

THE SHAKER.

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

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NOTICE!

1. THE SHAKER is the official Organ of the United Societies called SHAKERS.

2. Therefore, be it understood, that "to owe any man aught, but love and good will," is unbecoming a Christian, or Christian Community. No one having connection with the Societies, has any permission to run in debt; any one, therefore, trusting any member, does so at his own risk, under the discountenance of the leading authorities; and no part of Society will be holden for debts so contracted. *

"Running the World Out."

SHAKERS—SALT.

The two most stereotyped objections to the rationality and perpetuity of the Shaker Order are, *First*: That if celibacy be a normal principle, all people are under obligations to adopt it; that if it be right for one, for a thousand, it is right for ten thousand, for everybody.

Second: That if mankind should hereafter, at any time, so adopt it, the world would run out—the human race would cease to be upon this earth.

The foundations, very extensively laid in the theological education of religious people in Christendom, upon which rest these objections to a religious celibate life, are the subjoined ideas:—

First: That, in the spirit world, there are but two receptacles of the souls of all earth's inhabitants—one heaven, and one hell, the antithesis of each other. That there is *no evil* in heaven, nor in those who, as soon as they are out of the body, go there. That there is *no good* in hell, nor in any one who (after they cease to breathe the earth's atmosphere) enters it.

Second: Not the solid facts of human experience, which constitute character, will determine to which of these two extreme places the disembodied soul will go; but the belief, or disbelief, of some abstract dogma, having in itself no intrinsic good nor evil, and of no practical use nor consequence to either the individual or the race.

Third: Of the six hundred (more or less) sects in Christendom, each one supposes itself to be the one true way to

heaven; and supposes that all who die outside of its pale will go to the other location. Practically, they are *all one way*. In dogmas they differ; in works, which go to the formation of character, they are *one*; and, after death, they will all go to "one place"—Hades, the place of departed spirits—the first spirit world; and will from thence descend, or rise, according as their *works* have been, without any reference to their theology, until they find their proper heaven, or hell.

There is one thing in which these theological sects are all agreed,—"the works of the flesh,"—the practice of *generation*, and its inevitable concomitants, or fruits—marriage, selfish property, war, creating rich and poor, bond and free, on the basis of "male and female;" living to eat and drink those things which afford the most *present* satisfaction, or gratification, at the expense of future sickness and disease; then employing a class of men to cure them of their sicknesses and diseases, by the use of poisons, as the great cure-all, which induce premature death, and pass them into their heaven or hell in the spirit world.

Contemplating *Shakerism*, all these unite and say, if celibacy is right, marriage is wrong, and, the Shakers excepted, all will go into hell, and be eternally lost.

Jesus said to his disciples, "Ye are the salt of the earth," to preserve it from decomposition—putrefaction—and ye bear the same proportion to the mass of mankind, that salt does to the bulk of the earth, or that salt does to the quantity of meat to which it is applied as a preserver. "There be few that be saved" while in the physical body, and living upon the earth. But those *few* will be the Saviours of all who live and die in generation, after they have passed through the gates of death into the land of souls.

Thus, as "a little leaven leaveneth the whole lump," and maketh it all into leaven; so is it the tendency of salt to make whatever it is applied to "taste like itself"—like salt. And thus, all who become Christians actually—*Shakers*—on earth, are the first-fruits of what the whole mass of mankind may hereafter become in the spirit worlds; as those who are them-

selves saved from the lust of generation, the lust of eating and drinking, the lusts of dress and equipage, and the lusts of the mind, in this stage of being, will have to help other souls up to the same plane of existence in the eternal spheres of spirit life.

Jesus was eminently a man of principles and not of persons. He would not alternately love and hate the same man or woman, according as they changed their spirit and character, but would hate the corrupted character and spirit. And, when it is shown, from historical data, that the system of spiritual ethics promulgated by him was rather the result of the "progression of primates" (as Professor Mapes would phrase it), than a new product of his own individuality; and that Buddha, Confucius, Zoroaster, and Moses, the world's Avatars, had each, in their day and generation, built up a comparatively perfect system of moral precepts and religious maxims, illustrated by their own lives, which were the exponents of the same eternal principles of truth that Jesus taught and practiced; and as the primrose by the hedge-side can, by judicious culture for successive germinations, be progressed to a double-flowering moss-rose, not easily propagated, so the Shaker Order, being the second appearing of Christ to and in humanity, in its entirety of male and female, is where, for a hundred years, the sexes have lived together as celibates, in a spiritual relation, without faltering or deviation (Dixon's "Spiritual wives," and Noyes's Community, or "Complex Marriage," to the contrary notwithstanding), as brethren and sisters, just as they expect to live to all eternity; this being eternal life.

Of itself alone, salt would make a poor meal for a hungry man or woman; or poor soil in which to grow vegetables. But, applied agriculturally to the soil, or mixed in proportions with other substances, it is invaluable and indispensable.

"I came not," said Jesus, "to bring peace on the earth," to its generative family relations; "but to set a man against his father, a daughter against her mother;" and to make a man's foes, his generative lusts, and their products, to be

those of his own household, when called into the Christ Order and converted; just as salt is set against meat that is on the highway to decomposition.

By reason of "the corruption that is in the world through lust," the earth, in its proper family relations, is fast passing away, is being burnt up by its own internal fires; and society, to-day, is being threatened with general disintegration, which nothing but an increased and more extended application of *Shakerism*—the Christ Spirit and principles—can avert! No less potent causes can arrest the downward tendency caused by so many seeking pleasure in unrighteousness, through the highest functions of individual and society life—nutrition and reproduction.

The end has come, and "the earth, and the works that are therein, will be burnt up," either by the spiritual fires that Jesus kindled eighteen hundred years ago, or by the fires of its own unsubdued passions. So that it is only a question of high-life fœticide, low-life infanticide, or Christian celibacy.

A female Saviour—Ann Lee—arises, who makes *use*, not pleasure—*right*; not expediency—*principle*; sensuous enjoyment, not the object of human existence; seeking, with all the powers of her being, the wealth of others (the Community), not her own; such only are Avatars—Saviours. They are salt, with which to save themselves, and to preserve and protect all upon whom they act, by influence, primarily or approximately. Their followers are the "Ye" who "are the salt of the earth."

"But, if the salt have lost its savor, wherewith shall it be salted?" Sure enough! If any one turn to the "weak, beggarly elements," and so become earth, and not salt, such is good for nothing, but to be returned to the earth as manure, to stimulate the growth of earthly plants.

Seceding Shakers perform this use. They are preachers to the world, like its own priests, knowing more than they practice, and are to be regathered into the fold at some future day.

There is an obtuseness in the public mind upon the subjects of this article which cannot be accounted for, except on the principle that "the flesh lusteth against the Spiritual Order, even as the Spirit of Christ warreth against the sins of the world, and seeketh to burn them up, and thus save souls therefrom; even as physical fire consumeth matter that is more gross than itself.

