besides those recording the impulsive "scourging of the money-changers," and the rude "cursing of the fig-tree," point to the imperfections and sins of Jesus. The apostolic assurance that he should "come the second time without sin unto salvation," has some reference, at least, to his *first* coming as the "child that grew and waxed strong"—the child both of promise and prenatal tendencies. "Call not thou me *good*," said the Nazarene, "none is good but one, and that is God." Good and evil are relationally opposite, evil being synonymous with imperfection and sin.

The New Testament further declares that Jesus "learned obedience by the things he suffered." Obedience is the most effectually learned by disobedience. The child learns to keep the finger from the candle by first burning it. The suffering consequent upon violated law, is teaching both severe and sound. Some can seemingly learn in no other school. "He was made perfect," writes an apostle, "through suffering." The phrase "made perfect," implies previous imperfection, and imperfection is sin. He was also called "the first begotten from the dead;" but how begotten from the dead unless *himself* "once dead in trespasses and sins?"

From the recorded textual teachings that Jesus refused to be called "good;" that he scourged the money-changers; that he cursed a fig-tree; that he learned obedience; that he was made perfect; that he went to John to be baptized of him in Jordan, as did other Syrian sinners from Jerusalem and all Judea, "confessing their sins"; there is no other legitimate inference than that he was a *sinner*—our elder brother and fellow-sinner, Jesus, "touched with our infirmities!"

Mark well—we have been treating of Joshua, the carpenter's son, whose name, when Grecianized, became Jesus. Not a word have we written of Jesus *Christ*. This opens a new chapter. The word Christ signifies the Messianic, the anointed, the consecrated. *Christ*, or the Christ principle, is divine. After Jesus was baptized, confessing his sins, the "heavens were opened" and the *Christ* spirit from the heaven of the *Christ* angels, descended upon

him, and a voice came saying, "this is my beloved Son, in whom I am well pleased." Now we have Jesus Christ "our exemplar," who ministered true love and sympathy. The sermon on the Mount stands out unequalled. Its burden is blessings; its inspirations love. To love those who love us is simply reciprocity, and may be prompted alone by policy. But to love our enemies—to love and do good to those who hate us, is principle, is Christ-like. Thanks, then, be unto *Christ*, who giveth us the victory.

God's Will be Done.

Say to the torrent: "Stay thou on the hill!"
The torrent replies: "I'm obeying God's will."
Say to the rivulet, murmuring by:
"Be still for a moment!" and it will reply:
"I must not, I will not, I cannot be still,
"I must be in motion, and doing God's will!"
Say to the sunbeam: "Withdraw thy bright ray!"
The sunbeam replies: "God's laws, I obey."
Then say to the whirlwind, uprooting the trees—
To the hurricane raging, or the mild, whispering breeze—
To the river, the lake, or the ocean: "Be still!"
Their response is forthcoming: "We are doing God's will!"
To the tear, as it wells from the grief-stricken heart—
Or, with joy overflows, as rich treasures impart—
How idle, how needless, how fruitless and vain,
To say to that tear: "Return thou again!"
That tear, in the language of heaven, will say:
"Created I was, God's laws to obey."
The vitals, which, panting for the life-giving air—
The heart with its throbbings, and the sigh of despair;
The deep pangs of remorse on the guilt-laden soul—
How vain the endeavor, these things to control!
Those pangs, and those vitals—that heart and that sigh,
In emphatic language, will surely reply:
"Unyielding obedience, by night and by day,
"To the mandates of God, we are taught, and obey!"
From the smallest of insects, revealed to our sight;
Or the greatest of angels, in power and might—
Or the earth in her orbit, the sun, moon or stars,
Or great Jupiter, Saturn, Uranus or Mars—
All matter, all being, all spirit shall say:
"Forever the mandates of God we obey!"
Then how foolish, self-righteous, irreverent in man,
To think, in his wisdom, to better the plan!
Rather learn to be humble, to love and to pray—
The laws of his Maker to know, and obey—
To feel it his duty, his privilege, his shrine—
To say: "Thy will, Father, be done, and not mine!"
E. E. FROST.

Progression.

What does this word mean? It means change from a lower to a higher condition.

Politically, it means to leave behind old party issues and join hands with those who are the most advanced in the great principles of reform; and were we to predict, we would say that the party destined to rule America is that party who are the most progressive, and that party will yet be made up of the most progressive of all parties, without regard to sex or color. Progression is the spirit of the age and order of the day—to advance forward is the watchword!

