

THE CHRISTIAN WATCHMAN.

Autumn Ode

God of the Harvest! Thou, whose sun
Has ripened all the golden grain,
We bless thee for thy bounteous store,
The cup of Plenty running o'er,
The sunshine and the air.

The year laughs for every joy,
Its silver treble echoing
Like a sweet anthem through the woods,
Till mellowed by the solitude
It folds its glossy wing.

But our united voices bend
From day to day unweariedly,
Sure as the sun rolls up the morn,
Or twilight from the eve is born,
Our song ascends to Thee.

Where'er the various tinted woods,
In all their autumn splendor dressed,
In part their gold and purple dyes,
To distant hills and farthest skies;
Along the crimson west.

Across the smooth, extended plain,
By rushing stream and broad lagoon,
On shady height and sunny dale,
Wherever scuds the balmy gale,
Or gleams the autumn moon.

From inland seas of yellow grain
Where cheerful labour, heaven blest,
With willing hands, and keener scythe,
And accents musically blithe,
Reveals its lovely crest.

From clover fields and meadows wide,
Where moves the richly-laden wain,
To barns well stored with new made hay,
Or where the fall at early day
Rolls out the ripened grain.

From meads and pastures on the hills,
And in the mountain valleys deep,
Alive with bees and sweet-breathed kine
Of famous Ay or Devon's line,
And shepherd-guarded sheep.

The spirits of the golden year,
From crystal caves and grottoes dim,
From forest depths and mossy ward,
Myriad-tongued, with one accord
Peel forth their harvest hymn.

The Shakers.
THEIR DOCTRINES.

The Shaker creed, though professedly drawn
partly from the Scriptures, and partly from
special revelation to their leaders and elders, is
a novelty among religious creeds. It bears the marks
in its main features, of being the work of a single
mind, and that one of much shrewdness and
native vigor. There can be little doubt that, except
in some minor details, it was drawn up by
Mescham, and the plausible quotations and ex-
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give evidence of abilities which, in the cause of
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God, the Shakers believe that there are two
distinct, yet harmonious Divine beings, the
Father and the Mother-God; the latter they
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a larger and wider scope for the development of
the affectional nature in Duty. They also be-
lieve that there are two Christs—the male Christ,
who made himself known to the world by the
agency of Jesus, whom he sent into the world to
convey to man his glad tidings, and to found the
true Christian church; the second Christ is fe-
male, and made herself known to the world
through the mission of Ann Lee, and it was her
office to proclaim the end of the generative life
in the world, and the resurrection of the true be-
liever to the higher celestial life to which all true
Shakers have attained. The two Christs were
not God, but supermundane beings, sinless, and
enlightened with the Divine gifts.

There have been, they say, four dispensations
—the antediluvian, under which the god at
death, went to the first heaven, a place of
moderate happiness, and the wicked to the first
hell, called by Peter the prison, whither Jesus,
after his death and resurrection, went to
preach to them, and to endeavor to convert them.
2nd. The Jewish dispensation, which had its
avenue (Paradise), whither the penitent thief
went, and its hell (Sheol), a place of gloom, but
not of very terrible torment. 3rd. The Christian
dispensation, with its third heaven, into which
Paul was caught up, and its hell of torments,
into which those are cast who reject the greater
light of the Christian dispensation. 4th. The new
dispensation of Christ, which commenced with the
ministry of Ann Lee. This, too, has its heaven
and its hell—the fourth heaven, where God re-
sides, and to which no mortal except Jesus had
ever ascended till after the coming of Ann Lee.
There she now is, and all true believers
(i. e., Shakers) will go at death. There, too,
the inhabitants of the three lower heavens, if
they accept the mission and doctrines of
"Mother Ann," will be admitted, and the in-
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the opportunity of repentance granted them, and
the doctrine of the second coming proclaimed in
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into the fourth hell, which will be eternal.

The distinction of sex will be retained in the heavenly
state. The inferior heavens and hells will, in
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"Shakerism." It is the crucifixion of the gene-
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as the carnal man cannot understand these
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of Revelation is only to be understood by those
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of goods, constitute together the first resurrection
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tion, which they alone are able to understand.

Those who do not hold to their doctrines, they
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and charitably regard them as being allowed to
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where they will be offered the opportunity of
embracing the new faith, and will only be suffer-
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jected it.

Modern Spiritualism they regard as a work
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the same number of female ministers, elders and
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Intemperance, slavery and war, they hold to
be monstrous evils, and will not, under any cir-
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favor of education, and have excellent schools
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munity, often remaining with their own families,
but have embraced the views of the Shakers;
the Juniors, who live in the community, but
have not yet surrendered their private property,
though adopting in other respects the Shaker
creed; and the "Church Order," who have de-
voted themselves and their property wholly to the
community.