St. Augustine said, "Marriage peoples the earth; Celibacy replenisheth the heavens." Were all females to be married, and each one to bear six children, the earth would soon be overpopulated;

and were all females to become celibates, the earth would soon be depopulated. If marriage were appropriated to its proper use only—the begetting and rearing of offspring—celibacy would still be necessary to check population, and to raise up seed of the Resurrection heavens—a class of Jesuses and Anns, to minister the eternal Order of the Resurrection, or Christ heavens to souls after they pass over the river, into the land where there are no pomegranates nor figs, and where they will say, "There is no bread here; nor is there any water; and our souls loath this light bread. O, that there were a physical resurrection of our material bodies; and that we were back again on the earth, where we could have our long-accustomed, stimulating indulgences, and not forever suffer this hungering and thirsting after earthly things in this Hades, the valley of the shadow of death to all our earthly enjoyments."

Let the new heaven arise, that it may create and regulate a new earth—a new life!

F. W. E.

Salvation.

We all want Salvation; but differ in opinion what shall be saved in us, and who shall do the work. The most generally accepted idea of Salvation, is something to be effected hereafter, by the imputed righteousness of one who was murdered by the Jews for the purpose; for which the Jews are hated and Jesus very much worshiped. This idea does not require us to cease the practice of sin, but to believe that Jesus "paid it all." We are arrested by conviction of wrong-doing; under this education, we plead for *salvation*, not from the *act* of stealing horses, but from the penalty deservedly our due; and just so, the next time we steal a horse. Popular Christianity teaches, that of ourselves we can do nothing; that we must rely on the death of a certain body, not on his life and example. We claim, that Jesus never taught such doctrines, has no fellowship with those who believe them, unless he feels the fellowship of pity. We have a noble example of our duty as students, accepting Christ: "Lord, what shall I do to inherit eternal life?" "Keep the Commandments." "These I have kept." "Then if thou wouldst be perfect, DO AS I HAVE DONE." "But Lord, these are not what I want to do; nor the practices I want to be saved from; excuse me!" Thus we have in the life of Jesus, an example; and in his teachings *what we must do, and not do*, to be saved. What would be the effect, if the *moral code* were enforced upon all professing salvation through the merits of Jesus? Verily, we believe they would be better exponents of *Christian* principles than now; and enjoy more *salvation* from the crying evils of the day, than millions of centuries will save them from, while believing that Jesus has taken medicine that will save them from sin, or the punishment of sin. Jesus teaches that the

boon of salvation is obtained by patterning his self-denial, and by "Go, and sin no more!" "Those who do the will of my Father, the same shall be saved." "Not every one that saith, 'Lord, Lord;' but those *who do something*,—my Father's will."

Give me a religion that has the power of salvation in it; that is not made up of forms, creeds nor ceremonies, but has in it vitality that yields present salvation.

Give me a religion that yields life—eternal life; not a hypocritical cloak under which I can hide, on the first day of the week, the evil transactions of the previous six! Give me a religion that is the power of God unto salvation *now*; that purifies, elevates, ennobles; that takes cognizance of outward acts; of inward thoughts; not only at stated periods, but pervades the whole being, from Sabbath to Sabbath; all the weeks of the year; all the years of a life! And thus is summed up the call of the Spirit on every one who "names the name of Christ" or would live a Shaker life.

H. C., Enfield, N. H.

Christian Faith.

Faith, as usually defined, is the assent of the mind to a statement made, having reference either to the past or to the future. Christian faith almost invariably refers to the future, and denotes the certain conviction which one has of events that will transpire, or of the results of a given course of conduct. In the language of the Apostle, "it is the foundation of things hoped for, the assurance of things not seen." It is a principle of the same character as that which exists in the mind of the Divine Being. "By faith, we understand, the ages have been arranged by the word of God, so that the things which are beheld have not come into existence from things apparent." That the entire future is clear to the mind of Deity, so that he is certain what will be the moving panorama that, in the course of ages, will pass before the eyes of created beings. Though the events which occur in a regular order of sequence have not yet actually transpired, yet they exist as realities in the Divine Mind. "God calls things that are not, as though they were." The Christian, united to the Divine Being by his Spirit dwelling in him, possesses an unshaken confidence in the future; whatever may be the agitations of earth, either in its physical convulsions or moral revolutions, he has a firm persuasion that all things will eventuate in the greatest good to himself and others, and will evince the infinite wisdom of the Supreme Ruler.

"His hand the good man fastens on the skies,
And bids earth roll, nor heeds the idle whirl."

Christian faith, as the term implies, must be the faith of Christ; not merely a belief *in* him, nor *on* him, but the faith *of* Christ, the very faith which he possessed. It is that which influenced him to a life of self-denial, by bearing a daily cross against every inclination that would lead the soul downward to find its gratification in the sensual life, and not up to the celestial; against every prompting of ambition that would have urged him to strive for the renown of the warrior, of the earthly mon-

arch, or of the ecclesiastical dignitary; against whatever would have influenced him to exalt himself above the lowest of those whom it was his mission to elevate to a life of purity and righteousness. By his faith he was united to the Father, so that the future, which was all transparent to the Divine Mind, was laid open to himself in proportion to his capacity to comprehend it, and he was able to show to his disciples things yet to be. These early disciples, who ultimately became firmly established in the faith of Christ, the Apostle Paul exhorted Christians to take as examples of faith and patience: "Whose faith follow, considering the aim of their life,—JESUS CHRIST THE SAME, YESTERDAY, TO-DAY, AND FOREVER." He is the same in his intimate union with Infinite Love; in faith and hope; in meekness and humility; in unbounded kindness and charity; and in his aspirations for whatever is in its nature of the utmost purity and divinest beauty, both for himself and all God's children.

Christian faith, therefore, is not simply an assent of the understanding to some truth presented to it, but an active principle operating throughout the entire existence of man, whether in this or the spirit world, and continually bringing him nearer to the All Good. It embraces not only an assurance of ultimate blessedness, but also the *life* of faith, which is its very essence—faith in active exercise, manifested in every-day conduct. It is the foundation of an edifice, laid indeed in the present, but whose superstructure is to be the work of the future. This foundation is laid in God; it therefore partakes of the stability of the Eternal, and is a certain prophecy of the beauty and glory that will ultimately greet the eye of the beholder. This faith is not the self-confidence of the worldly-minded. It is not the assurance of a Napoleon that the star of his destiny, which had risen so brilliantly, should continue to shine more and more brightly till he had reached the zenith of worldly power and glory. The throne which he had established by so great efforts, and that he fondly hoped would remain as a permanent seat for many generations of his posterity, was suddenly broken. It lacked the element of durability possessed by that which the Psalmist beheld in prospect when, viewing Christ's final triumph and glory, he exclaimed,—"*God is thy throne for the age of ages!*"

One may learn a valuable lesson respecting the instability of earthly hopes and confidences in reading the biography of Sir Walter Scott. He was a man of wonderful, intellectual abilities, who stood on the very summit of literary eminence in his day; was remarkable for his social and amiable qualities, and of decidedly aristocratic tastes and aspirations. As a consequence of these tastes, he was anxious to be the founder of a family with a name and fame above the many. The great wealth which he acquired by his literary efforts was employed in gratifying this desire, and Abbotsford, the grand estate, with its beautiful and aristocratic mansion, was established. But a crisis came in his financial affairs, which stripped him of his wealth, and the remaining days of the distinguished man of letters were spent in toilsome efforts to retrieve the disaster. Abbotsford

passed into other, though kindred, hands, and no one is left to transmit to posterity the name which he so highly cherished. He was not of that class mentioned by the Apostle, who look for a city that has foundations whose builder and maker is God.

