Volume 2

Letters, Mount Lebanon Central Ministry, 1861-1888.
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Letters.

Copy of a Letter to the Ministry of Alfred.
Dated at New Lebanon, Columbia Co. N.Y.
Nov 25th 1861. —

Ever beloved Ministry.

Your communication of the 17th Inst from Alfred, was duly received, and, we have been giving the subject such measure of attention as is in our power; having just returned from Watervliet, we have not had opportunity to do all we could wish to.

Relative to help from Canterbury or Enfield, on the Sisters side, we refer to the enclosed note from the Sisterhood of our order, for a reply to your solicitations. We feel more needs than is in our power to relieve; but, there is one thing we can do, We can pray to God to help His needy Zion, on the earth; and this thing we will do. —

We have just rec'd a letter from Br Philemon, as before, detailing Br Isaiah's improprieties the gist of which very well comports with the testimony of your letter relative to their case on Poland Hill, with this additional statement, (Viz.) That the Ministry of New Lebanon have not a knowledge of the depth and amount of Isaiah's transgressions of gospel principle & even moral rectitude, this we readily subscribe to. Secondly, that, if we were in possession of this information, he had more confidence in us, than to believe we would hold Isaiah in his present position any longer. — To this we reply, It is possible for our brother to misjudge.

We would say, however, that we would not pre-

sume to dictate in this matter, — He states that he and Elder John feel that it would be far better for the family on Poland Hill, & they would prefer it, if they are to remain there, to have Isaiah and Elijah removed from the office, even if no one can be found to occupy in their places. To this measure we shall not object if the beloved Ministry of the eastern bishopric deem this course most proper.

We do not know what ability Br. Philemon would exhibit in wielding the temporal destinies of a family of Believers, he has never been tried in that capacity. At our lower family in Canaan, one Brother stands first, and is the principal burden bearer, in things both spiritual and temporal; and, the family, being small, numbering only about 40 persons, including children, it is prospering, at present, very well, both spiritually and temporally, but this, of course, depends on the character and quality of the man at the helm. Some individuals, as you well know, would better wield the destinies of a million people, than others would manage themselves alone.

It is not impossible, that, were our circumstances very much straightened, we might give Br. Philemon a trial in this line, under our own supervision; but, we shall leave it to our friends, the good Ministry in the east, whether or not, to give him a trial under the present circumstances.

We are bound to admit that we are

disappointed, very much indeed, in Br. Isaiah, and, we should be glad to have the Ministry tell him so, from us. We did suppose, that, as a professed Brother in Zion, he would be true to his promise to Elder Daniel, and honestly open his mind, and confess his sins, before this late date, as we do think it needful for him, as well as every other soul in Zion, to confess their faults in the order of the gospel; and, it is our understanding, that, unless Isaiah does this work, he cannot find protection from sin, and is not suitable to retain his present position at any rate, be the consequences what they may. We cannot believe a family can be blest, ruled either spiritually or temporally, by an individual who purposely and intentionally walks in darkness, and is not open in all their dealings, and honest to the order of God, appointed for their protection.

Under the administrations of such a soul, a family must run out at any rate. And, we should counsel the urging of Br. Isaiah to this work; or, to render a reason for neglect of duty in this respect. And, if it is his purpose not to comply with the gift in this respect, the duty of the Ministry relative to his release from burden is manifest, at once; tho the consequences be undesirable, they would doubtless be better than to retain him in power, in Zion's ranks.

We certainly should recommend the Ministry to make personal labors with Br. Isaiah, &

appoint a time for him to attend to the all-important duty of opening his mind, and await the event of his doings, whether he will comply or not, and act accordingly.

Whatever trials Isaiah has with Br Philemon, it does not necessarily prevent his being free & open to Elder John, or to the Ministry. He certainly needs, and must have, an elder somewhere, or cannot be a gospel brother, in any capacity; for, to our understanding, all souls must have an elder, who are in the gospel work.

So far as we understand our condition, or the condition of the people at Canterbury & Enfield, we really are not able to see how it is consistent for any brother to go from either of these places, to occupy instead of Isaiah, on Poland Hill. But, this does not make it an imperitive obligation to retain Isaiah there. Souls are, sometimes profitably released, for a time, and, on being renewed to order, and life, are reinstated in a place of care; this may be profitable for Isaiah, and necessary, too, if all other means of restoration fail.

It is a time of more than usual health in our society and bishopric. About forty souls, old and young, and, apparently of a good class of society, have been gathered in at Waterviet within the last four months, among whom are sixteen parents. At present, they appear to be doing well, and have not come from poverty. We hope they may prove true heirs to Christ's kingdom.

Recent news from South Union, represents them as enduring privations, in consequence of the war, but are not outraged by the army, as yet.

Our love we hereby tender to all the good ministry, and, as far as you feel.

Farewell.

To the Ministry of Alfred. Me. " } { Ministry of New Lebanon

Note. By Eldress Betsy & Sister Eliza Ann.

Dear Ministry,

We rec'd your letter, and the little song, we thank you, it is very pretty. We We feel sympathy, and pity, and are glad to do all we can, would do more, if possible. Yet, we think the subjects you have written upon were settled. We do not feel that we have any demand on the people of Canterbury or Enfield, for any more members. — They, with you & us, have their troubles, and feel the need of more help. So what we cannot escape, we must labor to bear, as we best can. We shall feel union with any change of members you may see fit to make. We think we conversed on most of these subjects, and gave our counsel, when we were with you.

Our love and blessing never will fail to you, and every faithful soul that is willing to be spent for the cause.

In love, Farewell.

From B. B. & E. V.

To Eldress Hester, & Sister Mary Ann. Alfred. Me

Copy of a Letter to Elder William Leonard of the Chh family Harvard. Dated at Watervliet, Albany Co. N. Y. Jany 17th 1862.

Dearly beloved Elder William.

Your note of Nov 22nd, 1861. kindly replying to our solicitations relative to samples of cloth to match was duly received, and should have been replied to at the time, and, we must confess to an improper delay. It was received by the same mail which brot some other, rather important papers, which more particularly arrested our attention, and was laid aside, after being read on first opening it, and thus eluded suitable attention until picking up our papers, to journey to this place.

We have to heartily thank Br Linon, for his efforts to match our sample of cloth; we are sorry he was unable to find the article, but none the less grateful for his kind efforts to oblige us. We shall wait, for a time, and, perchance the desired shade may appear in the market.

Concerning Caps, as we are now at this place, and no caps are made here, except for children, and these differ some from our late Lebanon pattern, we cannot send a sample cap at present. But, we think we can describe the form, sufficiently accurate for practical purposes. A belt of some dark colored mixed wool fulled cloth, about 7 inches wide, is sewed together in cylindrical form,

calculating for a hat crown shaped cap, about 4 inches high; three inches of the lower part of said belt being designed to turn up against the crown, or down over the ears, at pleasure; this portion of the cap is cut away in front, so as not to interfere with the face, when turned down, and also to give room in front for a narrow sun-shade, of glazed cap leather, just such in form, and size as is ordinarily used on caps made by the world, which is attached to the front side, and lower edge of the crown of the cap. The portion turning down over the ears, is also provided with suitable ribbon strings, to tie around the crown when it is turned up against it, and under the chin, when the cap is turned down over the ears. On the top of the crown, is sewed a flat cover of cloth, of the same kind as forms the sides thereof. This does not project out over the sides, but is simply made even with it, or a little full, by sewing on in such a form as to hide the selvage, on the inside of the cap, thus presenting, as it were, a folded, or rolled corner of the crown cap piece on the upper edge, of the crown sides, when the cap is finished. The whole is lined, so as to be decent, and comfortable, as you would line a hat, and all is done.

The article is not dissimilar to a class of plain caps to be sometimes found in the market, & children who are taken in among us, having plain caps, are allowed to wear them out in the winter season.

On more mature reflection, we believe the

flap of the cap, which is turned down over the ears at pleasure, is a separate strip and worked double, so as to appear the same color and finish either turned downward, or upward; this, of course, would leave the belt of cloth, forming the substantial sides of the crown of the cap, only about 4 inches wide, instead of 7, inches, as first stated. We would not be understood that the color is any thing definitely fixed; the thing desirable, and to be insisted on is to have it modest, not gay, or Babylonish.

Dearly beloved Elder William, if the good Sisters are unable, with your assistance, to get upon satisfactory cap, from the foregoing descriptions, and you will notify us accordingly, we will endeavour, on our return to New Lebanon, to get one made, and forward same to you by express or otherwise, if you desire it.

We arrived at this place on the 15th Inst, & contemplate remaining here about 4 or 5 weeks according to circumstances. The society at New Lebanon was in about usual health when we left there. Some few cases of influenza, or some disease analogous to that, attended with vomiting and purging profusely; had it been solely confined to one family, we should have supposed it to be the effect of some kind of food, and this may still be possible, as the families provided themselves with Elderberries &c to a great extent, as a substitute for apples, very similarly, these were preserved in an uniform style thro the vill

Sarah Jane Rea, & Augusta Lanier, of the

second Order, were supposed to be near the close of life by consumption, when we left Lebanon.

It is about an usual time of health and common prosperity in this society, and some increase in numbers and cares, and, we believe, increase in gospel travel also, for which, we feel thankful.

We have received recent letters from Union Village which give some further information relative to our dear gospel kindred in Kentucky, at South Union. A brother by the name of Jackson McGowan, a young man who officiates as assistant Elder with Elder James Rankin of the gathering order there, left South Union about the 1st Inst, and came to Union Village under the following circumstances. He had been out to Evansville, Ind. after Oil and lard, and succeeded in getting his goods home by the way of Owensville, &c, but, as it was noised among the neighbors that he had been among the union lines, he was liable to be taken up and incarcerated in jail, and, when removed from jail there now, a man does not know whether it is to be tried by a courtmartial or, to be shot or hung without trial; he therefore thot best to avoid being taken up, and fled the same night he got home with his goods.

He says, the Brethren had not, at that time been molested, tho they were daily fearing impressment into the secession army under general Buckner, at Bowling green, as a battle was daily expected there, and the rebels have there

a force about 35.000 strong), with which they defy, all opposing forces.

But, Br Jackson narrated a little incident showing, that, thus far, special regard had been paid to the Shakers; He said he, together with between 40 & 50 wagoners, with teams were going over Green River for salt; and, coming at night, within the lines of general Buckner's forces, they were advised not to cross the river that night, as a battle was expected before morning; accordingly they halted within the army lines, In the morning, officers of the army informed them their teams were wanted for a few days, for army services, and would be detained; This brot forth not a few oaths from the wagoners.— But, the Shaker was alone allowed to pass on homeward.

Br Urban Johns, and Elder Br Robinson Eades, recently had a conference with General Buckner, at Bowling green, who promised that he would spare the Shakers all in his power, in consideration of their religious belief.

Tho the Ministry of South Union had given liberty to the young men to flee to any place they could feel the most confidence in for safety, and some were talking of going to Union Village, but this assurance from Genl Buckner, paused them a little.

Financially considered, the Believers at South Union, seem, at present, to be doing very well, They recently sold $600.00 worth of garden seeds, at 3^cts pr paper, at their doors,

and received pay in gold. also 300 bushels of Wheat, at $1.00 pr bushel, for gold. Their tannery is also doing well, as leather is 50 cts pr lb, in that vicinity, but they are selling to neighbors, and others in small quantities at 40 cts. Their Wollen factory is also doing well.

Since penning the above, we hear that Bowlinggreen is evacuated by the secession forces, but, we fear this is not true.

The present hostile attitude of our whole country is imposing upon us all, taxation to such an enormous extent, that Believers in every section of our country will need, no doubt, to husband their resources, very economically, if they keep out of heavy indebtedness; and, we can earnestly hope that a rigid economy may be instituted, everywhere among Believers as a people, using every possible means to save all that can be saved, and live within our means.

Since we last wrote to Harvard, our little society at Groveland has been visited by a fire, at the first family, which consumed their wash house, It was, it is true, a poor building but it was their whole dependance for a wash house, and also furnished a home for some aged Sisters. The was not worth, perhaps over $200.00 or some say $300.00. But we estimate their loss at about $500.00. by the fire. And, as they had a heavy flood, but a short time before, which damaged them as some reckon from $1000.00 to $2000.00 they felt the present loss a little keenly. It is probable we shall help

them some in this crisis.

Dearly beloved Elder William, Is it not desirable that the present calamitous condition of our country should moove the children of Zion to a more perfect consecration to that most noble of all causes, the redemption of our race from that nature that originates such troubles and perils, and makes of man a demon, instead of an angel of mercy?

The religious state of the people at Lebanon seems, at present, to be hopeful, and comfortable. A general feeling of confidence, in the gospel work, & resolution to keep in it, seems to prevail generally in the society; and, the same may be said of this society.

As our sheet is full, we must close for this time, wishing all our gospel friends in Harvard who may hear these lines, and, as many more as circumstances render convenient, to receive our best & fervent gospel love, & abiding blessing.

Kindly farewell.

Ministry.

Note. We suppose you have been informed, ere this that the Brethren at South Union had some 10 head of horses, 12 sets of harness, and most of their available wagons taken from them about 3 weeks since, by the secession army; paying them about 1/3rd their value in South Carolina bank bills which they immediately exchanged for gold at 20 pr ct discount.

Note 2nd. Br John McLean of South Union recently made a journey to New Orleans to

to purchase sugar, with their southern paper money which was par there. He could get the best qualities of sugar, for 5 cts per lb, and, if he could get his sugar up to Memphis, and from thence to South Union, before the Union forces take Bowling green providing they succeed in doing so, it will be a blessing to South Union. If not, his sugar will probably be confiscated by the northern army.

Note 3rd. We had forgotten to mention, tho you may, ere this have heard of it, that, on the evening of the 13th of December last, a company of boys were sliding and skating on the ice at our Second family, at New Lebanon, and six of them broke thro the ice, and two of them were drowned to death. One other was nearly gone, but, with great exertions was reclaimed; he was in the water about 4 5 minutes. One of the drowned boys had been among Believers about 5 years, was about 15 years of age. The other had been among Believers about 5 weeks, and was 7 years of age. These first broke the ice, and got in, and, the others got in, in trying to get them out.

Skates have not been suffered among us until quite recently, and these were brot in by children who came in. We now have again prohibited their use entirely, as it encourages idleness, children get such a passion for it; and, they will be more venturesome with skates, than without. Four other boys were drowned while skating the same evening, only a few miles distant, Also two in New York, one of whom was

a little cousin of the smaller boy drowned at the Second Family. Thus there was a great mourning, that evening. We hope this may be a warning to the boys, not to venture upon thin ice. The boys at Second Family went on to the ice by liberty of their caretaker, who supposed it safe, and, as they had been closely confined papering garden seeds, for about 4 weeks he thot he would indulge them in a little sport on the ice. M.

A Letter to the Ministry at Enfield, N.H.
Dated at Watervliet Jany 22nd 1862.

Most dearly beloved Ministry.

We are in receipt, by due course of mail of your two communications of the 15 & 16 Inst^s. tho, of course, they were remailed, at Lebanon.

We have read, & reread them a number of times, &, together with much other matter for care, & prayr and burden, (of which, however, we do not speak to complain,) they have occupied many hours of earnest concern for you. We hear your Macedonian cry" to come over and help us, and, the question pending with us is, where we are most needed, at home, or east, or west, for Enfield and Canterbury are not the only cords that are strongly drawing upon us; but, we are not yet sundered limb from limb, by any means; we form one united whole yet more closely knit together by tribulation.

We feel, unmistakably, your needs, and tender our hearty sympathies towards you, and all we can do for you, we will do, with the greatest delight,

And, we hereby extend to our beloved Elder Abraham and Elder Br Orville, an invitation to visit us at this place, if agreable to your feelings, and needs justify such a measure. It would produce less excitement at Enfield, little or none here; and, would it not touch the mainspring of difficulty?

We would be very glad, indeed, to see you both, and feel some duty to Elder Br Orville; and this plan will divide the journeying some between us. We have journeyd so much, and been absent so much from our people in these societies, we feel we are really needed at home too. Should you conclude to visit us, a line a day or two in advance, will enable us to aid you to a pass from the depo to the village, if you state by what route you will come, and what day you will arrive.

As we wish to reply as early as practicable, & if we meet can talk of more in a few minutes than we can write in a long time, we will not add to the present sheet only the expression of our ever enduring gospel love, without weight or measure.

We had a letter partially written on Sabbath, to send to you, but, interrupting calls will delay it, perhaps, a few hours, after this goes forward. We will send it, tho it does not answer our own feelings, exactly, and, of course, will not, perhaps, meet your reasonable expectations of us, and, the fact is, there is not enough of some of us, if we are to speak for ourselves, to answer to the needs of all that is wanted of us. But, our little all we give & crave your love & prayers.

Kindly farewell.
Ministry.

Note. We do not wish to be understood as requesting you to make a journey to us, but would simply extend freedom on our part

Eli

Copy of a Letter to the Ministry of Enfield N. H. Dated at Waterbury, Jany 23rd 1861.

Most dearly beloved Ministry.

Your communication of 22 Ult duly came to hand, but, as we had just penned a letter to beloved Eldress Mary, in which we said the most we had to say for that time, we have delayed a reply to your communications last sent, until the present moment, in the hope of being able to furnish something that might, at least have a tendency to aid the glorious cause, to which, thus far, we have devoted our lives.

Beloved Ones, We really do sympathize with you as an order of burden beares, in the many disagreeable revolutions which the conditions of society impose upon you. We are not wholly insensible of the amount of tribulation and labor it subjects you to feel and endure, nor the advantages a fallen nature, operating in unestablished souls in Zion will seek to take from such conditions. We make no doubt but the changes in your order have been directed in wisdom, in consideration of the circumstances, and we will support your appointments with our unreserved and unqualified blessing; united with fervent prayers that health of body and strength of spirit, may be distilled upon all the members of your order, individually and collectively, to enable you to bear the ponderous burdens that, unavoidably rest upon you, in this day of Zion's great & sore trials.

We hereby heartily welcome beloved Sister Eliza to her lot and place in the Ministry, & would hereby com

mit to her a large store of love, blessing and gospel strength; We confide in her, and fully believe she will surrender herself, soul and body, a living sacrifice to the work of God, and, it is such souls, who bless Zion; it is such that are needed to fill Zion's ranks.

