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Pieces in Poetry and Prose

Written by some of the Brethren and Sisters of the

Gathering Order of Young Believers

in New Lebanon,

and  
Designed for a Social Gathering of that

Order

Which Event took place, on the Banks of the Lake

in

Canaan. August 8<sup>th</sup> 1860.

Copied for the Ministry

by  
Anna White

Journal of the

Exploration of the

Interior of the

State of

California

1846

by

John W.

Wheeler

San Francisco

Music. by June Knight

"My Spirit is athirst for Music!

Rarer Music!! I would bathe

My soul in a serene atmosphere

Thou this, I long to mingle with the flock

Led by the "living waters" and to stray

In the "green pastures" of "the better land"!

"When wilt thou break dull fetter, when shall I

Gather my wings, and like a nesting thought

Stretch onward, "star by star" up into heaven!"

Thus museth many. + + + —

And wouldst thou onward move

Poor captive soul - doth now

The Siren's song cease to allure or charm thee?

- Wouldst thou flee from the martial notes

That doth incite, and speed the warrior on

To the dire sounds and scenes of battle strife?

- Wouldst thou escape the soft and sensuous strains

That tends to keep the spirit in the confines

Of earth's narrow limits?

- Man was created upright;

Over much he might have been

The Lord and Ruler, if from his rectitude

<sup>all</sup> He had not departed.

- All was pronounced good of God's creation,  
<sup>all</sup> The loud voice of Wisdom speaketh  
 In his works, and man with them  
 Should still have moved harmonious,  
 All attuned and with all according,  
 In giving God the glory!

- But sin hath entered, the love of self  
 And all that draws the soul  
<sup>all</sup> From the life giving Fountain  
<sup>all</sup> From the sphere the All Wise designed.

- A lost and troubled world we see;

And yet but few that doth inquire  
<sup>all</sup> For the cause, or why it is

<sup>all</sup> That error rules so boldly, and but few  
<sup>all</sup> That would be of God's true heritage!

As the hart panteth for the clear water-brooks,  
 So doth the soul for its reunion

With its Maker. <sup>all</sup> The spark divine  
 If not obscured by earthly things

Will soar indeed for freedom,

<sup>all</sup> For harmony; not rest, till the redeeming  
 Renovating light doth meet the vision,

And tones of love and peace

Doth greet the ear!  
 - How joyous was the Angels strain  
 When heard by Judaea's watchers.  
 - And still do they the sound proclaim  
 Peace, peace on earth, good will to man.  
 - On the bright courts of Order  
 Where doth Music roll, and beauties beam  
 By mortal ear not known by eye unseem.  
 - So we will for that blest region  
 Press onward, "Star by star" doth  
 Mark indeed the Christians pathway -  
 - Let harmony still rule the spirit here  
 That helps the weary on; "Be of good cheer",  
 The saving work on earth we see  
We want not earth's, but heaven's ministry.  
 - It is the work of mercy, to arouse  
 From the sad state that would pleased be  
 By music floating transiently,  
 - The harp's fine tone, the Viol's strain  
 No charms possess for me on Sins domain;  
 Discordant sounds from vexed hearts we hear,  
 The Union Branch not seen, justice not there.  
 While Vanity and Want are near  
 An effort make, that they may disappear.

- But where the Prince of Peace within doth reign  
 There Music moveth sweetly, the honest  
 Heart that hath escaped clear from earth's turmoils  
 Can sing a song of Victory -  
 - The favored, promised land is theirs,  
 And to the sin sick traveler  
 They can extend the sound, Come enter in  
 On to the home where Music is -  
 And where more shall be, for Music  
 Cometh with Humility;  
 Enjoy the converse of the blest  
 On Canaan's shore,  
 With these around and those who've gone before  
 At Social Gathering evermore -

Next followed a Piece in Prose upon Music.  
 By Elder <sup>Dr</sup> Frederic. Which the Ministry have in possession.

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Lines written by the Ministry of New Lebanon

And to communicate their love to a company of the Brethern and Sisters  
Of the Gathering Families on an excursion for releasement,  
and the mutual exchange of Union & gospel Love,  
Met in a grove near the lake in Canaan  
August 8<sup>th</sup> 1860.

And who are these assembled here?

And Fresh from the fields of toil, the homes of industry.

And They, whose faces shine with purity

And on whose brows is holiness impressed,

And These, whose hands, tho' worn with toil,

And The word of Life in purity may handle,

And from whose placid countenances,

Beams forth contentment, in a lovely smile,

And That speaks a heart now swelling up with love,

Now pouring comfort, on a pilgrim traveler?

O Blessed throng of Heaven! Shall we not love ye?

Ye? within whose circles Angels hover,

And shower union from their heaven born wings?

Love? Indeed we will, and that in Scripture measure,

And Heaped up, pressed down, and running over!

And yet, more love shall flow and flow forever!

For this beloved band, the objects of our love  
 Are not assembled here for revelry.

Neither like the followers of some false prophet  
 Are they clustered in the shady grove

To offer incense to the idol gods of sense;

Nay, this is not the grove that Israel made

Who Baal served, neither is this that people!

But more this doth resemble

That which Abraham planted in Beersheba.

Where on the name of everlasting God he called

And covenants, and vows before him made!

And, grant it, Heavenly Mother,

There, thy children dear, may offer incense here!

Not on an Altar, made <sup>by</sup> human hands,

Nor in a Vessel marred by the potter

But on an Altar built by angel Bands

And Vessels now washed clean with living water.

From such let incense rise, from souls by Christ made free,

To him who ever was and is, and is to be.

Shout, clap your hands, proclaim the love ye feel,

But, shun that token meekness, more than zeal,

Come, lift the care from heart, and praise the Lord,

Unite in accents pure, with one accord.

Sing heavenly praises, that your souls are free,

And crown'd (tho' yet on Earth) with purity!

Shall we not love thee? Virgin Band of Heaven

Tho' much thy bark is toped, and much thy sails are riven,

Yea, love thee? Oh, we will, and blep thee too,

For sure thou art, our Mother's chosen few.

And, God will yet, a nation make of thee,

Surpassing glorious, and pure, and free.

Free from the tempter, and his countless throng,

Free from the chantings, of his Syren Song.

Free from the rancor mixed in earth's cold cup,

Free from the noisy rabble, who may drink it up.

Retired in groves of trees of life and love,

And drinking melody as heavenward you move,

Up, then, ye Angel choristers, let praise resound,

And blep the Lord, thro' whom such blep abounds

Blep one another, blep your holy call,

And live a blesing to the nations all.

Blep him who planted, this our Union Free

And her, who watered this sweet Liberty

Blep all the Children of these Parents tree,

And thus shall blesings ever rest on you.

Ministry

New Lebanon.

And  
To the

Elders of the North Family -

By Elders Antoinette.

Dear Gospel Friends -

The object of our gathering together in this little shady grove - by the waters edge, is doubtless pretty well understood by us all. Jesus said "My peace I give unto you; but not as the world giveth give I unto you" - So we will say brethren & sisters - we have come hither seeking pleasure, but, not as the world seek it. We trust that our aims are higher - our desires holier.

