

35.

An Account of a Social Meeting - Held in a pine
Grove about 60 rods from the South Family in Canaan
By the Junior Order of Believers at Mount Lebanon &
Canaan Sept^r 2^d 1863 -

North family, 45 in no - started from home
about 7 o'clock A.M. Met the brethren and sisters in Canaan
at the appointed place, about 7¹/₂ past 8 o'clock - All prompt in
duty - all without exception bright and cheerful, greeting each
other with love; and the sound of many voices was heard - O
what a lovely morning! what a beautiful place! Entirely
secluded from the public gaze of travelers - surrounded by these
tall pine trees on every side but one - from this opening which
faces Mt. Lebanon - we can look directly upon both families
in Canaan.

At 9 o'clock meeting was called to Order by Elder Suddins
John Noble was appointed Clerk of the Meeting - Then a wel-
come song was sung by N.Y. to Canaan families - song given
and learned on the way. The following pieces were then read

Substantary by John Noble

Hail! hail to this band - - That on Canaan's land
Have met to greet each other
You are welcome here - - For you all are dear
Each sister and each brother

We have come to wind - - And now strongly bind
The cords of gospel union

sentiments, to show my willingness to contribute something on the occasion had I anything worthy to give.

These as well as many other opportunities, give us an earnest of that felicity we shall enjoy, to a far greater extent when we have done our appointed work in this mundane sphere, and joined that august number in that ethereal clime, towards which we are all surely moving; and into which none can look only thro' the eye of faith.

Ah! this seems to lift me up, where my enraptured vision can peer into the Beautiful, the Sublime, even in this terrestrial sphere, where the Father of Lights sheds his mild rays and causes all Nature to smile, and put on her beautiful garments. In her voice there are no discordant sounds; the gentle zephyr that moves the restless tree, and ripples the placid lake and bears on its mysterious and imponderable something each distinct sound; from the sweet warbling of innocent birds to the roar of the awful cannon; the hills, valleys and mountains; the rivulets, rivers and oceans, all obey with unerring precision the laws and statutes given by the Great Architect of all, and sing in harmony with God's great whole.

How beautiful are these lofty firs that tower around us now, how lovely is the green meadow in yonder valley; behold the flocks and herds, (on yonder hills) feeding carelessly on the green herbage and unconsciously yield us blessings every day.

When we look around on the whole system of the universe, can we not see many things to admire? Do we not hear the voice of Truth in every breeze? Have we not found

that in Agriculture, Horticulture, as in every other department of the Universe there are the elements of improvement and progression? Where there was one blade of grass grew can we not make two grow? Where the tree yields one bushel of fruit can we not make it bear 2. 3. 4 and so on? And do not the same elements apply to us? Have we not faculties that are capable of improvement, individually and collectively; and shall we suffer those faculties to lie dormant? Is there not a sphere of intellectual power, that we ought to rise into? And as in all other things we reap in kind, quality and quantity in proportion to the labor bestowed.

And now beloved friends I will close before I test your patience, altho' there are in the foregoing many principles that would admit of a more elaborate elucidation, and many more intimately connected with them, that are not even mentioned.

Letter Composed and Read by Mary French
Canaan. Upper Family.

My
Kind Friends.

I am pleased to meet with you this morning on this joyous and happy occasion, and to partake with you of this feast of union and social feeling. It seems to me particularly precious at this time when I contrast our situation with that of many of our loved and once favored country, whose homes are now devastated by War and bloodshed - deprived

of the comforts and even of the necessities of life - and the friends they loved - of all those things in which their happiness centered. Yea, I feel that it ought to incite to thankfulness, and to strengthen the cords of union that we may draw more closely into one, and be prepared to stand firm whatever trials and tribulations may be for us in the future, trusting in God, and taking comfort in the present blessing of Peace and plenty which we enjoy. Were I to try, I could not enumerate all the blessings that are bestowed upon me, but one of the many is, that I have a pleasant beautiful home in Canaan; and perhaps some of you would like to know how we employ ourselves there, and what we cultivate. Well - gardening in the spiritual line is the first business of our lives; we have some very good and experienced gardeners, who favor us with their counsel and superintendance in our labors, which is an indispensable benefit to us. We each of us have our little garden spot to cultivate, which with care and cultivation, bring forth some very beautiful plants; it also produces very disagreeable weeds spontaneously, which require constant watchfulness, to keep from overrunning and choking the plants.

There is one in particular which we prize very highly - called - Humility, it grows very low, and is very unassuming in its appearance, and when the weeds which are natural to the soil around it, such as high-sense, self-will and stubbornness are permitted to take root and spring up, it is very hard to get them eradicated, for we have to get down so low for fear of injuring the plant, that it is very hard to undertake it; we find it much easier to keep them well cleared out as soon as they make their appearance.

We have another sweet little plant called Innocence, which the young in particular take comfort in cultivating, and it renders them truly beautiful; it is very modest and interesting in its appearance and far surpasses in true loveliness the gaudy, showy flowers of vanity and self-esteem:— and when the soil is kept clear and mellow around it, purity and simplicity always spring up and bear it company, and the grace it sheds on those who cultivate it, make them far more beautiful, and more happier than those, who allow the garden of their heart to remain uncultivated and to bring forth the wild noxious weeds of nature, unmolested.

We have still another of sterling value, called Honesty, which when deep rooted and well grounded in the soil causes the weeds of deceit, hypocrisy and self-conceit to wither & die;— It purifies the atmosphere and sheds light and cheerfulness all around it.

We have yet two sturdy little plants which I must not omit to mention for they are of so much value in helping to cultivate the others:— they are called Resolution & Energy— the soil in which they flourish is not congenial to the growth of ease, self-indulgence or slackness in any form— indeed, they cannot find any place to take root.

We have many more such as Love, Submission, Charity, Condescension and Meekness:— but, I think I have given you some idea of what we prize and love to cultivate, for certainly a heart flourishing with these Gospel graces, (such as I have had the privilege of seeing) is the most beautiful sight that this earth affords, and is calculated to stimulate and incite all the purer and better feelings of any nature to emulate,

and copy after. Still many of those weeds which make their appearance in our gardens are so pretty and fascinating to the natural sense that we are often tempted to cultivate some of them, thinking this little flower will not do any harm, and that one certainly we need not be always rooting up, for it is natural and we may as well let it alone, and another - perhaps think it is our right to let have a little corner - and so by degrees, if we are not careful - they will take root and be scattered all over our gardens, and that which we thought would add pleasure and give beauty, become thorns and briars - rendering us uncomfortable to ourselves and disagreeable to those around us.

Let us then, especially my Young Friends, be careful not to allow them the smallest corner, then, you that are young and have had the privilege of cultivating your gardens from your youth up may grow and flourish and become like some of the tall strong Cedars of Lebanon that we see before us.

Dress. By Rhoda Hollister. N. H.

The subject of Dress - is one, that has commanded much of the time, and attention of the human family, ever since their introduction into this mundane sphere - Poets have sung - Sages, Philosophers and critics, have treated it as a theme, worthy of the gravest consideration, and thro'out the civilized and enlightened of the earth - all classes - from the King to the beggar, have attached more or less importance, to the particular mode, or style with which the "outer man" should be adorned.

Even now, at this advanced stage^{of} mental progress, it seems to be, by no means settled - but these questions are still agitated - what kind of dress, shall develop, in the best possible manner, the intellectual, and physiological powers of the race - of what quality shall it consist - and more than all - what is the amount necessary, to meet the demands of nature, amid' all the variations of climate, and vicissitudes of life, to which they are exposed. On the other hand, some have averred, that, had the human race kept their rectitude in the order of their creation, they would have needed comparatively little clothing to what is at present required, for their preservation and existence - as they believe that much of the confusion and apparent derangement in the outward and physical elements has come thro' a gross violation, and persistent disregard of the laws given by the Creator, to regulate and govern them in their normal condition.

But, however this may be - one thing is quite evident - that if mankind were "created upright" - as we have some reason to believe - they have "sought out many inventions" particularly, in regard to Dress.

That comfort and use, are the best criterions by which we may be guided in this matter - all, perhaps would freely admit - yet, with the usual inconsistency of the natural mind, we see that quite the reverse is the case - that Fashion, supported by Pride and pampered by Vanity - is the Goddess, to which, for the most part the world bow down, and worship in the most devoted manner.

Hence the absurd and uncomfortable forms of dress that are introduced - and very few comparatively speaking

have the moral courage, or independence of character, to raise a dissenting voice against them - or - if they do - they are frequently overcome, and then to justify themselves, quote the old adage you might as well be out of the world - as out of the fashion - thus, they are swept along with the current, without realizing in the slightest degree, to what slavery they are subjected.

But we as Believers, - take quite a different view of the affair - happily recovered as we are in a good degree, from under the influence of that Tyranny from which the most of our fellow beings are suffering, we are left to enjoy the pleasures of a neat and comfortable dress, without the fear of exciting ridicule or creating an insuperable barrier, to the society of those with whom we would wish to mingle.

And for my own part I have often felt that this was one thing among many others, for which I could give thanks - for that measure of redemption, that we as a people have found, from the popular opinions, and prejudices, which control the world at large, in relation to Dress.

Pushkin on Educated Men. Read by Elder F. W. C.

"An educated man ought to know three things: First, where he is - that is to say, what sort of a world he has got into; how large it is; what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where he is going - that is to say, what chances or reports there are of any other

world besides this; what seems to be the nature of that other world.
Thirdly, what he had best do under these circumstances - that is
to say, what kind of faculties he possesses; what are the present state
and wants of mankind; what is his place in society; and what
are the readiest means in his power of attaining happiness and
diffusing it. The man who knows these things, and who has his
will so subdued in the learning of them that he is ready to do what
he knows he ought, is an educated man; and the man who knows
them not is uneducated, tho' he could talk all the tongues of Babel.

By Paulina Bates.

Dear Brethren and Sisters.

This is the first time that I have
been privileged to assemble with you, to partake of this Social
Intellectual Feast. New as it is there is something in the very name
that seems attractive, even to one that makes limited pretensions
to intelligence, save in common with most animate creation that
instinctively seeks the Masters crib when hungry; as such dear friends
I have come, - and if I must contribute, let it be as a suppliant
without which there would be no incentive to contribution.

Charity without an object on which to bestow it is dead, being alone,
but combined both donor and receiver is profited.

I hope I shall prove a worthy recipient of your bountiful stores of
intellectual treasures. Your fame has gone abroad, and now I
have the great privilege of beholding your greatness and the excellence

of your gifts. I am pleased to find my relation to a people who associate the intellectual with the Spiritual, and that science comes up with acceptance on the Altar of the Lord: And that indeed every thing essential to the beauty and rebuilding of the New Creation, whose Temple is to be a praise in the Earth, will gradually come up with acceptance upon her Holy Altars "until the fulness of the Gentiles be brought in." But alas, vain mortals! How prone to soar above their Maker and to seek to outrun His decrees! Science, so essential in its use, and so terrible in its abuse, how many hast thou ground to powder, even among Zion's little ones? Mark the contrast between those who fall upon this rock and are broken, and however strong their tendencies to intellectual pursuits, their spirits are found moulded into subordination to the gift of God for their protection.

How pleasant to contemplate upon such who fill up their store-houses in due time to enjoy the fruits thereof, in common with the "household of faith," and not to build up a selfish aspiring nature:—Angels delight to drop gems of heavenly wisdom in their unselfish garner. And here lies the secret of such succeeding to gain more useful knowledge, than those who sell all for it, and make it paramount to all other pursuits and gain little, with perhaps the loss of their birthright, and consequently a hold upon that order of intelligences which link ^{them} to the Fountain of all Knowledge. Heaven beholds with pleasure those tall Cedars of Lebanon, whose roots strike deep into the gospel soil, sending forth their branches
Wisdom.

into the very heavens and draw from thence gentle breezes to sustain
Zion's young and tender plants. Can earth with all her great-
ness produce the like of this? Tho' she has many sons and daugh-
ters that have done virtuously in their own limited selfish sphere,
when brought into comparison with those who have ascended the
highest mountain, and have gained princely power with God,
Angels and men, they would sink into utter insignificance.