We can look around upon our gospel relations in the east, and behold many souls who are thus devoted, and whose lifes strength is poured out as freely as rivers of blessings from the fountains of Gods eternal goodness, to help build up our needy Zion. Souls who stand as pillars to support the temple of God in the east, and who, removed, at present, from their several stations, would seem to leave almost a tottering fabric. This that should reconcile our beloved Sister Elvira to the effort, to bear a burden in her present calling, which feebleness of body, would, otherwise, seem to furnish a reasonable excuse to avoid.

Altho, according to our limited measure, our souls have ever been desirous for Zion's welfare, and anxious for her increase of strength and ability to work the great work of redemption to which she is called. Yet, our recent visit to the societies of Believers in the east has moved our souls afresh to a concern for them, as instruments, to work for God his strange work in the earth.

We look around upon the universe of fallen humanity, and their lost and sinking condition appals us with horror. We search for the progress the human family has made in the pathway of redemption from folly and sin, and the footsteps seem so few, and printless that one really alive

to redemption's cause, is, as it were, irresistably drawn out in prayer, and impelled to sing with the Poet,

"Lord, may we now humbly entreat thee
To hasten thy work to the end,
And, we will make ready to meet thee
In mercy or judgment amen."

When we behold the political and moral condition, and the meagre development in civilization and christian righteousness, of our loved & favored but, at present, distracted country, we are reminded of Nebuchadnezzar's image of part iron and part clay; also of the parable of Christ concerning the kingdom of Heaven. "It is like a man which sowed good seed in his field, but, while men slept, his enemy came and sowed tares among the wheat, and went his way. But, when the blade was sprung up, and brought forth fruit, then appeared the tares also; So the servants of the householder came and said unto him, Didst thou not sow good seed in thy field, Whence, then, hath it tares? He answered, An enemy hath done this. The servant said unto him, will thou, then, that we go and gather them out? But he said, nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and, in the time of harvest, I will say to the reapers, Gather ye together first, the tares, and bind them in bundles to burn them, but gather the wheat into my barn.

Truly good seed was sown, good principles were introduced into our governmental constitution but, an enemy sowed tares, (the admission of slavery)

and it, and freedom have both been suffered to grow together. But, is it not now harvest time? when the tares must be gathered together and bound in bundles to be burned? The struggle is mighty, and, the surging waves of this strife wake up an element that invades Zion, and, she must better herself, or fall victims to its peace destroying, pleasure loving power!

Thro past dispensations of the work of God with man, the tares and wheat have been suffered to grow up together, for, the wheat was not so thoroughly rooted but the gathering of the tares would destroy the wheat also. But, in this dispensation, there is an harvest of the wheat; but, a harvest first of the tares, and binding them in bundles to burn them. It is no longer a time to let both grow on together. The call of God to Zion, is to arise & reap. Gather together first, the tares; the sins of the people, bind and burn them, then gather the wheat into the garners of God. Now, "he that reapeth receiveth wages," But "He that is slothful in harvest shall beg in winter, and have nothing".

And, all this is very well said, and, some souls in Zion hear it in one form or another, many times a week, &, after all seem never to think, that, individually, they have any thing to do about this reaping business: they remain as whole as a newly laid egg; their passions either in full play, or in process of development, or snugly nursed in warm blankets, ready to burst forth into action at the first temptation; no thot of rooting them up, and binding & burning them by confession and repentance.

What is preeminently needful in Zion, is a whole consecration to God, to the harvest work, not making any provision to let the tares, (sinful passions) grow on with the wheat, but ready to gather, bind, and burn them.

Lo, we have been with the vigils of Heaven to behold the harvest of souls into the garners of God. We diligently inquired, at that happy ark, who, alone, of all who wish and seek for Heaven, are admitted to that blissful abode. An answer echoed, as from the throne of God. The consecrated to God! these, and these alone, have found an inheritance here! Those who make it their whole employment to work in the Lord's vinyard; reserving no time, no talents, no strength, of either body or soul with which to serve themselves, or sin.

We next sought those who were planted in the house of the Lord, to go no more out, and, behold, they were alone, the consecrated! We then inquired for those who are crowned with glory honors, immortality and eternal life, and lo, they were alone the consecrated to the Lord! We sought after those whose election to Heaven is made sure, and behold there were none but the consecrated! We enquired of the inhabitants of the mansions of the redeemed who, of all the children of men, were permitted to their pure abodes, and they answered, The consecrated! We then searched the records of the recording Angel, to find by whom Zion has been reared, by the aid of whose hands, prosperity yielded her blessed harvests of an hundred fold in the kingdom of Heaven of Fathers, Mothers, Brothers & Sisters, Houses &

lands, and, in the world to come, eternal life, His eye traced the pages of the book of life, and his finger pointed to The Consecrated!

We next looked upon the various assemblies of the children of Zion, in this day, located in their respective societies, to behold the measure of prosperity, and growth, of virtue and righteousness, and the measure of adversity and decadence that is manifest in each. and our souls are poured out like water, in prayer that every individual numbered in Zion's ranks may be blessed with that love of God, for their own souls and the whole family of man, that they may feel to consecrate themselves, with all their time, talents and powers, to the work of God, wholly.

One soul who is wholly consecrated, whose eye is single to the work of God, who sees nought else to live for but to build up Zion, will accomplish more good for Zion, and gain more treasure for their own souls in one year, than a host can do in ages who are double minded, and whose interests are divided.

It is the consecrated, who taste of the goodness of the gospel of Christ, in all its sweetness; who behold it arrayed in all its glories, untasted and unseen by the senses of the unhallowed soul. For the consecrated, doth flow & flow in Zion, a river of love that makes glad the whole city of God.

To the consecrated soul, there are no mornings and evenings to be spent in dissipation and revelry, or idleness and sloth; but, according to the strength of each individual, the whole time is employed, to do good, or gain good, to either body or soul; None doth consecration require to go beyond their strength,

in hand labor, but, to be ever industrious in body or mind, or spirit, in doing good.

Where there is a thriftlessness in Zion in temporal things, some souls seek, as a palliation and excuse for their uninterestedness, to charge the fault wholly on some prominent leader or leaders, as being bad calculators, &c. But, it should be remembered, that, with the wisdom of a Solomon, and the vast treasures of the temple without diligent hands to accomplish their wise designs, bankruptcy is as sure as the setting sun.

Let us reflect but a moment. Allowing each individual in a family of 130 people to spend only 5 cts pr day more than they earn, this would amount to the snug sum of $2,372,50 cts pr year; &, in 25 years, or one short generation, to the noble sum of $59,312,50 cts. And, suppose the sum of $2,372,50 cts, or 5 cts pr day to each individual to be put at compound interest @ 6 pr ct pr annum, for a period of 25 years, it amounts to the enormous sum of $120,804,91 cts A snug sum indeed for a pretty good Trustee to make by good calculation in 25 years, to meet the current expenses, year by year. And, if a deacon should not manage, so as to make this by his wits, and, the people are carless enough to spend so much more than they earn, this would be a heavy debt to accumulate in 25 years, for any family, and no doubt a Trustee would be very much censured that should be found so much in debt after 26 years service. While young people might spend an amount quadrupling this sum in

per, day, or 20 cts, more than they earn by making some little convenience, or article of luxury, and not even think they were contributing to raise a debt and destroy prosperity in a family.

The same principle applies to spiritual losses & gains. It is often very convenient to charge want of spiritual treasures upon Elders, as the they were the lone conservators of Heaven's fountains of blessings, while souls by vanity, or idleness, squander, or neglect to gain, the bounties of kind heaven.

Thus, it will be seen, that, for a family, or society to prosper, either in things temporal or spiritual, it must be diligent, and daily earn, more than it spends. It is by regarding the instructions of blessed Mother Ann, "hands to work, and hearts to God" that our predecessors, the aged Brethren & Sisters, arose from want to affluence, and built up Zion as rapidly as they did! But, the admonition of "hands to work, and hearts to God," was not intended solely as a means of temporal wealth, and prosperity, it is as needful for the soul, as for the body, — A person that is lazy, or idle, cannot travel spiritually, it is impossible. This is not the dispensation for righteousness thro the retirements of the Convent, or Nunery, and exclusion from that toil which earns bread for the hungry, and clothing to the naked!

The present distracted state of our country, requiring an immense tax upon all civilians, of every class, it is hoped may be an admonition to all of Zion's inhabitants to be industrious and economize closely in temporal things. We most earnestly desire

that such frugality may be exercised, as to prevent Believers, any where, from becoming bankrupt, or unable to do their duty.

And, while the daily news which grates harshly upon our ears is wars, strifes, tumults, and bloodshed, how very important for the children of Zion to remember, that, the field of our labor, is to cultivate peace; and watch & pray, early & late, and continually, that our spiritual garments be not tarnished with the spirit of contention and disunion, which wrestles outside of Zion's walls. and which, indulged, will overthrow the strongest stronghold.

In enumerating those who shall be blest, and guarded by the hand of God, the Prophet Isaiah particularly mentions "him that shutteth his ears from the hearing of blood." "and shutteth his eyes from the seeing of evil. He shall dwell in high, his place of defense, shall be the munitions of rocks, Bread shall be given him, his waters shall be sure."

Precious Friends, Our epistle is lengthy & news is not abundant, The last we had from South Union, we communicated to Elder John Lyon doubtless you have it, ere this. The latest accounts present them as having been signally favored & blessed, thus far, tho they have suffered some.

Relative to the introduction of the abandonment of the title of "Elder Brother" and the substitution of of "Elder" we spake of the thing in our society meeting of Decr 1st "61. have adopted it since in

New Lebanon, but not yet in this society. We purpose a Circular on the subject soon, There are some improprieties in regard to the arrangement difficult to avoid, which, however, to us, seem unimportant.

We would hereby communicate our increasing gospel love, to our most precious friends in tribulation the Ministry, and all our dear gospel relation at Enfield & Canterbury, as far as opportunity offers. and you feel to extend the same.

In gospel bonds, farewell.

To the Ministry of Enfield. N. H. } { Ministry of Waterville

Copy of a Letter to Br Isaiah Wentworth of Poland Hill, Cumberland Co. Me. Dated at New Lebanon. August, 1861.—

Dearly beloved Br Isaiah.

As we are in receipt of general information thro the ~~beloved~~ Ministry of your society and family, and, among other things, of the condition, so far as understood, of our beloved Br Isaiah, it seems to us, necessary to make some reply, and, acting on the premises of doing as we would be done by, we have concluded, in gospel love, kindness and plainness, to say some things to you, dear brother, which we should be less ready to say about you; but, as we desire all our communications, together with your own state, to be known to the Ministry, we enclose the same, in a letter to them.

We do very much sympathize with you, in your trying situation, and have done, for some years, yea, ever since you removed to Poland Hill. We

are not forgetful of the much good you have done to build up, in temporal things, in that place, but do appreciate your services in that needy family, to be very deserving of credit, in many things; and, it is our most fervent desire that all your doings may be such, that God can bless them thro his people, and this cannot be done, unless we are in union with his people.

But, from all that we are able to learn from your own testimony to us, and from the report of Elder John, and the beloved Ministry to us, there has been, on your part, a serious neglect of duty to yourself, relative to opening your mind honestly and freely, and making a clean confession of your transgressions of gospel order and principle, be they few, or many, small, or great, to the order of God appointed for that purpose, for a considerable time past.

We can anticipate that you may, under existing circumstances, at the present moment, feel some trial relative to opening your mind to Br Philemon; but, certainly, this cannot render a justifiable excuse for an entire neglect of duty in this thing for some time previous to Br Philemon's going east to reside, neither can it render such excuse justifiable in present tense, since you have the alternative of seeking a privilege to open your mind, either to Elder John, or, to the good Ministry.

We are, certainly, not a little disappointed that our beloved Br Isaiah has not yet done this work, agreeably to the promise which he made to Elder Daniel, while at the eastern society.

Is it possible, that Isaiah alone, among all the inhabitants of Zion, is positively without fault, and hath no need of this gift, the most important for the protection of souls that ever was made manifest to man?

To our understanding, it is certain that every soul in the kingdom of Christ, needs an Elder, or Elders, and, to that order, they must keep an open heart, have all their deeds brot to the light, and be responsible for their doings, both spiritual and temporal; and, the labors of no individual however sincere, or severe they may be, can prove a blessing in Zion, except they are in union with, and in subjection to, this order.

An independant spirit and will in Zion, cannot be a blessing to the people of God, neither are the fruits of such a spirit. Or, in other words, The labors of souls who are not subject to the order of God, cannot be a blessing in Zion.

In the sweetest of love, do we therefore entreat of thee, our dear brother Isaiah, to speedily seek an opportunity to open thy mind, freely, to Elder John, or, the beloved Ministry, and put thy precious soul in that relation that the Ministry and Elders can know thee, in all thy doings; & that thou will have no will except that which is subject to, and in union with, the leading gift in that section of Zion where thou art, at present located.

In sweetest love, we remain thy enduring friends

Ministry of
New Lebanon.

Copy of a Letter to Br Richard. W. Pelham.
of North Union. Cuyahoga Co. Ohio.—

Mount Lebanon Columbia Co. N. Y.
Sept 30th 1862.

Most dearly beloved and affectionately remembered Br Richard.

Your smugly filled, and truly welcome little sheet of the 27 Inst, arrived on the morning of the 29th. For the same you will please accept our kindest thanks. We are really pleased to hear from you, and, especially, to learn that the advent of a brighter day is dawning upon your little society; nothing could give us greater joy in your behalf except it were the assurance of the full redemption and harvest home to our Heavenly Father's kingdom, all of the precious and beloved Brethren and Sisters at North Union.

With intense interest I appreciate your perception of the progress of religious ideas among some of earths needy millions, and, I feel too, that those ideas are not merely empty vehicles of thot, but are freighted with a power, that is gradually forcing its way to the souls life fountains, and, in God's good time, will sweeten earths bitter water, and put the pale lips of thirsty man to the bucket brim full of the waters of life, freshly drawn from the wells of salvation.

The promised time is coming; and would to God that Zion's faithful and favored children each one and all of them could sense that God has called and chosen them as instruments in His hand to work His work in the earth.

That God's church, in every age, and every dispensation of the grace of God to man, has been God's vicegerent to the fallen race, and, that in proportion as the church is pure, it is powerful, to love, to bless, & to save.

Beloved Brother, Your information concerning the beloved Ministry from Union Village, and their labors at your society, is a source of lasting comfort to our souls, We earnestly pray that the ball now set in motion may roll on, and yet onward, until it reaches the soul of every Believer at North Union, and then roll forward and prepare many, very many souls to enter the fold of Zion at that sacred place. Yea, May the power of good go on and triumph. Why not? The fountains of life are overflowing with the blessings of saving grace, and the healing waters for wounded souls, are ceaselessly rolling onward, in the river of love, flowing forth, ever flowing, from the fulness of the mercy seat between the two Cherubims of glory. Shall not these waters baptize an host with the saving power of the gospel? They will, if Zion's Children are true to their sacred Trust, The work is in their hands; God has committed it to their care, He will not stight the order of the church he has established in this dispensation, and direct souls in other ways to find His grace and favor now, any more than in times past, and dispensations gone by. His faithful Angels will now, in this day, direct souls to the order and church he hath established on earth for the ministration of his word and power, as they did the Ethiopean Eunuch to

meet Philip, to be instructed, instead of assuming the task themselves, or, as they did Cornelius, when they told him that his prayers had come up for a memorial before God. "And, now, send men to Joppa, and call for one Simon, he shall tell thee what thou oughtest to do." The Angels will not be disorderly enough to send souls in a different direction for the knowledge and power of salvation, they know better, and will do better. They know, that it was God's word, that "the law shall go forth out of Zion, and the word of the Lord from Jerusalem." & they will direct souls thither, when the way, both in Zion and out of Zion is fully prepared, for the dawn of that glorious day.

But, Why am I thus writing to you, dear brother those things which you know, even better than I do. I suppose from the fullness of my heart, I write, & you will please excuse, any seeming egotism. I would wake up Zion, and cause her sleeping sons and daughters to realize the dignity and importance of their calling and day. My sense is rather general, than personal, be this my apology: please accept.

Now, to change the subject, I would inform you that all our order journeyed safely from North Union to Groveland, where we arrived about 12 O'clock M. the next day. As we procided to Portage Bridge the first day, and, early next morn, were met by a number of our dear friends from Groveland, who conveyed us safely to their home. We found a very great increase of the life and power of the gospel in this place, and they weekly hold a very honorable public meeting, which is evidently doing much good,

both to themselves and others: to themselves, by prompting them to labor for the gift and power of the gospel, and by bringing them into union together, enabling them to improve in the gift of songs, and in the power of the gospel testimony; and, to the world, by convicting them of sin, and enabling them to hear the word of God, whether they hearken at the present time, or not.

The Society is also much improving in their temporal conditions; they have built a new, beautiful, convenient, and handy wash house, and put in it, a new modern approved Shaker Wash mill, and power wringer; both driven by a steam engine; they also heat their washing water by steam, immediately in the washing tubs &c. — Their losses by flood and fire, are all now repaired, and, their crops are among the very best of the season in that country; fruits of all kinds, very abundant, even more than they can properly care for, and they feel strong, cheerful, and full of courage.

We safely journeyed from thence to Watervliet, where we remained two weeks, and found rather more than common prosperity and peace, temporally and spiritually; and then mooved onward to this, our central home, Where we safely arrived, having journeyed about 3,000 miles, without the loss of even as much as a pin, that we know of, or sustaining the slightest injury to life or limb, And now we find kind love, and welcome feelings, more than tongue can tell, and, a substantial gift, and power of the genuine gospel in this place, general health also, no deaths, or departures of important members, good crops, and fruits abundant, strength in the gospel,

increasing. — Some enquiring visitors, among whom is Eliza J. Brown, of correspondence notoriety you will remember. She is a smart, intelligent, and, we should think, spiritual minded woman, of refined and chaste feelings & manners, rather coy at present, but warmly attached in her feelings, and full of love to Believers, can't see all of the principles right yet, but, is considering them seriously.

I kindly thank you, ever beloved Elder Richard for your love, sympathy, and kind regard.

Do accept the love of all the Ministry, yea, and all the people of God in this place, and give, as far as you feel, We love all, All who are willing to save themselves from sin.

Farewell.

Giles. B. Avery.

To. Richard. W. Pelham.

Copy of a Letter to the Ministry of Canterbury, N. H. dated at Hancock

July 19th 1863.

Ever beloved Ministry.

Your note of 14th Inst, reached us, at this place, last evening. We are spending three or four days in this society and Tyringham.