This is a lovely morning; and its beauty and loveliness is enchanted by meeting so many serene and smiling countenances which bespeak joyful hearts within. Dear friends let the dim shadows of the past fade in the distance and not one wave of sorrow roll across our pathway to day. We will leave the dull cares of every day life, and grasp new pleasures; let each one contribute a little to the happiness of others; thus giving and receiving shall be the order of the day. If in this way we strengthen the bonds of brotherly and sisterly affection, our Social Gathering in this place to day will prove a blessing to us all.

We have come under the sanction and blessing of our beloved Ministry. This is the crowning blessing of all.

If we are truly joined to them, and they are joined to still higher intelligences, and they bid us "Be of good cheer", may we not reasonably suppose that thousand of voices from the home

of our Pilgrim fathers and mothers in the Spirit land, will mingle in soft accents of joy and praise with ours? I think we may.

While contemplating this festival day with my brethren and sisters, I was led into a train of reflection relative to the history of ancient ascetics. There has never been a time that God has left Himself without a witness on the earth. Deep and fervent have been the aspirations of God's suffering witnesses on different ages of the world: whose souls franted after God "as the hart panteth after the water brooks". Their language was, "There is nothing desirable but the Science of God; out of this, there is no tranquility, no freedom. To be attached to material things, is to be chained. To be without attachment is to be free". Thus, they fled to the solitary mountains, away from the world's glitter and show, that they might dedicate and consecrate themselves wholly in devout contemplation in blest solitude! The course of food was sought by them, and they passed thro' successive gradations of punishment, for purposes of purification.

History informs us, that on the coast of Orissa (one of the most important holy places in Hindostan) "one million two hundred thousand pilgrims flock thither annually to the great festival of Juggernaut. Immense numbers die of hardship, of long travel and famine, while others commit suicide to expiate sins, or, secure rewards. Miles of this country are covered with human bones, whitening in the sun". How vastly different is our

condition. By the light of the gospel we are made to understand that we are to consecrate not merely one mountain, or plain, but, all our mountains and valleys and springs of water should ever bear the inscription, "Holiness or consecration to God!" And in this day a continual fast is proclaimed. We have a continual fast from our own ways and mills, and then, we have a continual feast of good things both spiritual and temporal.

Our pathway is a bright one - even strewed with roses and lilies - compared to the desert way in which many righteous souls (according to their day) have walked. <sup>up</sup> This little place upon which we are now assembled is consecrated land; and would it not be a good time for us in this place, to covenant together that we will never murmur or complain that the way is rough or hard? but, we will take joyfully what may fall to our lot - act well our part in all the duties of life that we may eat and drink worthily - and gain a blessing to ourselves and be a blessing to our brethren and sisters, and henceforth magnify each others virtues and hide the fault we see? If this we do, whenever we think of this festival day, it will appear in our memories as one of the green spots of our lives.

<sup>up</sup> This is a beautiful world of ours - and it is reviving to inhale the pure atmosphere; and I think it may be exhilarating to our spirits and invigorating to our bodies. Is it not pleasant to meet together in the great temple which God hath built?

to view the cultivated fields extending even to the hill tops? to gaze upon the blue arched heavens, and the little floating clouds?

They seemingly nod as if wishing us to understand, that they are as free to dance in the atmosphere, as we are to dance on terra-firma—

Now here is a beautiful sheet of water just before us—and it occurs to me that (if it will not be burdensome to my good friends) I will tell you a little story in my simple way. I came to this place some few days ago—in company with Elder Frederic and Sister Harriet, in quest of a green shady spot—where we could head our little flock that they might regale themselves and feed and enjoy rest for a season. All was hushed to silence! I said to myself, ye little songsters of the woodland, why, are ye so silent? and ye little sportive fishes why do ye seek to hide yourselves from our sight? (I soliloquized thus.) A noble bird with plumage gay appeared before my vision: a fish also arose and came before me, each in their turn plead their cause. Said they, "Once upon a time the great Framers of the Universe, when He had formed and fashioned all things according to His mind—placed man—whom He had created in His own image—superior in intellect to any of the rest of the animal creation, to have dominion over the fish and the fowl. We all rejoiced together; for we saw intuitively that all orders of beings, from the lowest to the highest were subject to, and governed by, beings <sup>arbitrary</sup> to themselves. And we said, now we shall

be protected in our rights - for man who is created in the image of God, will certainly rule in justice. We tho't that God was very good, especially to us little fishes. He caused the waters to bring forth, and gave us a home in the waters - an element to live and move in. And we were happy in our sphere - and have never felt any disposition to pass over the bounds which He set for us. But man has dealt treacherously with us. He came while we were merrily sporting in the waters, and spread snares for us out of our sight; and they took our kinemen prisoners, and we suppose have murdered them; for they have never returned to us since. At other times they come around pretending to be our friends - and give us something to eat - at the same time they have ugly hooks which they force down the throats of all the little fishes that they can get at.

Thus, they lie in wait to deceive and ensnare; And they try to justify themselves by saying - "that is the way you do, the large fish live upon the small ones." But we do not go upon the land to get our food, we feed in the waters - in our own element; let men observe the same rule. How can we look upon man as our friend? Nay, he is our enemy; and we flee from him that we may live and not die. Ah! said the noble bird - if I had time, I might relate many scenes of cruelty and bloodshed (by the hands of men and naughty boys) among the feathered tribes; but, I forbear! We would delight even to build our little nests by the cottage doors, and warble our sweet notes in the ears of those

who were placed to be our guardians and protectors; but Alas! it is enough for us to say - that instead of sending a friend to us like unto St Peter, they send salt petre an enemy - And how can we sing?" I frankly acknowledged that we had strayed a long way from the path of innocence, justice and love; that in many respects the beautiful image of God in man and woman was sadly changed! But, said I, "we are returning slowly but surely." I then tried to enter into a treaty of peace with the fish and the fowl - assuring them that this day we would not infringe upon their rights - that we would not disturb the harmony of any of God's creation - which of itself is like one great musical instrument - Thus, Peace, be unto all the fishes of the sea. <sup>And</sup> Thus as the air, the little birds may be.

Man, noble man! redeemed from the blight  
 Which o'er his foul breath hath spread o'er earth's domain,  
 Will yet arise pure as the morning light,  
 As innocent, as when from God he came.  
<sup>And</sup> Then thorns and thistles from the land shall flee,  
 And man with man in harmony shall move,  
 The earth shall yield her fruits abundantly,  
<sup>And</sup> Thus, proving that our God is Power and Love.

Antoinette.

# A welcome to the Social Gathering.

By Sister Harriet.

<sup>1<sup>st</sup></sup> Welcome dear friends to this lovely retreat!

With hearts fill'd with peace each other we greet;

Each countenance beaming with joy and delight,

As we in one spirit together unite

<sup>2<sup>d</sup></sup> To strengthen the bonds of friendship and love,

In harmony blend, in union we'll move;

<sup>3<sup>d</sup></sup> To bless and be blest each one in their lot

<sup>4<sup>th</sup></sup> The dresser of vines, and the tender of flocks;

<sup>5<sup>th</sup></sup> The high and the low, the great and the small

Shall this day receive the blessing of all.

<sup>6<sup>th</sup></sup> To those who're employed in tilling the ground,

In labors of love where-ever they're found,

<sup>7<sup>th</sup></sup> Their souls shall be filled and crowned with a blessing;

<sup>8<sup>th</sup></sup> The promise is theirs, "the earth they're possessing.