Dear young Brethren and Sisters, let us toil on together since the
prize is before us; and tho' we may not at all times realize the mag-
nitude of our calling, nor the blessed inheritance that it brings; yet
these things must needs be, otherwise our faith and obedience could
never be proved. Let us wend our unflinching steps in the safe path
which has been mark'd out and trodden by heavens highest lum-
inaries. And tho' we have but the light of a justified conscience, it
will guide our footsteps in safety, until we reach the final, "I
have overcome the world". I have found by my short experience
that when under trials that have a tendency to obliterate future
prospects and cast shadows of doubt & discouragement in my path,
that by the force of anticipation I can reach the "better land" and
draw from thence sunshine that will in a measure dispel those
useless fumes and fogs that are so wont to gather about us, even tho'
we may feel that we stand confessed before God & His witnesses.

I have a feeling to speak a little of my sense of restrictions,
which we know is so irksome to most people in a state of nature.
In my young Believer days, much used to be said about the restraints

of the older Believers, and some unwise, would indulge in feelings that it was the fruits of superstition - I did not understand it so - tho' at that time I did not comprehend the necessity of it as I have since; that the gift of Wisdom on the Lead determined the necessary restrictions for the protection of the people in their then present condition, to change as their conditions and travel changed.

I remember of hearing about a young believer who had been of some standing in the world, urging the use of some things that had been prohibited. - In an argument of this kind with an Elder - concerning some one thing that he thought its use almost indispensable, the Elder turned to him in a spirit of rebuke, and said - "If you don't give up your feelings about that, (calling it by name) you will be lost." And my faith is just here, that as simple as the thing was, if persisted in, would have led to irretrievable loss.

I must acknowledge that I admire this prompt way of dealing with small matters. - It had a salutary effect in this circumstance, and this brother lived long to enjoy the same and many more things, which had by a gift of God come up with acceptance; as I believe it will continue to be until the fulness is gained, & the willing and obedient will inherit all things, while the disobedient & contending will find their portion in a dry land.

I say for one, "give me this day my daily bread," dealt out by kind Parents who know the end from the beginning, and comprehend my needs better than I can imagine them for myself; then I can look back with pleasure upon those who have laid all my paths in Wisdom.

And tho' at this time I can see great room for an increase, I believe that God will fulfill all His promises and bring His people to that zenith of greatness that will confound the world, and eventually stumble it before them. I am confident that all the elements of goodness that have ever existed in the world, still continue to exist upon a much higher plane of development:— For instance, the miracle of the loaves and fishes; great as it was— My faith is that a still greater is here. — The voice of our Shepherd has called us out into this lone retired place, that we may hold sweet converse together: We are not all on the plane of the Master, but many have come as recipients, not for bread & fish to sustain animal life (tho' this comes in acceptably in its place) but to partake of food on a much higher plane, equally subject to miraculous interposition as we shall see; for when the word becomes flesh & is made meet for the Masters use, there is no bound or limits to it— and that we are not to "live on bread alone, but upon every word that proceedeth out of the mouth of God." It is for such loaves and fishes that we have followed & continue to follow, and we have never been sent away empty.

Many times on such occasions as the present, when we are called upon to bring forward our gifts, we feel at first that we have hardly anything for ourselves, but in obedience to the gift we come forward with what we have, little or much, and when it is broken and served up to the multitude, who will not say that after all have been fed to the full, that there is far more gathered up and carried away, than was seemingly brought upon the ground? —

And in such gatherings we are not always aware of the multitude of spirits that come in like manner to feed and to be fed.

And here let us draw the contrast between this day & one of the days of the Son of man in His first appearing - and then conclude whether the march of the world has not been onward.

In the days of Israel, Moses, (Gods anointed) smote the rock in the wilderness, to satiate the murmuring rebellious Jews who had provoked his righteous soul to indignation. Now Gods anointed can smite the rock which yields the sweet waters of life & salvation for the innocent Lambs of Christ's Kingdom, who have voluntarily washed themselves clean from that life of the world which the murmuring Jews were indulged in, whereas, ye hear not a murmur from those who are killed all the day long, and even make pleasant the bread & waters of affliction, and patiently endure chastisement that thereby they become the legitimate Sons and Daughters of God. — At another time in the history of Israel when at war with a certain nation which were proved their avowed enemies, and their extinction necessary to the prosperity of Israel, the arms of Moses, the Lord's Anointed, were held up by the Priests to give force to the work of destruction. This seemed to be their highest conceptions of war & of slaying their enemies. But how vastly superior the war in which we are engaged. We too have enemies, bitter enemies to subdue without which we cannot travel, their extinction is necessary; — and the Lord's Anointed has waged the war, and equally essential is it that

the arm of his power should be sustained, in order to give force to the warfare. The contrast is, the former was to destroy men's lives, while the latter is to save them, and to turn the whole force of the battle, to subdue within all the elements of that world that go out in malice, towards the meanest & lowest of God's creation, tho' they may be our enemies, but to turn the whole force of our spirit to war and subdue all unrighteousness, and so order our lives & conversation, and even all our associations with our fellow beings whether of the household of faith or otherwise, and that we prove ourselves the meek and harmless followers of Christ

Recreation. by Elizabeth Sutton. N. Y.

Recreation's good and pleasant,
From the monarch to the peasant,
But a drama like the present,
None enjoy as we do.
Picnic parties in their leisure
Revel much in mirth and pleasure,
But it is a loathsome treasure,
Nothing therein that's true.

Often they result in trouble,
Aching void and empty bubble,
Bitter envy with these couple,
Disappointment tends them;

They have not the food and raiment,
Which the Spirit gives in payment,
For the suffering, toil, abasement,
Which Believers fathom.

Ah! this food our spirits relish,
Raiment which will never perish,
Reverentially we cherish
These, the gifts of Heaven
Fed and clothed by higher Wisdom
Than is vested in the human,
Angels have the supervision,
By their hand 'tis given

Recreations so adapted,
That it is by Heaven accepted,
By Believers not rejected,
Innocence prevailing,
Is the mind and body wearied?
Do we wish our burdens buried?
Now resuscitation needed,
Comes to us consoling.

We may profit by releasement,

If we exercise our judgment,
Discriminate between the movement
Of right and wrong within;
We may have this day of pleasure,
Sealed unto us as a treasure,
Filling each and every measure
With all it can contain.

Hail! with joy ye glad some people,
This our Annual Festival,
What can be more blissful, social
Than this Recreation: —
Brought with Love the boon of Heaven,
Richest gift to mortals given,
We will hail this day arrived
With true satisfaction.

The din of War we do not hear,
No pillage from the same we fear,
The ruffian's hand our peace does spare;
Far, far removed are we.
Thanks be to God that some have slain
The enmity, and o'er it reign,
As Kings and Priests they e'er remain
Thro'out Eternity.

Our ties of Friendships growing strong,
Affections claiming to us belong,
And while we cultivate no wrong
This kindred is our all;
The gall of hate the bitterest
Is rankling in the human breast,
Soul treason now with man doth rest,
Unlimited his spoil —

Astronomy as viewed by Believers by Brother Daniel Sizer
Good Brethren and Sisters.

If any people on the face of this little earth, enjoy the life that now is, (having the promise and the promise being fulfilled) it is good and faithful Believers.

We have come out to day to give an earnest to each other, and to demonstrate the fact that Mother's children exceeding all other people, do enjoy the life that now is, and what is better far than all that Earth can give, we frequently have foretastes of the Life which is to come.

I have been called upon to write something that would interest you upon the present occasion, I have accordingly made the attempt; but very little of what I have written is original, but consists mostly of extracts from Matteson's Class Book of Astronomy.

Paragraph. Not many days ago it was announced to a multitude, both of Believers and the world, that "in Christ were hid all the treasures of Wisdom and Knowledge" - that Astronomy belonged to God - belonged to Christ - I marked well the words, and thanked God, and took courage. - These truthful words fell from the lips of our good and worthy Elder. - Behold, how well he graces the Patriarchal Chair of our Forefather's! God bless him: and let all the people say: - AMEN.]

I thought it might perhaps be both interesting and instructive to the Brethren and Sisters, but more especially to the younger part. Whether we eat or whether we drink or whatsoever we do, if we do it all to the glory of God, that is, if we do it in the gift, we take it that God will accept it as worship.

"We have therefore assembled on this beautiful spot to worship the Great Spirit in the Universal Temple - Yea we are actually to worship in the house not made with hands eternal in the Heavens: - For this Earth, on which we live, and move and have our being; to other worlds, above us, beneath us, and all around us, appears as a star; to the inhabitants of Mars our Earth appears as Venus appears to us, as the morning and evening star, therefore, I conclude that we are as much in the Heavens as any of the other stars.

You will perceive that since our last gathering we have graduated from the old chair of our forefathers to the worlds above,

and no one will presume to say we have not made progress.

The Universal Temple! O, how glorious! Magnificent beyond description, and even beyond but a very faint conception; faint, as the conception is, the magnificence of the works of our Father in the Heavens, is overwhelming to the mind who attempts to fathom its depths.

Contemplate for a moment our beautiful & glorious Sun, whose brightness forbids the human eye to gaze upon it: A vast Globe in the center of the solar system, like the Earth, and other Planets, and governing all their motions: A fit emblem of Deity: Do we wonder that the ancients worshipped it?

Burritt, the learned Blacksmith says, "The Sun is by far the largest of the heavenly bodies, whose dimensions have been definitely ascertained. Its diameter is about 886,000 miles, consequently it contains a column of matter equal to 1400,000 globes of the size of the Earth: Of a body so vast in its dimensions, the human mind with all its efforts can form no adequate conception.

The Sun's distance from the Earth is 95,000,000, of miles, a cannon ball flying night and day at the rate of 16 miles a minute, would not reach it in 11 years; this vast body at such an immense distance from the Earth, with all its attendant Planets, Mercury, Mars, Venus, the Earth with her moon, Neptune 60 times as large as the Earth, Uranus 70 times as large, Saturn with its 8 moons 1100 times as large, and Jupiter with its 4 moons 1300 times as large as the Earth; the Sun, with all these

great worlds, together with all their moons and other smaller planets, occupying such an inconceivable immensity of space, form but a mere speck compared with the great Universe of Universes*.

Now I will read to you a portion of Modern Scripture; again the Author above quoted says,

"Turned thro' the Telescope the Heavens become a magnificent spectacle, new worlds burst upon the sight, and old ones expand to a thousand times their former dimensions; several of these little stars which but feebly twinkle on the unassisted eye become immense globes, with land & water, mountain and vallies, encompassed by atmospheres, enlightened by moons and diversified by day and night, Summer and Winter. Beyond these are other Suns, giving light and life to other systems, not a thousand, or two thousand merely, but multiplied without end, and ranged all around us, at immense distances from each other, attended by ten thousand times ten thousand worlds; all in rapid motion, yet calm, regular and harmonious: Pursuing their courses in the heavens without even consulting his Holiness the Pope, who was quite unwilling that even this little Earth of ours should move one jot or tittle; but still it moves.

Not only do we move at the rate of 1020 miles an hour as the earth moves upon its axis from West to East once in every 24 hours, but at the same time we are moving 68,000 miles an hour, as the Earth moves in its orbit around the Sun once a year —

* Here let the Brethren and Sisters view the Maps.

Then again we move in the great outer circle at the rate of 30,000 miles an hour, as the Sun moves around its great center in untold millions of years - remembering, that as the Sun revolves around its great center it takes all its Planets, together with their satellites with it, which are supposed to be worlds in the process of formation.

Viewed thro' the Telescope all space seems to be illuminated, and every particle of light a world.

It has been computed that one hundred million of stars, which cannot be discovered by the naked eye, are now visible thro' the Telescope, and yet all this vast assemblage of Suns and Worlds, may bear no greater proportion to what lies beyond the utmost boundaries of human vision, than a drop of water to the Ocean, and if stricken out of being would be no more missed to an eye that could take in the Universe, than the fall of a single leaf from the forest.

These vast globes of light, then, could never have been designed merely to diversify the voids of infinite space, nor to shed a few glimmering rays on our far distant world for the amusement of a few Astronomers, who, but for the most powerful Telescope had never seen the ten thousandth part of them.

We may therefore rationally conclude, that wherever the All Wise Creator has exerted his creative power, there also he has placed intelligent beings to adore his goodness. Is not this a Temple worthy the God we worship?

It has been discovered and proved by Astronomers beyond a doubt, that the Sun with all its retinue of planetary worlds is moving thro'

the regions of the Universe, towards some distant center, or around some wide circumference at the rate of nearly 30,000 miles an hour, and that it is therefore highly probable if not absolutely certain, that we shall never occupy that portion of absolute space thro' which we are at this moment passing during all the succeeding ages of Eternity. The Sun moving in this great circle around its center at the rate of 30,000 miles an hour for the past 6,000 years, the arc of his orbit would hardly be distinguished from a straight line.