Concerning the "Conscript Act" There are among certain classes of society a variety of views of what would be consistent and proper for Believers to do, on the occasion of being drafted. as might be expected, but, we talked much

upon the subject with Elders and Trustees of the society at Lebanon, previous to leaving that place, and found but one undivided opinion, which fully coincides with our own sense of propriety on the subject, which is as follows.

1st. Believers, who are obeyers, cannot, under any circumstances, engage in military servitude, of any name, or nature!

2. It is our understanding that, it would compromise our principles less to render our services than it would to pay money to hire a substitute to do the same services for us, and, since it is the understanding that the $300. is a fund to be applied, either directly or indirectly to procure fighting men, and the law does not force it from us, we cannot act in accordance with our faith in paying that, or any other sum, of any magnitude, as an equivalent, or excuse from servitude.

To our sense, the payment of any sum, more or less, as excuse from servitude, would manifest to the world, a very shallow depth of conscientious scruple about the error of military servitude.

Our Pilgrim Fathers and Mothers braved unparallelled perils to obtain liberty of conscience, and, their noble sons, and daughters too, have suffered much to establish a government whose constitution would protect souls in the exercise of religious freedom, when that freedom does not militate against the peace and well being of society. If, our present national struggle claims to be for the purpose of maintaining this same liberty

as a nation, and, if our Constitution, in her flight for freedom's goal is to be shorn, practically of some of her soundest, and most holy plumes, it is high time we learned that fact, and, it is easier to meet the crisis of a trial before the high court of our nation, and the higher court of Heaven, before compromising our faith by pandering to the caprice of unconstitutional national policy, than afterwards!

We believe, that, if true to our principles of faith, our Government will respect the principle of religious liberty in our behalf, and, we await the trial of the national honesty with calmness and confidence.

If our national profession of religious toleration is all a tinsel, the sooner the deception is exposed, the better.

It appears to us, to be wisdom to labor to avoid unnecessary provocation to our governmental & military officials, and, therefore, have concluded to suggest, to any of our Brethren who might chance to be drafted, the propriety of making a formal written return to the Provost Marshall in the shape of an affirmation to our conscientious scruples, in regard to bearing arms, either in self defence, defence of our country, or otherwise whatsoever, and have the same certified by a Justice of the Peace, or some competent officer to administer the legal affirmation. We think we sent you a form, some months since, such as we have concluded to present, — One young brother at the Hill family, and one at Hanover have been

drafted, and have both made the aforesaid affirmation, and had it certified by a Justice. With these papers, Elder Frederic M. Evans and Br Benjamin Gates contemplate proceeding to Washington and make application for exemption. They are now on a journey to procure some aid to accompany them to Washington and assist in representing our cause. Viz, a Lawyer, by the name of Doty of Albany, (Private Secretary to ex Governor Morgan, of our state, and now private Secretary to acting Governor Seymour, He has been preparing our pension statistics for presentation to government officials. Ex Governor Morgan, and Judge Harris of Albany have offered their services in our behalf.—

We hope to be able, before many days, to present our brethren with official authority for exemption; but, if we fail in this, we shall do all we can to sustain those who may be drafted, and enable them to carry out, manfully, the christian principles of nonresistance, and firm adherence to the law of good will to man, tho we suffer unto death to maintain it.

The eyes of the nation are now upon us, and, it is our opportunity to preach the gospel, by a practical observance of the principles of our faith, and, if we fail in this, our glorious profession will become an object of just reproach, and a by word of disgrace to all generations: But, if we stand, like men of God, it is our faith that a Gideonic Host of the Lord will help us, to come off victorious for truth, right, and, the preservation

of a constitutional principle, by the observance of which our nation will be blest.

Let us prove our confidence in God.

Accept our kind love. —

Ministry.

of New Lebanon. — now at Hancock.

Extract of a Letter from J. W. Byrdsal, to Elder Frederic, W. Evans, New York. March 5th 1863.

"I shall send my children, one by one as I can get their consent, for I like not the existing social organizations in which I live.

The social system which produces millionares and paupers, misery and crime, cannot be best! I prefer the social organization of the Southern states, as being Patriarchal, producing few millionares, and no paupers.

You are aware that William Cobbett, wrote a book, showing that the social organization of England, during the feudal ages, was better for the people than the system of Landlord and tenant now pervading. The Feudal system was a military modification of the Patriarchal The Shaker system is a religious modification of the Patriarchal! The Elders are the Patriarchs, the heads of the families.

I am not an Abolitionist, because, abolition is only an extension of the existing social organization of England! It is not even progressive towards any thing better? —

I agreed with your brother George, in his proposed reforms; he was a sincere philanthropist, but, I never was a disciple of Fanny Wright, and others, in their religious ideas; there was nothing of the holy spirit in them. They were materialists!! I never was! Popish Christianity, and Christian Sectarianism are only perversions of the teachings of Christ, divested of the spirit!! Modern Christianity is sensuous, and not spiritual! — God is worshipped as a personality, composed of three persons, the second person in the form of a man, the third in the form of a dove!! And, it is taught that these personalities are everywhere, seeing every thing, hearing every thing; and knowing every thing! Now my foundation is the physical, from which I rise upward, to the spiritual.

My postulates are, That Space, is infinite! that the number of bodies moving therein are infinite, and, that time is infinite. Hence, the trinity of Space, number, and time united, were represented by the Egyptian Pyramids, that, take a stand where you will, always present a triangle to your view!

If space, number, and time are infinite, and God is everywhere, he must be infinite also.

The teachings of Christ are truly called the Gospel, a smooth pronunciation of the word God spell. the Mosaic dispensation was the Alphabet, The Gospel, was the Godspelling, and the readings are to be sought in all truth. God is truth, and, by this triennial test, do I try all alledged truth. —

I regard Shakerism in its physical and spiritual aspects, as far ahead of every other social and spiritual system; and every change of spirit, of mind & body made by it for the better, is a proof of its divine influence and power for good. But, the problem to be solved is this. Is it the glad tidings to thousands, or to dozens only. If it is, and always will be, the greatest good to the greatest number then it is God's reading) to man, the future of the Godspelling). I am a believer in the spiritual, for, without that, every thing physical is as nothing. In fact, the spiritual, is the higher order of substance, All material things are but gases in combination The Physiologist can dissect the brain of man, The Phrenologist the faculties of the soul, but neither can reach the spirit that put the conscience, the reason the judgment, &c, into exercise. The Spirit came from the Infinite, it is our own personal identity in other words, our immortal soul."

Please accept the best wishes of your sincere
Esteeming Friend

J. W. Byrdsal.

The following Letter is the Answer of Br Daniel Fraser to. J. W. Byrdsal.

Mount Lebanon April 1865.

Respected Friend, J. W. Byrdsal.

Our beloved Br F. W. Evans, favored me with the perusal of your favor of March 5th 1865. While George Evans, Yourself, and others, were operating on this side of the Waters, to effect disentanglement of human rights from accumulated incumbrances, I was working to the same end on the other side.

I have the pleasure to feel that our labors have not been in vain, At that time we had one base of action. We were dissatisfied with the effects of evil which rested in and pervaded society, and, that matters would be all right, if the evils were abated, and finally removed. So far, we were identical in our views and pursuits.

Our attention, at that time, was not directed to the organic forces which bring forth social organizations. Years have rolled away, and, for the past thirty, I have preferred a spiritual patriarchal form of society based on Divine Love, Now, you prefer the social organizations of the Southern States to those which obtain in countries called free.— The former producing few millionares, and no paupers; the other many millionares and many paupers, I prefer neither, and, least of all, those of the interior of the southern states. Why I do so, I will try to show. And, in approaching this great subject (out of which has sprung a rebellion, and a war, and a clash of sentiments over the whole surface of civilization

to an extent never before experienced) I do not presume to scan all the ground. But, if I have got a glimpse of the organic forces which have brot forth the social organizations as I have found them, among our people, in countries called free, and in those which are not so, then I can speak of what I see, without assumption.

All forces are known by their products, or manifestations, and, seeing that there are good and evil manifestations or institutions existing in human society, therefore, we are logically compelled to the conclusion that the force which brot forth the good, must be inherently different from that which brot the evil ones. Nevertheless, an institution may be inherently good, yet tainted with evil; and, inherently evil ones tinted, (not tainted) with good.

On analyzing the social institutions of society, we find them to be threefold, resting on one base, 1st, The Matrimonial, Second, the Parental, 3rd The Civil. The preliminary elements of human society consist of man and woman! When united, the first organization of human society exists; the Matrimonial. — mutual loves united them! — Hence, the inherent force of the primary germ of human society, is love! Therefore, all government, being a logical relation to, and radiating from the inherent force just indicated, has God for a foundation; for God is Love!

The second, is the Parental, it springs from the former; The Parents concentrate their loves on their children, which is manifested in untiring care and labor, sustaining, protecting, & fitting

them for the duties of life.

The Third is the Civil. And, in as much as it sustains the others, it bears a true relation to the primary and creative germ, Love.

Human society, viewed from any point, like the Egyptian Pyramids, uniformly presents this three fold aspect. These pyramids have also, on a lower plane, love for their foundation, for, every particle of good soil on which they stand bears a friendly relation to man.

The servile element, as found in slave countries is formed, exists, and is perpetuated by the destruction of matrimonial governments, first having broken down the civil, which stood as a protection to the Love formed relations of the slave, injuriously interfering, and, antagonistically working against matrimonial and parental institutions. Being antagonistic to Love, it cannot be of God hence, it has no theological basis, for, God cannot work antagonistically to Himself.

A state of servility, existing in connection with matrimonial, parental and civil institutions, does not, of necessity, confer a theological basis, — Gold is found associated with quartz, but, quartz does not become gold thereby; quart remains quartz, and gold, gold, inherently, & I may say, everlastingly so. No transmutation can convert gold into a baser metal.

An evil institution existing in connection with good ones, does not make the evil one good! They are not convertable, and, are as inherently distinct, as are quartz and gold. —

The vulgarism, that evil is only unprogressed good, is unworthy of notice, shows a lack of analytic capacity, and is as unphilosophical, as it is illogical

Having found that slavery is not a component part of human government, having a foundation in God, radiating from Love, Therefore, I must have a basis somewhere else than in God.

Having tried these four institutions analytically, they may now be tested synthetically; If, if the fourth, Slavery, is of Divine Origin, it must, of necessity, be as acceptable to the enslaver to be a slave himself, as to be an enslaver, and hailed by him, as one of the blessings of Heaven, and as much to be desired, as is the matrimonial, or parental state.

First, The Matrimonial, It is greatly prized, and, whenever consummated, is attended with congratulatory feelings. Second, the Parental. The Parents rejoice in their children, and the children in their parents! Third, The Civil. It is created and sustained as a bulwark of protection, a wall of defence to the said institutions; property and life are freely sacrificed to maintain it. Fourth, The Servile! It is never accepted, it is always imposed! And, to the enslaver, to become himself a slave, the most repugnant thing that can be offered him. Mourning, lamentation and woe are its accompaniments, The sum of human wretchedness culminates in slavery. Hence it is, and must ever be, the "sum of all villanies"

The victim of Slavery may create property, but he cannot hold any, if he seeks knowledge, the absolute will of another stands athwart his path; his wife may be taken from his side, & their children from their bosoms, and their bodies tortured with impunity! Such being the manifestations, Slavery is not of love! It is a bitter draught, forever disguised by aristocratic tinsel, or southern fanaticism. Wherever it exists, the foundations of society quake beneath its weight, and, at this hour, hells infernal madness upheaves it into ruin, there being no wisdom in wickedness!

I can freely reciprocate your sentiments in regard to the state of things in countries called free. From painful experience I am aware that evils exist and operate there, to an enormous extent against the happiness of men. To my vision, they are attributable to the slavery and feudalism of the past, and, from the present proclivity of men to enslave! Yet, wherever the civil government maintains intact, matrimonial and parental relations, the distance between that state of things and Slavery is immeasurable!

William Cobbett, to whom you allude, was a remarkable man; I have read some of his writings, heard him in public, and listened to his conversation in private, he knew how to magnify a fact, and illuminate a ramification, how to raise a calf, or a turnip; but, the rationale of assimilation and growth was not in his line,

He could scold away at matters around him which had flowed from the feudalism of the past, and then, point to a luminous spot in the same system of human vassalage. Yet, the nonfeudal order of things raised him from the "order of Waggoner", to which he claimed to belong, to that of Legislator. The feudal Barons might grin at the change, but they could not bite, as they once could.

The state of things in countries called free, (from the manner in which land is held, and from the system of usury.) does create millionares, fill poor Houses and penetentiaries, and bring forth misery enough. Neither of these phrases of human society can lay any claim to Christianity; they are Gentile, or Heathen orders of society, both of them: So much devil try is enacted in them, perhaps you will allow me to call them the Satanic Orders of human society. Yet, in countries called free, these evils are not fixtures, they are in a state of transition, and, are assailable. To remove these evils claimed your efforts in past days; Yourself and Friends, then, were somewhat of opinion, that all men had as an inalienable a right to land, as that they might eat, as to air, so that they might breathe! and, that no financial scheme should exist by which capital could exist, to the injury of him who creates it, As so you could have proceed till a just state of society existed, which could commend

itself to the moral sense of mankind. Such a form of society would have been in the form of a man, not Satan!

I prefer, neither the Satanic order, nor its transition state; nor the just man, or moral order of society: I prefer something else. The Satanic Order is the love of self at the expense of the neighbor; The just man order, is the love of Self, and the neighbor as self! The Divine Order is to love God supreemly, and neighbor more than self. This order I prefer, and, it is as applicable to ten millions, as it is to ten, when these millions are advanced, so as to be able to enjoy it.

We cannot expect, seeing the millions of earth prefer to enslave, in some form, one another, that many will be found, at present, hungering and thirsting after the Divine Order! Men do not want an order of things where he who would be the greatest must be the servant of all.

Whether ours is that Divine Order, I leave others to judge, — By their works shall all be known, whether of God, of Man, or of the evil One.

The manner of God's dealing with humanity is all you have indicated. First, the Alphabet, second, to Spell. Third, to read facts! Every fact is an eternal word from the Infinite Mind.

Revelation may disclose, and apply to existing circumstances, but cannot add to, nor take from a fact, its intrinsic worth. The fourth is, to embody facts into our being, to do the truth,

and be the truth. Man, physically, is said to be a culmination of the Solar Ray. Spiritually, it is his privilege to be a consolidation of Divine Light! And Heavenly Affection! To improve this privilege, is the work we are engaged in; And, altho it is the rough rugged path of progression, yet, in it we take a great deal of comfort; and, in it, we see, in the distance, that which the natural eye cannot see, nor the mere natural mind conceive of!

Desiring that yourself, and all humanity may be directed Godward, and, that your happiness may be consummated in the happiness of all, I remain, fervently, ever your friend. —

Daniel Frazer. —

Copy of a Letter from Father James Whittaker of Niskauna, (Now Watervliet) to Henry Van Schaack, at Richmond Mass. — Dated at

Niskauna 13th Nov. 1784.

Whereas you have a favorable regard for God's People, I hope you may stand as their friend you believing them to be simply honest, as long as they stand in fellowship with our principles, and manner of life, desiring you to do towards them, as you would do to the People of God, for, I understand there is a vexatious affair come on our people in your parts, by reason of Hezekiah Frailey's unjust demands on them, which is unjust, indeed; and, I take this opportunity to inform you, that, his character

before this, (as I am informed) is no better than his present practice, so that you may, with great confidence, espouse the cause of my Brethren.

This, from your Friend & Well wisher.

James Whittaker.

Copy of Van Schaacks Reply.

To James Whittaker.

I have before me, your letter of the 13th Inst, wherein you express your approbation of my conduct towards such of my neighbors as live in fellowship with you.

Actuated by a sense of justice, it has been my lot to have been an advocate for a number of your people who, I conceived were injured,

But, while I was endeavoring to aid them, I flattered myself that common sense, which is strongly connected with the law of preservation of self, would have dictated them that they should have used their exertions to support that power on earth from which they derive temporal protection, and not wish me to do that for them, which, from scruples of conscience, they refuse to do for themselves.

While I have been laboring in their cause with great anxiety and deep concern, attended with the loss of precious time to my affairs, I find them to continue inflexible in absurdity, and, that they would hear Gods name profaned on Sundays, in their place of worship, themselves abused; their women treated with obscenity,

rather than make complaint to a magistrate.

A question here arises, Whether any sin results from such application. I answer in the negative, because, the complainants do nothing more than hold up their hands, and call God to witness, that what they declare is the truth, and nothing but the truth.

Does God delight in faithfulness and truth from his creatures? He does! be it declared when it will, more especially when it is brot to light for the praise worthy purpose of suppressing profaneness, vice, and immorality.

It is to be lamented, that many who have scruples about a manifestation of the truth before the civil power, have no hesitation on their minds to call upon the Supreme Being to witness the sincerity of their declarations about a bargain for a sheep, a bushel of Wheat, and the like trifling occasions.

A submission to the higher powers, is strongly inculcated by the great Apostle Paul, because they are ordained of God, and that under a heathen government. For what purpose? The answer is, For the temporal government of the people on earth! If it is admitted that St Paul is right, surely there ought to be no doubt in any good man's mind, not only to submit, but, to have recourse to this kind of authority, more especially when we seek the magistrate for the laudable purpose of suppressing wickedness.—

From such premises, I draw these conclusions, That, If God's laws are trampled upon, my neighbor abused in person or property, it is a duty he owes to God, himself, and the community at large, to take the most probable and efficacious means in his power, to get the crimes so much spoken of punished, to the end of preventing the like for the future, and, that if he calmly submits to such enormities, he, in a measure, becomes criminal, and, an encourager of the very crimes he professes to hate and abhor.

The places where I attend public worship, are free from outrages of this kind, because we use the means God has given us, to suppress such atrocious actions, — We are told, by the highest authority, to render unto Cesar, the things that are Cesars, Hence, it is clear, Render unto the Magistrate your complaints, that, the powers ordained of God, may be enabled to bring public offenders, to public justice. If Government is ordained by God, Gods' People are bound to support & sustain the establishment! If, in the public Assemblies of your people, the wickedness complained of is a growing evil, by reason of their forbearance to bring offenders to justice, it is a question, whether the magistrate ought not to interpose to prevent such meetings. By the fruit, ye shall know the tree.