As in one common interest together we share,

Our labor and toil, our burden and care,

<sup>9<sup>th</sup></sup> Thus jointly partake of comforts arising,

<sup>10<sup>th</sup></sup> From this simple way of self-sacrificing;

And all that is good both in heav'n and on earth

Shall be the inheritance of those in the truth:

<sup>11<sup>th</sup></sup> Then, why not be joyful? To the saints shall be given,

A knowledge of God and the Kingdom of Heaven.  
 In Christ's lovely Order new beauties unfold,  
 Like the waters of life and a feast to the soul.  
 And oh! happy tho', the time has now come  
 To hasten our travel, be journeying home!  
 And this little season, a rest from all care  
 Our spirits all free as the birds of the air,  
 The bright worlds above to us it betokens  
 The chime of pure love forever unbroken.  
 May the joys of this day of which we partake  
 Convey to our minds that heavenly state,  
 Where in far brighter spheres than this we'll inherit  
 A balm of sweet rest to our wearied spirits.  
 Where soul joined to soul in things more sublime  
 Than earth can afford or the pleasures of time.  
 This is but a type of what there will be  
 When our spirits from earth are wholly set free,  
 Commingling together in one happy band  
 With purified souls in the bright spirit land.  
 Henceforth in sweet union and love we'll increase  
 Return to our homes with an Olive of Peace,  
 Our words be all kindness our spirits all chaste,  
 Thus running together the heavenly race —

Harriet

Lines written by Brother Timothy  
For the Social Gathering

Upon this grassy mead, a band of Virgins clear  
Have met, with hearts attuned to songs of praise  
Unto our God, to Zion's King and Queen.

We bow in thanks! A hymn of gratitude we raise  
For countless blessings given! When faraway God call'd us—  
He called us to His arms—unto His lovely fold,  
Where we in innocence can dwell,  
His wondrous power behold,

He leads us forth to pastures green—by living waters pure  
His love rolls on in our bright stream, of Life for evermore.

My friends, what earthly joy could vie with this love feast  
Which we enjoy to day? A banquet for the mind prepar'd by virgins pure  
With heavenly graces they're adorned—with costly jewels fair.  
The princely crown, the brightest gem of earth  
Are dim, when once compared with that pure diadem  
Prepared in heaven, for those who in the truth  
Stand firm, amid earth's smiles or frowns.  
O Zion, habitation pure! justice and truth  
Do dwell within thy courts! Love bears the away  
And my spirit all enraptured utters forth

Let God be praised thro' one eternal day,  
 His works we view in gilded landscapes fair,  
 All nature speaks in accents loud and clear  
 That God the Infinite, so holy just and true  
 E'er all His works His goodness doth declare.  
 Behold His temple! reared without the aid of man  
 Stands forth supreme in majesty and awe!  
 We ask in solemn silence! Who drew the plan?  
 Reason answers, God, is the Architect, not man.

Thus in musing - thoughts of higher life came o'er me  
 O'er my vision stealing - golden days of future rising  
 To my enraptured view! Streams of love forever issuing  
 From the fountain pure, Father, Mother, God!  
 O the joy, the bliss of hearing - music from the heavenly spheres  
 Sounds Seraphic so enchanting - th' care worn weary spirit cheers -  
 Lifts the veil 'twixt earth & heaven! On wings of love the spirit soars  
 To realms of bliss sublime! There Angels dwell - on the immortal shore.

By Sister Olive Holden -

Oanaan, loved Oanaan thou bright spot of earth! I love thee, yea more than the land of my birth!  
 Thy groves, hills and vallies are view with delight, On this lovely morning so cheerful and bright,  
 This spot will grow brighter upon each crowning year (If the children of Zion do often meet here.)  
 And the day will be welcomed by souls now in sin, Who've not heard of Zion, or the glory therein.

Beloved Friends,

Do we not hail this day as a harvest for the mind, a feast of good things? A boon of real pleasure amply given by our beloved Elders, who are on the alert wisely seeking various ways and means (like the present) to feed the mind with useful and entertaining matter? I do believe this day will be fraught with a blessing - not merely to ourselves alone; but the echo of our beautiful songs will be heard from hill to hill - And without any hesitation I will say that I know my brethren and sisters too well to think for a moment, that they would be so selfish as to eat and drink physically, intellectu-ally and Spiritually this day - without breathing forth one silent prayer to God - for those of our race who are not blest as we are.

And will not those pure Angelic beings who always delight to gather around, to feed and to bless souls who are consecrated to a life of purity where-ever they may be found, I say, will they not gather around this little band to day, to witness our love and gospel Union, and to bear their report to heaven of our deep and fervent desires for the lost children of men, who are wandering in the gloomy wilds of sin, and know not the beautiful path which we are travelling in, tho' strait and narrow yet pleasant and sure? Truly they will.

Oh what a rich blessing is ours - Purity of life is our free choice - and thro' the channel of holiness and chastity flows the sweetest pleasure - Having a conscience void of offence towards God - at peace with our brethren and sisters - Thus, with joyful hearts,

Like innocent lambs we'll skip and we'll play  
 O'er hill and o'er dale on this festival day,  
 On this pretty Lake together we'll sail,  
 O'er Love sweetest Love our spirits regale.

I feel comforted and cheered by hearing the beautiful pieces read, that have been written by my gospel companions for this Social Gathering, rich productions of the mind - they tend to increase love and strengthen the bonds of gospel Union -

Some refreshment for the body is also prepared in this grove; and while we are surrounded with the beauties of nature, as far as the eye can glance - let us partake with thankful hearts.

Haz not our beloved Elder <sup>Frederic</sup> often told us that the gospel provides for the body as well as the soul? And do we not believe it at this time? Can any one think the great Ones of the earth happier than we? May O May!

Let us all be thankful for the watchful care and kind remembrance of the Goodly Shepherds towards their flock at Lebanon and Canaan - <sup>and</sup> They want all to share - All to lend a helping hand - To join heart to heart that our spirits may blend in one.

May the favors thus received be used and not abused - That the good resulting therefrom may be ample compensation to our beloved Elders - is the prayer of the writer.

Olive Holden.

## Our Father's Chair.

By Brother Daniel Sizer.

Brethren and Sisters, I have the pleasure of introducing to your notice one of the relics of antiquity, sometimes called, Elder Cooley's Chair, and sometimes it has been called Father Samuel's Chair. (You have the chair before you.) Venerable for its age, being probably an hundred years old or more. Venerable also for being among the first of the gains consecrated to the Lord of the whole earth, in this great and glorious dispensation, (as it is said) it having been once the private property of Father Samuel Johnson, and consecrated by him.

If all property consecrated to the Lord is sacred, then you see before you a sacred chair, at least sacred to the memory of our forefathers, and sacred to the memory of a principle that must abide forever.

We are not going to make a God of the old chair and set it up in a grove and worship it, God forbid, yet many good things can be said about it. Do look, do look! Just like good Eldress Antoinette for all the world, with its Motherly arms extended, seeming to say, Come, all who will,

And drink your fill;  
O, I wish I was a poet, but Alas, Alas!  
You smile, perhaps at the idea of a patriarchal chair

extending its Motherly arms, but I would have you understand that the thing is Dual, and that it can be logically proved.