Theologically, it means to leave behind old stereotyped creeds of false religions, which had their origin in the dark ages, and which stand directly opposed to the increase of light and truth, which are dawning upon the earth. It means, that when we have considered the truth and meaning of any proposition, however new, if it tends to purity and is accompanied with the evidence and accords with our reason and highest convictions of right, we should implicitly believe and obey, however contrary it may be to our former opinion or that of others.

Morally, it means to leave behind all bad habits, lying, fault-finding, back-biting, evil speaking one of another; all *slander*, proceeding from envy, should be laid aside. "Thou shalt not bear false witness against thy neighbor" was a command in the Jewish decalogue, and should not be violated by those calling themselves Christians.

Spiritually, it means resurrection—a rising out of the flesh into the spirit; out of the earthly into the heavenly; out of darkness into light; out of ignorance into knowledge; out of the rudimental into the angel order; out of persons into principles; out of the human into the divine; out of malice and hatred into charity and love; out of sin and selfishness into a life of purity and holiness. Just in proportion as these principles are carried out practically, mankind will progress into one universal brotherhood and an enduring peace. This is what we call *progression* in the right direction.

J. S. PRESCOTT.

What do We Worship?

EDITOR OF "THE SHAKER:" MY ESTEEMED BROTHER IN CHRISTIAN FELLOWSHIP:—Recently, while re-reading the editorial in the September number of THE SHAKER, in which the question is put, "Which shall we worship, persons or principles?" I fell into the following train of thought concerning worship:

If we ask, What is worship? the answer would undoubtedly be: *Giving the heart's strongest affections to some object earthly or heavenly, human or divine*. The element of worship is inherent in every human being. Objects of worship are many and varied, from savagism to saintism. The pen of the historian has made a pathway up through a labyrinth of strange experiences during the ages past; and aided by the reflex of present revelation, natural and spiritual, we are enabled to go back to our antecedents, and learn somewhat of their status, habits of life, and modes of thought, and thereby can measure the discreet degrees of growth, from point to point, or from cycle to cycle, in human progress.

It is said that "God created the heavens and the earth, the sea and the dry land," and gave his decrees concerning them, and pronounced all *very good* as they came from his hand. "The heavens declare the glory of God, and the firmament showeth his handiwork," sang the sweet psalmist of Israel, while he called upon the sun, moon and stars, the hills and mountains, rivers and streams, birds of the air, the fishes of the sea, and the beasts of the field, to praise God, all of which, in their turn, have been deified and worshiped by man.

Is what we call idol-worship, whether in the form of a molten calf, an image, sculptured from the rock, the sacred beasts and birds, or the sun and his satellites, the grossest form of worship? Many of the heathen Gods were, without doubt, only symbols to the worshiper, pointing to a higher divinity; we will call them materialistic worshipers. And, inasmuch as God pronounced the *matter good* which they afterwards converted into genii, perhaps it is not so much wonder after all that they fell into error and displaced what God had put into

order, and made confusion in the elements, just as thousands of ignorant, undeveloped children have done, who did not comprehend their parents' designs. It appears to me, that whatever uplifts the spirit above the sensuous plane of thoughts and action most effectually, is the most worthy of the heart's affections; and whatever leads to sensuality and those passions which God did not create, and never pronounced *good*, which are fed and strengthened from the hells beneath, should be the most abhorrent to an intelligent, human soul.

Some individuals are constitutionally more devotional than others; thus it is with nations; but, taken as a whole, we are all worshipers in some form. Worship is a component part of our being; and all have an ideal god or gods, before whom to bow and pay homage. Not the lowest worship is that which "sees God in clouds and hears Him in the winds."

In this enlightened age and nation, where there is so much freedom, expansion of thought, and religious culture, would we not spurn the idea of making brazen images for worship? And yet are there no sculptured works of art extant to-day, which are not only admired but worshiped? If the knee does not bend before them, the affections are placed upon them.

How many, in our own time, consecrate their lives and give their power unto the *god of war*, and seek to satiate their ambitious desires by becoming heroes in battle! and with hands yet dripping in the blood of those who were innocent of crime, and had never done an injury to them or their country, but who were forced to the cannon's mouth by the cruel mandates of the war-power—how such will exult in their conquests, and the people throughout the length and breadth of the land, sing praises to them, and do them great honor!