The Christian's faith is always accompanied by a power which enables him to obey the law of divine love, and ultimately frees him from the tendency to transgression. In the language of the Apostle, "it works by love, purifies the heart, and overcomes the world." This indeed is what gives to it the certainty which distinguishes it from the mere assent of the understanding to a proposition. It is the Spirit of Truth, which Jesus assured his disciples should abide with them forever. It does not give to the soul its "longing after immortality," but assures it of its reality. It was this faith, with its accompanying power, that dwelt with so much fullness in Mother Ann. It was the sword of keenest edge that severed at a blow the knot that has troubled so many mere logicians. She needed no long-drawn argument to prove to her the existence of God and the immortality of the soul. She was athirst for the waters, and hungry for the bread of eternal life, and she sought to satisfy her spiritual wants just as she would those of the body. The words of Jesus, "Labor for the food which endures to everlasting life," were to her a divine oracle. She did labor. Her spiritual instincts led her at once to the true source from which all her wants could be supplied. Whatever could be effected by confession and repentance of sin, she did with a purpose. Whatever power was to be obtained by prayer, that she sought by earnest and continual supplication. The Divine Spirit wrought powerfully in her when she consented to yield to its saving influences. It taught her the renunciation of every desire that leads the soul to find its heaven among those who are dead to the experimental knowledge of the higher, spiritual and heavenly life. It inspired her with that earnestness and zeal which made effectual all her efforts to rise from the darkness of sin, and to attain that state where the sunlight of Divine Love should shine continually upon her. To accomplish this, she was willing and glad to forego every possible sensual gratification, being assured that what she sought to gain would be an infinite reward for every trial she should be called to endure. And she did gain it. By following Christ in the regeneration, denying herself in accordance with his requirements, she was made partaker of the same life which he possessed—eternal life. God, as manifested by unbounded love, gentleness, kindness, and enduring patience, dwelt in her. His peace was her peace, and his joy, her joy. So that it was with the utmost propriety that she replied to a sister who was expressing the ardent love she felt for her, "You do not love me, but you love God in me." Situations which to many minds would have been utter darkness, were to her all aglow with divine illumination. She beheld the future through a glorious medium, like that which enlightened Jesus on the Mount. What she gained, dwelt in her as a permanent treasure. As a fountain springing up to everlasting life, it overflowed continually

for the benefit of others, and many, thirsting as she had thirsted, were eager to partake of its refreshing waters.

There ever is, in the faith which is wrought into the soul by the influences of the Divine Spirit, a certainty that is as satisfactory to its possessor as the demonstrations of the exact sciences. There is need of no complicated, metaphysical process to arrive at this assurance. It comes as the rain from heaven; as the sunlight to the plant, that asks not, "how is it possible?" but drinks in the light and the dew, and then grows on, and buds and blooms, and sends forth its fragrance, and displays its beauties to every beholder. "Those that are planted in the house of the Lord shall flourish in the courts of our God;" and this planting is the result of that faith which, the Apostle says, "I will show you by my works"—in every day life. W. H. B.

Life in God—No. 1.

The foundation of all religion rests on the sublime truth, that man is the image of God; intellectually, the miniature of the Supreme Intelligence, and can only be happy in the Divine.

To grow in the Divine Nature is his privilege; to become more and more *perfect*, by degrees, through time, to the endless ages of eternity!

In this approximation to the Divine Attributes, consists his happiness; his heaven; his all: like a well-tuned musical instrument, he has to be attuned into the harmony of the great Prototype; and when the intonations are complete, man will be in possession of all the happiness designed, and of which he is capable.

If man were not the image of the great Prototype, how could he be the recipient of any revelation, inspiration or teaching? How could he understand, and come to the knowledge of the Divine Will? How could he be responsible to the great Tribune, without the consciousness of the Divine impress in his soul?

On this great truth, of man being the image of God, rests the revelation of our Heavenly Father through the prophets, and lastly, through the great Prophet, Immanuel, the Holy Saviour, which, being interpreted, is, "*God with us.*"

When the Lord Jesus opened his mission, by preaching salvation from the evils in the world, his disciples became conscious of the Divine truth, having in their own souls a response.

On this fact, of man being the miniature and offspring of God, the Saviour predicated the Judgment: *the final justification*, or condemnation, of those who heard his Gospel; for said he, "This is the condemnation, that light has come into the world, and men choose darkness rather, because their deeds are evil." They saw and comprehended the Divine truths necessary to their salvation; but on account of the cross, were not willing to accept and obey them.

Being endowed with the capacity of understanding the Divine will and mission, man is therefore made *responsible* for his own *happiness* or *misery*; the final result resting on his

own choice; for he is left free to exercise his powers of volition, to choose the good and refuse the evil. On this fact, the Holy Saviour predicated his mission. He made no attempts to change the structure nor attributes of the human mind; but in all cases and conditions, to adapt his doctrines and teaching to the understanding of his hearers.

And his call was, invariably, "Whosoever will, let him come, and partake of the waters of life freely." A privilege, no compulsion; free liberty to make the choice of the way of salvation, and the kingdom of heaven; or the dark labyrinths of condemnation, and the precincts of the damned!

The strongest advocates for sulphur and the other concomitant combustibles, cannot possibly get half enough into their crucible to make a hell comparable to a guilty conscience, and self-abnegation from the enjoyments of the righteous in the kingdom of heaven; to whom the Lord of salvation will say, "Ye goats to the left, and ye sheep to the right;" a condition of volition and election!

Here we may pause and ask: "Is it possible for any human being to bear the separation from his or her Heavenly Parents, and their good and faithful children?" Thoughts of everlasting separation, darkness and despair, are hardly endurable by a finite and dependent being. If man could change the intelligent god within him, and obliterate it from his soul, then he would be a fit companion, and there would be a place for him among the swine; but as long as he has the knowledge of *Life in God*, he must be with his Parents, or be forever miserable!!

And now, once for all time, let us cease to teach Divine mysteries; the inscrutable ways of Divine Providence and his specialities in the salvation of his children; the fighting of the winds in the shape of imaginary demons; the groping in fogs of uncertainty of our creation and destination, and come out into the broad day of everlasting light, where creation can be seen and known: let us take the right way, calling on the bewildered and lost in darkness, to "Come into the light, for we have found the way, and are on the road home!" Response from the lost children: "But we are doomed to everlasting fire and perdition!" Voice: "Who told you so?" Response: "The holy catholic fathers, John Calvin and Martin Luther." Voice: "A false report, the Holy Saviour is here, and he says, you may come and welcome!!" Response: "All right, we will soon be there!!"