With this wonderful fact in view, we may no longer consider the Sun as fixed and stationary, but rather as a vast and luminous planet, sustaining the same relation to some central orb, that the primary planets sustain to him, or that the secondaries, sustain to their primaries. Nor is it necessary that the stupendous mechanism of Nature should be restricted, even to these sublime proportions, for the Sun's central body may also have its orbit, and its center of attraction and motion, and so on, till as Dr Dick observes, we come to the great center of All, to the Throne of God.

But the wonder of wonders, is this, not a particle of all this vast Universe of matter, can ever be destroyed or annihilated; not a grain of sand, or a dew-drop: A conclusive argument for the immortality of the Soul: For if not a particle of matter in all this vast Universe of God can ever be destroyed, would God destroy one single individual spirit of man, which is a part of Himself? as, "All are parts of one stupendous whole, whose body nature is, God the Soul. Would God destroy himself? He cannot!"

Therefore the fact of our immortality is established.

Then on! on! forever on we live, thro' the countless ages of Eternity,
but, stop! stop! before we enter the pearly gates and mingle with
the innumerable company of Angels and the Spirits of just
men made perfect let us come back to Earth and set ourselves
about possessing and enjoying the Life that now is.

Now I will read you a piece of poetry, and then I'm done.

It is good as original, if not a little better.

The Beautiful.

The beautiful, the beautiful! Where do we find it not?

It is an all pervading grace, It lighteth every spot.

O, the beautiful the beautiful for me, ^{Chorus.} It glitters on the mountains high, and sparkles in the sea.

We see it in the glorious sky, and in the flowerets blue,

It sparkles on the Ocean wave, and glitters on the dew.

On mountain top and valley deep, We find its presence there,

The beautiful, the beautiful! It liveth every where.

If so much loveliness is sent To grace our present home,

How beautiful, how beautiful! Will be the world to come.

Physiological view of the Feast by Maria Blow. J. M. S.

In considerations of the blessing that has attended the harvesting, and
the gathering in of the crops this season, and the many good things

Kind Providence has bestowed upon us in times past, — I feel for one that I can this day render an offering of praise and thanksgiving. We are abundantly blest in our basket and in our store — we lack nothing, to reasonably supply our physical wants.

Dear friends I love to meet with you on such an occasion as this, to enjoy the union and communion with the good and pure. In times like the present, I have experienced more pleasure than a ride out, or some similar excursion could give. That I may — add my mite to strengthen the bond of our fellowship shall be my aim.

I enjoy the balmy air of the woods it comes laden with fragrance — such an atmosphere as this is conducive to health — it gives new life and vigor: — So Brethren and Sisters you must breathe it freely; let us leave all our aches and pains in the woods, and return home better than we came. You all know that sickness does not properly belong to this age of Progression; the less the Dr are patronized the better. — Disease of body, weakens and destroys the vital action and power, not only of the physical system, but the mental and spiritual parts; so that if we would have healthy or sound souls & a well developed & well balanced brain, we must study and conform to the laws of Hygiene. — Keep our rooms well ventilated — be careful what we eat, & masticate our food well — this will prevent Dyspepsia. There are many important items that we do not give as much attention as is necessary.

I want to feel that I am in union with every good gift, and have a part with you in the increasing work of the Gospel. In this feeling I believe I inherit the Blessing.

Contrast of Past and Present Festival. by Cecilia De. Bro. S. 21.

It was a perfect day - A chain carved from the richest gold
And set with jewels fair; could to the eye no brighter be
Than was that day and its events to me.

It was unmarred unbroken -

The light rain that in the morning fell Brought not to us a dampening spell;
But all our hopes (like clustering flowers) Shook out their incense to the showers.
I see the groups that waited for the teams Their faces beaming with their happy dreams -
The Sisters truly look delighted, The Brethren calm and unexcited,
(Their expectations still are great As any Sisters,) but a man can wait: -
In Woman's soul, the fountains may be deep, Yet to the sunshine, they must higher leap;
While Man's unfailling wells, far out of sight, Reflect the stars beyond the noonday light.
'Tis sweet to drink fair Hope's delicious wine, And walk with Faith, mid joys that ne'er decline;
'Tis wise, to look at things just as they are, And not on Fancy's wings go off too far,
But which is best, I'm not prepared to say, The wise, and hopeful both, were blest that day.
O! happy hours, that light the quiet past, And o'er the present, radiant glories cast,
Ye are immortal gifts of Heavenly Love; Pure and unblemished from the source above.
In gospel fruit no bitterness is found, Our Parents labored upon holy ground,
They sowed in tears, and now we reap in joy A harvest, which the world cannot destroy.
O rich inheritance! my soul bows low Beneath the blessings that around me flow:
Memory is blending with the present hour, And fills the scene with sweet and tranquil power -
We meet again to blep and to be blest, To feel the breezes from the Land of Rest,
To gather love and give it without measure And make this Day a bright Eternal Treasure

Blessings and Thanksgivings. by Elders Antoinette.

Dear Friends.

I will recollect in my juvenile days when pouring over my English Grammar (altho' some might doubt my ever having so much as seen that book) trying to arrange different parts of speech properly, puzzling my little weak brain - one particular sentence that was presented to me to parse "Time flies O, how swiftly!" I remember this sentence better than almost any other, because I then thought it was not true; for, when my Mother said to me "if you will be a good child, next Sabbath you shall go to Church and wear your new dress," it really seemed to me that the days would never wear away, that the next Sabbath would never appear. But the wheels of time have rolled on a little faster and a little faster, until now I realize the truth of that saying, "Time flies, O how swiftly!"

It seems but a brief period of time since we have had the pleasure of meeting our dear friends on, or near this hallowed spot, to which we are attracted to hold our Shaker yearly Meeting; our our annual Shaker festival. But when I count the months, weeks & days, I perceive that the Sun has arose and set 350 times since our last Gathering here in the goodly Land of Canaan. Numberless blessings have been ours to enjoy; the earth has yielded her increase; seed time and harvest have been sure; already the faithful husbandmen have thrust in the sickle and reaped a plentiful harvest - and the garner are filled. About 20 days ago by request of the President the 6th of August was

set apart as a day of Thanksgiving - because of certain victories on the battle field: - We did not choose to participate in that Thanksgiving, but now we have a time to rejoice and to give thanks - and we can have a pleasant and profitable season, if we so will it.

^{By} We have not only enjoyed temporal blessings in abundance - but we have been fed to a fulness with the bread of Heaven - and drank of the wine of the Kingdom. When we have asked in the name or spirit of Christ, we have received - when we have knocked, rich treasures have been opened unto us: - ^{By} The remembrance of these things should fill our hearts with gratitude - and teach us to love one another as God hath loved us.

I will tell you dear friends - why I love occasionally to meet with you in some quiet place on Believers ground, to enjoy with you a little respite from the daily toils and cares of life. One thing is, that we may, while thus seeking a little releasement, have it tell upon our ^{gospel} travel - doing it as we should all things "to the honor & glory of God."

We should all naturally choose to mark out our own course - and that course would be very selfish and independent. It requires a great deal of moral courage to lay aside our individuality entirely.

We have taken a good many lessons upon this subject - and may I think congratulate ourselves and ^{each} other upon having made some proficiency. We have made very many individual sacrifices for the general good. ^{By} The strong bear the infirmities of weaker members.

We have consecrated our lands, our gold and silver, our labors and talents and created a general fund, a humanitarian home for all

nations, kindreds and color, who will come and add their mite by doing as we have done. We toil peaceably together in the field, in the house and shop - and quietly eat of one bread - We mourn with the mourner, and are glad when others rejoice. - And now, it would seem a good time for us to take one step further by this gathering together in union, in one place and we hope in one spirit.

No doubt, should individualism rise up and speak, one would seek the mountain top - other's would rest upon the brow of the mountain, while other's would seek the vallies, East, West, North or South to find relaxation and enjoyment. But now (as we have concluded to lay aside individuality for the general good) let us create a little fund of enjoyment here, by each one contributing in word, in song, in love and union - We are all of one family let us be happy children together.

I love to gaze upon this beautiful landscape around us. I do not wonder that father James said "O New Lebanon, that beautiful place! a land which God hath blessed above all the lands on this earth." - I came to this place a few days ago - and on my way thither, as I looked around upon the hills and mountains - I said with myself, "How beautiful are the mountains round about Jerusalem - as the mountains are, - So art thou O Lord round about thy people." - And to thee will we pay our vows and offer thanksgiving; for the earth is thine and the fullness thereof. - The beast of the forest - the fowls of the mountain - and the cattle upon a thousand hills are thine; Thou knowest them all.

We thankfully dedicate and consecrate ourselves, our fields, our flocks and our herds, that we may spiritually be led forth into green and living pastures;— and ascend those everlasting mountains of Truth which are rich in purifying streams, and where we can quench our thirst with the clear waters which flow from the summit of those mountains free from sin,— where we may dwell securely, like children resting upon the bosom of their parents— deriving life and support from the great Soul of the Universe.

Who would believe when looking around upon this fair land of ours that a ruthless intestine war is making fearful ravages and spreading desolation throughout many portions of America— Enemies rushing to battle— brother arrayed against brother in deadly conflict— the cannon roars— and the rattling of chains of the captive is heard above it all. Let us dear friends rejoice more and more that God hath called us to peace.— The more the war cry is heard without, the higher let us raise the banner of Peace.

The symbol of our banner is, the cross and the cross;— since my remembrance there were only 13 stars on the flag, which represents the states of the Union— 21 have since been added,— some of those are now obscured by dark clouds— which we hope will soon pass off.— We have now 18 symbols upon the flag of our Union,— some of them 'tis true are quite as small as little Rhoda, but are large enough to be recognized.— The cross and the cross can be seen at quite a distance by those who have eyes to see.— May not one ^{star} ever be obliterated— but let others be added not only

to the number of 34, but thrice that number; until the heritage of
the Lord will spread from sea to sea - a goodly land, wherein the
righteous may build houses and inhabit them - plant vineyards
and eat the fruit thereof. - Where the broad river of Peace may
roll on in majesty and beauty, and cause the tree of life on
either side to yield fruit in abundance, to spread its branches
far and wide - and cast its leaves; and may they prove an antidote
for all the ills of suffering humanity.

The Good we are Eating. read at the Table. Composition Minerva Reynolds.

In this pleasant retreat, I am thankful to meet ^{1st} Here we can now eat, of the genuine wheat,
With my dear gospel kindred to day, Unmixed with the cockle or tare,
In this pretty pine grove, with you I will rove, ^{3rd} Wear no vile alkali in biscuit or pie,
Gathering gems of pure Love by the way. We bless those who did it prepare.

2nd

4th

Here flows the rich wine from the clustering vine, ^{1st} The butter and cheese (I'm a dealer in these)
There rich fruits in abundance do grow, Yet cannot depend much on either,
Both the Apple & Pear, together we share, ^{2nd} The bread and the fruit ^{of the} esculent root,
The milk and the honey also. Are better than both put together.

5th

But I came for union, to enjoy your communion,
And will work in my calling with you,
Improve every day in this pleasant way
And bid earth and its bubbles adieu.

A Day of Rest. by Br Timothy Rayson. S. S.

Beloved Brethren and Sisters.

I am happy to meet with you this afternoon, on this beautiful Green, and let us, as the heading of my piece reads, make this not only a place of rest of body but a repose of soul and withal an exercise of the mind.

I myself have nothing special to offer - would rather profit by the hearing of something intellectual, than to the feeble efforts of my poor brain. - I have nothing great or learned, neither an essay on the Physical or the Occult Sciences, not having made either of those branches a study. But I propose to say a few words on the subject of Home. - It is a truth that most are sensible of, that home consists not in houses and lands simply - for had we ever so many houses, or ever so much land or property, that would not in the full meaning of the term constitute a Home.

What then constitutes a home, the home of the Believer?