Where is the Christian's God while all this is being enacted? Do we say that antagonistic elements have so convulsed the ruling powers of earth, that this is mercy's means to establish justice and equity in the land; and that such mighty upheavings and earth-throes are for the purification of the people? Alas for humanity's redemption, if it can only be wrought out by the sword! Again: Is not *fashion* the great Moloch of the day? and at his altar do not all, from the prince to the peasant, bow the knee and worship? Is not honesty, chastity, and integrity sacrificed there? No matter how absurd and unphilosophical the fashion may be, those who are not found in it are contemned; and, rather than endure the scorn of those who revel in luxury and wealth, and crush with the weight of public opinion, they sell their virtue and go down to the chambers of death! And while the *god of war* and the goddess of fashion are so faithfully served, the fires of sensuality will never be extinguished; the hells will be supplied with plenty of fuel to keep them burning!

But while we look with deep pity upon those who, instead of standing in moral rectitude, on middle ground between the higher and lower spheres, are descending downward below "the beasts that perish," we look with joy and hope upon a large band of earnest laborers in the field of moral reform and spiritual progress, who are putting forth their best energies to

better the condition of humanity. The hosts, who inhabit the spirit realms, are marshaling their armies, and preparing to do battle on the higher plane of spiritual truth; not with carnal weapons will they be found fighting, yet by the aid of spiritual power they will conquer. Ascending scales are already placed by the united effort of men and angels, which reach from earth to heaven. Thousands of hands and hearts are reaching up to angel spheres, crying: "Give us food that perisheth not; clothe us with robes such as angels wear, even virgin purity, at the expense of all those worldly lusts which war against the soul's peace, which have myriads of worshipers." While they reach upward, God's ministers of love are reaching down to clasp their hands and lift them up to higher and still higher degrees on the upward scale; that *they* also may in turn become ministers of saving power and grace to other souls; and as they rise into the ethereal and divine elements, the clearer and more perfect their vision becomes, and the easier it is to comprehend the great Cause of all causes, who dwells in the most interior heaven of all heavens, and is the central sun from which all light and truth radiate and to which all converge, there the true God is worshiped in spirit and in truth.

A. DOOLITTLE.

Heavenly Love.

When man woke to life, from the plastic clay, he was but animal; when God breathed into his nostrils the breath of love, he became a living soul. Without love, man would have been a savage, and the earth a wilderness. Unrestrained by its benign influence, his bad passions would have become lawless depredations upon earth, and the harvest of death, through man, would have kept pace with the harvest of life through his Creator. But, thank God for the gift of His spirit of love, to soothe and restrain the perverse instincts of man's nature. As the planets, with all their fearful velocity and awful momentum, are yet held, by the silent force of the sun's attraction, within the path marked out for them by Deity, so with the bad passions of man; they are subject to the law of love, and, however wide the sphere of their departure, they cannot resist her influence, and will yield, even at their apheleon, to the omnipotence of her control.

In the physical universe the law of gravity is not more illimitable in its empire, nor more universal in its controlling influence, than the law of love in the universe of sentient existences.

Wherever being is, or space unfolds,
There love exists, inspires, controls.

When the morning stars sang together for joy, love was there, as she will be, when their requiem is sung—ruler of the spheres.

All that God has ever made, loves and does him *full* reverence, save only man.

Love is man's only entirely unselfish attribute. He may be honest from policy; benevolent for the relief of unpleasant sensations that wretchedness awakens; beneficent for the glory following it; prayerful that he may avert hell, or purchase Heaven; but to love and cherish his fellow man as himself, is to be more than human—this is divine.

Love is a true friend that never forsakes us while God is with us. When our horizon is overshadowed with darkness, there will love be to give each cloud a silver lining. Love with us, our star of hope shall never set, nor our skies ever be without the bow of promise! Whose love rules, the skies are all serene; with moon and stars brightly shining, as the greater and lesser angels that proclaim the glory of God. When hate usurps, then fierce winds, dread thunders, red lightnings flashing, hold fearful revelry.

Love is day, bright, beautiful; hate is night, chaotic, fearful; love is life, glorious, immortal; hate is death, impenitent, terrible; love is the tropic with its balmy breezes, spicy groves, sparkling fountains, singing birds and golden skies; hate is the poles with their icebergs and frozen solitudes, where the sun never rises, nor darkness ever sets.