I have thrown these hints and observations together for no other purpose but, of the probability of their being improved upon to be useful. —

to a number of my neighbors I have an unfeigned regard for, especially for the good man who will put this letter into your hands. If my opinions and conclusions are disapproved of I hope, nevertheless a favorable construction will be given to my well meant intentions!

While I have been laboring these points, it is with deep concern an opinion is disseminated that it is for the glory of God that your people should quit their present possessions, and seek for an uncertain residence elsewhere. A sentiment of this sort, sir, from you, I know has great weight here, among those who surround me, and, on whose behalf I exhort you most earnestly, that, a matter of such vast importance, and so serious in its consequences, may have the fullest consideration before it is brot into practice.

I am your friend & humble servant.

H. Van Schaack.

To Benjamin Gates.

Manlius, 16th Feby, 1866.

Friend Gates,

Agreeably to my promise I now send you, in foregoing four pages, copies of the letters which passed in 1784. between Elder Whittaker and my Uncle Henry Van Schaack, then a resident of Richmond, and, afterwards of Pittsfield. I think you will admit my Uncle's Letter is a pretty good sermon.

If Elder Whittaker's Letter is wanted, by your society, I will exchange it for something of your manufacture.

Yours in friendship.

H. C. Van Schaack

Legal Decisions of Common Law of the United States of North America

Alfred. Me. Sept 30th 1865.

Elder Otis Sawyer.

Dear Friend.

In answer to your suggestions as pr annexed sheet, I submit the following suggestions and replies.

The duty of protecting the property of every individual, by just laws, promptly and impartially administered, is one of the strongest and most interesting obligations on the part of the Government, and, in the discharge of this obligation, it is bound, and will assist the rightful owner of property, in the recovery of the possession of it whenever unjustly withheld.

A Trustee, or Agent, entrusted with general powers, must exercise a sound discretion, and act in good faith. — Within the scope of his powers he has all the implied powers necessary to complete the business in the scope of his employment.

It is a general rule, that, when an agent or Trustee is duly constituted, and names the principal for whom he acts, and contracts in his name, the Principal is responsible, and

not the agent, but, the Agent must not exceede his powers!

This rule, Chancellor Kent says, pervades every system of Jurisprudence, and stands on strong foundations!

If a Trustee, or general Agent, does what he is authorized to do, and something more, it will be good, as far as he was authorized to go, and the excess only will be void!

When the Trustee or Agent exceeds his powers and purchases in his own name, without disclosing for whom he acts, his principals will still be liable provided the property so purchased comes to their hands, and use!

Persons dealing with an agent, or Trustee, are bound to enquire, and know how far such Agent is authorized, and, that their contracts are within the scope and limits of the powers conferred on him.

All Trustees deriving their powers from Court, or appointment of Individuals, or Communities, are subject to well defined rules of law, & equity!

The Trustee cannot reap any benefit from the use of the Trust Fund, or property! He cannot act for his own benefit in any contract, or purchase, or sale, as to the subject of the trust! He cannot take, upon himself an incompatable duty!

He cannot have an adverse interest and employment, for this would expose his fiduciary trust to abuse and fraud.

These principles are especially applied to your Deacons and Trustees, whose time and services,

belong to the society.

Real estate, as well as personal, purchased with the trust fund, or property and conveyed to the Trustee, still belongs to the owners of the fund, or property with which such purchase is made.

Agents and Trustees are bound to render an account at any time, on demand of those for whom they act.

It was settled, some forty years ago, in this State, (Maine.) by the highest judicial authority, and upon principles of common law, equally applicable here, and in every other state, that the Covenant by which the members of the society or societies of Shakers are bound to eachother, is a valid instrument, obligatory on all who voluntarily enter into it."

That the Covenant requires the surrender of all the property, and commands the entire services of persons admitted to membership. Not only the property, but the individuality of the member is, to a certain extent yielded up to the community of interests; and, he has, henceforth, no power to contract for himself or the Community, except within the rules prescribed by the Covenant, & by the authority of the society! When he transcends these bounds, his acts are a nullity, and impose no liability on the society.

Interrogatories & Answers.

Destion 1st. What is the legal and most proper course to adopt provided an individual appointed as Trustee or Agent, violates his

covenantal obligations, and refuses to be accountable to the authorities specified in our Covenant or Constitution, who are, the Ministry and Elders, and, for sundry violations of known duties it is believed that said Trustee is embezzling the property of the family or society in which and for which he is acting as trustee or agent. ?

Answer. The appointing power, the Ministry and Elders may remove the defaulting Trustee, or Agent, give him notice of the removal, and appoint his successor.

Question 2nd Suppose he claims to have taken the responsibility to step one side of the established rules of the society in which he is acting as Trustee, or business agent, And suppose he claims to have taken the responsibility to step one side of the established rules of the society which forbids hiring money involving the family in debt, or in any way making the family responsible for money received, and he hires money in his own name and by speculation with funds thus received, earns one thousand dollars, more or less, and claims that as his own private property, what claim has the society upon money or property thus earned.

3. If money so obtained is vested in neat stock, lumber, or real estate, what course should the society pursue to take possession of such property.

4. If the society has good reason to suppose that an individual Trustee has money, or investments in Government or Company Stocks, which are deposited in bank's safes, How can legal possession

be taken of them.

5. If there is good reason to believe that said Trustee has money, notes, bonds, or other securities concealed on his person, what rights have the executive authorities of the Society to compel such individual to make presentation of property to them?

6. Supposing a Trustee holds notes, bonds, or title to real or personal estate, or personal property of any kind, which he has received in his own name, no reference being made in those deeds, bonds &c, &c, of his Trusteeship or agency for, or in behalf of the society, or family, of which he claims to be a member, how does this affect or impair the right to claim and hold all such property?

Answers to questions 3rd, 4th, 5th & 6th.

If the Trustee or Agent has neat stock, lumber, or any specific article of personal property, bank bills, stocks, or notes of hand, in his own name, it is still the property of the society, and the duty and right of the Ministry and Elders, and successors of such defaulting trustee, to take and reduce to their possession such property wherever they may find it. If it be in the custody of any corporation, Bank, or other persons, give them notice of your claim to it, demand it, your Trustees can then recover it of such Bank, or third person.

If you obtain possession of notes of hand, tho payable to such trustee, you can collect them for the society.

If the promisor is known, you may notify him that the note given such Trustee is the property of the society, and then collect the amount of it.

If any person, Stranger, member, or removed Trustee is embezzling, removing, or destroying property, papers, title deeds, or any thing else, or secreting them about his person, the authorities of the society, may, without process of law, detain and take from him such property, using such force as may be necessary, after demand, to possess themselves of the property, no more.

Or, if it be deemed safe to delay, they may make complaint to a magistrate, and have an officer obtain the property so embezzled.

I have no doubt, conveyances of real estate by deed to a Trustee by name only, ensues to the benefit of the society, and, the authorities may enter upon such real estate, and treat it as stolen property of the society, and, a court of equity will order the conveyance, by the removed Trustee.

2. Every trade made by the Trustee, tho in his own name, is for the benefit of the society, He cannot hold the profits of any trade as his own, — The authorities may take such property wherever they may find it, or money, if within their reach.

Taking bills of sale and conveyances to himself, does not atall impair the right of the society authorities for whom he is bound to act, to take actual possession of all such property. Your authorities may take possession of all property so

attempted to be kept from them, as they find it.

If in possession of third persons, who refuse to deliver it up, an action at law may be maintained for it, or the value, as the case may be.

If the defaulting Trustee, on demand of the Ministry or Elders to whom he is required to account refuses, and they suspect he has funds, personal or real, in his own name, or intrusted to other persons belonging to the society, they can by bill for discovery, have him ordered to disclose under oath, every transaction he has entered into, and what funds and estate he may have, where it is, and demand that he deliver, or convey, as the case may require. This is the remedy where you do not know the extent of the misappropriation, or cannot get hold of the property, papers, or stocks &c.

Every person who transacts business for your society, is known to act, not for himself, but for the community; all men dealing with him are bound, especially an important affair, to know that he is authorized, and, the extent of that authority!

As your regulations do not authorize hiring money, the Trustee cannot bind the society.

If you have been accustomed to borrow money thro a Trustee, or any member, of a certain individual, and the authorities, paid it, that might give the implied authority for that same individual, to loan again, and collect of the society.

Paying that individual would not authorize

other persons, to whom you had not paid, to collect of you loans to the same, or any other Trustee.

Question 7th. If the violations of covenantal Obligations of such individuals are such as to convince the leading Authorities of the society that he has forfeited his right of membership, and said individual refuses compliance with society rules, and covenantal requirements, and still persists in holding a place and right of membership, then, what course are the society to take to accomplish his ejectment from the Community?

Answer.

When a Trustee is not only removed from his Trusteeship, but, for misconduct and violation of his covenantal obligations, is removed from membership, according to your rules, after notice, and reasonable time to leave, he has no more rights than a stranger, and, becomes a trespasser by remaining, or reentering, and, may be treated as such, by process of law.

Question 8th.

If such individual has run in debt contrary to the established rules and laws of the society after a declaration and caution to the public against trusting any member, or professed member of the Shaker community, has, at any time been made patent to the world, thro the medium of the leading public journals of the state, what obligations are the society under, to pay any such demands, supposing the society may have, at any previous times, for the honor of the society, and, to secure individuals

met some such improperly contracted debts. ?

Ans.

This is substantially answered, — such payment would be considered as secrecy, and create no implied promise to pay other individuals, nor that one again, after notice!

When the Trustee trades outside his authority you may elect to be bound or not. If you receive the goods, you would be obliged to pay, not otherwise!

Where a Trustee retires, and you do not apprehend an escape, or loss of property, an application to a court of equity for a full account, would be preferable to the summary modes above suggested.

Yours very truly,

Ira. T. Drew.

Legal Advice & Useful Suggestions.

1st. It is a general rule of law that whenever a person has power to do a thing, he may, consequently, as incident to his right, do it by Attorney or Agent.

If a person be appointed a general agent, as in the case of a factor for a merchant residing abroad, the principal is bound by all his acts: but, an agent constituted for a particular purpurpose, and, under a limited and circumscribed power, cannot bind the principal by any act exceeding his authority.

Every general power necessarily implies the grant of every matter necessary to its complete execution. An attorney who has power to convey land has power to receive the purchase money.

In the appointment of a general agent, as he is bound by all his acts, a man should take particular care whom he authorizes, as it may be of the most fatal consequences to him. If a person on a former occasion in the principal's absence, usually accepted bills for him, and the latter, on his return, approved thereof, he would be bound, in a similar situation, on a second absence from home: and, it has been held, that, if a person usually subscribes an instrument with the name of another, proof of his having done so in many instances, is sufficient to charge him whose name is subscribed, without producing any power of attorney.

When a Clerk who has been empowered to

draw or accept the bills of exchange in his employers name, leaves his service, it is always prudent, in the latter to give express notice of such facts, to all his correspondents, individually, for, he may be bound by the acts of such clerk, subsequently to his leaving his service. A general notice in a newspaper is not sufficient to affect a former customer, unless he had express notice thereof.

When an Agent has deviated from his orders, and you do not intend to assent to it, give immediate notice of your dissent. Silence is considered in law, equivalent to a ratification!

Be cautious in sanctioning acts unauthorized by you, even if they are, apparently insignificant, or to your advantage; permitting a man to act as agent, and repeatedly adopting such acts, confers an implied authority upon the supposed agent, and gives the public a right to suppose him clothed with authority.

To Agents, We say, Never employ the funds of your principal, either his property or credit in your own behalf, for, you expose yourself, if the adventure is a loosing one, to bear the loss, and, if a gaining one to loose the profit.

It is optional with the Principal to disavow such transactions, or to claim the benefit of them. It is also a general principle of law, that, if the agent attempt to buy the goods he has on sale for his principal without the express consent of the latter, after full knowledge, the latter may, at his election either hold him to the bargain, as purchaser, or

refuse it and hold to account for any greater price or value which has been, or can be obtained for it at the same time.

2. Always disclose your character as agent, If this be not done, a person with whom you deal has the right to hold you as the actual party; and has also the right, on discovering your principal, to resort directly to him. Yourself and principal are both bound.

3. Be careful, in signing obligations as agent not to use language importing personal obligation on your part. The mere use of the word Agent will not relieve from personal responsibility, unless the principal's name appear on the face of the paper.

The Agent should always in his own signature, express both the principal's name and his own.

4. Verbal communication, is, in most cases, valid authority for the appointment of an agent, but, he should, in all cases, demand some written evidences of his authority, as he is always responsible that he is authorized to do such acts as he professes to execute. An Agent who acts without or beyond his authority, binds himself, and not his principal!

There should be two parts of power of attorney One kept by the person by whom it is given, the other kept by the person interested

5. Where the power is not discretionary, obey orders strictly, whatever may be the consequence to your principal. For a deviation from orders, there is no excuse, If goods be consignee to sell on arrival, the agent must sell on first

opportunity, and cannot wait for a change in the market, whatever may be his knowledge, or desire to benefit his principal. By saying, however, that he must sell at the first opportunity, is not meant that he must close with the first offer, be it what it may; but, it is meant that the agent, in such case must not attempt to wait any change of times, but must make the sale without delay, at the best price, and on the best terms he then can do,

6. Where the language of your principal is obscure, ambiguous, or contradictory, construct it strictly, that is, do not infer that it contains more than it clearly implies, If you err by strict construction, you are on the safe side, and not exposed to exceed your power.

7. Always keep your principal constantly instructed as to your proceedings. The duty of keeping up correspondence, is considered in law, a part of the reasonable diligence due the principal, for the consequences of a want of which, the agent must suffer; but, aside from law, it is a duty which the agent owes to himself, as a true man of business. There are few things more annoying, than not to receive advices concerning matters in which one is interested and, not to receive prompt answers to letters, is a downright insult. A neglect of business correspondence, is prima facie evidence of incapacity.

In dealing with an agent, always demand satisfactory evidence of his authority to act for his principal. By a neglect of this,

as the act of an agent who exceeds his authority does not bind his principal, your contract may be an invalid one.

Ira. T. Drew. LL.D.

Opinion of Judge Samuel Dana, of Charlestown. Mass.

Written upon the back of a copy of a transfer deed, which had been sent to him from New Lebanon in 1832.

"This Deed is unnecessary, and superfluous, The grants were made to the Trustees & their successors, A. B. & C. may die, and go out of existence, but the church and its officers live forever, (in contemplation of law)

When a deacon is chosen, according to the usages of the society, he becomes a Trustee by virtue of his office, and as such, entitled to have and hold, the property of the society in trust, and no conveyance from his predecessor is necessary. If they continue in office, they will be joint Trustees with the new Deacons, If they resign, he or they will stand in their places without any other act or ceremony, only a proper election or choice, according to the forms and usage of the society.

Care should be taken to preserve the evidence of the choice of Deacons, by records, minutes, & other good proof and the same thing when they resign or are deposed or dismissed

64.

Incorporation of Believer's Societies.

Gist of the Objections thereto.

1st Legal.

1st. Trustees of Corporate Bodies must be elected, by the members of the Corporation. —
It militates against our governmental principle to elect our officers by votes of majorities.

2nd Their term of office is limited by law.

3rd Their powers and duties are defined by law.

4th These legal requisitions confine the principle of appointment & authority of the Trustees, to the character of the Political Institutions of our country.

2nd Moral & Religious.

1st. The real and personal estate of the society is not a Joint Tenancy, nor a tenancy in common, but a consecrated whole!

Therefore it is not consistent with the genius of the institution to be organized or recognized as a body corporate, nor a Body Politic; but, a Body Religious. And, very great care is requisite not to confound this characteristic feature of our institution with those of a body Corporate, or Politic.

We cannot receive the forms or principles of our institution from Civil Government, and can have no connection with it further than to obey its laws, & enjoy the common protection it extends to all; not neglecting to lend a just measure of tributary support in the form of taxes imposed by the government on every resident and estate holder in the country.

65.

Copy of a Letter from Giles B. Avery of New Lebanon, Columbia Co. N. Y. to Br. Richard M. Pelham, of Union Village, O.

Mount Lebanon, Columbia Co. N.Y. Nov. 4th 1869.

Most dearly beloved & highly respected Br. Richard,

Having been kindly privileged by you with the use of your manuscript on the "Miraculous Conception" & on the "Christ", for over one whole year, during which time I have perused, and reperused, & copied it entire, I now return the same to you, I hope, and believe uninjured; it has been a great source of instruction and profit to me; and has served to settle my mind on a knotty subject, that, I, personally, neither had the scholarly attainments, the necessary books, nor the necessary time to get the information upon you have so ably furnished.

I wish that every speaker, and expounder of Shaker's doctrines, had time, patience, perseverence & desire to read it, and meditate upon it; because, thoroughly comprehending, the subject, to my present view, seems not to admit of room for schisms, among investigating, honest, humble, truthloving, & truth seeking Believers!

I am led to admire your thorough, probing criticisms, and, I do not perceive that they have been prosecuted in any unfriendly feeling to our Brethren, while they certainly are characterized by a love of truth. For one, my mind is now quite settled, and at rest on this subject.

But, my dear Father, and Friend, I perceive the human mind has a strong tendency to circumlocution, and, while, in the main, I admire your straight forward arguments and illustrations, I beg leave to call your attention to a sentence, on p. 226. of your Ms. where you take grounds, as I think, very justly & properly, against the Christ of the "Millenial Chh." Book, the "Spirit" or "Elemental Christ" — In the summing up of your objective illustrations, you say, "Christ is the Holy Spirit, or Spirit of Holiness in Man" Here, Christ, by our Br Richard, is made a "Spirit" Well, What kind of a Spirit? Why, the Spirit of Holiness Where located? "In Man." Now, if Christ is "the Spirit of Holiness" then, whoever is baptized with the Christ spirit, is baptized with the Spirit of a Spirit. Well, I have no particular objection to this, when fairly understood, because, I see no more objection to spirit of spirit, than I do to flesh of flesh, when the expression is so worded, by leaving off the articles, a, & the, so as to express the idea of part, or parcel of the same substance or spirit.

But, is there not a better, a clearer definition of Christ? One that could not be mistranslated without doing violence to language? If the literal meaning of the word Christ is "Anointed" how would it do to suffer it to be applied to an angel, as well as to a man, for, divested of the Corpus mortale, man is an angel, if, indeed he is not one with it, according to scripture. Pope says, and, I think, truly, "Men emerge Angels, from their clay" But, is not man yet man when divested

of the corporeal body? Is not Jesus the Christ, as really now, to day as he was nineteen, or nearly nineteen hundred years ago? If so, then, indeed, we can, & do have a spirit Christ, And I cannot see what objection to it, since the corpus of man, without the spirit that once animated it, is not the man at all.