You all admit that man is dual, that animals are dual, that the birds, the fishes, the minerals, the flowers and trees; So the old chair must be Dual. So here is good sound logic for you. To the poet's eye I think the old chair must shine with the merits of its own virtues, without a drop of varnish.

So much about the old chair, like "the old iron bound bucket that hung in the well," its happy associations if not expressed can easily be imagined.

Now you must sober up, for I am going to talk some plain talk to you (as Elder Frederic told the Spectators last Sabbath day.) When he made that announcement they began to wince and screw and to feel very uneasy, yet after all, I believe they were more scared than hurt.

Now a word or two about one of the former occupants of the old chair, Elder Cooley, (as he used to be called,) the first Elder that was ever appointed to preside over our Order; he having the care of all the Young Believers that were then in the land. A stern, uncompromising pioneer of Mother's gospel; a terror to all naughty boys and girls, but a kind and loving Father to all the good and obedient.

Among the many good and excellent gifts and virtues which he possessed, was a testimony against playing

with Cats, he used to say, that playing with cats excited the flesh, and he was down upon it, flesh and all.

To all who mean to be good obedient children, and who have been favored to day with the privilege of seeing good Elder Coolidge's old chair, woud never play with pussy again.

Perhaps what I have said about the old patriarchal chair to day, may be a prelude to what some of our poets may have to offer up on the subject, upon the next anniversary of our Social Gathering, I think it would be a good subject for them.

Thus I freely contribute my mite towards the general stock of happiness, which I feel is for us to create and enjoy. I have lately read that happiness is a perfume, that one cannot shed over another without a few drops falling on himself.

So the way to be happy is to contribute to the happiness of others. Let us all try to be good, then.

Oh how happy, how happy we'll be.

Song Life. to the Brethern, Song Life. to the Sisters.

By John Robe -

A life of love and joy,

With none of the alloy

Of sin, which would destroy

Your peace of mind.

A life of brighter hopes  
 Than that which nature opens  
 On earth's most sunny slopes,  
 For man to find.

A life so sweet, so pure,  
 So lasting, and so sure,  
 Than when time's scenes are o'er,  
 And comes you change;  
 You, Phoenix-like, shall rise,  
 And join the good, and wise,  
 Who 'neath far lovelier skies  
 Find widest range.

Where music sweet, and song,  
 And flowers - an endless throng,  
 And beauty too, belong  
 To all who dwell

Where ends the joyous race  
 For God's Eternal grace.

May you there reach your place.  
 Till then,  
 Farewell.

"Mark the Perfect and behold the Upright  
for their end is Peace."

By Elizagette Sutton.

I love to look around upon this bright circle, and view what the gospel is doing for souls who are brought together from the four quarters of the earth, to possess the Kingdom while in this lower world. The system under which we live is a perfect one; to this standard of perfection all may come.

None so high, but what the practical life of Christ may be brought to bear upon their doings, their outgoings and their incomings. None so low, but who need <sup>to</sup> be raised to the dignity of a Son and Daughter in Christ.

None so rich, but what can follow the injunction of our Savior, "if thou wouldst be perfect, go and sell all that thou hast, and then come and follow me".

None so poor, but what receive a repetition of every needful blessing in obedience to the laws of Christ.

Here I see the Discipleship manifest. The second Temple is being built, the foundations of the inner court are laid, and Zion rises in her glory, and shall bring forth her righteousness as the light, and her judgment as the noon day.

Uprightness of character is here portray'd in this happy group.

It is a comfort and enjoyment to be associated with

Believers any where on this habitable globe, located where they may be; it is a source of thankfulness, and an untold blessing to live in the atmosphere which surround the Sons and Daughters of righteousness. But it seems to me the preference of living in the first Society of Believers is admisable; Surely is not thankfulness called for, that so happily hath the lines fallen unto me. And will not God look for His own with avery? and must not the fruits of the gospel here be exhibited more eminently?

The ministrations vouch'd <sup>safe</sup> unto us are unparralleled, and who can say that their highest and strongest attachments do not centre here? And why should they not? Here, where the testimony is opened unto us with such cleanness and beauty, by those vessels of honor and swift witnesses for God, who are moved by inspiration, in mercy and wisdom, to spare not the most cherished idol, nor yet withhold the balm that heals the wound. Such Ministers are rarely to be seen.

Happy children may we be who cluster around them for nourishment and support, and gather beneath their wings of care and protection. In suffering they travel to plant the gospel in souls, who have heard the sound of the seventh Trumpet and would awake unto righteousness.

Tribulation often fills the cup of which they drink, to overflowing, for the sake of humanity in their lost condition.

In former days the Ancients knew  
 In part, and prophesied in part,  
 Beheld a work both strange and new,  
 That cleansed and purified the heart.  
 As thro' a glass they dimly saw,  
 The perfect work in this our day,  
 When burning Truth and gospel law,  
 Should govern and would bear the way.

Since that in part is done away,  
 A path so clear appears to view,  
 A glorious light wherein we may,  
 To that bright land our way pursue.  
 No more to swerve this way or that,  
 But in uprightness go our way,  
 Rejoicing that the way so strait,  
 Will bear us to perpetual day.

Now in the crowns of upright souls,  
 The Pearl of Peace is richly set,  
 No brighter ornament unfolds,  
 No gem like unto it is met.  
 It is the fruit of gospel life,  
 The essence of our God above,

Sweet peace will silence worldly strife  
 It breathes the element of Love.

Let this pure principle abound,  
 Let unity be in our midst,  
 To greet with joy the welcome sound,  
 With Angel visitants we'er blest.  
 Our spirits innocent and pure,  
 Can blend in Harmony as one,  
 Then by our Parents we are sure,  
 To be approved and by them owned.

## Woman's Rights.

By Rhoda Hollister.

Much has been written and spoken within a few years past, upon this interesting, and to many, all absorbing topic; and in the discussion, many noble minds and powerful intellects have been engaged to ascertain if possible, what her capacities are, and their adaptation, in what particular sphere it was designed she should move, with the most profit to herself and others - also, how far it should be extended, so that the boundaries might be permanently fixed - that for all time to come, woman would no longer fear the invasion of her rights by the other sex, or intrude herself

into the departments of labor or science awarded to them, and for which, by their superior endowments, they were best fitted to occupy.

But I do not feel myself called upon, even if I were competent, to settle this knotty and vexed question, or to decide upon its merits or demerits - but have no doubt that its ultimate will be, the elevation of woman, in a great measure, from her servile and degraded condition, by removing those shackles which society, and a false system of religion have thrown around her - thus, enabling her to extend her usefulness, and become as it was evidently intended, a medium of much good to the race.

We are confident however, that tho' much may be done in this direction, nothing short of obedience to the revelation of Christ in His Second Appearing, can ever restore her to that Eden like condition, from which by transgression our first Parents were deprived - or give back that innocence and purity of spirit, which alone can exalt, and fit her to be an associate with man in the great work of Redemption.