To love only those that love us, our fathers, mothers, sisters, brothers, sons, daughters and friends, is purely selfish, and wholly human; to recognize all mankind as our brotherhood, is Godlike; the one is the genial warmth of the domestic fireside, diffusing cheer and solace to ourself, family and friends; the other the sun—fit emblem of its Creator—dispensing light and heat to cheer and solace the whole human race.

To love those only who are lovely or admirable, is equally unchristian. We must love all, and most especially those who would most profit by our love. Wherever love will encourage the timid or reclaim the backslider, warm the cold, or melt the stony heart, humanize the savage, or christianize the moralist, there is the place, then is the time, and those are the proper objects of our love.

Love is the mightiest of all magicians. At her touch the lion becomes a lamb; the stubborn rock gushes with sweet waters; the dumb speak; the deaf hear; the blind see; the desert buds and blossoms an oasis of beauty, and man and angels rejoice that Jesus died not in vain.

God made happiness, and the only conditions on which it is attainable; and man might as well attempt to stay the comet in its flight, as to attain happiness on any other terms. God's law of happiness is love.

Waken the illustrious tenants of the tombs; the renowned lawgivers; the all-conquering heroes; all who worshiped at the temple of fame, and they will tell us that the dazzling heights they had attained above their fellow men, only enabled them to observe, the more conspicuously, the road to happiness they had so vainly sought, winding through lowly valleys down beneath their feet. They had toiled from youth to age for fame as the most certain means of happiness, and died broken hearted, that they had lived in vain—in vain because they had only learned how to *use*, not *love* their fellow men. Their dearly-bought fame, like their shadows, followed them only to the tomb, and disappointment is the only epitaph upon their monuments that the touch of time has not obliterated!

Love has a magnetic atmosphere of its own, that attracts to itself everything good and pure, and repels everything unholy and impure. In the presence of one filled with pure, heavenly love, we cannot but feel its inspiration, and become better by its influence.

Jesus did not convert his followers by his eloquence, but won them by his love. When he spoke to them, with the force of reason, of their lost condition, they only feared him; when he spoke to them with the power of love, they adored him.

In the ministry to his fellows, love is the only agency confided to man that is irresistible in its force, and infallible in its operation upon the human heart. Armed with this, he goes forth a conqueror, and doubts flee before him as darkness before the rising sun.

Like caloric and electricity, love permeates all things—no heart so hard but it will penetrate—no spirit so stubborn but it will subdue.

Steel and gunpowder may kill the body, but cannot harm the soul; they may subjugate, but cannot reform; they may afflict, but love is the only power that can save the world.

If we would that our pathway through this world be one of pleasantness and peace; that our every pulse shall throb with joy; that all the golden hours that may come to us here shall be laden with happiness; if we would that our eyes be opened that we may see, and our ears unstopped that we may hear the angels of light, as they sing the songs of the redeemed around the throne of God, then let pure, heavenly love be and abide with us, and become our guiding star to the better land—from the spheres of the lustful and unregenerate.

E. T. LEGGETT.

Love to God.

“With all thy heart.”

Love is natural to the human heart. Extremely difficult is it, if not impossible, to find an individual that does not cherish affection for some person or thing. It matters not into what paths of error and sin one has strayed, there is still in the inmost soul a spot that is capable of being affected by the sweeter emotions. Is it necessary to refer to more than one example to prove this statement? Can the gall of hatred be more intense in bitterness than that engendered by religious bigotry? And yet, when indulged in to its utmost limit, its innocent victim recognized, by his prayer for the forgiveness of his murderers, pleading their capacity for something infinitely better.

Love is as varied in its kinds as the individuals who exercise it, and of every possible degree. How strong is the affection of some mothers for their children! They are ready, at all times, to sacrifice their own lives for the welfare of such. But in others how weak the tie that binds them to their offspring! What indifference to their welfare, if not positive aversion towards them! And yet these same parents will exhibit an enthusiastic admiration of a dress, a flower, or a piece of music. It is said the celebrated Madame de Stael could pass through a country of the most enchanting natural scenery, without being attracted in the least by its loveliness. And yet she was a woman of wonderful natural endowments, and of great culture. She possessed a love of the beautiful, but it was that beauty which is displayed in man rather than that which is without him. Intellect possessed charms for her that external nature did not; and she could be enthusiastic over that which pertained to hu-

manity—its antiquities, its literature of all kinds, its past history or present condition.