To my mind it seems to consist in having a full and perfect joining to my immediate Elders, then to my Brethren, then to my Wives and then to the Youth and Children in the family in which I live, and finally to the whole Brotherhood & Sisterhood of Believers - from Maine to Kentucky, from Massachusetts to Ohio - What a Home! Beautiful Home, and Brethren and Sisters! We have it right here, right on this delightful Green, yea and perhaps it may be a novel idea, that we have a green home, but why not? Everything in the vegetable Kingdom that grows, puts on its robe of green; our home is a growing one; we do not feel perfectly at home when we first set out in the Gospel - nay, we grow into it, its beauties keep continually unfolding. - The Kingdom, a certain one asserted "is within or among you". So I say of the home principle, it is within

Good Resolutions. by Sister Hannah Wilson. Canaan

Good morning Beloved Friends,

I am thankful to meet, in this quiet retreat, with Fathers and Mothers, with Sisters & Brothers, to support gospel love and union, to gain strength, and add my little mite to strengthen. I can feel daily that the bonds of Union are growing stronger, and stronger, and my faith more firmly grounded in the beautiful work of self-denial.

With you my friends I will drink of the waters of salvation, and eat of the bread of heaven, that I may obtain those heavenly virtues, that so beautifully adorn the followers of Christ. Love, Meekness & Purity, Charity, Condescension and Forgiveness, all these, and many other precious gifts I desire to possess.

Charity especially, as a beautiful gift; I feel desirous of obtaining more of this excellent gospel virtue. Without this gift we are nothing. Charity suffereth long and is kind, Charity never faileth. O, how beautiful is this heavenly grace! O, may sweet Charity abound!

Have we not all, and do we not all, see times in our pilgrimage here, that we are comforted by feeling that those we are surrounded with have Charity for us, to overlook little faults and short comings:— And how often we have opportunities of doing acts of kindness and Charity to our Brethren and Sisters.

Many times one kind word, or a smile will comfort and encourage the young:— With sweet reflection I look back upon the days of my youth, to those kind Parents in the gospel, who by their kindness and Charity helped and encouraged me, and lit up my path, and made the way delightful to me:— And how often has the heart of the wayward child been brought to its Parents, by kindness and thro' love, to do its duty:— And do not our kind Parents, and lovely Watchmen

who stand on the walls of Mount Zion call to us in the mildest tones of Love, to gird on our armor, to put on strength, and wrestle for the prize of free Salvation? And how oft do we hear them speak of our Parents that have gone before, who paved the way thro' sufferings deep, and waded in tribulation and sorrow, to plant the gospel which we now enjoy, in peace and quietness. O, may gratitude and thanksgiving fill each heart; And may those lovely Shepherds of Israel still continue to call the Lambs of the Fold, down in the quiet valley of sweet peace and rest — yea, rest from the turmoil of strife and confusion of this vain world of Sin and Woe.

Beauties of the Canaan Home. by Sarah Hollister. Canaan.

Beloved Gospel Friends

It is a sincere satisfaction to me, to meet with you on the present occasion, to be permitted to partake with you, of the fruits, both spiritual and temporal of beautiful Mount Lebanon.

The Ancient Lebanon we are told, was very nearly connected like the present, with the land of Canaan, which was said "to flow with milk and honey," and was called the "land of Promise," being a type of this which we now enjoy. And altho' many thousand of years have rolled away, and those ancient and beautiful Cities, which were so signally chosen and owned of God as his peculiar inheritance, are now in ruins, and have become both possessed and polluted by the Mohammedan and Turk:— Still, there is something so beautiful to contemplate in their former prosperity, so analogous in some respects to our own beautiful situation; tho' imperfectly, I have endeavored to add a few thoughts upon paper. I love the land presaged of old, Of which the Prophets prophesied,

It is the labor of my soul In truth to thee to be allied,
O Canaan blest and happy land, I love thy hills and vallies too,
I love the beauties that surround Tho' everchanging ever new.

Thy verdant meads, and fragrant groves, Thy shady lawns and vineyards fair,
The stream meandering at thy feet, To greet the flowers that blossom there;
'Tis by the hand of industry The hills and vallies bud and blow,
It is their earnest energy That makes the milk and honey flow.

Thus man shows forth his Maker's praise, By all the labor of his hands,
Unceasing in his works and ways, To beautify and bless the land;
Thy flocks and herds may dwell secure Within thy pastures, fresh and fair,
And naught can dwell upon thy ground, But feel thy love and tender care.

The Sun emerging in his might Spreads over thee his hallowed rays,
And with his pure and holy light In silence speaks his Maker's praise;
The warbling birds too catch the strain And at the early dawn of day
Awaken into life again, To join the pure and holy lay.
I love thee land of Canaan Of which the Prophets prophesied I will in truth declare thy praise,
For thou art Blessed of the Lord.

Thanks for Union. by Marcia M. Bullard,
Beloved Gospel Kindred.

I am thankful to be permitted the privilege of assembling with you at this time and place, to unite in a social exchange of love, Union and kindly feelings; I desire that I may ever be so closely joined to you, as a living body, that when the body moves I can move with it.

But if I enter into the broad field of gospel love, I must forsake the narrow circle of natural Relation. I do not believe that my Heavenly Father or Mother ever designed that I should love one woman better than another, because she, happened to be my Mother or Sister, but that I should feel nothing but love and good-will towards all my fellow-beings, and have my relation and kindred, consist of those who are able and willing to forsake this selfish circle, and devote their time, talents and strength

for the mutual benefit of each other, & in promoting each others happiness.

With you my dear gospel kindred I am thankful to be to day; and, while we are enjoying a day of relaxation from toil and care, I can but contrast our pure enjoyment with what the world call pleasure.

We know how to fulfill the command to seek not our own but another's welfare, in this we find pleasure. The world seek pleasure in unrighteousness. Oftentime the votaries of pleasure go forth in the giddy maze of thoughtless mirth, with a forced gaiety, perhaps to cover a sorrowful and aching heart, and call it pleasure.

We are taught by the gospel to have our comfort consist in being what we seem, and seem to be what we really are. Their enjoyments are low, groveling and in the things of earth. Our happiness in seeking those things that pertain to our Eternal welfare. It is said that life's path is rugged and undulating: But it is our pleasure to smooth each others pathway, and render life's passage easy - And where is there a people so little afflicted with the ills & fluctuations of Life as we are?

While I contemplate these things, my soul is filled with thankfulness, that I have heard the sound that called me into the fold, where there is peace and rest; where all our enjoyments are those that tend to elevate the mind and refine our very being; altho' the refining process may be tardy in its operation, and attended with the loss of a great deal of drop, yet under the influence of the gospel it is sure. In this there is consolation and comfort which is abiding.

Community of Interest. by Betsey Shieby. Lower Family. Canaan.

Beloved Gospel Relation.

I am happy to be favored with the privilege of meeting with you here, on this joyous occasion - Blessed and happy are all souls who can (in this day of contention and strife) unite together with one accord, to

to share in each others joys under the influence of pure gospel love.

As I do not wish to be an idle spectator gazing at the scene now before me, I purpose to present a small offering (hoping it may (at least) be a particle of seasoning to the feast we are now enjoying. - It is an old proverb, and may be a true one, that "variety is the spice of Life". So different ingredients suitably combined, often render the compound thus produced, palatable. Whatever is useless let it pass off with the refuse.

Here I behold a company gathered from various parts of the globe, out of different nations, united together in one faith - engaged in the same cause - cemented together, soul to soul, by one great and noble principle, Love. Each seeking to promote one general interest; not content to enjoy the bounties of Heaven in some corner alone, with selfish desires and feelings; but whose happiness is augmented in contributing to the necessity and happiness of others. In so doing, all unite to build up, and enjoy the benefits of one common interest.

If one member suffers, all suffer with it; if one rejoices, all rejoice. So, beloved Brethren and Sisters, let us at this time, and on this occasion, rejoice and give thanks to Almighty Power and Infinite wisdom, for performing a work which has gathered us into this blessed communion.

A great and glorious field is before us; let all who will, enter into it, as faithful laborers, and receive the inestimable reward, promised to all who "endure to the end", even a Crown of Eternal Life.

In this field I am engaged, and resolved with the assistance of Divine Power, to labor faithfully, and "endure to the end". I wish at this time to express my gratitude to God and to you beloved Brethren and Sisters, for the great privilege with which I am favored, to be one of your number, and with you, to enjoy the blessings of Heaven.

A great debt of gratitude I owe to God for His unbounded goodness, and to you, my dear gospel relations, for your labors of love and Charity.

I desire to appreciate my privilege more and more; and make myself worthy of your love and blessing; and an inheritance with you, and with justified Spirits in Heaven. I can conceive of no treasure that can in any wise compare with this.

When I cast my mind's eye beyond the borders of the City of Peace, what do I behold? I see that, at the sight of which my feelings recoil. — A world lying in wickedness; "like the troubled sea, whose waters cannot rest, casting up mire and dirt." Who can describe, or who can portray (in their true colors,) the deplorable and detestable state of things at the present time. In this day of light and knowledge, methinks that facts need not be repeated and presented before intelligent minds to convince them, that Peace has departed from the Earth, excepting a few devoted and favored spots, on which the Sun of Righteousness shines. — A faint view of these truths is sufficient to cause me to turn my eye again to the peaceful ^{my} Gold in Zion. I exclaim within myself, how great the contrast! What heart-felt gratitude is demanded of Zion's inhabitants!

From abroad, we hear of Wars and rumors of Wars; but here, at home, in our own country, is a nation divided against itself. A nation once boasting of freedom and liberty. O shameful, disgraceful sound!! Wars, bloodshed, and crimes in various forms, and of the deepest hue have filled the land! And who knows the end thereof? — This truth is unalterable; "A nation, or Kingdom divided against itself, cannot stand." So also, "Righteousness exalteth a nation; but sin is a reproach to any people." — Blessed & lovely are all souls, who have come out from, & escaped the corruptions that are in the world, and have, with full purpose of heart, enlisted under the banner of true Freedom and Liberty, in the cause of righteousness & truth. Such souls are my relation, my interest & treasure. Such I desire to honor, by living a godly life, without reserve, to the cause of Truth. With you I will suffer, With you I'll rejoice, With you I'll be faithful in bearing the cross; Now here is my mite. Altho' it is small, Please with it accept, my Love one and all —

Blessings.

By Olive Holden - N. H.

Dear Gospel Friends.

My time is very short, to contribute my mite,
Still, I love to be in union, I feel that this is right;
I find that I am minus of ability or time, For either prose, or poetry, or even simple rhyme;
Attending unto those who are on the outer wheel, Who are waiting to devour my butter, bread & meal,
But this Dear Friends I say I have a store of love, My blessing flows to all the heritage of God;
The goodly land of Canaan truly love & bless, Where Zion's Shepherd's feed & lead their flocks to rest,
I once was one who shared their watchful tender care, And of the fruits of this blest land did bountifully share.

Some one may wish to know, why, I do love the Land of Canaan.
I will tell you. I came from Babel to this place, a sinner, destitute & naked;
The garb I wore was soiled and tattered. ^{My} That I was very far from God.
I cried to him; altho so vile, he heard me; and mercy showed.
The Sisters then did often pick the herb, and pluck the flower
That in the garden grew, and on the hill, and in the dale;
And oft on bended knees I knelt on many a hill - and there
I struggled with a fallen nature strong.

Angels there I found, that gave me
Food, and helped me strip the tattered garment off, and
Listen to the Shepherd's voice to be an honest soul.
Now youthful friends I say to you, 'twas naught but honesty of heart,
That gave me power, my nature to subdue; and none but honest souls
Will ever travel thro' - One promise here I make I'll be an honest soul.

You ask me of Mount Lebanon - of this I've much to tell -
The goodly Shepherds there are found, with lamps all trimmed & filled,
Diffusing light, pure heavenly light, to guide us in the path of right;
They too do wield the sword of Truth to guard the Tree of Life

I've Brethren and Sisters, kind & true, I love them very much I know.
So on the Heavenly journey let us all Dear Friends in Union go.

Reflections.

by Jane Knight. N. Y.

"When thou art bidden to a feast sit not down in the highest room - But when thou art bidden go, and sit down in the lowest room - A while ago we had the reading of a lecture from H. W. Beecher, on this Scripture - the good teachings of Jesus on the theme of Humility and Justice. If I recollect right, the preacher H. W. B. exhibited in his discourse, the folly of aiming at unjust exaltation - that the individual was the most honored in possessing some correct idea of his (or her) appropriate position; still it was inferred that it was for the mutual enjoyment of both host and guest, that they had thus met, and from each one was justly expected an equivalent.

Thus, in all the incidents and circumstances of life justice should control the dealings of man. - Surely, so eloquent and famed a speaker as is Beecher, would have been entitled to a "higher room," had he perceived the Truth, and impressed on his hearers the extended view of Social Reform: - Calling upon the mighty, to use their influence, and express their love for humanity, in a way, that would cause Poverty to cease, Crime to decrease, and the intellect of all to be cultivated - a commonwealth positively in the enjoyment of equal rights and privileges.