If, then, we may have a human angel Christ why not Christs who never wore mortality?

How would it comport with our fullest and clearest conceptions of "Christ", to define the title as a "Holy Anointed Intelligence". Or, A Divinely Anointed Intelligence. Or, A Holy and Divinely Anointed Intelligence. The idea of holiness seems necessarily attached, because, holiness" means, set apart, exclusively, for a godly use." Or, suppose we define Christ as A Holy & Divinely anointed Agent, appointed as the Saviour of men. It is certain that we can have more than one Christ, for, we already have a Jesus Christ; and an Ann Christ; a Peter Christ; &, a "Cyrus" Christ, even; but, does this latter character admit of the term holy? Certainly not, we should think, unless "holiness" may be considered as really an attribute of "Mars" as of "Jehovah"

If "Jesus" means "Saviour", and, it is absolutely necessary for a clear definition of Christ, to designate the Anointed Intelligence as not only Holy but, as "Saviour of Men" then, we must go further, and call all the Christs who are Saviours of men, "Jesus Christs" that is, "Saviours Anointed" or, Anointed; more beautifully "Anointed Saviours". Then we would have "Christ Jesus of Nazareth, par excellence; "Christ Jesus Ann" "Christ Jesus Peter;" "Christ-Jesus Paul;" &c. But, not

Christ Jesus Lord", since he was a destroyer of men.

Now, Br Richard, suppose we stick to the point that "Christ" must mean anointed Man (i.e.) Man or woman. an Anointed human being; and Man is as really man, as really human after dropping the material corpus, as while possessing it. We have got a "Spirit" Christ, after all. And, if Christ simply means "Anointed" I see not why we may not have a spirit Christ who never was an inhabitant of mortality as of one who has been encased therein.

But, if we confine the meaning of the word "Christ" to one human being, who was Divinely Anointed the Saviour of Men, and that human being a descendant of the tribe of Judah. then the term "Christs" in scripture, is wrong; and, we cannot have a Second Appearing of Christ, unless the "Son of Jesse", the "root of David" &c &c, personally again appears on earth.

I drop these thots, as they arise, on closing up my work of transcribing your very valuable treatise on the "Miraculous Conception" &c. Which I have not believed in for many years.

Accept my kindest thanks, dear Br Richard, for all your many favors, I esteem you a Father in Israel; A Saviour on Mount Zion; A priest of the High God; of the Most High God; A "Christ Jesus" Indulge me, Father.

Accept the love of all the Ministry, and of all Mother's Children in this land, who all love you, & esteem you as a Parent in Israel. A line from you is always refreshing, but we make no demands we know you are feeble. —

Giles. B. Avery.

Religion & Theology.

By. James Freeman Clarke

If I believe that the soul is saved by truth, as the Scripture asserts, and the sound truth in the soul, with the form in which it is expressed, I shall consider my particular form of truth essential to salvation. Then, I cannot, & ought not to tolerate any variety. "Truth is one" I say. "I am right, you are wrong" and vice versa. It is, therefore, essential, to christian progress, to see that the letter of truth is one thing, and the spirit of truth very different; in other words, to see the difference between theology and religion.

What, then, is religion?

Religion is looking up, with reverence, love, and homage to the invisible perfection, not in us, but above us. When I see the honest and faithful dog, looking up with devoted affection to the mysterious mind of man, there is a certain rudimental religion in that loving gaze; more so, I think, than in any mere effort at self improvement, or self culture. Religion lifts us above ourselves, in something better than the admiration of something better and higher! If the God I worship is not as good as I am; if I think him more powerful but unjust, vindictive, cruel, then this is not religion, but superstition. It does not lift me up, but drags me down. When we find in ourselves, something higher than ourselves, — purer, — nobler, — better, — we then are listening to God's voice in the soul. We are tempted, we go astray, we often do wrong; but, there is a voice within, a voice of eternal right, speaking in the conscience, which never consents to our wrong; It is

something higher than we are; It is God speaking to us, as the eternal right.

We are often poor, mean, low, but, there is in the soul an ideal of something better than we are. In the midst of our folly and fault there stands before us the pure image of serene goodness, and we cannot but reverence it. This also is God, showing himself to the soul; and when we catch a glimpse of this infinite purity, holiness, beauty, not in us, but above us, we have a sense of religion. When we look constantly, steadily, deliberately at this image of perfect goodness, we become religious. The sight and worship of this supreme excellence, is religion. Putting it into words, and defining it in propositions, is theology.

There are hours in which I catch, in nature, the sense of an universal presence; above nature, yet in it. In the infinite beauty of a summer day; In the solemn majesty of a winter night; in the sublimity of ocean, lashed, by the tempest into black roaring waves, over whose slippery sides the vessel staggers and reels, thro the pitiless storm; in the deep stillness of the autumn woods, where no sound comes but the dropping of nuts, or the faint whistle of the lonely bird. amid all these scenes there comes up in the soul, the sense of a great unity, a substance below all, a power above all, a life within all; and we come face to face with God, This is religion. Analyzing this sentiment, and stating it in metaphysical formulas, is theology.

When I open the Gospels, and read the words of Jesus, I find myself in sunshine, light and warmth are united in his teachings inseparably. The light warms, the warmth illuminates, He makes goodness, lovely

natural, simple, easy. He is no austere moralist no cold lawgiver, but a man among men; not bound by the etiquette of religious ceremonies, but just as willing to take a walk with his disciples on the Sabbath as on any other day. He does not use the stereotyped language of piety; but he teaches by the bread in the breadtrough, by the door thro which he passes, by the net which his disciples are pulling out of the water, with good and bad fishes sticking in its meshes. He makes God seem near, and Heaven close by, and life full of good opportunity, and every soul capable of goodness. He is my friend, my Teacher, my brother, and his thought seems to become a part of mine.

That is religion. Then some learned man comes & defines Jesus; saying how much of him is human and how much divine; and shows me how it is proper to talk of him according to the metaphysics of Aristotle. That is theology.

Perhaps I have never prayed. Or, I have said my prayers, repeating, by rote, some formula. God has seemed a great way off, and very high up, and I do not know whether he hears me or not, — If I speak to Him, I think it proper to praise and adore Him very much, using the grandest words I can find; but, some day, in my hour of need, in my great sorrow, when the darling of my heart lies cold by my side; when my love is deceived; when all my hopes are shattered; I suddenly find myself talking with my God, as tho He, indeed, were close by, and could help me into His peace. In a moment, everything in my heart is changed; "He has rebuked the winds and waves, and there is a calm." After that, I know what prayer means,

After that, I go to God, just as I am, poor, weak, sinful, and talk with Him as a friend. After that, whenever I feel too weak for my work, I just look up, inwardly, and I find myself fed with the daily bread I need. This is religion. But, when I take these experiences, classify them, philosophize about them, and state them as an article of faith, that is theology — "Steps of Belief"

"From the Christian Leader."

Oct 1st 1870. " " " New York.

Copy.

Of a Letter written to the Canterbury Ministry On the Coming Cycle & on the judgment work.

Watervliet, Albany Co, N.Y. Nov 15th 1868.

Ever Dearly Beloved Ministry.

Your welcome and interesting communication of 26th Ult, duly reached us, at Lebanon. Our duties have been such, since its reception, that it has not been practicable for us to reply before this date, and, perchance, you may not have expected a reply sooner. But, rest assured our sympathies with you and for your people have not been slumbering, during this season of delay. We have daily held you in the sacred embraces of a sweet memory, and embalmed the same with prayer. Prayer that God would remember his heritage in New Hampshire to sustain it, to ransom it from every clog to its swift progress in redemption from all the ills, spiritual, social, physical, and financial, that our modern Zion is afflicted with, and, if our observations are of any value to us, one among these is a languid

torpor like waiting for God to pour out His spirit upon all, depending on God, without our aid, to build the house and protect the city, and kindle the fires of redemption, while Zion's Children appear soothed into the conviction that they may put on socks and mittens, and quilted overcoat comfortables, and sit out in the cold indifference of worldly mindedness, waiting for the Lord to revive the summers of past religious revivals, and, perchance, blaming their birth stars of destiny, that they seem fated to gather together fuel for their own personal spiritual life fires; seemingly, not thinking that even intellect annuls fate, much more does a baptism of soul into the power & consecration to a godly service; for, while nature forges intellect, art files, and fits, and nurses it, and adapts it to the circumnavigation of the globe, and of converting the barren wastes of earth into fruitful Paradises,

Yet, the baptisms of Pentacost do more for soul, they shall make man a new creature, and create New Heavens and new Earth for regenerated man, and make him more than equal to cope with all the obstacles that the degeneracy of the fall hath thrown in his pathway of progress & development, in godliness and power, and grace.

The sound relations of Zion's Children to the circumstances and conditions of suffering humanity as at present manifest, is to command them, not bow to them! "'Tis the best use of fate to teach a fatal courage." But, our faith must be in God, and, that he hath purposed a redemption for humanity, thro the labors of his chosen people!

For, "A man must believe that he rests

on truth, or his will can be bot, or bent."! But, with the perception of truth is joined the desire that it shall prevail,!" and that desire, in a soul consecrated to work God's work, is a prayer that God will answer to make it prevail,! for "a good intention clothes itself with sudden power" and that power, devoted to work God's work, gives the souls who possess it, the character of demigods; for, quoting Jesus, while he quotes Moses, "Is it not written in your law, I said ye are Gods"!

Now, It hath been said, in allegory, "When a god wishes to ride, any chip or pebble will bend and shoot out winged feet, and serve him for a horse" God's will, and plan, is to minister to necessities; In the underground river of the mamoth cave of Kentucky, fish have no eyes, because, being no light, there is no necessity. Every creation of God is organized according to the necessity of their existence!

There is a necessity in human conditions, to minister to which, we should kindle our altar fires, and, when we worship at this shrine, God will clothe our wills with a fire that shall burn up all obstacles in the pathway of our duty, all altars built for the sacrifices of an idolatrous worship!

To speak of the spiritual conditions of humanity in geological language, The soul of progressic religious society is emerging from the eras wherein the necessities of the dispensation resulted in the deposit of the old red sand stone strata of righteousness in the flesh; a period when there was not yet created a soil for the growth of the plants & trees that should bloom with the graces of Heaven,

and bear the fruits of Paradise; and, there is now a necessity for the fruits of the spirit.

With some souls in Zion, when they look for another Pentacostal baptism for humanity, they seem to anticipate that it shall be characterized, as in the days of Moses, with fire and a burning bush; or as in the days of Gideon, with chariots and horsemen in battle array; or as in the days of Jesus, with miracles of loaves and fishes; or the resurrection of the animal clay; or as in the days of Mother and the Elders, with jerkings and rollings; or as in the days of modern spiritualism with knockings & apparitions; seeming to forget, that, in neither of these phazes of human development did the ministrations to the necessities of the occasion repeat the experiences of the past eras of progress, but each had a baptism, to meet the existing present needs.

Therefore, as in the geological history of our earth's development, the species of plants, and races of animal life that were adapted to each successive era perished and came no more again when that era was once passed; so, in the spiritual development of our New Heavens, and new Earth the characteristic manifestations of God's power and grace provided to meet the necessities of one era of the development of the human soul, that era being passed, the same manifestations are not commensurate with the necessities of the developments of the succeeding eras.

There are souls in Zion who talk believingly of a fatal destiny of degradation for Zion, but such are in a low state of development, and on a dangerous plane, and act to invite the evils they fear!

and enough of such in a society, and perseverence in their course, may accomplish it. But, the future destiny of Zion, or of an individual, is written, & may be read in the pages of her history or her biography written by the deeds of life performed to day & to-morrow, for these have their issue; and, the product of the character of Zion's life current account to day, is the history of her destiny to morrow!

Therefore, Let souls who believe in fate to their harm, believe in it at least for their good! The Hindoos have a motto that "fate is nothing but the echo of deeds committed in a former state of existence;" they believe in the transmigration of the souls of men into animals, or gods! To express their idea of fate, in accordance with our views, it would be that fate is nothing but the present generation reaping the fruits of the deeds of our ancestry, add to this those deeds done by ourselves, and we have the prophecy of fate.

In refference to the governing the future of our Zion, or of our individual selves, by the struggles of our own wills, there is, with many souls, a supine dependance on God; they would fain think, and they would sometimes unjustly quote the Psalmist, "Except the Lord build the house, they labor in vain that build it; except the Lord keepeth the city, the watchmen walketh, but in vain," "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows, for so he giveth his beloved sleep!" And thus they idly sleep on, waiting for God to do His work with other, and better instruments.

Well, if it were presumed that the will of man

were free and absolute, in the sense that a fantastical will could prevail over the law of cause and consequence, it were all one as if a childs hand could pull down the sun." If in the least particular, the will of fickle and finite man could derange or reverse the law of cause and effect, or the order of nature God designed, who would accept the gift of life?"

Nay, such a blind resistance of the Divine law of compensation, could the blind ambitious will of finite man be successful in his efforts, would destroy the foundations of the righteous. But, "A breath of Divine Will blows eternally thro the universe of human souls, in the direction of the right, & necessary!", "It is the wind that blows the world into order and orbit." And God is in it! And souls, who, depriving themselves of personal and worldly ambition, will to work the work of God, are sure to overcome all obstacles to success!"

For any finite, selfish, worldly will, there is, & may be a possible bribe! But, a will that is formed to meet the simple necessity of righteousness, is an infinite and eternal source of power, and cannot be bent or bribed.

The necessities of our day of human progress are manifest. 1st, A declaration of the truth and light of Christs Second Appearing! 2. Ministers to utter the word of God in power to souls, who are listening for it. 3, The advance minds and spirits of our time have outgrown their present habiliments of righteousness and are casting about them, in many directions for greater knowledge of the truth! These necessities need to be met. Many inquiring minds

in the worldly order of late, on being introduced to some few of the leading and vital principles & truths of the revelation of the Gospel of Christ's Second Appearing have remarked. "Why, with such truths as these in possession, are the Shakers doing their duty to shut themselves up to themselves, & keep these things hidden from the world? Should they not have missionaries to proclaim them to needy, enquiring, perishing humanity? And, because of Zion's apathy, some souls in the world are beginning to class Believers in Christ's Second Appearing, among the "dead bodies of professing Christianity." For Heaven's sake, for Zion's sake, for the sake of needy and suffering humanity, seeing out their lives at every vein of passion, may it not prove, alas, too true!

Is not Zion, in her paucity of members, greatly "cumbered with much serving," and feeling that she has not time, and strength to be the missionaries of heavenly truth to a perishing world?; or, that she hath not the capacity, and some souls must be gathered in, by spirit agents, in the spirit world, or, by some marvelous unseen power, better qualified to be the missionaries for God unto man. And thus, some souls in Zion content themselves with a dull and stupid round of daily duties to get the bread of animal life, waiting for God to raise up other instruments of his saving Gospel grace.

But, with all of Zion's paucity of numbers, we sometimes reflect, in this wise, Suppose one half, and that of the most efficient of these were to be taken from time, by sudden death, would the balance be unable to live and work for God? And would they feel that they must commit suicide because their greatest supporters were gone to

the land of souls? We trust not! Well then, these, who, in the argument, are supposed to have gone to the spirit land, might go out as missionaries, and, if they acted in the gift of God, their labors could not proove wholly abortive; they would soon double and bubble their numbers in Zion, to work God's work in the earth.

Is this waiting in Zion a real and righteous waiting on God? and in accordance with the will of God? Or, do Zion's Children suffer paucity of numbers by their supine credulity in God's work being wrought thro other instrumentalities?

As an order of Ministry in Zion, having, within the last two years visited every society and every family of Believers in Christs Second Appearing in our favorite land of America, We have witnessed, in every place, an anxiety for a spreading of the testimony of the Gospel, for a resuscitation of Zion; for the courts of our God to be replenished with guests, that the work of God, for the redemption of humanity, may be in more rapid progress. Coeval & Cotemporary with this condition of feeling throughout Zion, there is a feeling now manifest in the world that Zion has a duty to do in manifesting her light to souls sitting in darkness, and a class of souls in outside society looking for the next rays of the rising sun of progress.

Do not these conditions constitute a necessity that the will of God, wrought out thro some instrumentalities will provide means to meet and minister to? We believe they do! And we believe that Zion's Children, every where on earth, are able to do more than they are at present doing, to minister to these necessities! If they do not feel themselves able now, and in faith and hope, and charity to lost souls, they will struggle

with a lifelike energy, God will make them able,' This is our faith!

Oh! But says the imbecile, "If we gather in souls, we bring upon ourselves burdens, and cares, and watchings, and tribulations, and disappointments, & trials sore"! To be sure we do, and, if we are so imbecile and pusillanimous that we are unwilling to endure these things, and court more ease, & sleep, God will suffer us to sleep on, and go to ruin, while He calls elsewhere a people with life, and love, & charity enough to suffer and toil in his cause.

This, Elder Abraham, in answer to your request, is our further word, on the subject of the coming cycle.

With reference to the subject of the manner of keeping the annual fast spoken of while you were at Lebanon, We will here state, that, with considerable hesitation questioning its tendency to the greatest good, but, in compliance with many pleadings we have concluded to omit the morning meeting on fast day; also the fast (so called.) so that, henceforth, it may not even be called a fast day. It is, however, our earnest prayer that there may not be a waining of the measure of gift already attained in that work, as the fruit of additional indulgence and ease. The Israelites were called to "afflict their souls" and come to judgment, and, if we may comfort our souls, and come to judgment, while we also comfort our bodies, God grant us sufficient sense of our duty in the work of judgment to enable us, as a people, to cleanse our souls, and thus be enabled, as a people, to attain to sufficient strength of body to work God's work of redemption.

But, shrink from the cutting truth as we may, there is a relation between mortifications & humiliations

of body, and sacrifices of some creature comforts, and tribulations of spirit, with tribulation of soul, and strength of spirit, and purifications of soul, and inspirations from on high! The ideas that originated among the Hindoos the tortures of the body for the redemption & penance of the soul, is not without a shadow of foundation in truth: for feasting, and voluptuousness, and an abundance of creature comforts, are not as much commensurate with purification of spirit, and that weaning from earthly things that induces the inspiration of angelic gifts, as are fastings, and selfdenial, and prayer!