God the Eternal is positive; positive in his own nature and being; positive in his plans of creation. The universe of mind and matter, now in successful operation, attest his eternal efficiency! His agents, whom he employs, must be like himself, ever active in carrying into execution the Divine missions, for the well-being of his creatures.

It is the doing of positive good, for ourselves and others, which constitutes the good man or woman. Negatives in agency do nothing; they are nothing in human beings; and the man or woman, who expects a reward for being a passive recipient of heaven's good store, and the selfish withholding them from

others, will hear the unwelcome sound, "depart from me, for I never knew you."

The mission of the Holy Saviour was a life of continuous labor: "My Father worketh, hitherto, and I work."

Jesus said, "it is more blessed to give than to receive;" in accordance, he went about doing good; giving aid and comfort to his poor fellow-beings; in blessing others, he was the constant recipient of blessings from his Father; and the voice at his baptism, "this is my beloved Son, in whom I am well pleased," attested the Divine approbation and blessing!

The very consciousness of having imparted to others the means of eternal life and comfort, is a blessing that enlarges the divinity within us.

Recapitulation: Man, intellectually, the miniature of God; being thus constituted, it is impossible for him to be happy only in the Divine nature; a constant growth in time, and through the ages of eternity to constitute his heaven. God, in his revelations, has addressed man, through his rational faculties, making him accountable for their use; and predicating his happiness or misery, on the powers of volition. The false teaching of anti-christ can never change these Divine truths.

VERITAS.

The Household of Faith.

As the Trinitarian God of the past, and the masculine church of the present, have neither been fruitful of the power of salvation, nor grace to redeem humanity from degradation, so will all religions, all systems, and all creeds prove themselves inadequate to the wants of the world, which fail to recognize and be governed by the living principle of duality.

As natural things are but types of spiritual, and the more real is comprehended within the crust of the outer, so must the significant fact, underlying this so long negated truth, be admitted, if we would see the advancement and spread of Christ's kingdom.

Can the paternal influence alone beget and bring forth children in the natural order? Neither can it in the spiritual.

What is home without a Mother, either in the natural or the spiritual household? And, when the true heirs are produced, and "the sons and daughters of God without rebuke," they will come of a parentage balanced as that which said in the beginning, "Let us make man in our image, after our likeness;—male and female created he them."

A simple, reasonable, theological basis on which to rest the principles which are to redeem us from the thralldom of the earth-plane, and inspire us with the necessary fortitude and self-renunciation, to subordinate the natural to the spiritual, and thus be truly "born again," are essentials to the development and progress of the soul.

E. H. W., Har.

Was the God of the Jews, the Creator of heaven and earth? The Shakers say not.

The God that directed the Jews was a tutelar divinity; not the Father of the Christ. One believed in, and directed war; the other taught of an enduring peace. One permitted "an eye for an eye;" the other taught, "love your enemies."

Very many complications of opinions may be unraveled by learning the distinction made by the assertion: "The God of the Christian is not the God of the Jews." *

POETICAL.

"The Servant of the Lord must be Gentle."

2d Tim. 2:24.

Gentle words and gentle actions,
Tokens of a tender heart:
When to all they render kindness
What rich blessings they impart!

Thus, when clouds of sorrow lower,
And the soul is bow'd with care,
Gentle words with magic power,
Strengthen us to trials bear.

Let us cultivate those virtues
Which adorn and beautify;
Clothe the soul with heavenly graces
And to angels bring it nigh.

Peace and love, and tender kindness,
Breath'd around us as we go,
Scatter all the selfish blindness
Which prevents pure love to flow.

L. W., Whitewater.

Inspiration of the Sunlight.

O beautiful sunshine! how brightly thou'rt beaming,
So warming and cheering I love thy pure light;
Messenger welcome, o'er earth thou art gleaming,
Dispelling the darkness and gloom of the night.

2.

Thy glory awakens a feeling of gladness,—
A happy emotion springs up in my heart!
Beholding thy beauty, devoid of all sadness,
To me thou doth unbounded pleasure impart.

3.

Bright orb of our system, in glory excelling,
Dispenser of light, and of warmth to the earth;
Roll on in thy pathway, forever thou'rt telling
'Twas God, who created and gave thee thy birth.

4.

His Infinite Power, Creation discloses;
His works so majestic in grandeur are spread;
Within nature's bosom, in silence reposes
The wonders of ages, so awful and dread!

5.

Rich treasures, yet buried in ocean and cavern,
In wilderness places, and deep, fruitful soil;
In valleys, on mountains, in deserts all barren,
Only awaiting discovery and toil.

6.

The bright sun of Science in splendor is rising—
Now piercing the clouds, long obscuring its ray;
Gray mists are dispersing, and oh, how surprising
The light that is ushering in a new day!

7.

Strong demons of gross superstition and error,
Which long having held many souls in their grasp,
Deprived of authority, shrinking with terror,
Recoil from the light, like a poisonous asp.

8.

In death-ropes its victims hath Ignorance shrouded,
In cloisters and prison-walls long were they bound;
While priestly dictation their vision beclouded,
No passage for light to their dungeons was found.

9.

But, thank God! the fetters are now being broken,
And thousands rejoice in their happy release;
All hail the glad tidings! and welcome each token
Preparing the nations for truth's great increase.

10.

When Freedom shall triumph o'er earth's vast dominions,
And high shall be carried the standard of right,
The angel of love will unfold her soft pinions,
And guide honest souls that advance in the light.

11.

All hail, then, the morning of true Resurrection!
The sunbeams of glory descend to the earth;
O blessed enjoyment! O happy reflection!
With angels we gather a substance of worth.

MARTHA.

The Weaver.

I've laid my web for life,
And now I'm left to fill it;
With care and daily strife,
Or ease, if I so will it.

An even thread, and strong,
Will weave me sure protection;
A 'linsey woolsey' one
Will break, and cause vexation.

And when the work is done,
'Twill make my seamless garment;
Or, clothe my soul upon,
In sad and sackcloth raiment. M. W.

Testimony of John Whiteley.