Let us therefore rejoice in this dispensation, which has been opened to us, a way wherein we may arise in the dignity of our calling, assert our right to the tree of Life, "whose leaves are for the healing of the nations", that we can pluck of its soul reviving fruit, and live forever. No Church Canon, or superstitious creed, can deprive us of this glorious privilege, or have power to take from us our inheritance; but we can live in an associated capacity, without the walls of a

cloister, or wearing the long face and sombre hue of the votaries of a bigoted and counterfeit religion. And as foreseen by the Prophet Jeremiah we can in purity of heart, and with a joyful spirit, "go forth in the dances of them that make merry" singing praises to God for our deliverance from that bondage, of which the Egyptian was but a figure, even that of sin and death.

And while standing on this platform, we can look abroad over the vast field of nature, and behold the fruit brought forth as the legitimate offspring of its devoted adherents. Such a variety of systems, creeds and opinions, that it is difficult to decide, which of them contains the largest amount of error - and tho' truth always carries its own evidence with it, yet its neglected and drooping form, is trampled on with impunity, in every section of the great Babel of the World; thus, leaving them without that vital principle, which alone can sustain and give vigor to any system, either civil or religious -

Again, the "Earth is fill'd with violence"; war, slavery, bloodshed and crime of every name and nature, are rampant in the land, and found among all classes and grades of society - making it replete with want, sorrow and wretchedness; and while death in all its frightful forms, produced by the violation of the physical laws of our being, is filling the earth with mourning, a spiritual darkness, gross and deep as the plague of Egypt, seems to envelope as with a cloud, the minds of those who ought to stand as sentinels to guard, and as ambassadors to proclaim, the glad tidings of Salvation to

a lost and perishing world. But we give thanks to God, that He has not left Himself without a witness upon the earth - that from this Moral and Spiritual chaos, a work has been produced, which embodies principles which will confound the natural man, and shake the foundations of the old heavens and earth; in order that a "Kingdom might be established in righteousness, of whose order and beauty there should be no end."

"We who have lived to see the dawn of this Millennial Day, and bask in the radiant beams of light and truth, which emanate from the glorious Orb of heaven, can realize in a measure, the fulfilment of Ancient Prophecy, - "When the wilderness and solitary places should be glad, and the desert blossom as the rose". "It shall blossom abundantly, and rejoice, even with joy and singing, for the excellency & glory of the Lord."

Who can cast their eyes for a moment over our own quiet village & comfortable dwellings, rich with the blessings of peace and plenty, the reward of patient toil, and persevering industry, realizing the absence of want and misery so prevalent elsewhere, - without exclaiming from the fulness of their hearts, "Blessed are the habitations of the righteous," and sure is the portion of those who fear the Lord - Here indeed, we can dwell together as innocent lambs, under the guidance & protection of the Goodly Shepherd, walking in green pastures, and drinking together the still waters which flow from the one great Fountain of salvation; And it is this joint relation of brethren & sisters, which the gospel introduces and sustains, that places woman in her true position, and puts the question of her rights and privileges, with us, forever at rest, feeling as we do, that the love, Union and Gospel Affection, flowing from our heavenly

Father and Mother, to us thro' <sup>31</sup> this pure relation, is of inestimable worth.  
We can but "honor and adore, the holy source from whence they flow;  
And praise Him evermore"

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## Resolutions. By Jane Knight.

At a Social Gathering of the Young Believer Order,  
the following resolutions were read and unanimously  
united with. Resolved -

that, as we claim to be a practical people, more immediately  
interested with the actualities than the poetry of life, we deem it  
at this time admissable to specify a few subjects that we propose  
recognizing and increasing in - Thus, we have,

Resolved - To keep in our daily occupations the spirit of the gospel  
relative to prudence and carefulness; we know that much was  
gained by the early Believers in these essentials, and we wish not  
to lose, but to be adding thereto:

### Household Economy -

Resolved - That we will act upon the good counsel communicated  
last Christmas day from Elder <sup>31</sup> Frederic and Brother Clawson,  
relative to the importance of carefulness of fire - We feel that the  
spirits of those good Believers, that may at this time surround us,  
will not think it amiss to know that we regard their labors in

laying a foundation in temporal things; and we feel it a privilege not by carelessness or indifference to diminish the substance gained, but by industry and care still be blest - Again,

Resolved - to use with care whatever is committed to our hands whether tools, or tin, crockery or clothing, in a manner that would bear inspection - for altho' small things they may be called - a gospel life, must in all its ramifications be practical.

### Health.

Whereas - The last Winter was with us decidedly one of infirmity - Colds, as it is termed very general - and of rather a serious character too - for many ever they have not yet totally recovered from the great invasion made upon the physical economy; these Colds (or whatever the more scientific term may be) we do not wish to be troubled with again; but, as we know we are liable to be affected by Atmospheric changes it still makes it appear more incumbent upon us, to adapt diet and air to condition and occupation; would it not be some gain in a sanitary point of view to be sure that our Rooms were not unduly warmed - never have a red hot stove: and above all to be sure that we had that quality of air to inhale, that would better qualify the organism of the body to repel occasional adverse conditions; would a pint of good air at each respiration be any too much? We simply want the Head, Throat, Lungs &c., to be in working order, and not have so much extra work to do in ejecting poisonous accumulations; in a word we desire Health that we may practice for our lasting benefit the gifts and graces of the gospel:

## Simplicity-

Resolved - That we love and admire the simplicity of Truth; we prefer to exhibit outwardly the Union that is felt internally - we do not want anything that does not comport with utility: in the increase of outward things with Believers we conceive that Use and Beauty will coalesce, thus exhibiting to those without that we live not merely for the present, but in reference to results.

## Friendship - Gratefulness -

Resolved - That we joyfully hail at this time our own kind Elder Richard; and hope that we may so live as to be ever blest by his spirit. Likewise we do thank all the good Elders that so kindly have labored to make this day one of joy - A further incentive to Union.

We are also gratified with the presence of Br John Shaw, at our last meeting here he was left a sufferer at Home.

Resolved - That we shall ever feel thankful for the union and communion of those who so direct their lives that they are consecrated to redeem the Earth.

<sup>23</sup> For the Social Gathering - By Minerva Reynolds -

How fleeting and how changing - Are the transient things of Earth,  
<sup>24</sup> Tho' we toil till we obtain them - They are to us of little worth;  
<sup>25</sup> Then let us strive to gain that treasure - Which will endure when time is o'er,  
 Joys more sublime than earthly pleasure - That will increase for ever more.

All earthly honor fame or glory - Will vanish like the morning dew  
 As grass beneath the scorching sunbeam - Loses all its verdant hue.  
 To the soul that seeks such honor - Fails of all that's true and good,  
 Feeding on the husks of nature - Finding no substantial food.

Oh my soul be upward pressing - To that bright and happy sphere,  
 Be in love and truth progressing - Thus invite the Angels near,  
 They are always kindly seeking - To protect and watch o'er those,  
 Who in peace and love are moving - To a land of sweet repose -

How great how rich the blessing - Shared by those who bear the cross,  
 Who are onward, upward pressing - Being cleansed from earthly dross;  
 To secure this blessed treasure - Should we not our all resign?  
 And be filling up our measure - With those gifts that are divine?

### Simple Offering. By Cecilia De Vere -

From all the misery, woe, and strife,  
 That fills with bitterness the cup of life,  
 To all the joy of heaven's immortal band,  
 To all the blessings of the Promised land,

We have been called from many a distant home,

To join our hearts and never more to roam.