In all ages, among all people, in all denominations of religious sects, prayers, fastings, selfdenials & sacrifices and humiliations on bended knees, and prostrations of body for mortification, have been considered the necessary adjuncts for the attainment of great spiritual gifts and the gushings of inspiration from on high.

Let us keep these facts before the people, that feasting, and ease, and flesh, and creature comforts in abundance and, particularly in excess, do not develop the character of a Moses, or a John the Baptist, a Jesus Christ, or an Ann Lee Christ, or a suffering Father William, or any such Saviours with their heavenly gifts. These developments are generated, born, cradled & nurtured & developed mid sterner circumstances; in sufferings & privations that teach reliance on God, & wean the soul from earthly things. The characteristics of the Soldier are developed in tents, and on hard tack, not in gilded parlors, and rich oyster saloons, and ice cream pantries.

Therefore, it is our judgment that some fastings, & mortifications of body are commensurate with the

attainment of the greatest good in the work of judgment. But, souls who desire it can, & may impose these blessings upon themselves. For the present, we will by indulgence of more creature comforts, on judgment day, & wait & see the event.

Accept our increasing love, daily renewed to all our precious Gospel Kindred in the granite State.

Ministry
Watervliet.
N. Y.

To the
Ministry of
New Hampshire.

Copy, of a Letter from the Ministry of New Lebanon and Watervliet, while at Watervliet, to the Elders Brethren & Sisters at New Lebanon, relative to the return to New Lebanon, of Sister Sarah Dean, & counselling her reception there,

Watervliet, Albany Co. N. Y. Apl 3rd 1868.

Dearly Beloved Elders, Brethren & Sisters.

The special object of this brief note is to introduce to you, for your warm reception, communion and fellowship, our very much beloved and worthy Sister, Sarah Dean.

Father James, of blessed memory once said, & we believe truthfully, to souls who felt grieved from injuries received, "The time will come when all wrongs will be righted". The present, is an hour of that just & happy day,

You will, then, Precious Friends, receive our beloved Sister Sarah to your bosoms of tender

gospel love, and heavenly affection, and render to her the just tribute of a faithful soul in the Gospel, as she returns to you crowned with our confidence as such, and our especial love, & gospel blessing. And you will wisely remember that they who stand firm, for the way of God, thro trials sore, and who honor Zion with their best gifts and talents, God will honor.

Accept, beloved, our eternal love, to all the faithful followers of the Lamb of God on Mount Zion.

Ministry
Watervliet,
N. Y.

Copy.

Of a Letter from our Neighbor M. V. Tilden Dated at New Lebanon, Decr 8th 1870. directed To Friend Giles B. Avery.

My Dear Sir.

From several sources we have learned that J. x x G. x x x has been circulating a false and libelous story about us I accidentally met him, and asked him about it; he claimed to have heard it in Albany, but declined to give me the name of his informant, professing to me, that he did not believe the story. What motive he had, in circulating it, I leave for you to judge. I would ask if it would not be wise and just to make a retraction as full and avowed as he has circulated the story.

Very Respectfully
M. V. Tilden.

See reply over leaf.

Copy.

Of a Letter to M. S. Tilden of New Lebanon, Dated at Mount Lebanon Dec 10th 1870.

M. S. Tilden,

Esteemed Friend

Your kind note of 8th Inst duly came to hand, We take it kindly, and as a favor, if any of the members of our Society say or do any thing to injure any of our neighbors, or any fellow being of God's creation, to be informed of the fact, tho it is always grievous to learn that any of our people do wrong. We thank you for notifying us concerning J. S. Reports.

We will promptly inquire into this matter, and, if we agen be truthfully shown he has circulated a libelous story, we shall certainly admonish him for the same and request him to retract the story as far as he can do so consistently. As he is not at home, at this, the time of our writing we cannot now inquire of him what the report is he has circulated, what his object has been, or who his informant was.

Dear Friend Moses, Permit us to assure you that it is a real grief to us to learn of any injury, or misfortune falling on our neighboring friends, the Tildens, or any others of our townsmen.

We would, by all consistent means in our power, strive to live in peace and good feeling with all the friends of humanity, and particularly those who are striving to aid the cause of Christian virtue, philanthropy & righteousness

It is, however, unfortunately the fact, that, in almost all societies, even the professedly religious, there will be some individuals who do not govern "the unruly member" as christianity demands, and, however it may be with other people, we, the Shakers, often have the mortification to learn that we need to confess, both to God & man, and repent also!

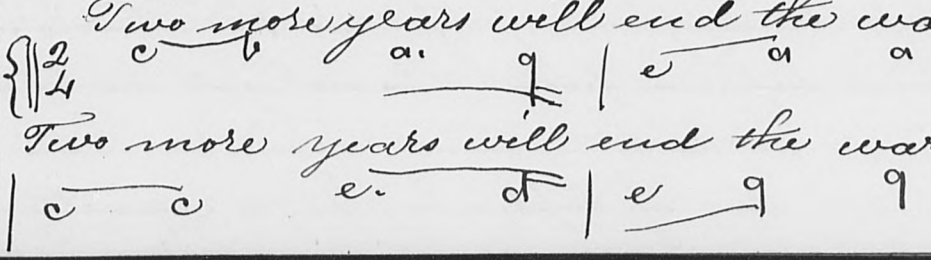
We can but promise to do all in our power to correct our faults, and pray for the charity & forgiveness of all whom we have injured, & desire the prayers of all mankind who live more righteously than we do!

Most respectfully
Your Friend!
Giles. B. Avery.

Prophetic Song & Prophecy

The following was sung by Elder Hervey Eades and Co, in 1860, while on a visit to Mount Lebanon, and other eastern Societies. It is said to have been given by a Slave Spirit to an inspired instrument for one who had been her mistress. It was given about 2½ years, before the close of the Great American Conflict, for the Abolition of Slavery, of course before Abraham Lincoln was reelected, and was considered prophetic of what would take place.—

Two more years will end the war.



Two more years will end the war

Two more years will end the war,

Two more years will end the war,

And three more years will free Kentucky

Three more years will free Kentucky.

O glory halelujah praise the Lord.

Abraham Lincoln's the chosen of the Lord,
He will rule the nation with a rod.
Abraham Lincoln's the chosen of the Lord.
He will rule the nation with a rod.
And Abraham Lincoln will be reelected,
Abraham Lincoln will be reelected.
O glory hallelujah praise the Lord.

In 1872, your houses will be filled, you will not want for carpenters, joiners, shoemakers, nor tailors, with all other kinds of mechanicks and farmers.

A remarkable Prophecy.

A European letter says: "Some years ago Chevalier de Chatelin published a prediction by a French Prophet, in these words; 'When the second empire shall have been established in Paris, it will last for 18 years, less one quarter; not a single day longer.' Mark the singular fulfilment. Louis Napoleon claimed supreme power, tho not yet the title of Emperor, on the 2nd day of December 1852, and on the 2nd day of September 1870, exactly 18 years

less one quarter, "not a day longer", he was a prisoner of war, and his dynasty at an end.

This is one of the most remarkable coincidents on record, for the prophecy has not been cooked up for the occasion, but, was printed in black & white, years ago." From "The Standard" Chicago

Copy of a Letter from the Ministry of New Lebanon to Elder John Kaime, of Poland Hill, Me.

Beloved Elder John.

Having been informed, by your beloved Ministry that you have recently communicated to them your adopted views concerning purified generation being introduced into the church of Christ, We suppose you may anticipate a word from us on the subject; and, altho we do not find it consistent, at this time, and within the limits of this letter to argumentatively reply in detail to your suggestions, we would call your attention to the truths set forth, in the accompanying letters, addressed, originally, to Jeremiah Hacker, but now copied for your ears; Hence, the principal remarks we shall make argumentatively are short, and, as follows.

1st, If grace is requisite in God's plan for mans redemption from death, and introduction into Heaven and its laws require a man to become an eunuch for the kingdom of Heaven's sake, by what process can that eunuch again become a generative man, since his life in nature is thus cut off from the earth and he is utterly harrested therefrom?

2. Revolutionary steps of progress in man's

redemption are first, in the law and order of nature; dispensations to God's Peculiar People, now, and long since passed; Secondly, in the law of grace; but never backward again into nature; this would be retrograde.

There is abundant room for the fulfilment of all the figures, and personification and incarnation of all the Shadows, without such a violation of God's laws! There is abundant room for the setting up of the perfect order of nature "during the reign of the order of grace," by God's People, but not by God's peculiar people, whose life is cut off from the earth plane, but, by those other Sheep who have not yet been called into this fold. And, relative to the figures, their dispensation is now past, for that which is perfect is come; And, whatever the figure of circumcision purported, whether an entire cutting off of the work of generation, or only a cutting round about it, It appears that the work of spiritual emasculation introduced by Jesus, finished up with the generative work, and all ability to execute it, by those who have thus become eunochs for the Kingdom of Heaven's sake. We are no longer left under the Mosaic type, but are under the ordeal of the perfect work of Christ, which puts it entirely out of the ability of a heaven born soul ever again to live in generation being thus thoroughly emasculated, there is no longer either male or female in Christ, by which to generate!

Be so kind, Beloved Elder John, to listen

attentively to these hints, and the suggestions of these letters, and may your eyes again be opened, which, by weakness, infirmity, loneliness, and a sympathy with awakened and pleading souls who have not yet got into the circumcision dispensation, have become partially closed.

The truth is, The circumcision of the Jewish dispensation simply shadowed forth the trimmings of the fleshly tree, adapted to God's work with man of that day; but, to the prepared ones of the kingdom of God, this work of cutting round about is entirely superseded by a knife that takes the life of the whole carnal man.

Now, all that is in part, is done away, that which is perfect, to us is come! God may raise up a purely generative order to raise up children unto Zion, but never can get Zion's Children into its arena!

Accept our love, now, Ever more!

Ministry,
New Lebanon
N. Y.

To
Elder John Haine
Poland Hill
Maine.

Circular Epistle.

To our Precious Brethren & Sisters in Zion Greeting

Beloved Gospel Friends,

When assembled together with God's People, in any capacity, or for any purpose, and especially for the worship of God, we are always led to reflect upon our situation, both as individuals, and as a people, in relation to the human family, and to the work of God therewith; for it must be manifest, even to the most thoughtless, that, in the great effort Believers are making to live so entirely different from the mass of mankind, there is with every understanding soul, some great end and aim to be accomplished thereby.

Thus, three very important questions should frequently occupy the thots and considerations of every true Believer.

First. Where am I.? Secondly, What are the duties of my Gospel day? Thirdly, What are the privileges of the occasion? In answer to the 1st Question, We find ourselves in the Parabled Vinyard of our Saviour. In reply to the second, Our duty is to sow the world with Salt; that is, the testimony & baptismal power of Salvation from sin; & in its season, also to reap the ripening harvests of humanity from the worldly field of life, and gather souls home to the kingdom of Christ, to the garners of God!

The Privileges of the occasion are, to be strengthened in the confidence we have in the work of the Gospel; and to strengthen each other in the confidence that the Gospel work in which we have engaged, is God's work! And in His wisdom He will sustain it, and in His power He will advance it onward in His time and season. And the Lord's time for the harvest of souls into the Heavenly Garners, will be, when, by acceptance of, and obedience to the will of God, to them individually made manifest, they become awakened to see a higher life for humanity, than that which is merely on the low animal plane, and to feel a longing to enjoy that life, and to drink of its baptism!

To every soul who is acquainted with the general conditions of human society throughout the civilized, and (so called) religious world, it is well known, that, for many years past there has been a declension, universal, in the religious element; Nations, Associations, and individuals one, and all, have been undergoing momentous changes, not only in political and social, but also in religious conditions; There has been a great waning of confidence in religion, (so called,) and a growing infidelity; not so much to God, as to the church (called christian,) to theology, and to theological creeds. A growing criticism of that, which in outside society, is called orthodox christian doctrines and principles; and to a wide and fearful extent there is a growing and entire neglect of religion; an almost universal

lack of conviction for sin, and a prevailing indifference to the final consequences thereof.

The principal causes of this state of society are the following. First, A recognition of the fact that a multitude and majority of christian professers lead practical lives very little, and, oftimes no better than those making no profession of religion. Secondly. The phases of human progress thro which society for some years hath been passing, have been largely revolutionary, and the car of advancement has been moving mostly in the arena of science and art; immense discoveries in the laws of nature, and great inventions and improvements in machinery to save human labor so that human life may not be swallowed up in a mere drudgery to maintain simply an animal existence.

Thirdly, The social relations of man to his fellow man have been undergoing immense changes for the betterment of human society, and "a period of six years within the last decade records the emancipation and freedom of twenty-five millions of serfs in Russia; The liberation of four millions of slaves in the United States, of North America; and the virtual manumission of three millions of negroes in Brazil! It is a glorious six years work, thirty two millions of men restored to freedom, and an horrible curse taken off of three of the largest empires of the world! The little that remains in this line, cannot rest long undone!

Slavery, that miserable relic of barbarism, lingers now only on a few islands belonging to the Spanish crown; and, in these, there is, at present, sanguinary strifes that must resutt, sooner or later, in their ransom from Slavery's blighting curse upon humanity!"

Fourthly, Society progres soulward, hath outgrown its infant theology; it is not now adapted to human needs; The world needs a new and deeper revelation of the true God, and His character as a loving and forgiving Heavenly Father, and an affectionate loving Heavenly Mother, instead of the repenting jealous revengeful God of Judaism, the changeful angry getting God of Catholicism; the brume masculine miracle working God of Universalism, or the malicious punishing God of Calvinism.

A deeper and truer revelation of God is needed to lay the foundations of still deeper revelations of the will of God, and to prepare humanity for the reception of the power of God, to redeem society from its horrible loss in the sexual relations, which, for some years past, by the light of God already manifest thro the Gospel of Christ, have been undergoing a criticism justly more and more severe and censorious!

Fifthly, a want of spirituality, of a baptismal power of God to probe humanities life character deeper than the earthly crust, the animal conditions and senses; a spirituality that would absorb and swallow up the soul, and left it up

to the regions of goddliness, and reveal to it a foretaste of Heaven, where it might behold the things that shall be hereafter! A want of this spirituality in the professed religions of the day has caused millions to reject religion as a glittering bubble, inflated with vanity and emptiness, shining only to deceive, and ready to burst, an useless gift, leaving the soul yet destitute of salvation and beneficent of God!

These are the most prominent reasons for a decreasing faith in, and attention to, religion, that scar the face of humanity with festering wounds of woe! In fact, so overwhelming, darkening & soul killing has orthodox human theology called (Christian Religion) become, relative to exclusion from the Church, of all spiritual gifts, graces, and continuous revelations of religious truth, that spiritualism is scoffed at, and considered as demonology, witchcraft, the delusions of the devil. And Christian Religion, which, in its purity, is the embodyment of all soul life, spiritual, angelic, and heavenly gifts and graces, and the baptismal power of a godly life for humanity, has been degraded to a mere powerless name, yea, more, even made to deny the right to man of a spiritual life, and tether him down to an earth life with the thongs of an earthly creed, which forbids man to possess a living spirit, and obliges him, (if its theology is accepted and obeyed) to sustain a dead soul in a dying body.

The soul of man, untarnished with sin, seeks a spiritual life, spiritual givings of God, and spiritual union and relation to God, is the legitimate food of

the soul of humanity; and, in its pristine state, spirituality, a consciousness of the immediate presence of guardian spirits, the mediatorial Angels between God and man, is the normal condition of sinless humanity, and, when man becomes so carnally minded & sinful, so absorbed in earth life and earthly relations that the links of this chain which sympathetically and mutually unites man with the angels of the future world, are sundered, then it is that sin is rife in human society, and the soul is pained and pining for food; and, at the present day human society is pained & groaning in anguish, and groping in spiritual darkness without the elevating power of salvation and redemption from sin.

The native element of humanity is union with God, but, at the present moment, it appears, to an alarming extent, despoiled of godliness; there is a crying need of that religion that turns the heart of man to his Maker; that conviction that shows to mankind the depths of their loss. A lack of conviction for sin is universally experienced among those who are called professors of Christianity! And a want of conversion to righteousness is realized throughout the religious world. Religion, or that which passes for such among the masses of professed christendom, hath lost its vitality, it hath lost its fervor, and its baptism of faith in God; its creed is empty, its professions hollow, and its garners store that food that perisheth, and doth not meet the needs of hungering souls!

We quote the following sentiments from a modern Journal published in Boston. "If the Ministry of the Church is unfitted to cope with the great problem

of the time, and thus to win over new converts while holding securely the old Believers, it does not follow that a reeducation of the Clergy is going to prove the most efficient remedy: the fault is in the ecclesiastical system itself; that is to be remedied first, and the clerical training and views will naturally correspond. The planks all want pulling out, the floor must come up; the rafters are to be taken down; the chimneys are to be dismantled; the underpinning is to be taken away, and the new ground must be cleared for the new and beautiful structure which all heavenly influences and attendants are preparing for earth!" Thus far, our quotation.

In God's great plan of human redemption there are seasons; a spring time to sow the seeds of saving truth and power; a summer to culture the fruits; an autumn to harvest its ripened sheaves, and a winter time of threshing, winnowing and garnering the precious harvests; a time of proving and testing the value of the grains!

Each of the four dispensations of the work of God for the redemption and development of mean hath also its seasons; and the Lion of God for the fourth and last dispensation, hath already experienced them all, and her winter hath abode long and heavily upon her; her spring time hath long since arisen; her summer is again at hand; and the time is dawning for another harvest of souls; and except the Lord of the vineyard replenish her garners, the days of her earthly pilgrimage are numbered! But, God forbid that His Lion should perish; for She is his vicegerent on the earth, "to work His strange work, and to bring to pass his act, His

strange act" The pleasure loving, pleasure seeking, and pleasure living; the unreligious and irreligious conditions of society outside of Zion, hath, for many years, withheld from Zion an harvest of souls; during which time many faithful laborers in the Gospel Field on earth, have taken their flight to the land of souls; and numerous fickle and unfaithful souls who were without a firm planting in the Gospel, and destitute of Gospel baptism, have fallen back to the world, and, as a consequence, the numbers in Zion have been declining. (as have been also the professers of religion in all denominations) As an unavoidable consequence, burdens and trials for those who remain, have been accumulating, and, because of the paucity of numbers in Zion, and the consequent imperfections of her organization, and her order, in many respects, together with those imperfections of character, a lack of that which is truly christian (which, in some measure, is the inevitable attendant upon human society, until every soul therein is redeemed to God.) Some weak souls feel that the Gospel is running out, and coming to an end, and others even affect to believe that it is the purpose of God that the present organizations of Zion should be destroyed, and, out of their ruins, God would raise up other, and better instruments to work His work!