"I have a very decided opinion of the Shakers," said a Boston editor: "that they are no better than other people, and no worse!" Considering the above remark as indicative of "whatever is, is right," in one man's opinion, at least, I was led to make clear the difference between the Shakers and the world, as follows:

Nothing but the spirit of Christ can elevate us above earthly conditions, wherein we are "pretty much all alike." Evidences of possession of Christ's spirit are given, only, in pure, unselfish lives. Riches, honors, place, power and literary attainments, may all be acquired without regard to purity or right; but the righteousness that creates newness of life, has its springs in complete denial of what "other people" delight to engage in. Seeking Christ, the Spirit led me to a Shaker Community; I here found Christ manifested in the lives of individuals, as I had never found elsewhere, though a professional "Disciple of Christ" when I came. All that wore the garb, were not Shakers, but probationers—"being tried by the holy Spirit for acceptance or rejection," as Emerson would state it. I have given the Shakers nearly a quarter of a century's trial; and during that time have been tried and crucified on the same cross that Jesus died to the world; and to-day find myself among the antipodes of "other people," and one of them. I see "other people" glorying in all that tends to build up pride, lust, war, private property and marriage, which are the very enemies of the Christ Spirit. The discipline of the Shakers has been good for me; for by it I am redeeming myself from following those fashions that lead "other people" in selfish, fleshly unions; seeking to save that life that can only live at the expense of life eternal. I live for others; "not for myself alone," nor for my natural kin alone; but am giving expression to that love for others, that requires the laying down of my carnal, generative life, and thus I enjoy Christ; and this is the only way to enjoy the real Christ.

"The Shakers are no better than other people," unless they actually bear more cross against sinful practices than do "other people;" or if the crosses they bear do not enlarge their sphere of doing good, and bring them en rapport with that life, which we in common with "other people" believe the Angels now live. I bless good wherever and in whomsoever I see it. I love a temperate man; if he is not perfect, he is on the road, and therefore my relation. But a truly honest Shaker forms the most complete idea of what a follower of Christ should be; and to be one, is the daily effort of J. W.

Divine Influences.

When in a proper condition, physically and spiritually, we inhale and exhale the spiritual atmosphere as really as we do the natural air. We receive from, and impart to each other, spiritual influences, as readily as the Sun's rays are absorbed by objects upon which it shines, or the thirsty earth imbibes the rain that falls from the clouds, and reciprocatingly returns the same in a purer form. It is said, the rays of the sun move the massive monument on Bunker Hill! How much more should the heavenly Luminary—God—sway the masses of human intellect and feeling, to act in consonance with it, for the promotion of the life that is divine—to live, move and exist only in Him—in his service, who is "the way, the truth, and the life!" "When we are resurrected from the mists of error, false educations and superstitions, into the glorious sunshine of everlasting truth, we shall see the right way, and walk therein; we shall know of the truth, and obey; we shall know of the life, the divine, spiritual element, and live in it, as do the Angels, now in heaven. As the soul grows in the divine life, the loves of this gross, animal existence will disappear; the habits will no longer be related to earthly things, but will be fashioned after the Angelic. It is in our power to make a large measure of heaven on the earth, by engaging only in those soul enjoyments that occupy the inhabitants of the Christ sphere. With the All-wise, the All-pure there is no trouble, and in the ratio we are wise and pure, there certainly will be none with us—our life will be divine.

H. B., Shakers, N. Y.

Tobacco.

It is nearly thirty years, since an inspirational testimony from the heavens was delivered to the Societies of Shakers, against the use of tobacco, swine's flesh, and alcohol; the latter being permitted to be used discretionately, by direction of physicians only. Our people were generally tobacco users; pork and cider were common at every meal; yet they were abandoned and by many, never indulged in afterward, though some had been habitual users of pork, alcohol and tobacco for upwards of thirty years. There never was a time in our history, when the same testimony against tobacco was more needed, though but few of the old Believers use it; and they sorrowfully. It is a lamentable fact, that two-thirds of all persons asking admittance to our Society, are habitual users of tobacco in one or more forms! And what are we to do? We cannot yet feel, that because of its use, they should be denied the privilege of confessing and repenting of still greater sins—"the lusts of the flesh, of the eyes, and the pride of life"—acknowledging, that the use of tobacco is a barrier, to speak mildly, to the overcoming of the sins of the world. Prominent minds among us do not fear that our testimony is at all too strong—nor that we shall need to back down from any position we have taken; even while we admit its use with adults having formed the habit, under protest, and denying the right of minors to engage in it at all. The argument that all nations practice it, is one that we will withstand; and nothing will con-

vince us that it is respectable, nor any so respectable, as if they did not use the weed.

The finer sensibilities of our nature sicken at the thought that our clean, consecrated dwellings, should ever again be polluted with the fumes or saliva of the tobacco user.

There is a moral responsibility resting on us, to be exemplars to mankind, by a continuance in self-denial to this bewitching narcotic. Once we were as deeply in love with it as any outside of our Society are, or can be. We well remember our social smokings,—when, with our well-filled clay pipes of home manufacture, we would make the air blue with the fumes of the weed! Who wishes the return of those seasons? We accept with joy the light that science has shed upon the subject—that it has, as usual, taken the hand of our religion, declaring tobacco no less respectable than rum, and that it is a moral and spiritual degenerator, and a physical disorganizer.

The writer of this was a rank tobacco user, but has long since abandoned its use; and all honor to those who have done likewise.

We cannot be saviours to others in this, nor in any other respect, until we first are saved. It is to be hoped that we will not be hypocrites, by practicing what we preach against, as we commonly fault Christendom generally. We have proclaimed against the lusts of the flesh and of the mind; against rum, pork and tobacco; and if we engage therein, do not let us seek to hide them under Christian colors.

W. R.—s, Union Village, O.

Which is Nobler, the Aesthetic or the Ascetic?

Were there no sin confronting us at every step in life, with its general accompaniments of poverty, want and wretchedness; were there no ignorance, with its lack of happiness and growth, chafing continually upon the benevolent and philanthropic elements in our being, the gratification of our taste for the beautiful would not seem so contrary to the genius of Christianity. We all believe that we shall have them ultimately to enjoy, unless like the rich man in the parable we have "had our good things in this life" at the expense of the "durable riches and life evermore" which are the product of practical love to the Lord, and to our neighbor. E. H. W.

Freegift Wells, a worthy member of our Community, deceased on Saturday, the 15th of April (1871), aged 85 years 10 months and 25 days. He was the youngest of a family of 11 children—all now dead, save one, whose present age is over 93 years.

The remarkable longevity of this family is worthy of notice.

Thomas and Abigail Wells, the parents of said family of children, were each, respectively, 80 and 85 years of age at death. The names and ages of the ten children, who lived to mature years, were as follows, viz.:

Seth Y. Wells,	deceased,	aged	80 y.	2 m.	11 d.
Thomas	" Jr.,	"	74	9	16
Benjamin	"	"	81	2	19
Calvin	"	"	81	1	8
Luther	"	"	86	5	4
Stephen	"	"	88	10	5
Hannah	"	"	86	1	11
Jesse	"	now living,	93	and over.	
Abigail	" Jr.,	deceased,	49	2	3
Freegift	"	"	85	10	25

The mother and 10 children have been firm believers in the testimony of Christ's Second Appearing, all but one having died in the faith of Mother Ann Lee.

D. A. B.

BIOGRAPHICAL.

Teachings of Ann Lee.

(Continued.)

21. Eliab Harlow records Mother Ann as commenting on the indifference with which Americans involved themselves in debt: "You will run in debt, not only bringing yourself into bondage, but your family; and then, you distress your creditors. Such evil management will ever be a spiritual loss to the soul, until the creditors are paid, and the soul repents of having become indebted."