Love will increase by cultivation, not in the same degree in all, for there must be recognized a natural difference in the faculty of loving possessed by different persons as in everything else pertaining to human nature; yet it will “grow with one’s growth and strengthen with his strength,” if carefully and constantly cherished. It is often very feeble in its manifestations, and its possessors, instead of fanning into greater life the pure flame, allow it to become wholly obscured by carelessness, or else, by their excesses, to degenerate into that which is altogether unworthy of the name. “Love suffereth long and is kind,” but that which is allowed to take its place soon changes to aversion and hatred. Genuine love is free from every taint of impurity, and those who possess it in its fullness “love each other with a pure heart fervently.”

Love always has *goodness* as its supreme object; hence God, who is love, is the Supreme Good. The human heart that is imbued with love cannot fail to love the Infinitely Good. It recognizes God everywhere, and adores him with an unerring instinct as well as with the force of the highest reason. It perceives the Adorable in created beings, especially in such as by increasing culture exhibit the divine traits in their greatest perfection, whether physical, intellectual or moral; and in loving them, love the Divine. It perceives him in the various divinely established relations—father, mother, sister and brother; but especially where these relations, by the purity and permanency of the connecting ties, shadow forth those subsisting in the eternal abodes. It sees him in the outward universe—in the unnumbered worlds that move forever around and among each other with so nice adjustment; in the sublimity of mountain scenery; in the beauty of field and forest, lake and river, tree, shrub and flower; as well in the varied sounds that charm the ear, the colors that delight the eye, or the fragrance that pleases the sense of smell, as in those things that appeal to the inmost faculties of the soul—purity, truth, meekness, kindness and benevolence.

The emotions enkindled by the contemplation of such things are all of a joyous nature. Love is joy to the soul. It is quietness and assurance forever. There is nothing in it debasing, but that which is perpetually elevating. It changes from glory to glory by the inspirations of the Divine Spirit; so that its first degrees, or the feeble flickerings of its primitive light, become lost in the splendor of that which succeeds them, and which will forever succeed; for love to God, who is infinite and eternal, must be perpetually increasing, and the soul whose love at first seemed weak and variable, will, ultimately, by constant growth, become strong and unchanging in love as God himself, so that he could no more transgress the divine law, or fall short of its requirements, than he could annihilate a world.

Such is the nature of *Christian love*, that which was manifested by Jesus Christ while upon the earth, and which has been experienced by multitudes who have followed him in the regeneration, or *the new life of love*. This

love is consistent with everything that is excellent in the universe, and is incompatible only with sin. “All things are yours,” is the emphatic language of the Apostle addressed to Christians. All things, whether on earth or in heaven; for he whom they love with unceasing adoration has all things in himself—an infinite store—which he bestows with unstinted hand upon such as are “made partakers of the Divine Nature, having escaped the corruptions that are in the world through lust.”

W. H. B.

Religious Organization—Shaker Homes.

A retrospective view of past eras shows that erring humanity has wrought much in harmony in the world, and builded that which must be pulled down and cast away to give place to something better, more enduring, as the race advances to more progressed conditions.

The past has had its prophets and prophetesses; with eagle eyes they pierced the future; and while their hearts were touched and quickened by inspirational power, they foretold the coming of a day when the Highest would begin to show his city which in the Apocalypse is called the New Jerusalem. God’s city, builded in the heavens, coming down from Him to earth, “where discipline should be kept in peace,” and the sound of war would not be heard, and wherein Wisdom would hide his treasures from the carnally wise and sensually corrupt, and reveal them to the pure in heart, and the meek should possess them. And the Apostle Paul, by faith, saw a perfected, organized body, having one Lord, one faith and one baptism, in perfect unity of feeling, having progressed beyond the childhood condition of being tossed and carried about with every wind of doctrine; a body having many members working effectually for the increase of the whole, in one fitly joined compact.