Meanwhile, may the good he may enforce be acted upon; while for others it may be the work of ascending the scale of justice, - rising still higher and higher from the plane of ignorance and selfishness, into the regions where the beautiful proclaim - Peace and Good-will to men.

The good from Plymouth Rock, or Plymouth Church expressed

We will be thankful for, and bless;

But on a higher hill doth wave Redemption's Banner.

And unto it, the sternly honest gather: - But ever must be the sway of justice
Tho' at this time a full equivalent I cannot extend in return for the contributions of others, which I may appropriate and enjoy.

Here, are assembled in an associative capacity, minds of an intellectual

and spiritual growth, with whom I shall ever strive to be justly joined; I can hear of truths of heaven - of the wonders of God's creation - am benefited by the consecrated labor of my Brethren and Sisters. The Agriculturist, the Mechanic, Chemist, Metaphysician, Mathematician, all conjoined, simple and practical - all laboring not for their own alone, but for their neighbors weal.

Is not this an exhibition of human progress to rejoice in? Even so. But about this equivalent, the exactor Justice here presides, but the mite, if rightly offered may ensure a continuance of these privileges. Associations elsewhere not being based on Truth, cannot long exist, but those who rest not till full emancipation from selfishness is effected, can rejoice in their existence in that Kingdom long ago looked for - Thus, we look again thro' the long corridor of events, we see much that has been gained by the voluntary submission to Truth, given to those in times of persecution; with gratitude we own their labors, with gladness we now meet with the Spirits of the true, both visible and invisible.

Now let us reason together, let us ever act together for good pertaining to this life or the brighter Land. Let us sing, as was said, yea flow together righteously, justly, for in the hearts of His people God reigneth.

Beloved Elders, kind Brethren and Sisters, please accept this as you think fit, as an offering, or apology, but with it, is the love and thanks of Jane. I want to ascend Zion's mountain.

With the honest the faithful and true,
I want to partake from your fountain
And thus my spirit renew -

Purity and Virtue. by Angelo Lockwood. N. Y.

Nothing looks so beautiful to me as my Brethren and Sisters who live lives of Purity, enabled so to live, by the power invested in the Gospel:— Who have come out from the world, and are denying themselves[?] every thing that belongs to the world; that would tend to draw their souls down to the earth.— Who are cultivating their Faith which they have received, who take up a daily cross against every thing that is evil, who build one another up in their "most holy Faith," and act in obedience to Truth & Righteousness.

With such souls I am resolved to press forward in the Work of God; for in such a labor, I find peace and comfort of soul which the world can never give, or ever take away; and I feel very thankful that I have been called out therefrom, to enjoy my beautiful Home and privilege in Zion, with my Dear Gospel Kindred.

"My Work is Prayer." by Anna White. N. Y.

"Thou shalt eat the labor of thine Hands" Psalm. Chap. 128. 2^d Verse
This, the promise is to those who fear the Lord Who work with body and with soul
With mind and might with hands and feet With all their faculties replete in building up His cause.

How good is labor— Now it doth appear exceeding excellent;—
As the eye doth glance anon o'er this assembly, 'tis stayed
In its unintering restlessness, and thoughts well up
Like bubbling waters of a living spring, as they dwell
With interest, with love and with affection, mingled
With delight and thankfulness, upon this tawny band of Labourers.
All— not one exempt— from prattling childhood, till
It's return again, with silvery locks, and tottling frame;
All, one accord, with one united effort— Work— and
Sometimes hard.— But 'tis pleasure, because 'tis right.
In younger days I learned, that "Satan found some

Mischief still for idle hands to do":

And this remains as true to day as then.

Standing in a proper gift of God, the mind

Will active be, reaching and yearning, e'en

"As the thirsty hart doth pant for the cool water-brooks"

For truths, Spiritual heavenly and divine;

But there needs be a corresponding element

Existing, e'er there can be obtained.

In Sacred writ we read

"Seek first the Kingdom", and "houses - lands

An hundred fold" will then be given,

And this doth call in requisition Labor of body;

Where but in the Law of our God do we behold this saying expressed?

Here we see the fruits of all our labor.

The farmer bares his sinewy arm,

And goeth forth to till the land, the Consecrated land;

Not for some selfish end or purpose - for all who come

Within the precincts of our *house-hold

Share the products of his industry.

Thus, the Mechanic, the Horticulturist & the Shepherd; -

She, who plies the needle - the weaver, the spinner & the Dairy Maid.

From farm to kitchen, from garden to the shop -

All work for one another. - Brethren & Sisters, is this

Not beautiful? Is it not enobling? Is not labor prayer.

I am thankful for my call into this Kingdom,

Thankful for a home with you, who have so kindly

And still are teaching useful lessons;

And thankful for this Day of

Spiritual, intellectual and Social intercourse.

* faith's household.

Love and Blessing - by Margaret Patterson. S. M.

In Olden time, there was a Widow who cast into the treasury of the Lord two mites, she could do no more, for it was all she possessed: - So I will take courage by her example, tho' it may be humiliating to do so, and contribute my mite.

I cannot write upon any particular subject; but I can say that I love you all good Elders, Brethren and Sisters, and I feel thankful for a privilege to be associated with such noble souls, who have consecrated their physical, intellectual and spiritual faculties, all, all to the cause of truth and virtue. I want a part in every good gift with you, ~~whether~~ it be spiritual, intellectual or social, so that I may be firmly and forever united to the living Church of God.

I mean to make this a profitable and happy meeting; - and altho' I am not very mighty, yet according to my measure I feel to bless our good Elders for their incessant labors of love toward each and every one of us: - I bless the Deacons and Deaconesses for their unwearied care in temporal things; I bless the Brethren for their labors in ^{the} field; - I bless the Sisters for their faithful labors at home, and I pray God to bless you all abundantly.

Offering. By Br John Shaw. aged 72. S. M.

Dear Friends - I feel thankful to meet with you to day, to mix my small offering with yours. It is thro' the mercy and blessing of God, who hath called me and made me a partaker of this blessed gospel, that I am privileged to assemble with you to day on this consecrated ground, to strengthen our union one with another in the Gospel. I feel thankful to God for my call from the sea of corruption and filth, and for that degree of Heaven I enjoy, by the Cross of Christ. My dear young friends, we are called into a great work in this day, a work that will insure salvation to every individual that will unite as a co-worker with God's convicting Spirit: This requires a continual giving up of every idol that we are prone to follow -

My Mite I give. By Rosetta Hendrickson. N. Y.

A good Believer I've resolved to be, Write with every gift, be simple and be free,
Do as much as say, good morning to my friends, While unto me your blessing so freely you extend;
In union we have met with hands & hearts so pure, With confidence we look, God's blessing to secure,
We'll gather up a substance to add unto our store, That we may have a plenty when the harvest time is o'er;
With sweetest love and peace, each other we now greet, I'm thankful, yea thrice thankful with you dear friends to meet.
Here in this shady grove, together we can stand And view the hills & valleys of this delightful land;
In blessings such as these our voices we will raise, With grateful thanks to God, and to him offer praise,
That from a world of sin from nature's grovelling plane, In mercy He hath called us to spend our lives to Him.
Henceforth to God I'll render the glory that is due, The work of self-denial I'll steadfastly pursue,
Obedient I will be to the laws in Him given, Thus, fit my soul to dwell, with Angels pure in Heaven.

Simplicity is my aim - by Rhoda Offord - N. Y.

Beloved Gospel ^{and} Friends

How do you all do, or how are you enjoying this beautiful day?
If you enjoy it as much as I do, all is well; for never, ^{was} such pleasure anticipated,
or realized before. How much more pleasant and interesting it is, for us all to
meet here on Canaan's Land, having nothing to molest our peace, entirely out of
sight and sound of the worldly tumult that is raging so widely throughout
the country, whereas, if we went out in small companies, as we have previous-
ly done, we should be exposed to see something, that would excite our sym-
-pathies with the war spirit, or something to cause unpleasant remembran-
-ces of our fellow creatures; and for me I never did enjoy a day's ride as I do a
Social Gathering of this sort; altho' I have taken many pleasant rides, and
with good company too, yet after all, I never could reflect back and realize
as much satisfaction and pleasure, as I do after an outlet of this kind.

Therefore, I thank you kindly good Elders for ever proposing and
then carrying out, this method of Recreation, for our especial comfort and

happiness: - And I promise you that this will be as pleasing to my memory, and as beneficial to my travel in the gospel, as any I ever experienced.

I mean to profit by all I hear, either Spiritual, intellectual or physical, every subject is interesting to me. I love to hear the ideas of my Elders, Brethren and Sisters, that convey truth, purity and righteousness. -

Now as my capacities are very deficient in expressing the few ideas I have, which are not only limited, but contracted too, as you all know full well, so of course you will excuse me from any thing further, than to ask you, to be so kind as to receive my heart-felt thanks for permitting me (so unworthy as I feel myself to be) to participate with you of those joys, which are not found elsewhere, except in Christ's Kingdom, and among his true followers with whom forevermore I will spend my days. -

Charity. by James J. Glasp. N. Y.

This is the richest, best and greatest gift ^{of} Heaven. - Therefore, we ought to covet it most earnestly. It is the culminating or highest point of human development and perfection. Its Capitol or principle seat of government, is in what Physiologists call, the organ of Benevolence. This organ or faculty from which flows the pure river of Love and Charity, is situated in the most forward & highest part of the brain. - The brain we know is the medium for all the manifestation, of all various and wonderful phenomena of mind.

When we consider the favorable situation which this organ of the mind occupies, standing or sitting (as the case may be) between the rational, intellectual & moral faculties, like a Commanding General, commanding all the powers of the physical, moral and intellectual, to mass their forces, not like General Lee to destroy, but for the sole purpose of doing good. It is no wonder that Paul, in exhorting to covet the best gifts, said, "the greatest gift of all is Charity." If mortals are diligent and earnest-seeking enough, to reach this Pinnacle or Capitol of all the powers of the mind, there to live and

move & breathe the air of Heaven & Earth, united in harmony & love, they would exclaim with the Angels, "Glory to God in the highest, on earth peace & good will to men."

But what have I a Farmer by trade, and calling too, to do with portraying these transcendently beautiful things, to the human understanding, when we know that the mightiest intellects that ever blest the Earth, with their light and power (except Jesus, who spoke as never other man spoke) have failed to delineate only in part, as "thro' a glass dimly", the depth, breadth & height, of the love of God (which is the essence of Charity) that is in store for all who seek Him in sincerity and truth. Therefore, I will take my more appropriate place, as a learner in the School of Christ, rather than a theoretical teacher, as I have never had a 'special call' in this direction, albeit as a teacher by the practice of good works, which is said to be the best preaching I have considerable ⁱⁿ Faith and I think some 'special call of God'.

Now altho' I have failed to treat this subject as its merit demands, still I thought I would contribute a little offering, enough at least as Eldress Antoinette said, if it was no more than ten words, to show union with the gift, by order of which this meeting came; especially as I well remember when gathered for a similar purpose two years ago, what a rich feast of Reason & flow of Soul we then enjoyed, tho' I did not contribute much more than a few pails of water, horses, waggon & some other temporalities, (all good in their place be sure) except I add the close attention I paid to the intellectual entertainment, & liberal contributions of others, on that occasion:— And I have no doubt there will be an ample supply at this meeting, without this excentric offering, yet if I can add a little, so that the measure will run over, after being pressed down (for we shall have to press some to get all in) I shall help fill the Scripture measure.

Now may the blessing Peace and Charity of God, which passeth the understanding of the natural man, rest abundantly upon this meeting, is the most uncharitable wish & prayer I have respecting it. Amen—

The Powers and Capabilities of Man.

It has been said, that "The proper study of man, is Man."

The nature, faculties, capabilities, and powers of man are truly wonderful, whether we look at his immaterial or material nature, — his body or his soul, separately or conjointly.

He certainly is a fair exhibition of the power, wisdom, & goodness of his great Author — God; so much so, that some think he is a part of Deity. This of course he is not, any more than is a plant produced by the sun's rays a part of the sun. Yet, as a plant may have in it properties through which it displays the nature of the sun itself, so the constituents of man's nature render him capable of, not only presenting the real nature of his Author, but of being himself a god: truly not in an absolute, but certainly in a comparative, sense of the word.