22. "If I owned the whole world, I would turn it into joyfulness. I would not say to the poor: *be ye warmed and be ye clothed, without giving them the wherewith to help them.*"

23. "Be diligent in business—hands to work and hearts to God. Godliness leads to industry. The devil is a tempter; but an idle person tempts the devil. When doing your duty in the love of God, the devil can have no power over you; there is no room for temptations."

24. "I have taught you the way of God; you must keep it. I am one, called to keep it with you; I must do my work, you must do yours; I can help you; so can the heavenly spirits, but they cannot do your work. You have a day and privilege which many others have desired, but did not obtain. If you take up your crosses against the lusts of the flesh, as Jesus did, while you have the ability to gratify these, you will be the brightest souls in heaven; there are glorious crowns prepared for all such; honor and glory that none can obtain, who live in the indulgences that are darkening, and death to the soul."

25. "Taking up the cross of Christ will be compulsory in the future world, brought about by sufferings; but those who voluntarily take up the cross now, and live as Christ lived, will be more glorious than the Angels—yea, as *kings and priests unto God!*"

26. "The marriage of the flesh is a covenant with death, and an agreement with hell! the Christ life is eternal life; who would enjoy *this*, must forsake *that*."

27. One day there came a poor man to Mother Ann, complaining of his brother, who was rich and able to help him, but would not. She replied: "That is the way of the world; the rich are covetous and will not help the poor; and the poor, instead of crying to God, to soften the hearts of the rich, will envy and hate them; therefore both are wicked."

28. Of one of her disciples, Mother Ann asked: "Do you believe I can forgive sins?" "I believe," said Hannah Cogswell, "that the spirit of Christ that is in you, can forgive my sins." "That is the right faith," said Mother Ann. *

1. Tiring brother or sister, do you grow faint in the pursuit of the treasures of immortal life? Give your heart in prayer to God, our Heavenly Father and Mother, and *supplicate* their guidance.

2. Life would lose much of its unpleasantness, if each one would seek, by acts of condescension, to brighten the pathway and cheer the hearts of dear companions. A. E. H.

"Ten men fail from defect in morals, where one fails from defect in intellect."

Let us strive to make this untrue. Integrity and intelligence are natural allies. E. M.

Prayer.

Most prominent among all the subjects engrossing the minds of professing Christians is that of *prayer*. What is it? Whence its origin? What the benefits to be derived from it? Prayer has been defined as the heart's sincere desire, uttered, or unexpressed; the motion of a hidden fire that burns within the breast. Jesus advised, for prayer, to enter into the closet, and shut the door; and one of his disciples said: "Pray without ceasing." If these injunctions were literally obeyed, the closet would be our abiding place, and prayer our constant employ; in which case, somebody would soon be hungry, with nothing in the larder to appease that hunger. But, if prayer be the heart's sincere desire, we may pray constantly and work perpetually; for it is action, at last, that gives vitality to our desires. The grocer who called out to his clerk to sand the sugar and water the vinegar, and come up to prayers, might make money, and use words, but could hardly be said to pray, within the meaning of either Jesus or his disciple. The hosts of professing Christians who enter their synagogues, or places of worship for prayer, enrobed in gorgeous apparel of silks and satins, to pour forth in studied language a form of words, grammatical and rhetorical, agreeing with the gold, diamonds and rubies that adorn their persons, occupying the first seats, have their prayers hindered by the strong contrast presented by the rear ranks of the same congregation—the soiled and threadbare vestments, the haggard and toil-worn countenances of the widow and fatherless, who are suffering for the common necessities of life! Should the spirit of God give form to the prayers uttered, and render it into actions, this unchristian inequality would end in brothers and sisters loving each other as themselves; if prayer is desire, if what we desire, we *will*; and what we *will*, we *do*.

If by the closet, the Saviour meant the heart; and by the door, the *mouth*, heart-felt silent prayer would be the result; then we should enter our hearts, and shut our mouths. If we pray, "Our Father and Mother, God, who art in Heaven, thy Kingdom come, thy will be done on earth as it is done in Heaven," how great the thought! how often it is lightly considered and conveniently passed over. Query upon query crowds upon the mind: Are there "in Heaven" manufactories of fire-arms and all the implements and horrid machinery of war, demonism incarnate? Are there arsenals, wherein to store them? Do they manufacture powder? and have they magazines for the storage of the same? Have they military academies "in heaven," where all the latest and most improved styles, plans, and tactics of popular murder are taught? Are there colleges for a privileged few to be educated and fitly prepared as *hireling priests* to bear the testimony of Jesus, enjoining his disciples to love each other, and to lives of virgin purity and spotless innocence as was his own? Do they have distilleries there, to produce "the ardent" with all its varied "compounds?" Is there smoking in heaven, among the saints, and angels, seraphs, and spirits of just men and women made perfect?

Do the shining hosts worship and chew, expectorate and sing psalms together? Do they raise the filthy swine, free-soilers, to roam at large and root up the golden pavements, or to spoil the rich verdure of those "pastures ever green," that the saints may be enriched by the sale of their dead carcasses? It is said that they neither marry nor are given in marriage in heaven, and that the rich do not there oppress the poor! This may be called an external view of heaven; but what, or where is the external, that has not its origin with the internal? The pharisee said: "Go, and be thou clothed, fed, and comforted;" but that prayer did not exist in his heart; neither did it manifest itself in any outward act. Again, we are enjoined to pray: "Forgive us our trespasses as we forgive those who trespass against us." How is this prayer practically carried out in this our Christian(?) country? Is there not far more of the eye for an eye, and tooth for a tooth system exercised, than that of turning the other cheek when one is smitten; or, of rendering good for evil in our every day practice—which?

Recurring to the invocation, "When thou prayest," etc., we may remark, that every person, having had experience as a Christian, knows that there are "times and seasons" when the soul feels especially drawn out in prayer—when terrestrial things become matters insignificant, and unworthy of a place in the heart's affections—when, lost to things of time, the troubled soul finds rest in prayer, and that solace which thoughts of God alone can give. Sweet and precious are those blissful seasons, when in the closet of the heart we can breathe forth the gushings of a sorrow-stricken spirit. And very pleasant are the seasons set apart for our assembling together in prayer, blending and commingling our spirits in our united capacities. How comforting then, to be baptized by the divine unction, and to have our united body magnetized, so to speak, by the electric current as it flows from the divine fountain, and unites us soul to soul.

Father, Mother—God—grant us more of this blessed spirit—the power and essence of *prayer*—that we may know and *do* thy holy will as it is done in Heaven!

E. E. F., Wv., O.

Maxims.

A knowledge of our own weakness creates in us, charity for others.

The imperfections we see and despise in others, we sometimes possess ourselves.

A Christian will never despise the poor, unfortunate, nor fallen; but will strive to reclaim them by their love of God.

We may despise sin, but not the sinner.

The most powerful lens is a humble spirit; it enables us to see ourselves.

Make thy heart an abode for angels, not a reservoir for sin.