But, the wisdom of God, hath not, to us, made any such revelation; There are no grounds of prospect that the nature of man, in the worldly life is to become so changed as to be more fitted to work God's redeeming work for humanity, aside from the operations of this very Gospel work that we now are in.

Therefore, were the present organizations destroyed there is no hope of better organizations being erected by which God's work may be accomplished, only as they become developed by the growth of these same Gospel principles! And, with refference to a better maintenance of the principles of the Gospel without any organizations for Believers to be embodied in, the thing is preposterous!

Obedience to the same Gospel principles & interest in the same Gospel work, always operates to draw Believers together, into a society, and, if gathered, they must have an organization: Besides, the individual Believer needs the protection and stimulous, which a body of Believers affords! Yea, more, the world needs the body of Believers living out the principles of of the Gospel, as a practical demonstration of the fact that the thing is possible, and practicable by the human family. Also as a body of truth and strength, a temple of the living God, as seen by Ezekiel, from which shall flow the waters of life, for the healing of the nations!

Therefore, It is not in the wisdom of God that the present organizations of Believers should be disbanded and broken up! In fact, the world needs Zion, and Zion needs God! And, though God, in His infinite power and patience may afford to wait upon the imbecility of poor weak and lost humanity; yet, Zion, God's instrumentality in man to work for his redemption, needs additional forces, and cannot afford to wait much longer for an harvest of souls into

the heavenly garners! The work before Zion is great, In the words of Jesus Christ, our Lord, "The harvest is great, and the laborers are few; pray ye, therefore, the Lord of the Harvest, that he would send forth more laborers into His vineyard.

But, it is impossible for Zion to move forward in the work of redemption, to an unlimited extent, leaving unlimitedly behind the balance of the human family whom it is her appointed work to save and redeem, for mankind are sympathetically affianced to each other; and Zion's Children, as the Saviours of humanity, must feel her lost state, and take upon her toiling Spirit the condition of souls, deeply sunken in sin as they are, and sympathize with them, must dive down into the pool of tribulation with them, and for them pray to God for their ransom from the powers of sin, and their elevation to a state of salvation and glorification.

For this cause there hath been a long time of waiting in Zion for the growth of radical gospel truths that have been and still are preparing the conditions of worldly humanity to become subjects for the harvest work of the Gospel. The spring or seed time of the Gospel Testimony has had to toil to reveal to lost humanity the true order and character of God, as a duality; to show unto benighted souls that God is not an idolatrous image of man's formation, as taught among the heathen; neither a tripartite monster of three males, changeful, revengeful and tyrannical, as taught in orthodox christian theology (so called.)

but a Heavenly Father and Mother, before the understandings of mankind could reach the great truth of the Second Appearing of Christ in the female. For a false faith in God hath produced a false life in Man! in every sense relative to his relations to God, and to his fellow man. Hence, man hath enslaved his fellows, and kept untold millions of the race in a vassalage so low and degraded, they have not only been unable to progress themselves, in the necessary phases of human development, preparatory to the work of human redemption from sin, but have hindered the work of human progress in their masters.

Hence, also, the female portion of the race have been in bondage and slavery to the male sex, and taken little part in the characterization of the race, either in civil, political or religious life. Thus, in this state, woman is unprepared to act the part assigned her in the gospel work of redemption, and man is unprepared to have her do so.

Thus Zion's harvest of souls hath necessarily had to wait for the ransom of humanity from slaveries chains; She hath had to wait and is yet waiting for the preliminary gospel work of the elevation of woman to her lot and place in the direction and government of the race, which work is now in active progress. But, there are, here and there scattered on the tree of humanity, some first ripe fruits who are prepared for the Gospel sickle, and these doth Zion need!

It is thus evident, that in the spiritual, as

really as in the physical world, there are times and seasons, but do these seasons depend on the lapse of passing time? On rolling earth, and setting suns? And the numbering of months and years for their inauguration? Do they depend upon some fiat of fate, some fixed time garnered in the mind of Deity? Verily nay! They are in the keeping of the souls of humanity, the intelligencies of God's creation!! All is waiting for the progress of our race; and the great day of our race is waiting for the movements of her pioneers, her saviours, who are willing to devote their lives to the attainment of a better estate for humanity, a higher and holier life; and, by the possession of that life, to be ministers of its power to baptize other needy souls with a desire for, and willingness to labor to gain the power of a present salvation from sin, and redemption from the nature thereof.

Job, of olden time, asks, "If I speak of judgment who shall set me a time to plead"? Job XIX. 19 Evidently the time to plead is when the court is opened, and the time to render judgment is when the evidences are brought in; and foolish indeed would be the advocate that should attempt to plead before the court was opened, or without the audience of his judge; and equally foolish would be the judge who should attempt a decision without the evidences being set before him. It is thus manifest that the time of decision must wait for, and succede the time of taking testimonies. Thus, the court once instituted, the time for the several steps of its progress must each await their turn!

But, Who institutes the time of the sitting of the court, it being a human institution, and the causes and the causes that necessitate it human also? Who?, Evidently human society!

But, what may be said of institutions for humanity that are of Divine appointment? When the apostles of Jesus, (the divinely appointed Saviour of the world) asked him if he was soon to restore the kingdom to Israel? He answered. "It is not for you to know the times & seasons which the Father hath put in His own power" Acts 1st 7th. The restoration of the kingdom to Israel was preeminently the Fathers work and, at that time, not yet committed to instruments in mortal clay, to accomplish, hence, of course, the time had not arrived for them to know! But, when the time should have come which John, the Revelator saw, when God should have put it into the hearts of the ten horns to fulfill His will, the case would be very much altered!

In reference to Divine seasons and times, the fulness of times are spoken of! What are these "fullness of times?" They are the times which God hath appointed as the fittest season for the coming of the Messiah. See Gal. IV. 4th Why the most fit time? Because the preliminary steps of development in the progress of the preparatory conditions necessary to fit the people for such an event, and cause them to seek it, and desire it, had been taken! What produced this fitness? Evidently it depended upon a condition of human

society! What produces and governs the conditions of human society? They are produced by the combined action of the superhuman agencies commissioned, of God, to be ministers of his power unto man, and the reciprocal influences of the members of the human family upon eachother.

And God, having dispensed to man the knowledge and power of Salvation and redemption, the husbanding of that power is emphatically man's business, and duty, and, by his own efforts, in supplication to God, whose ear is ever open to his cry, and whose hand is ever outstretched to bestow his power upon man, he may as well obtain aid to day, as to wait for the same a thousand years, and, being aided himself, he may influence and aid his fellow men, and thus hail in a spiritual Spring time, or revival of Divine power!

Your Saviours last coming, St Paul says, "Of the times and seasons, ye have no need that I write you, for ye know that the day of the Lord cometh as a thief in the night. 1st Thes. V. 1st 2. To whom doth it come like a thief in the night? Not to the sons of God, but, to the unconcerned and unconverted world; and to the Children of Zion, whosoever of them are yet in the unconverted worldly element; which is the condition of some in our modern Zion, even as it was in the primitive Zion in the days of Paul, who thus expresses it, "Even so we, when we were children, (that is, in gospel development,) were in bondage, under the elements of the world. But, when the fulness of the time was come, God sent forth his Son to redeem them that were under

the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His son into your hearts crying Abba, Father,' Wherefore, thou art no more a servant, but a son, then, an heir of God, through Christ."

But, Brethren and Sisters, we have now a better relation to Christ than that of sons and daughters by adoption. We have a Heavenly Mother, as well as a Heavenly Father, and may now be true born sons and daughters by lineage of descent.

But, Paul goes on to say, "Now, after ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly elements. Ye observe days, and months, and times, & years, I am afraid of you lest I have bestowed labour on you in vain"

Paul was afraid of the primitive Zion because they were observing the rites and ceremonies of a day of Zion's progress now passed by. And, may not a modern Paul be afraid of our modern Zion lest she lean upon the institutions of a former phaze of Zion's progress now passed by, instead of hastening unto the coming of the Lord of this our Gospel day?

Now, because the times of the Divine manifestations are to come upon the Children of men like a thief, are we to understand that the seasons of their visitation are to be arbitrary, and fitful, and not according to needs and circumstances, and conditions which can be perceived, and moreover, produced by those who are wise, and who stand in the light? In no wise! For

Paul truly said to the primitive Zion, the Thessalonian church, "For ye, Brethren, are not in darkness that that day should overtake you as a thief." II. Thes V. 4th. "We, then, as workers together with Christ, beseech you, also, (Brethren & Sisters,) that ye receive not the grace of God in vain."

God's agents for the redemption of humanity, His Saviours, are His intelligent Creatures, Angels, both out of, and in the mortal form! And, to His Zion, both in the Spirit world and on the earth, hath he committed the work of saving and redeeming poor lost humanity. She is called to be the salt of the earth! As Zion toils, the work will advance; for "When Zion travels, She will bring forth her children." But, as Zion delays, the work will be postponed! Yet, her power is in God, and, without the power, the wisdom, and the love of God, She is nothing; and for these Zion should pour out her whole soul in prayer.

There is universally experienced a want of conviction for sin in the world! It is Zion's duty to minister this gift to poor, lost, suffering humanity! There is a want of faith in God! It is Zion's duty, from the fullness of her stores, with faith to baptize the nations! There is a want of conversion to righteousness universally felt among mankind, To Zion on the earth and in the Spirit world, is committed the duty of baptizing humanity with the power and love of God, so as to turn many souls to a righteous Godly life!

Man, of himself, and left to himself, is impotent, and finite; and when in and of himself he

struggles to accomplish great ends and purposes, he is often left to experience a miserable failure. But, when he becomes an instrument consecrated to God's use, to work God's work, and aided by the power of God, man becomes a positive power that may make both the Heavens and the earth to tremble, and to take away from the wicked their foundations!

The same may be said of Zion, Left to herself She is finite and feeble; but, clothed with the power of God, She is a positive power capable of turning the world upside down; of carrying forward the work of God with man, according to the wisdom of God; capable of instituting the times and seasons for the planting & reaping of the Lord, in the great harvest field of humanity. A fact thus illustrated by the prophet of the Lord.

"At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, If that nation against whom I have pronounced turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it, if it do evil in my sight, that it obey not my voice then I will repent of the good wherewith I said I would benefit them." That is, I will give them prosperity, if they righteously toil for it, and adversity, if their works deserve it: Their own conduct decides their future estate.

See Jere XVIIII. 6, 10th. "For the kingdom of God shall be given unto a nation bringing forth the fruits thereof." said the Prophet, that is, to that people, who, when called to work God's work, obey that call, and do the will of God! Not to those who supinely wait for God, through other instrumentalities, to accomplish His purposes for the redemption of humanity! For the Lord, through his prophet, has pronounced a "Woe unto them that say, Let the Lord make speed and hasten His work that we may see it; and let the counsel of the Holy One draw nigh that we may know it" Isa V. 18, 19th.

But, to gain the power of God to enable Zion to become an efficient instrumentality to reap an harvest of souls from the worldly plane, and garner them into the kingdom of God, It is manifestly her duty to resort to prayer to God, until She is baptized with power from on high; to pray for the gift of conviction to rest upon humanity, beginning with Zion. To pray that the fountains of repentance and a broken heart, may first be poured out upon our needy Zion, and thence be extended to those not yet enlightened with the Gospel Testimony. At length, to pray for a harvest of souls into the garners of the Lord, In repetition of the prayer of our Lord and Saviour. "Pray ye, therefore, that the Lord would send forth more laborers into his vineyard, for the harvest is great, and the laborers are few." Jesus.

Let not Zions labours in the gift of prayer be fitful and transcient, but continuous, persevering and constant, and until we obtain an opening of

the windows of Heaven, and an outpouring therefrom of a penticostal wave of baptism that shall roll forward, on the great ocean of humanity, and immerse, in Jordan's flood, an host of powerful spirits able to work the work of God for the ransom of the human family from death. Pray, until Zion, in the language of the prophet hears the answer, "In an acceptable time have I heard thee, and in a day of salvation helped thee" Isa XLIX. 8th "For behold, Now is the acceptable time, now is the day of salvation."

As it contributes greatly to the strength and increase of any gift, for the whole body of Believers to unite in the same, at one and the same time, it is proposed to appropriate Sabbath evening, at ½ O'clock and 30 m, for meetings of an universal gift of prayer, among all Believers, in every society and family, commencing on Sabbath, Aug, 4th 1870, and thence continuing, until God shall return unto Zion in mercy, and in the power of salvation, and an increase of laborers in the Gospel field.

We would desire this meeting to be especially devoted to the gift of prayer; not to be occupied in bodily worshipful exercises, in the march and dance but, to prayer, and prayerful exhortations, showing how, and for what souls should pray. But, may the gift of prayer be free, whether silent, or vocal, in songs; poured forth in tears, if welling up from the fountains of repentance, and the love of God, or in any manner the gift may find expression,

Believers, for more than three quarters of a

century, have held several meetings, weekly, for the purpose of worshipful exercises of the body, and very profitably so, Let it not now be felt amiss to devote one evening in a week, on the Lord's day, for a special gift of prayer, for the preparation of souls for an opening of the gospel of Christ's second appearing.

And, if the assembly were generally seated, it would doubtless, at times, give the best opportunity for the expression of every gift in freedom, whether in speaking, singing, or preparatory to kneeling.

And, in this, it is desirable, for every Believer who is at home, with the Brethren and Sisters, and able in body to attend any meeting of Gospel Friends, to attend, and have a part, and labour, until a gift of God is gained therein, and until Zion realizes a refreshing from the presence of the Lord!"

It is also recommended for Believers, in every society, to embrace every opportunity for the diffusion of the Gospel Testimony among the world. Let not Zion rest in ease, and feasting in fulness, of earthly things, and wholly swallowed up of earthly cares, and, like Martha of olden time, over encumbered with much serving, to obtain fulness, nay, a satiety of comforts for the body, which perisheth, yet feel that it is not the work of Zion to gather souls into the garners of God.

Zion hath long been waiting, and, at least, in some degree, wisely so; But, it is time for her to travel for a new birth of children into the kingdom of God. Many among Believers have long been feeling a great anxiety for an opening of the testimony of the Gospel. And now may Zion put forth

the energies of her devoted soul, in every manner which the gift of prayer, and the devoted wisdom of God, through her visible Lead, in each society may dictate! And especially should Zion's Children strengthen their faith in God, that it's the purpose of God to sustain his Zion, on the earth, and her purifying soul saving work.

A faithless, doubting spirit, that is prophecying the failure of this gospel work, never did, and never can, gather and plant souls in the Gospel of Christ; for souls minister that only which they really do possess. — And the human soul hath power to feel, tho much benumed by the effects of sin: and, the world, in all their wickedness, feel and know a true christian, & if the spiritual baptism of souls doth not correspond with their verbal testimony, their ministrations for a baptism will be powerless. —

But, let any souls whose whole being and lifes labors are consecrated to God, labour in faith to plant in souls the Gospel seed, go forth in the love of God, and toil for the redemption of poor lost humanity, and labor in tribulation and prayer to God to call souls into the Gospel fold, and their labours will not be fruitless, but they will realize the truth of the words of the Psalmist prophet, "He that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him"

Ministry of

Watervliet. Albany Co. N.Y. June 23rd 1870. } New Lebanon N.Y.

Note.

We would recommend the foregoing to be read in a meeting of the Society, at as early a date as consistent.

Ministry.

Circular

Concerning Graves, Grave Yards and Monuments

Beloved Gospel Friends,

Within the last 35 or 40 Years, the subject of the proper order for the arrangement of Grave yards and graves, also the question whether tomb stones or monuments should or should not be erected at graves has frequently been brought up before the Leaders of society, in order, if possible, to arrive at some conclusion that would be generally appreciated by well progressed and faithful Believers to be in accordance with Gospel principles, and befitting the people of God.

Many meetings of Ministry, Elders and Trustees have from time to time been held to discuss this subject, and, if possible, to arrive at some conclusion, Some of these meetings have terminated without arriving at any decision, while at others, decisions have been made that have not been observed.

Arguments relative to this subject have been presented on the two following opposite bases. 1st In favour of Monuments — That, to inter the human corpse in the same manner as the dead body of a brute, that is, without any kind of a monument to designate

the place of its interment, or, even with a mere naked stone, without any lettering upon it to record the name of the deceased buried beneath it, has a demoralizing tendency upon the living, especially upon the unthoughtful and unprincipled and inexperienced portion of society, contributing to disrespect of seniors, and disregard of their counsels.

Under the influence of this undecided state among Believers relative to this grave subject, two opposite and improper extremes are becoming manifest. 1st, A careless, slovenly, reproachful condition of grave yards has considerably obtained in some places, together with a disregard, in some individuals of the decency and propriety necessarily connected with the interment of a human corpse — In some instances a feeling of entire desecration of grave yards, has been apparent and even practiced —

To illustrate these effects on some weak minds we will mention an incident that occurred at the funeral of an aged Brother, whose corpse was interred on a very cold stormy day. An unprincipled, uncultivated, rough young person remarked, "I would not take trouble to bury the old man this cold disagreeable weather, I would just shock him in the pond."

On the other hand, some societies and families have manifested a desire to erect costly monuments, (comparatively speaking,) of polished Italian marble at the graves of some deceased Gospel Friends.

The arguments in favor of no monuments, have been the following, and similar, viz. Any and every kind of a monument, erected at the grave of a human corpse, is a species of idolatry.

2nd Some would claim that the origin of monuments to graves is connected with the idea of a physical resurrection.

3. That if any kind of a monument is erected at a human grave, there is a tendency to an aristocratic bearing of outfit, that is, a partiality, or favoritism, having some monuments higher, nicer, more costly and showy than others of the same yard; in some cases, perhaps, measured by the wealth of the family furnishing the monuments; or, for a supposed superior veneration for the person at whose grave the preferred monument should be erected, thus cultivating strife, animosity and a worldly ambition for posthumous fame.

To some, this picture may seem overdrawn, but, the reader may be assured, that, quite recently, circumstances have transpired among Believers forcibly illustrating this fact; as the Ministry of New Lebanon have been consulted concerning an outfit of monuments and pedestals prepared for erection in one burying ground, at a cost of $16.00 each. These, however, have not been erected, and, in our understanding, it would be an appropriation of consecrated property not embraced in a Gospel consecration, as we understand it.