Physically.

Man's physical system & structure is remarkably and

beautifully adapted to the performance, endurance, and production of such works as no other form of body could possibly go through or accomplish.

He can bring into shape, form, and use, according to the picture in his mind, any material substance within his reach that this earth contains. He can adapt himself to an almost infinite variety of conditions, circumstance, climate, and work.

He can construct wood, iron, and all other metals and substances, into such shapes, and place them in such positions, as by them to accomplish the minutest and most prodigious wonders. In fact, he may be called the Maker of machines, implements, and tools, — the Machiner of machines, the Implement of implements, the Tool of tools.

By and through the medium of his body, the man can hear, smell, taste, feel, and see, and communicate by speech; by which means, he can obtain an immense amount of animal pleasure, far beyond that of any other earthly creature; and, by the same rule, can be made to endure pains and sufferings that any mere animals are perfectly incapable of. So that, among terrestrial living creatures, he may be called the King of pleasure; yet, of all earthly creatures, he may with equal truth be said to be the foremost creature of disease, pain, and suffering in their lowest and severest forms.

Intellectually.

Man's intellectual faculties render him capable of swaying

the sceptre of authority & control over all other creatures, animate or in-animate, in this world, and of appropriating them to his own service & use; and of knowing the nature, properties, and uses of all earthly things; and of even heavenly bodies—the sun, moon, & planets, with their distances, motions, orbits, and velocity.

By the exercise of his mental & intellectual faculties, man can attain to all knowledges of a terrestrial kind; including the knowledge of all arts and sciences, extending from physiology to astronomy; together with the knowledge of all abstruse mental propositions; and can trace out the causes of all the motions, operations, and positions of all things; and of the influences of one thing upon another.

Yea, by the exercise of his intelligent & rational faculties, man can even find out, and become assured, that the Beginner of all things must Himself be without beginning, — an independent, self-existent, all-perfect, and eternal Being — God, over all!

Added to all this, man has passions, which attach him (more or less) to every thing in nature; especially to living creatures, and more especially to beings of his own order of creation. He has also passions by which he can detach or separate himself from every thing or creature to which he may have a dislike. And the intellect can work through all these passions, to the heightening & increasing of the enjoyments of man to an immeasurable extent; or to the destruction of the pleasures and enjoyments of others.

But the thinking faculty of an intelligent mind is one of the most wonderful parts of a human being.

For instance: A person can be intently occupied about even the commonest affairs of life, and at the same time be thinking upon subjects as unlike the one apparently engaging his attention as it is possible for it to be. In an instant, he can, by the power of his thinking faculty, send his mind, not only into any particular locality of any town, or city, or house, or shop, or field, or garden, or other place, and (as it were) look at the business pursuits of its inhabitants, or occupants; but, in less than a minute, he can send his mind across lakes & seas, and deserts & mountains, to every nation upon earth. He can, in almost the same time, go back into the past of himself, and call up to his view, and look at, all the chief events, and occurrences, and doings, and sayings, and thinkings, and motives, and associations and intercourse of himself with others, during a lifetime of fifty years.

In the next minute, he can transport himself to the moon & sun, and from thence to every planet & star he has ever heard the name of, and converse with their inhabitants upon various topics; and thence can approach the spheres of comets, and follow them, as they tardily move through space; but, disdaining to travel at so slow a rate, he runs ahead, and takes his flight to the spirit world; and, after looking into more heavens & hells than Swedenborg in his psychological times ever saw, and making some inquiries of their respective occupants, as to

their present employments, and future prospects, he quickly returns from all this long journey, and that, although he has had neither steed, nor steam, nor even electric conveyance, without any feelings of fatigue.

He can then look at his hoe, or shovel, or rake, or hammer, or plane, or types, or press, or any other thing he may be using for home purposes, and can think upon all he has been thinking of during his long & varied mental excursions, and enjoy (as it were) a second edition of the many wonderful things he saw & heard in the course of his travels. Or he can send his mind out in some other direction, and return with similar results and satisfaction.

All this, and a great deal more, can take place, by the power of the thinking faculty of man, in less time than it takes to read this article. So extraordinary & amazing is that constituent of the human mind.

Morally.

Man's moral faculties render him capable of analyzing, weighing, or judging, all the actions, words, thoughts, and even motives of himself, or others, and thereby of ascertaining the comparative amount of truth or untruth, justice, or injustice, righteousness or unrighteousness, that inheres or attaches to actions, words, thoughts, and motives.

By the true & proper exercise of his moral attributes & faculties, ^{man} could irresistibly exert control & influence over all the powers, tendencies, & uses, of his physical, mental, and intelligent nature.

In fact, this highly-distinguishing department of man's nature, — the moral, — elevated to its proper altitude and position, would not only render the man a god (as it were) over all inferior animals & things, but it would be the rightful executive & governor of all the senses, passions, propensities, properties, and powers, of the physical and intellectual divisions of his nature; and at the same time be productive of satisfaction and pleasure, to himself, of the noblest and most exalted character.

Spiritually.

The spiritual nature of man is capable of becoming just like God, in substance, durability, moral perfections, (holiness, righteousness, goodness, and love,) glory, and infinity.

It is capable of becoming independent, thus ^{capacitating the man} to rule (in goodness) lord of his own sphere, and to act & operate therein to the fullest extent of his capabilities and will.

It is capable of attaining to the comprehension of all knowledge, and of whatever else belongs to man's proper sphere and order; just as God knows all and every thing that belongs to his order.

It (man's spiritual nature) is capable of attaining to immortality, or changeless goodness; or he can never be perfectly & permanently happy.

It is capable of attaining to the very substance of truth & light, and of living therein eternally; so that light & truth shall pervade

and actuate his entire being, just (in his measure) as God is truth and light.

It is capable of immortality; so that living, it must live, and increase in life, goodness, and felicity, for ever & ever. That is, the longer it lives, the longer it can live, and become more and more identical in the everlasting exaltation of its real nature & name.

Lastly. Man's spiritual nature is capable of infinity, so as to be able to fill the whole & entire sphere of his thought, feeling, action, and moral character; just as God's infinity is diffused thro' all the attributed and moral perfections of his nature, to the widest extent of the operations and influence of his all-pervading and creating energy.

From the foregoing, it is easy to perceive, that the glory and dignity of the God-originated nature of man, when, by the force & persevering power of his conscience, rational understanding, choice, and will, in that which is good & right, he shall have fully attained to his freedom, will far exceed the present ability of any mortal mind to conceive of. It (man's glorified nature) will be dazzlingly brilliant, perfect, eternally good—like God.

This ineffable, dignified, & heavenly condition of the human soul, can be attained to only by faithfulness to the way & will of Christ & his Gospel: that is, by obedience to the perfect law of righteousness, as it is in the glorified Head of the Church, and thence revealed to & within every member of Christ's body.

O mortal man, thou worm of earth,
How little dost thou know thy worth,—
The worth of the germs that are thine!
Though feebly thou didst life begin,
There surely lie deep hid within,
Capacities almost Divine.

From earth to worm, from worm to fly,
So man ascends to the Most High,
To dwell in the beams of pure light;
Where freedom, goodness, love and joy,
Which there is touch'd with no alloy,
Will prompt him to shout with his might,
And sing with eternal delight.

Sabbath-day, Aug. 30/63.

W. C.

Manners of the Ancient Israelites - (A short sentence) by Adam Clarke -

An Israelite, therefore, who, by the tradition of his fathers, by his own experience, and some reading, was instructed in his religion, the laws he was to regulate his life by, and the history of his own nation, who knew how to provide himself with all the necessaries of life, who thoroughly understood the nature of different soils, and the plants that are proper for them, the method and time to be observed in planting them, what precautions are to be taken against the several accidents that destroy the fruits of the earth, how they are to be gathered and preserved; who understood the nature of cattle, how they are to be fed, the distempers they are liable to, with the cure of them, and many other things of the same kind, (which most of those that reckon themselves men of breeding and letters know nothing of;) this honest Israelite, methinks, would be full as valuable a man, as one bred in our inns-of-court, exchequer, or in the wrangle of the schools. For it must be owned that, in these latter ages, curious studies have been so far divided from those that are useful; the cultivation of the mind and the improvement of the manners, from a due regard of one's business and health. Most of those who are so solicitous about their intellects take too little care of their persons, and become unfit for action and bodily labor. Nay, many grow so effeminate by giving themselves to music, poetry, and other studies of a curious nature that, with a very high opinion of their fine genius and pretended merit, they lead an inactive & despicable life.

Israel's Contrasted. by Eliza Rayson. N. Y.

"How goodly are thy tents O Jacob, and thy tabernacles O Israel, as the valleys are they spread forth, as gardens by the rivers side, as the trees of lign aloes which the Lord hath planted." This was said by one ancientsly, and if typical Israel was described in such beautiful language, who can find words sublime enough to portray the exceeding brightness and glory of spiritual Israel? Where all the blessings and promises of the ancients are being fulfilled, where the Lion and

Lamb can indeed lie down together and a little child can lead them.

Words are but tame, and I cannot describe the beauties of Zion as they appear unto my minds eye: - O, my sweet Home I love thee! I thank my God for calling me away from the jarring and contending elements of the world, into the peaceable Kingdom of Christ, where love and harmony prevade every heart, and all strive to lend a helping hand to each other, by giving strength to the weak, comfort to the strong and consolation to the afflicted heart.

Can I refrain, or hold my peace in view of all this? Nay, my tongue shall utter praise and thanksgiving to thee O, my God!

While I have breath I will not cease to glorify thy name
For thou hast called & placed me here thy goodness to proclaim
And here I ever will remain with my companions dear
With them be striving to obtain a treasure bright and pure.

Peace, Sweet Peace. by Ann Afford. N. Y.

"Glory to God in the highest and on earth, peace and good-will to man". This was the song of the Angels, at the time of the birth of our Saviour; and what music there is in it, how much nobler that, than the sound we now hear; it seems to me there is not much in the world without, but the sound of war, war. And why is it? is there not a cause? There certainly is, and the Apostle James very plainly asks, and as plainly tells us how it comes. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" True, and had mankind kept their integrity and stood in the uprightness that they were first created in, continuing to increase from time to time with the increasing work of God, war might never have been known on the earth.

Peace sweet peace would now reign triumphant - and doth not Peace reign? I am happy to say peace does reign - Angels voices do yet repeat "Peace on earth good will to man"; among the true followers of Christ, those who have forsaken the world, and all the pleasures thereof, can this day enjoy Sweet Peace.

Jesus said to his disciples in his day, "Peace I leave with you, my Peace I give unto you, not as the world giveth give I unto you." Now what a comfort that must have been to them after their Lord was taken from them, and what a comfort it still is, to those who are daily striving to follow his example, and are walking in his footsteps by destroying in themselves the elements of war, and cultivating the true principles of Peace. - I am thankful beloved Elders, Brethren and Sisters for my privilege with you in this work; I feel determin'd to root up and destroy in myself, that nature which causes war, I know it is in me, but by the power of God thro' the Order of His Anointed I can be an overcomer, and I will.

Sunset. by Martha Jane Anderson. N. Y.

Almost daily observation of the setting of the Sun has led me to reflect upon its splendor. - And I feel prompted at this time to describe as best I can a scene I enjoyed about three weeks ago. I was standing in the upper part of the dwelling house admiring the surrounding scenery. The day was just declining; scarcely had the Sun disappeared below the western horizon when I beheld a sight most gorgeous: A cloud like a mountain in the dim distance (whose verdure is not perceptible) arose majestically behind the western hill - another, and still another appeared like a panorama - all were bordered with red, their shades varying, according to their position to the Sun: - Suddenly between them there burst a flood of Sunlight, I gazed in silence and seemed for a moment transfixed - Thought I can such a sight be viewed by mortal vision upon this earth? While musing thus, my mind reverted to the words of the Poet - "God hath filled the world with beauty" &c.

Are there not many things in God's wide creation, that would, if we were rightly exercised, incite the loftiest powers of our minds? and repel the workings of the wild confusing passions of the lower animal nature; which so often darken our understanding, and becloud the vision of our souls, and thus prevent the pure rays of the Sun of Righteousness from shedding its radiance therein.

