

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 very 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 unwearied
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
Peal forth their harvest hymn.

The Shaker's
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-
planations of Scripture which he sustains it,
give evidence of abilities which, in the cause of
truth, would have been formidable. Concerning
God, the Shakers believe that there are two
distinct, yet harmonious Divine beings, the
Father and the Mother-God; the latter they
designate as the bearing-spirit of the creation,
the "Wisdom" of the Proverbs. This distinction
of sex in the Godhead, they assert, gives 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 female,
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 ideas.

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
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 there 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. The
distinction of sex will be retained in the heavenly
state. The inferior heavens and hells will, in
the final consummation, be destroyed, and only
the fourth heaven and hell remain.

Callicy is one of the cardinal doctrines of
"Shakerism." It is the crucifixion of the gene-
rative life, the necessary condition to the under-
standing of revelation, whether past or present,
as the carnal man cannot understand these
things, for they are spiritually discerned. The
144,000 spoken of in the Revelation were those
who had led a celibate life; and the whole Book

of Revelation is only to be understood by those
who, through celibacy, have attained to spiritual
life. Celibacy, the belief in the Shaker doc-
trines, the unitary household, and the community
of goods, constitute together the first resurrection
which is now taking place.

The historical books of the Bible they think
of comparatively little value, often confused, and
contradictory, and only of service as recording,
imperfectly and sometimes inaccurately, owing
to the weakness of the writers and the in-
competency of translators, the history of two of
the great dispensations. The prophetic and po-
etical books are of more interest and value,
though often mutilated, but these, for the most
part, refer to past events. Of the New Testa-
ment, the most valuable portion is the Revela-
tion, which they alone are able to understand.

Those who do not hold to their doctrines, they
denominate "the world," or "world's people,"
and charitably regard them as being allowed to
have a probation here and in the next world,
where they will be offered the opportunity of
embracing the new faith, and will only be suffer-
ed to perish when they have finally and fully re-
jected it.

Modern Spiritualism they regard as a work
of God, in leading men on to the reception of their
view. When Spiritualism culminates, they ex-
pect large and glorious additions to their num-
bers. They regard the woman as possessing co-
ordinate powers with the man, and they have
the same number of female ministers, elders and
deacons, as of males, in these offices, and they
possess equal authority.

Intemperance, slavery and war, they hold to
be monstrous evils, and will not, under any cir-
cumstances, participate in either. They are in
favor of education, and have excellent schools
for the children whom they adopt in their com-
munities. In what are usually called the minor
moral—truthfulness, honesty in dealing, neat-
ness and good temper—their conduct is highly
praiseworthy. They have three orders of mem-
bers—the Novitiates, who are not required to
give up their property, and who, unless they are
so disposed, are not required to live in the com-
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 exert 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 saint 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
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 guilt 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 Shem 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 do much, but
do nothing; but Christians should do much and
say nothing.

18. There are many that set a crown of glory
upon the head of Christ by a good profession,
that put a crown of thorns upon the head of
Christ by evil conversations. It is the words
of our lips we may assume religion; but it is
by the works of our lives that we show religion.
19. They that carry not the yoke of Christ
upon their necks, will never carry the cross of
Christ upon their backs—Christ's Treasury.

Young Blood.

The Evening Post, in an article on "Young
Blood," says that too many general manufactories
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, Metas, an old
general of the Seven Years' War, who had been
fifty years in the army, and was no longer able
to be 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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