Such an organization, founded upon divine revelation, is beginning to be known, and as in the harvest the wheat of the husbandman appears, so in due time God is revealed as Father and Mother. No longer we cry Abba, Father; now, true, legitimate sons and daughters are brought forth and commenced to build the New Jerusalem according to the pattern formed in the heavens. The lessons of past ages have not been wasted. The present is a time of deep searching and inquiry, and to a great extent, of religious aspiration; and thousands are positive dissenters from all popular creeds, and are seeking for an organization that shall combine the efficiency, purity and simplicity of the true church of Christ. The light of divine truth is shining upon humanity, and a spiritual power is at work that will shake the false systems that man has builded. Those who inhabit the New Jerusalem, or Shaker Order, must leave the old, and become new creatures in Christ, having their affections placed on things above—forsaking the accidental or partial relationships of earth, and forming the perfect Christian character by living like angels in the resurrection heavens. The ties and affections which bind kindred relations together on the natural plane, are good and

useful in their place; but that which was even once glorious, by the law of progression ceases to be glorious, as that which is freedom to-day may become bondage to-morrow.

The spiritual elements are full of signs, which give promise of a greater fulfillment of prophecy than has yet been given—"the heavens hasten"—the angels work, and mortals must work. The spirits call for more of the angelic, less of the Adamic. We need to learn to "dwell in everlasting burnings," until self-pride and all that is not godly and true is consumed in the soul. Those who learn to praise God in the fires of truth, will become so purified and refined as to reflect the image of the purifier. Such, whether on earth or in the spirit spheres, will form a heavenly home of peace, founded upon eternal principles.

JANE KNIGHT.

The Shakers.

PAST—PRESENT—FUTURE.

Shaker life contains nothing so mysterious but which can be fully understood by its subjects. It makes no promises of rewards, nor punishments, excepting the effects of practical life as led by mankind in particular. Whoever can look for the just recompense of their doings, without that expectation of favor, mythical theologians instruct, are men of reason, far removed from superstitious, man-made creeds. And this class have made, are sustaining, and are ripening to sustain, the Shaker Order.

In the autumn of 1776, a half-dozen individuals, from England, entered the wilderness of Watervliet, N. Y., built their log house, and began a life of religious communism, similar to the primitive Christians, relying upon direct communication from the angel-spheres for the knowledge how to do and to be.

They had a testimony to impart, that they knew would be very unpalatable to all, excepting those who had become so thoroughly disgusted with sensuality, and who felt themselves lost to all spirituality; with no hopes of gaining power over *that* nor improving in *this* by adherence to the theologies of the times. Fortunately, of this number, there were a few. The times seemed unpropitious for their mission. War was uppermost in the minds of the people. Their gospel taught purity and peace; and those who, from religious motives, would not fight, were despised, fully as much, as are those in our times who will not marry from the same motives. Since the days of Jesus, the world has never seen a Church begin and succeed, which had so little worldly sympathy, nor whose future seemed so full of despair.

This "little flock" boldly enunciated their testimony—which, cutting keenly those desires worldly people love best, raised a storm of persecution; and, for years, they suffered abuses that the people of to-day would hardly believe. The Church grew. Its adherents were a noble class of people, religiously inclined—from that class that were "poor in spirit" and in temporal things. By united efforts, industry, and complete trust in Providence, they soon had a competence, and in less than thirty years inaugurated fifty or more communities, or large families, containing more than a thousand persons, with real estate ex-

ceeding a million of dollars' value. Their object was two-fold: First, the accomplishment of their own salvation, beginning with their thoughts and feelings, and continuing to the ends of their fingers—and they found much salvation worked out at their fingers' ends. Secondly, they determined to found institutions where those, who were overtaken by the same convictions as themselves, could gather together and more successfully achieve the practical results of the cross—Salvation. To the Shakers of the past,

THE SHAKERS OF THE PRESENT

owe a wonderful debt of gratitude. Counting back fifty years, and those things that were necessarily neglected, in order to establish homes for the body as well as paths for the soul, began to appear as possible and necessary.