But, concerning the idea that monuments to graves had their origin in the physical resurrection, we would remark, that, after much research, we do not find this to be the fact. The physical resurrection appears to have originated among the Jews, and the first account of it we have, was about 900 years before Christ. Whereas monuments were erected by the Egyptians, by the monarchs of Meroe, by Ethiopean Monarchs, at their tombs

more than 2,000 years before Christ. — Pyramids, or the monuments of the tombs of kings, were also erected by Nebuchadnezzar, at Babylon, by the Monarchs of the Indies, by the Chinese, and by the Mexicans, ages upon ages before the physical resurrection of the Jews was believed in, that we have any account of. All these people opposed the doctrines of the Jews. Some of these monuments, or Pyramids were dedicated to the Sun, some to the moon; others to the stars, and still others to idols.

Under the heading of Pyramids the "American Encyclopedia," page 674, V. 13, says. "The most famous Pyramids, or monuments, were those of the ancient Egyptians, on the west valley of the Nile, a few miles above Cairo, 69 of them may be counted which were constructed 4,000 years ago. They were made by the Egyptian Kings; they date from the third Dynasty to the 12th, after which the Egyptians ceased to build them. They were built of red, or syenitic granite, from the quarries of Aswan. The largest covers an area of between 12 and 13 acres, and is 450 ft 9 in. high, — This great Pyramid, has hyeroglyphicks, which, interpreted, are the name and titles of the ruling Monarchs Chufu. (Shufu.) The Cheops of Her idotus.

The Dictionary of Arts and Sciences published in 1864, says "Pyramids are sometimes used to preserve the memory of singular events; and sometimes to transmit to posterity the glory and magnificence of Princes; But, as they are esteemed a symbol of immortality, they are most commonly used as funeral monuments.

The Pyramid is said to have been, among the Egyptians, a symbol of human life, the beginning of

which is represented by the base, and the end, by the apex, on which account it was that they used to erect them over sepulchres. See p. 6. 211. Book 3rd —

Thus, it appears there are objections, bearing upon both sides of this grave question, as well as many others.

Human history discovers to us the fact that the nature of man inclines to extremes on both sides of propriety, while the Christian Gospel points out to souls the medicrity or path of wisdom, In fact, the main bearing of religious principle in refference to this subject is, to discard worldly fame and honour, and disapprove the appropriation of means to erect costly monuments to the memory and fame of the dead, which the people of God have consecrated to minister the Gospel, and the needs of human life to the living. Pure and undefiled religion would object to the appropriation of funds to erect gaudy and costly monuments to the abodes of the dead, while even many of the household of faith are suffering for the comforts, the wants, yea, even the necessities of life, —

On reviewing this grave subject and its monuments, it appears to us that wisdom points out a middle ground, between the extreme of burying the corpse of a human being with no more mementoes of respect than would be manifest for that of a beast, in other words, no monument at all, of any kind to designate even the place of interment, and the erection of a variety of monuments, some more costly than others or erecting costly monuments at all.

We therefore state, that, in the understanding of Believers generally, when consulted on this subject, it is most in accordance with christian propriety, and

the wisdom of Godliness, (whatever antecedents may have been to the contrary notwithstanding) to erect one small, modest, plain stone monument, which may be sawed, or hewn, but not polished, not exceeding eighteen inches in height above ground, and 14 inches in width, at the head of each grave, having all graves in the yards now occupied, uniformly thus furnished. Upon this may be plainly lettered the name and age of the deceased, together with the date of demise. Thus, "Samuel Johnson, deceased May 14th 1825, aged 74 years. nothing more. This monument may be of marble, freestone, slate, or such other stone as can be furnished most consistently by the society in the locality.

The graves should be made level with the surface of the surrounding earth. The graveyard should be enclosed with a plain, neat fence, and kept free from large unsightly weeds and rubbish.

It is therefore ordered that this prescribed manner for graves and Grave Yards be adopted by Believers uniformly in each and every society; and yards that vary from this be made to conform thereunto if still in use.

In order to accomplish this a person or committee should be appointed in each society of Believers to take the charge of the burying grounds thereof, and to conform all graves and grave yards now in use together with the monuments therein, to the foregoing standard of uniformity.

In union with the Church at New Lebanon and by order of the
November 1842. } Ministry.

Copy of a letter from Giles B. Avery to Elder Abraham Perkins of Enfield, N. H. dated at Shakers. Albany Co. N. Y. June 2nd 1882.

Dearly Beloved Elder Abraham.

For many long months I have been contemplating penning you a fraternal letter; but, there are such a variety of subjects engrossing my mind, whenever I contemplate writing upon which I would love to lavish upon you a few of my thots, that I seem at a loss upon which I may launch out.

But, suppose I start out upon the Shrine of my God, — Love! Our God, my dear Brother, is Love; Our Saviour is Love; Our Mother is love! and all the chain of their monitions and admonitions is love; The fraternal bond of fellowship of all their true Sons and daughters is love!

But. 1st What is the character of this love?
2nd On what objects is it bestowed?
3rd To what end and purpose is it administered?
4. Who are its recipients?
5. Who are profitted by its dispensations?

And, 1st Of its character. It is pure, impartial, universal, charitable, forgiving; but, included in its train are justice and judgment.

2nd It is bestowed on all the creation of God in some appropriate manner, and some just degree.

3rd Its purpose is to benefit, to bless, creation.

4th Its recipients are all persons who either intuitively, or educationally, look to a superior being for aid.

5th Those recipients are profited by it, who, by the strength of its influence, act the part assigned them by the constitution of their existence, and the knowledge of truth to them committed, these alone are benefitted.

That ostracism of God which culminates in infidelity and independance, in the human family, bars & bolts the door opening to the fountain of God's love! The absolute atheistic, or even the absolute deistic infidel, is a lamb shorn of God's love, and metamorphosed into a wolf!

In reviewing human history man appears to have been like a pendulum bob hung upon the rod of God's charity, forbearance, and mercy; It has been swinging, alternately, between atheism, on the one extreme, and superstitious obsequious worship on the other. Its religious worshipful pulsations have been throbbing with sacrifices and offerings manifested in each one and all of the multiform religious institutions inaugurated and established by the human race. Over the shrine of every human sanctuary has been engraven, by the finger of man "Sacrifice" But, over the shrine in the temple built by our God of Love, is engraven, by the finger of God's Son, "Sacrifices and offerings thou wouldst not, but a body hast thou prepared me."

Humanities Ordeal standard of sacrificial worship has been bloody, and crowned with death! On human altars for worship have been sacrificed, not only the blood, muscle, and fat of fed beasts, but the freshly throbbing human heart, torn from the living immolated human sacrifice, and beneath his very living anguish stricken eye, & his swimming death stricken brain.

If we turn our vision on the present state of so called civilized or religious society, we find it in a transition crisis; The hawsers tethered to the ships of creed and dogma, that have for years, and, in some cases, held denominational professers to their mooring posts in the harbors of the Church litany, multitudes of them have parted, and creed and dogma are drifting into a stormy open ocean of free thought, investigation and criticism, aye, and of doubt, and abandonment of religion!

Bibles of all classes of religious professers are being shelved, multitudinously.— Not only the Puranas the Shasters, The Vedas, and the Koran, but the Pentateuch, the Prophets, and the New Testament— the Christian Bible is sharing the same fate.

Yet, while one class of society, with reason and common sense, on the one hand, is rejecting legendary interpolated polymorphous, and artfully devised scripture, and banishing it to its proper position among posthumous productions, yet, preserving, reverencing, and receiving, as the authoritative guide to virtuous life, the prophetic deliveries and revelations, and the divine inspirational instructions of the first born Son of God another class is relegating all scripture to the tombs of oblivion, abandoning themselves to the neglect of all religious service, dissipation and voluptuousness, to sinful sensualism, and indifference to virtuous life, repudiating every standard for virtue.

These are the days when every Christian who is loyal to his heavenly King and Queen of Zion has the duties of a Soldier to perform, to do battle for the right against all, and every opposition!

Our blessed, but tried and suffering Zion, cannot live on the merits of the past! When any institution survives only on the merits of mere respectability, and the dead weight of former character, its dissolution, without a change of conduct, is only a question of time! What has given our Zion respectability, good character? The consecration of its devotees to its principles; of purity, peace, separation from the world; its honesty in deal; in short, its righteousness, when judged from a christian tribunal? While these elements are a living spring among us, gushing forth with energy devoted to our Cause, we survive hopefully, when this spring runs low, and its waters become turbid, and the spirit of its inspiration smoulders, into hopeless ease and indifference, Woe to the future harvest? and woe to the harvesters, for want of nourishment.

It is now spring time, and every agriculturist, horticulturist or floriculturist who is wise, first prepares the soil, by much labor of amelioration, for the germination of the seed, then, when the seed is therein deposited, his hopes for a crop is not upon the dormant seed, nor upon the rotting seeds, but, upon the germinating seeds, – those springing into life, these push aside every obstacle to peer out into the beautiful and quickening sunlight of the Heavens, to be warmed, and expand their tiny leaves, to drink up life from the heavenly dews.

Even thus it is spiritually, Though an hundred years have elapsed since our husbandmen ploughed the fields, and sowed the seeds of this dispensation, it is still in its spring time. And, though some of the plantation toilers are worn out in the service, and

have earned a glorious reward, have reaped a glorious harvest of salvation, and gone to the bounty of their redemption, the soil is still needy of the ploughman, the sower, and the cutterist.

Though, to the vision of some, the hope star dimly shines, the clouds of our horizon hang low, and the rays of the sun of inspiration seem enveloped in a haze of gloom, yet to the aeronaut, who, soaring above the gloomy mists of earth, attached to his balloon of spiritual perception, and in his parachute of faith, the sun is shining above the clouds of gloom, and he sees the car of human progress, in the great arena of human action, rolling on to a better destiny. Criticism of principles, investigation, will ultimate in heavenward revolution for the human race, as a whole, though among the millions of travellers many run off on side tracks, into the sloughs of deception, folly & sin, and, like a tar and feathered criminal, they have to endure much greasing, soaping and scrubbing, before being able to get on to the right track of heavenly progression, and resume the journey out of loss smoothly, and profitably.

Many, in our Gospel net, appear to want to get back, into the worldly sea; and some, who are wishing to become New Creatures in Christ appear to imagine that simply being caught by the Gospel net, and put into Zion's tub, is a passport for them to the New Creation; while, idiot like, they neither forgive their enemies, nor give even little effort to sustain their friends, spiritually.

One would think that a good Gospel Travel ought to enable a soul to leave behind animosities, hard

feelings, trials, buffetings, and all sin, in something less than an hundred thousand years, or even less than an hundred, with the thousand thrown off!

But, dear Elder Abraham, I set out to write a fraternal letter, but, what room have I left for fraternal greetings? Ah, my mind is out on the periphery of the great wheel of progress.

Let me gravitate to affection's centre; to love's secluded chambers, for Zion's Children, who are pure in heart, and separate from sin and sinners.

Here, my dear Elderly Brother, let us quaff, for a season, the wine of gladness, that we were early caught in the Gospel net, and, added thereunto, have found it profitable to be dressed for the master's use, not only beheaded & scaled, but embowelled, and have attained some degree of comeliness in the form of a "new creature in Christ," and thus can sing some of the songs of the New Jerusalem, never learned by Moses, while on the earth's plane.

Come, Brother — O how sweet the name! Let us, with our precious Gospel Sisterhood, have a little love feast, in our Heavenly Father's and Mother's parlors, and, for the none, bid the troubles of old time adieu. We shall soon put up this frail mortality in its earthen casket, and then, wing our way to fairer mansions! Suppose we anticipate a few of its blessings, and then renew our flight from this vain world of earthly habiliments, with a newer fledge, and broader wing.

Accept, please, everlasting love, and enduring and affectionate fellowship.

Your affectionate Brother

Giles.

The following Letter is a reply to an invitation from Stephen Pearl Andrews, of New York, extended to Giles B. Avery to attend a Colloquium in that city, "to forecast and inaugurate that grand reconciliation, mutual acceptance and harmony, which some believe may be the basis of the Religion of the future"

Mt. Lebanon Columbia Co. N.Y. Apl 11th 1882.

Stephen Pearl Andrews.

Respected Friend,

Your kind letter of 28th Ult is before us; please excuse delay in reply, as our duties, and absence from home must account for the same.

We cannot fail to be interested in the "quest of truth" and, "in the mutual harmony and acceptance of the religion of the future." But, our personal duties are such, it does not appear, at this moment to be consistent for the writer to attend the "Colloquium" therefore, beg you to accept our thanks for the interest you take in our noble cause,—The universal blessing of humanity; and your special respect to the Shaker Institution.

In lieu of attendance to your noble purpose invention, we will present just a few leading ideas in behalf of universal human weal, leaving denominational issues out in the cold. And, first, of the question which Pilate put to Jesus, "What is Truth"? Jesus did not then answer it, and never did, except as to its religious character. In this capacity, he said "I am the truth" that is,—my life's mission; my testimony of theory and practice.

Our answer to the question, in its universal bearing is this. Truth is the manifesto of those principles, that, in their application to the pursuits of life eventuate in the development, elevation & perfection of humanity, and culminate in the glory of God.

To define truth, in all its varied relations to science, art, conventional propriety, social, political and religious economy, and delineate it in its multiform ramifications, would require volumes, instead of sentences. But, to refer to religious truth, we would suggest, that it is not an article made of the metal of human sophisms, or philosophy, and tempered in a theological bath!

It would be falsehood to assert that there are no expressions of a measure of truth in the sentimental frame work of the multiform theologies which are the products of the labored speculations of the human mind, because, each one, and all of them have a few golden nuggets of truth, mid the vast amount of speculative debris that makes up the bulk of their denominational characteristics and differences.

But, creeds which shroud faith and religion in mystery and inconsistency, that make God a revengeful Tyrant, more cruel in His purposes than the savages of the cannibal islands, creeds which despoil justice of her rewards, and give the lie to Gods goodness and love; His charity and mercy make as chaff, and crown the fiat of His alledged decrees with daggers which pierce the human soul with horror, and anoint the murderous wounds with despair, cannot be models of truth, God's truth in religion.

In this, we refer to what many theologeans teach

as the vicarious atonement of Jesus, for the sins of all who affect to believe in his divinity, and confess him to be the Saviour of man in sin, by, and through his suffering for sin! instead of a salvation from sin, which, especially, was his mission! Much pseudo christianity teaches salvation simply from the consequences of sin!

In this same theology is taught, 1st, That Jesus is God, 2nd That Mary was the Mother of God! Of course, it would follow, that Mary's mother would be the grandmother of God—! 3rd That the Holy Ghost is God! That Jesus,—God's Son, is as old as his Father, and older than his mother! that these three are One! and this One, is three! That these three are all eternal, and yet, one of them is a Son, and this son was begotten, but not made, nor born!

Was this sophistical theology the fruit of some ancient conclave? In this remark, we would not be understood as ridiculing, or treating with levity the noble pursuit of truth quest; this, we revere; but men, that we consider, that religious truth, makes an end of a sinful life;—revealing sin, as a violation of God's laws; and a life of practical obedience to the precepts of Christ the culmination of righteousness, peace, and universal unity.

Now, friend Andrews, while we have the greatest respect to all efforts to improve human society, when we reflect upon the world's history and consider how many "Colloquiums" have been inaugurated to invent and establish, an universal religion, and how fruitless have been all religions, (so called) of human origin, we shrink from the effort of repeating the vain endeavour!

The decline of the influence of the churches, and the diminished power of the pulpit, is directly traceable to

the want of vitality and saving power in the theologies of human production labelled, and scholastically called and studied, as a religion! And, the observed fact that the great mass of religions professed, do not alter and improve, the lives of religious professers. And, mid the storms of human ambition, pride, prejudice and contention that always bear sway, to a great extent, in colloquial organizations, we confidently rely on the truth standard that Christ hath reared, with its eternal increase in grace and loveliness.

The great mistakes of the present churchal influences are, 1st, An attempt to harmonize the Church of the were, 2nd, An effort to combine in one churchal organization, before there is a spiritual harmony in the understandings and hearts emotions of the different religious (so called,) professers. 3rd, A harmony of denominations before there is a harmony of faith. 4, To convert religion, into a mere theology! 5, To embody, in a communistic relation, souls who have not been baptized into, nor grown up unto, an union of spirit!

All communism, formed on a mere external, or material basis, for external purposes only, without reference to unity of spirit, must fail; for, it lacks the foundational principle of success!

Thus, friend Andrews, you will observe, that the Shaker idea is, 1st That religion, is not theology! 2nd, That no human institution of theology that can be devised, will ever, can ever be a reliable basis for an unification of the human family in religion! 3, That the truth in religion is already revealed, and needs no colloquial tinkering to render it perfect. 4, Shakers do not believe that the mere profession

of faith in any special theory or dogma of theological opinion constitutes true religion, or a Christian! This is accomplished only by living in harmony with the same principles of truth, that Jesus Christ lived.

What is needed for humanitie's weal, is a religion and moral philosophy which will inspire patriotism, and hold us steadfastly to the work of making the earth a clean, orderly, and wholesome dwelling place, school, and home for human beings. All that is good, and true, in the religious element of life, will work to disentangle itself from the worldly, sensual, and narrow interests of the carnal life. Our religion should be utilitarian, understandable, and comprehensible, freed from mysteries, whether of God, Angels, Heaven, Hell, and in the social relations.

True religion consists, 1st Of faith in God, as a Supreme Being, unto whom all intelligent beings are accountable for the conduct of their lives. 2nd Of faith in man, as a creature of God, unto whom the same regard for the good feelings of brother and sister man should be exercised, as unto ones self. 3rd In a practical obedience to the dictates of this faith, so that life's deeds will be a blessing to the doer, and work no ill to any creature of God.

While Shakers understand that truth is an eternal reality, and, that all phazes of its manifestations are necessary, and living stones in its glorious temple, they do not believe that any formulated opinions of mere human conception, anchored at the dock of Creed, has chained the Heavenly Argosy of Divine Truth, with all her cargo of revelations, within the finite harbor of human attainments! She is out

upon the boundless ocean of God's wisdom & love; and, though she may often come to human port, with her cargo, will never be chained to the dock of any finished Venice, on a human Strand!

Your Friend kindly,

Giles B. Avery.

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To Stephen Pearl Andrews.

Of New York City.

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