What we gain by our own exertions we value; while gifts bestowed are frequently squandered.

E. F. H.

This whole life is but one great school, from the cradle to the grave. We are all scholars; the voices of those we love, the wisdom of past ages, and our own experience are our teachers. Afflictions give us discipline; the spirits of departed saints whisper to us, "come up higher." M. P.

Humility—No. 1.

Every virtue has its foundation in the truth and reason of things; and Humility, with all other graces, must rest on this immutable basis.

A certain divine being asked which was the most excellent of the Christian graces, answered "Humility." Being further interrogated which was the next, again replied "Humility;" and being a third time pressed with the question, still answered "Humility." Intending thus to intimate that humility must be the constant temper and mental condition of the Christian; and that without it, all other graces are incomplete.

Humility arises from a true sense of our own condition and the real relation we stand in to God and our fellow beings; and as it admits of no assumptions of excellence we do not possess, neither does it consist in any degradation of ourselves below what is strictly true.

All degradation below what is real and sincere, is mere mock-humility. It is pride in disguise desiring to be considered a paragon of that lowly virtue of which it is destitute.

In vain shall we search the scriptures for one self-degrading expression that Jesus ever made, though he declared himself to be meek and lowly in heart; his humility arose from the perception and acknowledgment of the great truth, that of himself he could do nothing.

It has been thought by some, that humility arises from a proper sense and acknowledgment of our sins; but this cannot be true, since the most glorious and perfect natures are always the most humble.

Jesus, though the most perfect of men, was the most humble, and his humility arose from a clear perception of his entire dependence upon God, and a cheerful submission to the divine will.

If humility be predicated on a sinful state, then can this divine virtue have no place in the hearts of the just; the saints must be destitute of it; it can have no place in heaven.

If humility be an immortal virtue, and of perpetual obligation, based on the entire dependence of all created intelligences on their Creator, then may saints and the highest archangels will be humble, and eternally so.

All aping of simplicity or pretensions to a childish state, which it is impossible we should really possess, is so far either from simplicity or humility, that it is downright duplicity.

To perceive the propriety of humility in the intellect without desiring it in the heart, is like mentally perceiving the necessity of food without having an appetite for it.

By boasting of our deserts we intrench upon our humility.

The being unjustly disgraced is not exactly humiliated, but it may assist us to be humble.

Seeing it is our duty to do all the good we can, we cannot merit praise; we have but done our duty. Praise belongs to God.

How foolish is pride! How vain is ambition! How absurd for nothings to contend which shall be the greatest!

Praise may do for children, and all who seek it may be counted such. Men know that

it neither belongs to them nor becomes them.

Men may condemn and contemn, but he that has a pure conscience will not be disturbed, unless he be still under the influence of that vile affection which cannot be satisfied with "the honor that cometh from God only," but earnestly craves the honor of mortal worms like himself.

In proportion as any one is dead to self, and to the desire of the honors of men, in the same proportion is he regardless of the unjust censures of mortals.

He that is greatly disturbed at the reproaches of men, will, if he examine deeply into his own heart, find that he is either more or less obnoxious to censure, or too much alive to self, and eagerly coveting the applause of creatures, rather than the approbation of God, in his own conscience.

Seek no greatness but to be great in thy conceptions and love of the one only Infinite and Eternal Good.

It is a greater blessing to be censured when innocent than to be praised when undeserving.

You say you was equally faithful with your brother, yet he was praised, while you was neglected. Be thankful it was so. You desire to be humble. Praise might puff you up. How happy was your escape!

What have you to complain of? Did you act from a sense of duty and to please God? If so, your consciousness of having done your duty is a sufficient reward. If you are not satisfied with that, you may detect in yourself the sordid motive of working for human applause.

If you act from the base motive of obtaining the praise of men, disappointment is the best thing that could befall you. "How can you believe, who receive honor one of another?"

All the blessings I enjoy flow from the all-bountiful giver of every good, unmerited by me. This must be so, unless I can make it appear that my talents are self-created—self-derived, and not the gift of God the Creator.

Of what can I boast? What can I claim for my services? When I have done all that is commanded, what can I say, but that I am an unprofitable servant? I have only occupied the talents that were given me.

How fond we are of fame, and yet what is it? A mere modification of air, so articulated as to inflate us with the notion that we are, what we are not.

A good character is not merely a good name in the mouths of others, but a good nature in ourselves.

He that has the peace of God in his soul cannot be rendered unhappy, though all men call him a demon; but he that is unreconciled in heart will be wretched, though all men call him a saint. R. W. P., U. V., Ohio.

There is all that is noble in living a life of self-denial—denying to ourselves affections of wrong; and all that is lovely in the cultivation of something better—the beautiful, the good.

Hard-feelings are the elements of worldly hatred. Worldly hatred derives its origin, often, from a wrong committed by those who hate, towards the object of their hatred.

That which we love best, will form the subject of our happiest thoughts; we will give it the preference of all other themes in our conversation; it will have the largest influence in forming our resolutions, and of putting them into execution. *

Plain Talks—No. 3.

Evading the Cross.

As Christian people, we should be as far from acting falsehoods, as believing them. As followers of the Christ Spirit, we should not be guided so readily by the interpretations of apostolic teachings, as by the *lives* of Jesus, and those true Apostles, who lived as did their master. Life is the exponent of an individual's creed, no matter what peculiarity is noticeable in his prayer. The world at large hate self-denial; they know that Jesus practiced this exceedingly; therefore the teachings of the Apostles are studiously canvassed, not to evidence the necessity of a full cross, but how individuals may shun the cross, and yet maintain their Christian fellowship! It is noticeable to every reader of Scripture, that the popular Christianity of to-day will bear little or no comparison to the life of Jesus; that there is no unchristian practice, but finds its apologetics in some of the popular pulpits.

First, look at marriage: a sacred institution, so-called; but what a breach it immediately causes, between the life of the goodly exemplar, and him who *professes* loyalty, but who departs thus from Christian practice. How can Christians *follow*, where Jesus did not go? Had Jesus married a wife, reared up a family, gained to himself a property, and maintained these at the expense of his neighbors, then would the popular Christians of to-day be his genuine followers!

Take war: where was there a popular pulpit, but took sides with the combatants in our late war, and justified it, on one side or the other; yet where, in our Exemplar's life, did they get their authority? Had Jesus been a warrior; had he led hosts on to battle and been successful as a wholesale butcher of humanity, then no fault could be found with popular Christians, nor their pastors, for following these in the life of Jesus. But who can wonder that lust is rampant; that war is respectable; that private property is endeared, when the people, generally, eager to evade the crucifixion of their unchristian loves, will spend millions of dollars in educating ministers to interpret to them what Scripture does not mean? to hide the beautiful, self-denying life of Christ behind an ambush of unmeaning words, and secure to them the license of living the very reverse of him whose honorable name they prostitute?