Had man maintained his rectitude, innocence and union to his Maker he would not have been enveloped in the cloud of darkness, that he now is, but, on the contrary, would have dwelt continually in the light of God's countenance, which is His blessing. "For in thy light we behold light", and in darkness there is no light at all. If man had remained in his primitive condition, earth to him would have retained its Eden youth & beauty; Knowledge would have been duly unfolded to the human soul, which would have developed perfectly, the physical - spiritual - and intellectual faculties of body and mind. But Alas! thro disobedience, we are left at the present time to feel our lack (at least I am) I believe the gospel will and does provide ample means for the perfection of all who are willing to come to its requirements; altho' humiliating to nature, it exalts the soul

True progress is step by step, and "star by star indeed doth mark the Christians pathway," until they arrive at that condition when they will dwell eternally in the holy light of the Sun of Truth, whose glory excelleth that of Earth.

It shall be my constant labor to reach that goal which will be the redemption of my soul from sin, & those causes which produce sin -

Letter from William, to Charles Graves.

Brother Charles.

Within the last three months I have written three letters, one to you, one to Peter, one to Ann Maria, and as yet have received no reply from either of them. If you are all dead, I hope your friends will write and let us know, if not, do act the part of civilized beings, and have a little regard for the rules of Civiliation. - If the rules of your Society have become such, that you cant write an answer to my letters without violating them, then all I shall say, is, I pity you and forgive you.

If you wish to sever the bonds of natural affection's that has so long existed, and which perhaps you consider detrimental to your spiritual progress,

you can do so by writing me to that effect, and you can rest assured,
I shall then, hereafter and forever hold my peace.

Yours Respectfully William H. Greaves.

"
" Read the Answer. "
"

Respected Brother,

I have received two letters from you this month, and presume the other letters spoken of in your last to me, were received by those to whom they were addressed, by due course of mail. You seem to feel keenly the process of decomposition, that is going on in our old Adamic Generation or Family. The decomposition & destruction of old family ties, is no new thing. The ties of natural affection that bound us together in the world, had their foundation in the destruction of the same natural ties in our progenitors.

The process in our family is not that which is altogether common, we admit, but we do believe it to be according to the will of God and his laws—

The common causes are by Marriage, the various pursuits of life and death: When a man marries, he forsakes his Father and Mother, Brothers and Sisters, and cleaves to his wife, and so of the woman, she cleaves to her Husband which is according to the law of natural affection. When a boy or girl leave their Father's House to learn a trade, or go to some school, there is a beginning of family disorganization, the affections which have been centered on their Parents, and Brothers and Sisters, will now be partly with-drawn & placed upon their Teachers, and new associates. And when they have learned their trade or profession, and have entered upon their calling, there will be still more of a separation. One member of a family may learn to be a Carpenter, another a Preacher, another a Farmer, another a Doctor, another a Soldier, another a Lawyer, another a Sailor &c. which causes them to separate from each other still more, and entirely breaks up the old family organization, with all its affections: But death breaks

up the whole Social fabric, that has no higher foundation than natural affection. Natural relation has its uses, it was strongly implanted in the human race, in common with all animals, for their continuance and protection. It is purely an animal instinct, or affection; as manifested by a child, it is simply love to its Parents, which is its first form; as the child grows its affections are also unfolded, it loves its Brothers & Sisters and play-mates, in addition to its Parents; and when the Child becomes a man or woman, the same passion will induce them to become a Husband, or Wife. It begins in generation and ultimates in generation, as surely as two & two make four. Now, as Christians, we can have nothing to do with generation; then how foolish it would be in us, to cultivate a plant, whose fruit we do not wish to partake of, because it is an abomination in the sight of God, who has called us to be Christians; we cannot serve two Masters, we are servants to that which we yield ourselves servants to obey. If we "sow to the flesh, we shall of the flesh reap corruption; But, if we sow to the Spirit we shall of the Spirit reap life everlasting". What then does the gratification of the fallen affections of man amount to? Simply the old round of generation with all its corruptions and abominations, with which the world is already filled.

From this source proceed War, Slavery, Riches and Poverty, Pride Ambition, Envy, Hatred, Disease and Death. But in Christ are hid all the treasures of Wisdom and Knowledge, and all who will obey Christ, will be made "free from the bondage of sin and death": Delivered from generation with all its abominations and Corruptions, from Riches and Poverty, War and Slavery, Pride, Ambition, Envy, Hatred, Disease and Death. (The sting of Death is taken away.)

The teachings of Jesus on this subject of natural affections, and relationships is very plain. "And the multitude sat about Him, and they said unto Him, behold thy Mother and thy Brethren without

seek for thee, and He answered them, saying Who is my Mother or my Brethren, and He looked around about on them, who sat about Him, and said behold my Mother and my Brethren; for whosoever doeth the will of God, the same is my Brother my Sister & Mother. See Mark 3 chap.

He (Jesus) would not be bound to them or joined by the ties of consanguinity, but proclaimed the higher law of Fraternity, in doing the will of God. In doing the will of God we shall become His Sons and Daughters, Brothers and Sisters to Jesus, freed from the old Adamic order and its affliction. That it is necessary to live a celibate life to be a Christian I presume you will not dispute, Jesus lived a virgin life, and taught his disciples so to live, of which you can find abundant proof in the New Testament. If you grant this, then all that has been said on the subject of natural affection, must be true, as a consequence.

We are born into this world without our volition or consent, and grow to be natural men and women, by the common laws of development; And as all intelligent reasoning ^{thinking} minds, come to a knowledge of themselves, their passions propensities, desires, feelings, imaginations &c, they come to the conclusion "that they are prone to evil as the sparks are to fly upward;" Now there have been men & women in all ages, who have felt a strong desire, to be released from this bondage of evil, but never have been able to reach it to the full satisfaction of their souls; because, the way to a higher life, was not yet opened, nor was the "Man of Sin" yet revealed, which is the lust of generation: But, "now has come salvation and strength, the Kingdom of our God & the Power of his Christ."

^{ry} This is our testimony, Christ has appeared again and established his Kingdom on earth, in which all who feel a desire for a higher life than that which they find, in fallen corrupted nature, may be satisfied. - In your last letter to me you say "If you wish to sever the bonds of natural affection that have existed so long &c. I

can do it by writing to you to that effect." Now that is plain and straight forward talk, I admire the spirit of it. It is business like. I have made something of a business to investigate this subject, in some of its aspects, in this letter; I desire you would give it a candid perusal, unbiased by natural loves or hates, for they are unreasonable, and will make all unreasonable who are under their influence.

Now is the time for us to choose, whether we will be servants of God, or of a fallen corrupt nature, for we must be servants to either one or the other; Now I will say in the language of one of old, "As for me and my house we will serve the Lord", and in obedience to whose Spirit, and the example of Jesus of Nazareth, and the hope of the higher life, which is set before me, I do deliberately and understanding sever the bonds of natural affection, that have existed between you and me, and all my natural relations. But in so doing I feel to declare to you, that my love for your souls has increased, and my desire that you be simply obedient to your convictions, is enlarged. Again I say choose ye whom ye will serve - if God, then shall we be Brothers in Christ, and travel on together to the Heavenly City, the New Jerusalem, into which, "nothing can enter that worketh abomination, that loveth or maketh a lie".

If you have any desire to write to me on these subjects, or any matters concerning us as men, do so freely. Respectfully Charles Greaves.

Good Resolutions. by William Anderson. N. M. J.

Beloved Elders, Brethren and Sisters

I feel thankful to meet with you here to day, in this pleasant grove, for the purpose of strengthening each other in the bonds of love and Union, and building one another up in our most Holy faith: - This is my determination to be more faithful in the work of God, to walk in the light and labor to be more devoted & true to my holy

calling. I feel exceeding thankful that I have been called by this blessed gospel to forsake the world, not merely the world externally, but the principles of the world in myself. I am not ashamed of my calling in this gospel, altho' it calls me to give up all, yet I feel determined to obey the call; to cleave to the way of God, come life or come death, then I know I shall be protected from all that is evil, in the time of trial and temptation. I am resolved to be more diligent in the way of God, not be idling away my time, when I can be gaining good day by day, but to be wide awake, to "discern between the precious and the vile", between that which serves God and that which does not, to always be on the alert to make a distinction between that which is of the Gospel & that which is of the world. — I love my faith, it is the gift of God, I feel determined to be more obedient to my faith, I know it will lead me unto all truth if obedient and live up to all its requirements; It is a tender plant, it needs cultivating, otherwise it will die, therefore I will nourish it and keep it alive, and growing. I feel determined to be just what I seem to be, and seem to be just what I am, not be carrying two faces, by professing to be one thing and being another.

I can say once more kind friends, my dear gospel relation, that I am pleased to meet you here, on this pleasant spot to feel your love and Union, it really does my soul good, to feel that I am united to the people of God; one with you in the rock of Redemption.

I desire your prayers beloved Elders, Brethren and Sisters, and I will promise you that I will be more spiritually minded, and labor to be more pure in heart, and be increasing more and more in the good way of God, then I know I shall be a worthy partaker of the blessings of the Gospel, and be benefited by my privilege in the gospel.

In Love adieu.

Blessed Gift.

by Rhoda R. Hollister N. Y.

How good to resort to this lovely retreat, With dear gospel kindred with pleasure we meet,
To feast on the fruits and flowers we have call'd in union with those who to us are beloved,
Yea happy, thrice happy - are we who are blest With pleasures so pure, and enjoy such a rest -
Where no breath of envy, or passion is found, Do mar the sweet peace that is reigning around:
And while those without in fierce battle array, Are seeking in hatred their Brethren to slay,
The children of Lin in freedom and love, Can journey together, to mansions above.
O, pure holy Gospel! it is unto thee That we are indebted, more grateful we'll be -
For this blessed gift of salvation from sin, Which exempts us from strife without and within.
And our precious faith with more zeal & care, We will cultivate, that its fruits we may share: -
Our God we will honor in our heavenly call, And in true devotion will render our all;
Our Elders so loving, so gentle and true, We'll love and revere, and their footsteps pursue,
That we may with them on Mount Zion's height, Stand unshaken and free in God's holy Light -

From John H. Griscomb. Introduction to a Manuscript written at the N. Y. by D. Trorer.

Whatever may be the judgment of the world upon the religious theories and practices of the people denominated Shakers, however their peculiar mode of worship may strike an observer with surprise, or excite his ridicule; as thoroughly practical Sanitarians, there must be accredited to them a universal meed of praise. By their rigid adherence to the law of Hygiene, they bear away the palm from all competitors. If "cleanliness be next to Godliness," then are this people nearer to the latter than any other known in history; if there is any good derivable from strict attention to the rules of Hygiene, - if any value in the precepts of science respecting purity of air, simplicity of diet, absence of constraint of clothing, avoiding of dust breeding and air confining furniture, and all other disease-producing circumstances common among other people, - then should we expect to find it in the Home and Village of the Shakers.

Any one who has ever visited this unique people, and seen only the outside

of their dwellings, and the inside of their houses of worship, (which is in general, as far as the common eye ever penetrates) must have been forcibly struck with the extraordinary air of neatness and cleanliness prevailing there. But those who have had an opportunity of seeing their inner life, of abiding with them, as it was my privilege for a brief period, very unexpectedly, on a recent occasion, must have been convinced that their careful attentions to the purity of the outer life, is not a mere external manifestation, but the result of a profound conviction of the duty of obedience to purity as a virtue. Believing as we must that the manner of life of every individual, is evidence of the principles by which he is guided and actuated, we can come to no other conclusion respecting the mode of living of the Shakers, than that it is the proof of a deep rooted, and ever present conviction of duty so to live as to preserve its utmost limit, and free from every possible taint, the sacred life given by the Creator, and that the possessor of that life has no more right to trifle with his health which is the highest manifestation of it than he has to destroy it altogether.

This, with them, amounts to a religious conviction and as a man believes, so is he - But beside this there prevails among these communities, the conviction that in this purity of life is found the highest degree of pleasure.

Not only do they find the greatest happiness in the highest condition of physical health, but for such indulgences as are permitted within the scope of their convictions, they find the most acute gratifications, arising from the perfectly normal and unimpaired condition of the nervous systems, and all their functions of sense, and in this they constitute a model community; they may be said to stand alone.

As a striking evidence of the prevailing salubrity, I found during my visit a hospital building, of ample dimensions and excellent construction, furnished with every needful appliance for the cure of the sick, and in a state of cleanliness, freshness and sweetness like all the rest, but without a single patient within in a community of about five hundred. There were nevertheless three cases of departure from a state of perfect

health, for which my professional counsel was requested, but which as will be seen by their character, served to confirm the view adopted, of the unexceptional influence of their mode of life upon the general health.