Then let us build a temple grand and high,  
With walls of jewels and a roof of sky.

And let each jewel fitted to its place,

Reflect the purity of heaven's own face,

And till all the world shall know that God is there

And turn from noisy mirth to silent prayer.

Till man shall see the pearly light,

That opens first the gates of day,

Till nature's dark Egyptian night,

Shall coil from earth and flee away.

And every nation then shall know,

That Christ has been again revealed,

And the gifts of God to us shall flow,

And Wisdom's fount shall be unsealed.

Not the dim past but the present,

Glowing with the future's beams,

With the light of morning breaking,

O'er the world's majestic dreams.

O'er the gospel child of ages,  
 O'er the secret visions grand,  
 O'er the fulfilled words of sages,  
 O'er the works of God's own hand.

O! I hear a mighty torrent,  
 Praying from the Mount of Truth,  
 From its waters, holy currents,  
 Shall give Earth her Eden youth.

Then, the desert of the mind,  
 Shall a golden harvest yield,  
 And the Olive, Myrtle twined,  
 Flourish on the battle field.

Then the stars unveiled, unshrouded,  
 Shall walk brightly thro' the night,  
 And our Spirits all unclouded,  
 Shall drink in their silent light.

O! How this blessed morning,  
 And the children that it calls,  
 Who are like the ancient warning  
 Written upon Kingly walls.

<sup>ly</sup> They proclaim the reign is finished,  
 Of the great impious power,  
<sup>all</sup> Tho' its pomp hath not diminished  
 It may fall at any hour.

And they bring in words of gladness,  
 Joyful tidings unto all,  
 Christ has come to banish sadness,  
<sup>ly</sup> To redeem us from the fall.

Let me gather to this number  
 Let my heart strings round them twine,  
<sup>ly</sup> Who in death would coldly slumber,  
<sup>all</sup> That in Christ might live and shine.

I am thankful for my calling,  
<sup>ly</sup> Thankful for my kindred dear,  
<sup>all</sup> Thankful that the earth is falling,  
<sup>ly</sup> Thankful that the heavens appear.

<sup>ly</sup> For your love and for your blessing,  
 I will labor earnestly;  
 Nothing else is worth possessing,  
 Nothing else is dear to me.

Give me then this precious treasure,  
 And right simple I will be,  
 When I come to fill my measure,  
 I'll endeavor to be free —

### Sunlight, By Daniel Craigie —

Its bearing on man in his relation to the atmosphere.

Sight, is the life-giving ray of material existences, its gentle yet omnipotent voice, calls forth in tones of beneficence, the vivifying oxygen from the laboratories of the vegetable kingdom, and with a Father's equal hand diffuses it from pole to pole.

The life organizing germs of the stately forests, the waving grains, the refreshing, nutritious, graceful, and acceptable fruits, alike await their coming, and develop themselves into beauty and use; expands their blossom each to its appropriate curve with magic grace; and as it opens to the sun receives that ray most favorable to its individual fructification.

An attempt to prove that sunlight is favorable to animal life, and to collect facts to sustain the attempt, would, at first sight, seem altogether unnecessary, and as much out of place as it would be for a person in a normal state of mind to invite his friend into the sunshine and there enter into an elaborate demonstration that the sun did shine; And by the

aid of the reflector, the prism, and the lens, show that such was actually the case; and that even its shadow might dispel every shadow of a doubt.

But from the state of things as they exist around us, we are reminded, that there are in the human world, two forces that impress the mind. First, the Sensual or dark force, Second, the Use force. The Sensual force has the greatest number of subjects; and they allow it to exercise absolute control over them, even to the minutia of their doings. It dictates how dwellings should be constructed and the furniture thereof, how light and air should be admitted and in what quantity, how clothes should be made, large or small, tight or loose, of silk or cotton; and in the slightest movement of its power, can change the shape and style instantly.

It teaches its votaries how to eat, what to eat, and when to eat, and to shun the sunshine till their countenances resume the hue of that of the dungeoned criminal, and every muscle of their body is relaxed into soft inefficiency; fills their bodies with disease, and moulds them to deformity. Corrupts the moral atmosphere till even handed justice, seeks a happier clime, where the oppressor is not, and where the voice of the oppressed is heard and recorded in the book, on the back of which is written, "Whatsoever measure ye mete unto men, it shall be measured unto you again".

Use <sup>of</sup> Force. Clothed with the sun, and the earth at Her feet, await the coming of the nations. All the forces of the depth of space sustain her; distant constellations and attendant planets are illumined and move in Order to Her law. The smallest atom and the mightiest orb, yield sweet obedience to her voice, and move in harmony together. The law of social life, Peace, Health and Heaven are at Her right hand; and on times short distance, disenfranchised humanity will yet emerge from Spots' dark reign and seek from Her, Protection, Blessing, light and love. The Graces seek to clothe Her with a seamless robe, "but, when unadorned, She is adorned the most."

She teaches how to weave, spin and color according to her name Use. How to make garments for the limbs and body; and not the limbs and body for the garments.

How to construct dwellings to harmonize with the lungs, the organs of vision, and with the skin. She teaches what to eat, how to eat, and when to eat for strength, health and life; and invites Her children into the sunshine, to light, life & joy.

The action of the Solar ray on the skin, is in all respects salutary; it improves it to the eye, gives it a smooth, agreeable appearance; improves it to the touch, gives it a silky, solid, elastic feel, imparting a comfortable sensation to the owner, assuring him that the part that is sunned is comparatively invulnerable to atmospheric changes.

The influence of the direct Sunbeam on the skin as a healthful stimulant has been greatly overlooked and neglected; the pale relaxed sallowness of skin of those who rarely expose themselves to it compare unfavorable with the appearance of those who do.

And those who work during the night, and sleep during the day, never present the vigorous look of health. And the squalid paleness and depressed spirit of those resident in the dark lanes of crowded cities, show the necessity of free exposure of our persons to the sunshine, and of arranging dwellings so as to admit of a free access of light as well as of air. In the deep valleys of the Alps, where the direct rays of the sun have but little influence, and are but seldom felt; a disease peculiar to that locality exists of a most revolting character, body and mind being alike deformed, a single glance at its subjects is enough to make one shudder, and to give a description of its character in detail, would only distress our own, and our readers feelings.

When a parent perceives his children are attracted with it, if he can afford it, he removes them to a more sunny exposure. Of the effect of the sun's rays it has been noticed, that, in a populous place, during the prevalence of an epidemic, the inhabitants of the side of the street that was shaded suffered, while the other side which the sun had free access to, was more exempt. The effect of light on the nervous system is without doubt, to enliven, and darkness to depress the spirits.

Vegetables when grown in the dark, are pale, watery, and feeble, and cannot stand the sun, and milk when exposed to its rays; Children raised in the shade are pale, watery and feeble also, and are fatigued and oppressed when much exposed to the sun.

It has been well said that "man is a culmination of the solar forces." And just in ~~proportion~~ as he retires from the sun, he parts with his man or womanhood in that degree.