That such communities have existed for more
than seventy years, and flourished, and still
flourish, while every other attempt at community
of goods, and the Palameter or unitary principle
has utterly failed, would seem to indicate that
they possessed some principle of vitality: while
their most stationary condition for fifty years,
leads to the belief that there is nothing of this
kind in their doctrines which exerts its
influence upon the masses, and lifts them to a
higher and holier life.

Gems from William Seeker.
BORN 1623, DIED 1688.

1. A SAINT is not free from sin—that is his
burden; and a sinner is not free to sin—that is
his blessing.

2. A man may suffer without sinning, but a
man cannot sin without suffering.

3. A Christian when he comes into the world,
lives to die again; but when he goes out of the
world, he dies to live again.

4. Christians should do more than others, be-
cause they profess more than others.

5. Every one doth not live like a Christian
that looks like a Christian. It is said to see that
some Christians' tongues should be larger than
their hands; that they should carry a lantern
before others, and yet tread in the dark them-
selves. A Christian, when he makes a good
profession, should be sure always to make his
profession good.

6. God hath made one Son like unto all,
He might make all his sons like unto One.
He lived to teach us how to live, and he died
to teach us how to die.

7. God, and Christ, and the saints, are said to
judge the world: The ordination is God's; the
execution is Christ's; the approbation is the
saints'.

8. Godly sorrow is such grace, as without it
not a man shall be saved, and with it not a man
shall be damned. If thy heart be not broken in
this, thy soul is not broken from thee.

9. God by affliction separates the sin that he
hates so deadly, from the soul that he loves so
dearly.

10. If a righteous cause brings you into suffer-
ing, a righteous God will bring you out of
suffering.

11. If Christ breathes not in your duties, you
cannot grow under them.

12. If you walk in the unupward road of
licentious looseness, the world will not go back-
wards, like Schem and Japheth, to cover your
nakedness, but will march forward like cursed
Ham, to uncover your nakedness. One hour of
the sun's eclipsing attracts more eyes to view it,
than all its glorious shining.

13. Look to it, lest your repentance of dead
works be not itself a work that is dead; and see
that you shed such tears as need no tears for the
shedding of them.

14. Righteous Abel, the first soldier in the
Church militant, was the first saint in the Church
triumphant. As his body was the first that ever
took possession of earth, so his soul was the
first that ever had a translation to heaven.

15. There is more evil in a drop of corrup-
tion, than there is in a sea of affliction.

16. To deserve praise where none is obtained
is better than to praise where none is deserved.

17. To do much good, and make but little
noise, is singular things. Some say too much,
but do nothing; but Christians should do much
and say nothing.

Young Blood.

The Evening Post, in an article on "Young
Blood," says that too many general manufacturers
have occurred in our own and other nations,
historians from the employment of generals in
whom the fire and energy of youth had burned
out, to permit us, in the present emergency to
hazard victory in this way. Many of Napoleon's
most overwhelming successes were obtained
when he was opposed by such men as Baulin,
who was then eighty years of age; Wurmer, an
octogenarian, and Alvinci, who was over seventy
in the campaign of 1796. These men had all
distinguished themselves in early life, but they
had now lost that youthful promptitude and
activity which are absolutely essential for mili-
tary commanders. It is curious to follow up
this list a little farther. In 1800 the Austrians
had for commander-in-chief, Met'as, an old
general of the Seven Years' War, who had been
fifty years in the army, and was no longer able
or efficient. In 1805 the French were opposed
by Meck, then fifty-three, and Kutusoff, sixty.
The plan of operations was drawn up by a
council of generals more aged still, who took no
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after his death and resurrection, went to
preach to them, and to endeavor to convert them.
2nd. The Jewish dispensation, which had its
avenue (Paradise), whither the penitent thief
went, and its hell (Sheol), a place of gloom, but
not of very terrible torment. 3rd. The Christian
dispensation, with its third heaven, into which
Paul was caught up, and its hell of torments,
into which those are cast who reject the greater
light of the Christian dispensation. 4th. The new
dispensation of Christ, which commenced with the
ministry of Ann Lee. This, too, has its heaven
and its hell—the fourth heaven, where God re-
sides, and to which no mortal except Jesus had
ever ascended till after the coming of Ann Lee.
There she now is, and all true believers
(i. e., Shakers) will go at death. There, too,
the inhabitants of the three lower heavens, if
they accept the mission and doctrines of
"Mother Ann," will be admitted, and the in-
habitants of the three lower hells will have
the opportunity of repentance granted them, and
the doctrine of the second coming proclaimed in
their hearing. If, they believe, they will be
received into the fourth heaven; if not, they
will be cast, with all the incorrigible offenders,
into the fourth hell, which will be eternal.

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