Schools for mental discipline began to assume an importance, second only to those valued seasons—deep labors for the purification of the heart. Still the same motto is held now, as of yore: "Seek first the kingdom of God," before expecting "ought else should be added." And could our ancestors have gained *for us*, an advancement of soul equal to the homes they have provided for us (and this anti-Christian idea, "Jesus paid it all, etc.," is very prevalent), then we might, long since, have added many things which those not of us complain because we have not, and do not realize the wherefore. We have, unreasonably, been charged with despising progression into the arts and sciences of the day. "Have you libraries, pianos, Greek, Latin, and æsthetic literature and manners?" is the very common inquiry! But, "What is your soul-advancement?" is abroad, begging investigators! Little as we have progressed into music, letters and arts, we yet realize how true it is, these things do not bring purification—it is "the spirit, Christ, that giveth life!" and other specifications of education are secondary, and we have an eternity to acquire them; we never expect to die! We are, at times, the subjects of a withdrawal of spiritual light; the present is such a season with the Shakers; but as surely as morning succeeds the night, and spring the winter, so surely do we know an increasing light is at hand. We need not half the faith, fortitude nor endurance our spiritual ancestors had, for with our very favorable surrounding comforts we can "wait upon the Lord" in all confidence, though many have permitted their lights to grow dim, and themselves "to go out from among us." Darkness does not reign supreme, as in some past Shaker-history it has so appeared; *we* are more favored; we are just as hopeful; *and the world at large needs our testimony, much more than we need members!* We are supposed to be wealthy by many: excepting the millions of dollars' worth of real estate we possess, this is not true. The majority of Shaker Communities have a very lean bank account—in fact, many individuals in New York city could buy out the whole number of Communities, *if we would sell!* Just why we do not make more money, must be left for another article to show. We are already experiencing the fulfillment of our founder: "Souls will flock to you like doves to their cots, by hundreds and by thousands!" and we have seen more than this num-

ber flocking to Shaker principles for years! and, at the same time, we have too many flocking to our temporal doors, who have only those seven principles at heart—five loaves and two fishes. Of

THE SHAKERS OF THE FUTURE

we need only say a few words. Reasoning from causes to their effects, we will not be charged with speculation. We are witnesses of ripe scholarship, in all that adorns earthly life, very common among the people: Arts, sciences, mechanics, æsthetics, etc., are educating the masses. These are finding their theology is not religion; that religion has salvation in it; that salvation will appear as a positive necessity; for they will be touched by the quickening power of the Spirit of God, that will cause all earthly acquirements to appear as dross in comparison to the salvation of the angel-life. Spiritualism will be the science of a new condition; and, all other pursuits neglected until this condition is reached, the use of acquired abilities will return, and together with their souls, be consecrated to the pure purposes of God. *We* are few and ignorant now; by-the-by we shall be the many and of the most wise on the earth! And as, in the spiritual heavens there are more souls than in earth and hell together, so will these heavens baptize and consecrate the useful of the earth. And none need fear our numerical force, any more than our poverty of numbers; for "Christians never did, never can fight." *

Bound copies of the first volume of THE SHAKER, may be obtained by application to the Resident Editor. Price, Two Dollars; extra binding, Three Dollars; unbound, 75 cents.

Any parties sincerely solicitous of a thorough explanation of Shaker views of religion; and who would willingly bear the expenses, *in transitu*, of a Lecturer, to discourse upon "Religious Communism;" or "*Ann Lee and the People called Shakers*;" may communicate with this office. G. A. Lomas, Shakers, Albany Co., N. Y.

Deceased at Mt. L., Nov. 7, Mary E. Oliphant, aged 26.
" " " " 26, Jane Ann O'Hare, " 26.
Deceased at Shakers, N. Y., Nov. 29, Margaretta Lannuir, aged 70.

MEMBERS OF SOCIETY

Appointed to answer Correspondents, among whom are the Board of Editors.

- Elder F. W. Evans, Mt. Lebanon, Columbia Co., N. Y.
- " Issachar Bates, Shakers, N. Y.
- " Calvin G. Reed, Mt. Morris, Livingston Co., N. Y.
- " Simon Mabee, West Pittsfield, Mass.
- " Stoughton Kellogg, Thompsonville, Conn., Shakers.
- " Albert Battles, Tyringham, Berkshire Co., Mass.
- " Wm. Leonard, Ayer, Mass., Shakers.
- " Jonas Nutting, Shirley Village, Middlesex Co., Mass.
- " Nehemiah Trull, Shaker Village, Merrimack Co., N. H.
- " Henry Cummings, Enfield, Grafton Co., N. H.
- " John B. Vance, Alfred, Shakers, York Co., Me.
- " Alonzo Gilman, West Gloucester, Cumberland Co., Me., Shakers.
- " Chas. Clapp, Union Village, Warren Co., O., Shakers.
- " Ezra Sherman, Preston, Hamilton Co., Ohio, Shakers.
- " Stephen Ball, Dayton, Shakers, Ohio.
- " Jacob Kulp, Pleasant Hill, Mercer Co., Ky.
- " J. R. Eades, South Union, Logan Co., Ky.
- " J. S. Prescott, Cleveland, Ohio, Shakers.