The application of blinds to the windows of dwellings to the total exclusion of the sun beam, and to almost total exclusion of the diffused light, is a very general, and a very bad practice; a slight deflection of the noon-day ray surely ought to suffice, and be considered quite enough, even in the warmest weather, and as soon as the direct ray, is out of line with the window, the blinds and curtains ought to be withdrawn, so that the thrice blessed light may enter.

The sun beam is composed of three rays; the light ray, the heat ray, and the chemical or organizing ray.

Sometimes rooms are kept dark on account of the carpets; it would be well to have nothing in a dwelling that light can spoil; if there is, better spoil it, than the inmates.

Those who have not been much in the sunshine, and are suddenly exposed to it during the whole day, suffer some inconvenience at first, but if exposed only in the early part of the forenoon, and the latter part of the afternoon

till the skin has acquired its natural capacity for the reception of the sunbeam no inconvenience need occur, but benefit from working all day exposed to the sun. Young people should be tanned systematically, and taught to love

"<sup>ye</sup> The bright and joyous ray,

That drives the darkness all away."

It is written of a certain character of Eld that "he was a cake not turned" - half-baked; those who live in the shade mainly, are not baked at all - soft on both sides, and are an easy prey to atmospheric changes.

By John W. Brown.

My Gospel Friends,

I feel honored, to attend this Social Gathering; and with a heart filled to overflowing with pleasure, I greet you all. I esteem it a great privilege to meet with you here, and partake of this joyous recreation.

"I believe those only are real pleasures, which are of an innocent nature; subjected to the cross of Christ."

I have evidence of this being the case now, and I congratulate myself, as being highly favored, and noticed of heaven; for my eyes to see, my ears to hear, and my heart to understand, those noble, exalted, and sublime sentiments, which I hear from time to time; they serve to lead me in the way of life

and salvation, and there is nothing on earth, I prize more highly than to understand the way of God; upon this theme I take pleasure to speak.

When I take a retrospective view of the past, and contrast the first, with the last half of my life time on earth, I don't know at what point to begin to acknowledge my gratitude to kind heaven, and those messengers of salvation, ministering spirits, who have led me to the fold of Christ in Zion.

The subject of religion took my attention when I was a child; I thought it ought to unite people together in harmony, and love; on the contrary I saw discord, division, confusion and mystery. Their religious doctrines especially Calvinistic, outraged my common sense, as inconsistent and false. But now I witness and <sup>have</sup> experienced a system of religion, that sits comfortably on my feelings; yea, it demands my highest admiration, altho' its operation has and does continue to require self sacrifice, mortification, and death to nature. I rejoice in this, for herein I find I come forth in newness of life, as I put off the old man; and keep an eye single to the glory of God, and my own souls salvation. I deem this occasion, as a favorable opportunity, to pay in part, some heavy debts I feel incumbent upon me. To my Elders I feel I owe an everlasting debt of

gratitude, love, thanks and blessing, for their continued gospel ministrations, and for Elder Frederic's faithful exposition of Christian doctrines to the world, in our public meetings; I would give a double portion of love and blessing, to support his gift, I believe many can unite with me in this feeling. I can also bless the gifts of all my brethren and sisters, in their various callings; I want to share with them in their gifts, in their joys and in their sorrows.

This spiritual and intellectual feast of which we are this day partaking, feels to me a foretaste of heaven. I kindly thank all for their offerings on this occasion, to strengthen our bond of Union; Love is the bond of our Union, please accept my love freely. I love the gospel, Yea, and I will give up all for it. <sup>My</sup> Father, <sup>My</sup> Mother, <sup>My</sup> Wife, children, houses and lands (or a desire for such) and my own life also.

I love the way of God in all its aspects, it feels sacred, and demands the silence of Earth. "The Lord cometh to His holy temple, let all the earth keep silence before him". This is right, but the soul that is made free from the power and dominion of sin, need not keep silent, Nay, they may freely rejoice in the God of their salvation, and speak and sing praises to His name. <sup>My</sup> The righteous have a right to be glad, and make merry, but the earthly sensual minded may keep silent; and well they may "for they have no right who serve the tabernacle". But our Mother has made

us free, free in the truth, free to speak of the goodness of God manifest thro' His holy Anointed Order; this I feel to acknowledge and be thankful for; Ours, and for all the blessings I enjoy in the gospel I want to render a holy offering of my best feelings; I feel that is no more than my reasonable service to be wholly consecrated to God. And I hope to improve according to my measure, that gift which is committed to me for the upbuilding of Zion. I believe she will yet be distinguished more and more, as the glory of the earth.

I love realities, I don't want to be carried on the mountains of ecstasy, fancy or imagination, nay, I want to know and to do the will of my Heavenly Father and Mother, and I have full faith, that it is their will, and the delight of all superior intelligences, to see us enjoy the gospel of salvation, and take pleasure in doing those things that will not bring remorse, but leave a happy reflection; And I hope such will be the case of all here this day, and that we can refer to it, as a bright occurrence among the passing events of time. — Our influence is, and ought to be, to stimulate each other, onward and upward; and how lovely and sweet the idea, to actually receive encouragement, and help, to forsake the world, its principles, its spirit of darkness, deceit, lies, and hypocrisy, and be able to form and maintain a heavenly union here on earth —

Beloved friends this is sweet to my spirit, on this idea I can feast, in this I take pleasure, and to be able to draw water from my

own well, and drink of salvation, is truly a great source of consolation, and cause of gratitude. I feel the Springs of Life flowing up in my heart, the precious fruits of the cross. And,

I am determin'd to press thro', An evil nature I'll subdue,  
 I'll bear the cross both night & day And move along this living way,  
 Which leads to heavens of love & light, Yea, peace, & joy & sweet delight,  
 To every one who's faithful found On Zion's holy sacred ground,  
 This heavenly way I love most dear And all its orders I'll revere,  
 Then Father's, Mother's love I'll find, Affording always peace of mind,  
 And Brother's Sister's blessing too I know I'll have if I am true.  
 Now loving friends receive from me My offering for this jubilee,

Yea, I am enjoying daily that jubilee, of jubilees, the centering  
 -ation of all the aspirations, yearnings, and desires for a standard  
 of righteousness, that has arisen in the hearts of those who have  
 lived thousands of years before us, but have not obtained while  
 in time; and thro' the providence of God we live in a day and  
 under that dispensation, which produces those elements conducive  
 to our eternal felicity, then let us unite together my dear young  
 Companions, and be true to worship that God who is light, & in  
 whom there is no darkness at all; and thereby continue to inspire  
 confidence in each other, as Brethren & Sisters in Christ, living out those  
 principles that will commend us to the Angelic and heavenly Orders.

Accept my thanks for your patience, and privilege of expressing  
 my feelings,

John M. Brown

# Music.

By Elder Frederic -

Music is one of the divine sciences. The most perfect musical instrument ever devised is the human body.

A soul redeemed from sin, would be the veriest personification of melody. The every motion of such a body, would express harmony; and every word, proceeding from a soul so situated would be music.

The "music of the spheres" is not a myth: a naturalist, in rapport with the heavenly bodies, would actually hear its symphonies.