One was a surgical case, an accidental wound of the hand by a circular saw, but of such an extent and severity, that, in one of his advanced years, with a life pure and healthy state of system, would very probably involved the loss of the limb, perhaps of life, but, under such hale and vigorous bodily health was healing rapidly.

The second was a case of hereditary mental disorder, which was I firmly believe kept in check by the otherwise well regulated nervous system, and physical purity. The last case was of slightly obstructed hearing, which was readily relieved. — These all occurred in men of advanced life, whose general conditions would convince any unprejudiced person of the immense value of pure living in alleviating the severity and danger of accidents or disease, & facilitating recoveries.

Nor is the course of life there followed, the result of a blind adherence to an idea, without any foundation in a knowledge of the truths of science, or of the laws which govern the growth and relations of the animal body and its functions, — for a greater degree of intelligence respecting the physiology of animal life, is probably not to be found in any other community of similar extent. In fact these remarks were elicited by there having placed in my hands, a small manuscript volume written by a lay member of the Society, with the matter & manner of which I was so much surprised and gratified, as emanating from so unexpected a quarter, that I unhesitatingly gave it as my opinion that its publication was demanded for the benefit of mankind generally. — For the truthfulness of the positions taken by the author, I willingly stand sponsor, while the originality & forcibleness of its style will please as well as instruct all who read.

Before concluding, it is but justice to allude to another interesting trait in the life and practice of this peculiar people, viz., - their care for the dumb animals in their possession. - The same spirit of humanity, and an equal intelligence of the law governing the growth and welfare of the inferior animals, as of themselves, are shown in the raising of farm stock, and in this instance, as in many others, humanity and self-interest combine to produce the highest results. - The same spirit of cleanliness and industry pervade the Barn and Stables of this community as is seen in their dwellings and work-shops, and more beautiful, wholesome, and well-organized institutions for the purpose are probably not to be found in the world. Every cow has her stall, which she exclusively occupies, with her name appended to it, and it would seem that each knoweth her own, from the fact that at every evening call each one goeth to the one set apart. The laws of hygiene are here observed as rigidly as elsewhere, the value whereof is proved by as fine and productive a herd as can any where be found. John H. Griscomb, M.D.
Physician of the N. Y. Hospital. Fellow of the N. Y. Academy of Medicine &

Mating House v.s. Barn. By Elder Frederic W. Evans.

Revelation and science have met together; spiritual and natural truth have coalesced and helped each other.

At the opening of the third dispensation it was quietly and truly said that that which was first was not the spiritual, but the natural, and after that the spiritual. Moses had taught natural truth to great perfection, making freedom from earthly evils, that affect the body, a sine qua non of all his laws and statutes. He proposed to bless his people in their "basket and store", in their crops and cattle; their lands and houses, and in every thing appertaining to their bodies, upon which his blessings all took effect, as also did his curses.

When the first appearing of the Christ Spirit occurred, it was to a few, who were a few indeed, possessed of physical health, physical beauty, and

Physiological Salvation. That which was natural was first with him; he as a man was the culmination of the laws of progress which had from the beginning been operating in the human Race.

They had come down from Abel to Abraham, from Abraham they had operated in his posterity, as being the highest race or nation on Earth, and in the most spiritual family of that nation, which had preserved its union with the invisible earth elements, or world of Causation from which the external world is a proceeding.

In and with Adam commenced the creation of the natural man, who is the Earth in its completed organization. In and with Jesus, that Creation was perfected. The fall or sin of Adam took effect mostly on the Seed of Cain who were the product of useless passion or lusts.

Adam was the Lord of so much of the Natural World as was in his time Created, humanity included; so much he could defile by sin as the transgression of inherent natural law.

But he was not the Lord of "the residue of the Spirit" or element not yet externalized, it was beyond his reach out of his power.

Thus, he could not destroy all, or finally frustrate the great design of God and Nature relative to the Race. The evil was to mankind as the Curculio, which punctures indiscriminately the plumbs on a tree, depositing the seed of itself which will come forth in its "own likeness"; in many plumbs, where the vital forces would be subordinated to the life of the infused poison or germinal insect, that would thus use up the life of the fruit to feed its own life; while in those plumbs whose power and increasing vitality derived from the tree, the plumb life grows stronger than the deposited germ, a scar, and the defunct body of the germ alone remains.

So, where the evil originated by Adam and inherited by his posterity took the fullest effect, was in his offspring who were begotten in his own likeness being from a fountain no higher than Adam —

physiologically a cursed seed - lust personified - And where it obtained the least power and produced the smallest results was in the seed of Abel - sought of the Lord - an ever increasing infusion or influx from the fountain whence Adam and Eve originally proceeded - the invisible earth elements - still progressing thro' more and more perfect organizations towards a production of a Perfected Adam as Natural Man, which, in the line of Promise, was ultimately reached in, or attained by, the Man Jesus. He was the Temple to whom the Lord Christ appeared, and with whom he and she abode: - him they raised up from the Earth and took with them to the Christ or Resurrection Sphere or Plane.

Thus, then, Christ came first to a man, who was the Lion of the tribe of Judah. Judah was the Lion in the tribes of Israel, and Israel was the Lion of the Nations of Earth. A race devoted to true science in the material world, to the perfecting of the physical body by a God-given system of Agriculture to raise wholesome food; of Chemistry, to cook or prepare that food; and of Revelation, to determine rightly what was Man's natural food for the preservation of the individual. And also a perfected system of Propagation to continue the Nation.

In Jesus then, the Natural was first, & afterwards the Spirit of Christ. But when the Second Appearing of the Christ Spirit occurred, the Spiritual was first, and afterwards the natural must come in due season for it was to a woman who was a Gentile - the seed of Cain - the disorderly and sensual part of mankind - whom the Jews always considered as doomed irretrievably to everlasting destruction, if not, to annihilation. True, she, the woman Ann Lee, was the culmination of the laws of progress which had ever been operative even in that the lowest and weakest branch of the great human family, coming down thro' the line of heretics, from the time of Constantine, and

having its centralization in the most spiritual sect (the Quakers), existing in the most progressed nation of the Anglo Saxon Race, which is to all other Races (Jews included,) what the Hebrews were to all Gentile Nations in the days of Jesus.

Thus, came Jesus of the Male as Jewish Race.

Ann Lee of the Female as Gentile.

In the Eastern or older world, the Male element so predominated that even among the Jews woman was lightly set by and lightly esteemed. There polygamy prevailed universally, and all government was in the hands of the "Lords of Creation." In the religious sphere there would be ten Prophets to one Prophetess: While in the Western world, in Europe, woman was looked upon as almost something Divine. There were Sybels and Vestals and Priestesses of various Orders. Among the Druids - the ancient Britians - they had three Orders of Priestesses, the highest were Celibates; the next lived with their Husbands one day in the year; the third lived with their Husbands and raised up children, for the service of the other Orders, while the children of the second Order were for the Priesthood of the first Order.

The Jews had Revelation from above to assist them in creating Science below.

The Gentiles have had all the lusts which man had ever generated on Earth since the world began, to contend with, and nothing but the History (Bible) of the Revelation of the Male Order of Prophets among the Jews to assist, direct and guide them in the way.

Thus it came to pass that in the founding of the Second Christian Church by the Christ Spirit we have a Revelation of Spiritual Truth, first to redeem the soul, and this is made to a Woman who is a Gentile and she communicates it to a Gentile people while both

herself and them ^{was} are, in almost total darkness of the true Science of physical life as revealed thro' Moses and embodied in Jesus the representative of the Jewish nation.

Thus, in the great spiritual manifestation to and thro' Ann Lee, the last is ^{as} first compared with the spiritual manifestation thro' Jesus, that of Ann being superior.

But, in the ignorance of Ann and of her children of the truth of natural things relative to this Earth life; the power to cure bodily diseases and infirmities, and to teach the physical sinner, how to go and sin and be sick no more; as compared with the light and knowledge and power of Jesus, his Apostles, and the early Christians of the Jewish people, the first is last most emphatically.

There must be a restoration of all the Truth pertaining to the external world and life which the then preceding Dispensations possessed, before the Marriage of Religion and Science can be accomplished, and e'er we can enjoy a saved soul in a sound body and sing with triumphant gladness the song of the servant of God in the Natural Order - Moses and Jesus - and the song of Jesus and Ann in the Spiritual New Creation.

The Meeting House is our Spiritualized faith externalized, it ignores the body altogether. - It does not breathe at all. The natural atmosphere is excluded by every device of its Architecture, and no provision is made for the earthly, worldly and vulgar practice of breathing on the part of its inmates.

The body and soul of the worshipers are equally expected to depend upon the in-breathing of the Spirit for the support of Life.

The Young Believer Barn is the first successful attempt at ventilation in the New Creation. - The Barn Breathes - a process which consists in taking in pure air and expelling it after it has

been used, as we do all other elements of natural life.

The process of breathing by the Barn is accomplished by its taking in thro' thirty mouths, in the foundation, the unadulterated atmosphere; and then, after use, expelling it by twelve other mouths at the Eaves, these are again assisted by thirty Ventilators (also used as feeding tubes,) which pass the foul air which the animals expire up ^{to} the next loft, from whence it is drawn upward to the thirty Blinds, to be diffused over the surrounding vegetation as its choicest food. With this system all doors and windows may be kept hermetically sealed and yet thereby actually increase the draft upwards, and perfect the Ventilation of the Building.

Ventilation of a house may be effected by making the Halls up thro' the house a shaft or chimney to have a draught thro' an opening at the roof equal to the height of the house, the same as an irregular sized chimney. If the doors to the Halls are kept closed the draught will be the stronger.

Then, by having openings at the bottom of the Rooms, to draw out the cold air and the heavy Carbonic acid gas into the Halls, the House will be efficiently ventilated, and its inmates will be subject to no injury from unscientific openings of any size or quality.

My Thankful Verses. By Marcia M. Bullard. Canaan.

What a banquet of love we this day have enjoyed,
While the good things of Earth have been mixed therein,
In innocent pleasure our time we've employed,
While thanks flow to Him whom those blessings doth give.
While our thoughts are ascending, we have not forgotten,
There are those who're entitled to our most hearty thanks,
Our friends at the North, good Elders and Deacons,

Loved Brethren and Sisters, accept our kind thanks.
 We thank you good Friends, for your Godly example,
 Your Love, tender feelings, (not an empty vain show,)
 But 'tis heart-felt, 'tis holy, a treasure substantial,
 Which helps us despise all Earth's pleasures so low.
 Those cords that have joined us we feel have been tightened,
 And have drawn us together more closely in one;
 Our joy in the cross hath truly been heightened,
 More strength we've obtained the good race to run.
 And now Gospel Kindred, one promise we make you,
 With heart-felt devotion right onward we'll go,
 We will be progressing in true self-denial,
 In this is fulfilled the promise we know.
 This feast we have tasted will long be enjoyed,
 For 'tis not like the shadows that soon flee away;
 Of an gathering the substance our time we've employed,
 It will last when this mortal hath sunk in decay.

Sweet Communion. Given for the occasion.

While fierce tempest wildly blowing scourge the land from sea to sea,
 Zion's streams of Love are flowing in the sunlight pure and free;
 Zion's Children all in union, sow the field, and prune the vine,
 And enjoy in sweet communion, Golden crops and Heavenly Wine.

North Family.

Given for the Festival. Song of Greeting. South Family. by Phebe Van Houten

Behold this beautiful ^{social} band of Gospel kindred dear

Whose faces beam with cheerfulness whose clothed with Godly fear

Here on this consecrated spot with purity of heart

A thankful offering we will bring let each one have a part

Unto our loving gospel friends who dwell on Canaan's land

We say Good Morning to you all we'll take you by the hand

Thus joined together we will praise our God who call'd us here

To share the blessings of sweet Peace and for His matchful care

A Farewell. Sung at our Parting. by Sister Catherine.

Farewell kind friends I'm going home with kindred souls to dwell,

With them the praise of God to sound, With them the chorus swell.

I love you all my Brethren dear, My Sisters kind and true,

Receive my love, receive my thanks, I bid you all adieu.

We soon shall meet in Heaven above Where parting is no more,
And feast on everlasting love, On that immortal shore;
There holy Angels will convene, To guide us on our way,
And help us on to brighter scenes, Of an Eternal Day.
Canaan.

Brother Daniel Fraser made a few excellent remarks
from Ezekiel sixteenth Chapter and third Verse.

Other extemporal addresses were made of which no notice
is here taken.