The light of the Spirit is making these things plain to the hitherto hoodwinked and blindly led, but would-be honest followers; and this light will increase until he who dares preach any evasion of the cross that Jesus practiced, will blush all over at his hypocrisy, and sleeplessly lament his heaven-daring attitude. We honor the Romans for demanding of their teachers, that they shall represent *one* prominent feature of our Lord's life—Virginity; while we claim that *no* cross that Jesus applied to himself, can be evaded by clergy or laity without a denial of the profession of Christianity. "Follow me," said Jesus.

We bear witness to the progress of the age. Once, and not many years ago, we would have been as our spiritual relatives were, imprisoned, impaled, crucified and burned, for utterances not so plain, yet only as true. *

Communication.

Editor of *The Shaker* :

While numberless charges are being made against the Shakers, because of their depopulative life, I propose to own up to these charges, and include Jesus as one of our number who pleads guilty to the same.

Speaking of the natural order, Jesus said: "They twain shall be one flesh," and only flesh; and his apostle says, "nevertheless, if they marry, they will fight!" (1 Cor. 7:28) and the relations of marriage furnish abundant corroboration to-day. The life of Christ puts an end to generations; whose practices under the ordinance of marriage of the flesh, knows nothing of Christ's Spirit, and such would do well to look after their laurels as Jews; for they are not Christians, and if they are not Jews, then are they willing to own up to the charge of "carnal Corinthians?" Man is a progressive being, capable of ascension above the culminating point of animal nature—a superior state into which he may enter while yet upon the earth—"thy will be done on earth, as 'tis in heaven." Is this a romance? Man was made in the *image* of God; we propose, by leaving the animal works of generation, living temperately in that which sustains life as Jesus did, to rise with him, *above the image into a oneness with the Father*. The mission of Jesus was to awaken us to a knowledge of our *spiritual natures*, apart, and superior to our earthly beings; to our earthly, generative lives—and the spirit of Christ wars against every feature of the flesh; not merely brings it to temperance, but puts it to death; and thus he run the world out in himself—"I have overcome (destroyed) the world." Jesus was called "the harvest man;" what was he to reap, but human souls from earthly conditions, and present to them a spiritual life?

In man's haste to fulfill the great command, he does not stop to read of the work of *subduing* attached thereto; showing, that as a natural, earthly being, there should be a check to the extravagant abuses of his animal desires. But is man "fruitful?" We deny the assertion. We positively state that "the unfruitful works of darkness" is the rule; and instead of fruit, worthy of the handiwork of God, we witness a bundle of perversions, disease and death, that moans from the cradle to the grave! If being "fruitful" implies the works of the flesh according to perverted desires, regardless of moral law, setting at nought times and seasons, quantity and quality, then humanity stands acquitted—hold, we err in the remark—there are multitudes of professedly Christian people, according to John Todd, and "Satan in Society," who will not be fruitful in anything but spasmodic lusts—but, dear Editor, I do not mean to rob you of your "Plain Talks." Mankind generally claim the right to use the command of God for the peopling of the earth, for the most debasing indulgences—such as would *cut the brutes off from the face of the earth*; and is fast "running the world out!" Why the dominion of man over woman? I tell you, kind Editor, it is to crush in the bud, the voice that would speak in the Councils of the nation, deciding how far and how long woman shall be a common prostitute! Who-

ever will keep the laws of nature strictly in his generations, will be more wonderstruck at his surroundings, and of the threatened "end of the world," than any now are at the lives the Shakers are living. Now, provided the Shakers took no higher ground than to operate as a balance to the populative principle, would this not be an exemplary improvement upon the embryotic murders; the infantile deaths; inherited and acquired diseases; wars, or wholesale murders; legions of suicidal practices, that spring from the unfruitful works, and which strew along the road allotted to life, myriads of human wrecks? Bury the victim of self-murder at the cross-roads as of yore, and you would multiply Greenwoods and Auburns incalculably; and *truthful* tombstones would declare: "Died under the age of twenty, a victim to the violation of physiological law!" There is no extravagance in saying that the sins of our first parents, compared with those of to-day, are as ant-heaps to Andes! Let there be no misunderstanding: The Shakers are running the world out—the world of sin; and they are as a testimony of salt to the generating animals of the earthly order, predicting a running out of the world's inhabitants, numerically, if they continue in the unfruitful practices of the present day.

Let him who is perfectly fulfilling the Mosaic injunctions in his generations, ask: "What lack I yet?" and the answer will be returned from the Christ heavens:—"You have learned the song of Moses, now learn the divine life-song of the Lamb!" and the result will be, a flight upward, from earthly practices into Angelic livelihood; and there, a similar order of life is in vogue, that the Shakers are seen to practice. The natural man willingly gives up the earthly for the heavenly; the lusts of the animal, for the loves and joys of the heavenly host. The earth, losing its attraction for him, his aspirations and polarity will be toward heaven; and then, if he have any regrets, it will be that he did not put an end to the world, flesh and devil sooner, and ere then have *lived*, as well as *professed the Christian*!

E. MYRICK.

A living people will have a live religion; this religion will resurrect them into life eternal; life eternal is a *condition* that is obtained by denial unto ourselves of practices we know the Angels of God do not, would not engage in.

How can we better make "living sacrifices unto God." than by so living, that evil in its every form is sacrificed, and the pure and lovely *only*, shine forth in their Christian splendor? Humanity are getting thoroughly awake to the fact, that much that has been considered *pleasure*, is illegal for Christians to practice; is corroding and corrupting to both body and soul.

The name Christian signifies a follower of Christ. "Who would be my disciple, must do as I do." We will have no controversy with any; but while we ask none to be Shakers, we ask them, for their eternal welfare, to live like him whom they profess to adore.

"Only introduce marriage into your institution, and we will become Shakers immediately," is the most common of observations. "Come down from that cross and all men will believe on you," was remarked some time ago.

"Do the Shakers want accessions?" However this may be, we do not, nor ever will want accessions badly enough to recede from any principle in life, maintained by our great exemplar—Christ.

Should we admit any, who would not confess and depart their sins—then there would be a humiliating spectacle—the Shakers joining the world. *

Answers to Correspondents.

Editor of *The Shaker* :

"Some things I would like to know. Do you have revelations from the spirit world, as of old, or at all? and, if not, what is the cause?"

"Second: What do you think is to be the ultimate of the orthodox churches? Will they grow to a spiritual life? or will they 'wax worse and worse?'"

"Please answer through '*The Shaker*.'"

"E. F. CURTIS."

Answer.

We have just such kind of communications as we desire and labor for, whether rapping, table-tipping, moving of matter, or the deepest spiritual inspiration.

"Second: The ultimate of the orthodox churches will be,—a part will remain in their dead materialism; retrograde into infidelity to their orthodox theologies; or will settle down in pantheistic atheism. A large part will progress into Spiritualism; and the coming conflict will be between these two classes—materialists and spiritualists. The latter will ultimately prevail, progressing out of the rudimentary—the generative—into the Angel order, *in this life*, keeping the higher law of *celibacy*.

J. S. P.

THE SHAKER.

A

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