The lamb does not skip and play with greater spontaneity than will a truly devout soul worship God with various evolutions of body. Neither of these has need of being taught the fact of the connection that exists between the mind and the physical system. It is only as man becomes civilized and affected by the inventions of the carnally diseased mind, that he is removed from the simplicity of innocency and uprightness in which God created him. So that instead of worshipping his Creator with his own great and perfect musical instrument, - the body, - he substitutes and interposes various kinds of instruments, the primary object of the use of which, was to stimulate his amorous passions, or inspire his destructive propensities.

At the acme of the physical Dispensation of Moses, David, being so deeply inspired that he worshipped God with "all his might"

of soul and body, did then afterwards invent various kinds of instruments, to give yet greater expression to his devotional feelings in the worship of God.

But when that gift of devotion and inspiration was lost, they hung their harps upon the willows, in a foreign land; the Elders ceased to guide; the young men ceased from their music; the joy of heart ceased; and their dance was turned into mourning, and God declared that even their solemn assembly was an abomination to Him; that He would not away with it.

In the first Gospel Dispensation, Jesus introduced no musical instruments. Mourning and praying were the characteristics of that Dispensation.

Under the Second Gospel Dispensation, a great and mighty work is to be accomplished, — the entire redemption of man, including every faculty of soul and body, and every art and science and branch of human knowledge. First comes abstinence from wrong doing; then the removal of the effects of wrong doing.

As the first steps of separation from God was losing the tie of Revelation, which bound the creature to the Creator; so the first steps in the return journey Godward is a perpetual Revelation, always operative, — a continual state of receptivity of super-mundane influences, on the part of man; even as there always is a never-dying desire and effort, on the part of Angels, to minister such influences unto him.

When this is maintained, there will be, not a make-haste spirit, but a quiet, passive state of dependence and "waiting upon God" thro' His order. The feeling of the soul will be, to let God work, to will and to do of His own good pleasure; and to let the times and seasons move as spontaneously in the spiritual as they do in the natural elements.

"What man," Jesus asks, "by taking thought, can add one cubit to his stature or turn one hair black or white?"

So neither may any man or woman hasten the counsel of God, any more than, in winter, they can hasten spring; or, in summer, harvest-time. If it is God's work, man cannot "stir" it. He may run without being sent; or he may try to steady the ark; but it will end in death to his soul. Man can work together with God, - work when God works, and so "increase with the increase of God," - nothing more.

When (if ever) the time arrives for musical instruments to be used in the worship of God, in this Dispensation, it will be made manifest by a palpable revelation thro' the David of the day, - the King of Israel, - the Ministry, - as God's own medium; and the gift will be exactly timed and adapted to the then existing circumstances. And I believe that the defiled instruments of the world will not be used; but that the same power which reserved a new continent upon which for the Church to be established, has also reserved some instruments

of Music that can never be reached except by those who have learned to serve God with all their might, including the powers and activities of their mortal bodies, as did David of old.

This will be an evidence that God's time has come for the introduction of musical instruments: when all pride, and all shame shall be as perfectly subjected, by the spirit of devotion, as it was in David when he "danced before the ark".

In retorting upon Michal, whose sense of propriety was sadly shocked by the public exhibition of the thing, he said it was before the Lord that he played; and that he would be yet more vile than thus in the future, - her worldly, carnal sense being the judge.

"Not by might, or by power," nor by man's wisdom, will the house be built; but by the true Spirit of God alone.

Those instruments that have been used to excite lasciviousness, and to invite and stimulate men to destroy each other's lives, cannot be redeemed; but are as idols, which must be destroyed; and to seek to introduce them into our worship, is to follow the example of rebellious Israel, who in their hearts turned back to Egypt, to its becks and onions, and flesh-pots and their concomitants - the idolatrous rites, including Egyptian musical instruments, which ministered to a sensual nature; - as was the case when Moses came down from the Mount; the people had corrupted themselves, and were eating, and drinking

and playing, and dancing, &c. &c. —

Mother Ann found it necessary to prohibit, for a season, even the reading of the Bible, because it had been handled by the worldly-minded; and had been translated, and retranslated, and then interpreted by fleshly-minded men. They had played upon it as upon an instrument; and from it had worked just such doctrinal tones as were agreeable to their corrupt natures.

If then the old heavens (of which the Bible was the seal) were defiled, how much more is it the case with the whole creation of antichrist; particularly music, and the instruments of its production.

I have no doubt that the introduction of any worldly instrument into our meetings, at this time, would banish every good spirit from them, and would be entirely destructive of the spiritual gift of the meeting.

Of course its tendency would be to make up the element of the world in the young, and to draw them back into the flesh. It would kill the life of God in their souls, by withdrawing their faith, attention, and feelings, away from the gift and inspiration of the Spirit, to the external sound, and to the idd whence they proceeded.

My advice to those who feel a want in their souls — a hankering after instrumental music, or any of the arts

and sciences of the world that are not redeemed, by the Gospel, and sanctified by the holy gift of Divine inspiration in the Church, is, that they "prove themselves whether they be in the faith," or not. They can do it in this way, and so determine what spirit they are of; whether it be of God, or of the world:—

Let them enter into a deep labor of soul, until they become baptized, body, soul, and spirit, into the very element of gospel inspiration, so that they can bring forth the fruits of the Spirit, in gifts of tongues, and beautiful anthems and songs; let them superabound in spiritual gifts of Wisdom, Knowledge and devotion; so that they can fear God, and love to worship Him in Spirit, and with all the might of their physical bodies; and then let them see how much place the want (or desire) of the world's instruments of music or of any thing else, will have in the feelings of their souls. Such a baptism would lead them to their Lead.

And when I see more of those who are the most in Union with the Order of God,—the Ministry and Elders,—and who are the most devout and spiritually-minded, begin to feel intimations from the Spirit world, that the time has come for instruments of music to be introduced, I shall think it much more worthy of consideration by the Lead, than if such intimations proceed from those who have found but little separation, in Spirit, from the world and its worldly

relationships, and who are evidently subject to the drawings and influences of the lower earthly spheres, and who wish to remove the offence of the cross, and make the Gospel more agreeable to the carnal mind, which "is not subject to the law of God, neither indeed can be."

The Quaker Order was brought forth by the Spirit; and was entirely without any form or instrument of worship, except the human body. They "waited" for the "moving of the Spirit" upon that, as the "chords of a thousand strings," which, of all other musical instruments, would the most acceptably worship God. And any substitute for the quickening and consecration of the human body, is simply idolatry, - a going after strange gods.

Just in proportion as the Quakers have gone back to forms and instruments, they have died to the life of the Spirit, and been quickened to the Spirit of the world; so that with the Progressive Friends, who are just now introducing among themselves music, and many other things, which ancient Quakerism rejected, it is patent to observers, that the only effect thereof is, to make their outside conform all the better to what the inside was before - fashionable and worldly.

That which comes from the world attracts to the world; and that which comes from the heavens attracts

towards the heavens.

All true godly progress and increase in <sup>us</sup> *Lim* must come from within, not from without; from the Spirit, not from the flesh; from the Divine element, not from beneath; by Revelation, not from mere intellectuality.

Finally. I look for every permanent increase of truth and goodness, only thro' the Union and blessing of the beloved Ministry, as the sacred oil that was poured upon the head of Aaron, and then ran down over his whole body to the hem of his garments. Even so must the gifts of the Spirit to the Church pass from the head to the feet of <sup>us</sup> *Lim*.

Frederic —