

The Manifesto.

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VOL. XV.

JANUARY, 1885.

No. 1.

Education, Physical, Mental, Spiritual.

GILES B. AVERY.

EDUCATION, is a word, that, by a certain class of minds, appears to be understood as applying, almost exclusively to the training of the mind in literary, scientific, or philosophic pursuits, while, in its proper sense, it justly implies the culture of the entire manhood, and, in its most fitting capacity, has reference to informing and training the physical man in such a manner as to insure health of body; the mental so as to give a knowledge of the laws of life, not only those pertaining to the physical organization, but those giving mental capacity so to live as to secure soul welfare also; the spiritual so as to bring man into a near and true relation to his Creator, and thus enable him to live in a pure,

peaceful, and consequently happy relation to his fellow man.

Angesilaus—King of Sparta, being asked what things he thought most proper for boys to learn, replied "Those they ought to practice when they come to be men."

One of the direst evils of life is misplacing, misusing, and thus abusing. God's best gifts to man,—thus, happiness is often sought by the attainment of sensual pleasure as the highest object; success and prosperity, by the education of the *mind* alone, while the soul is left uncultivated, whereby the mental and physical man is left to roam in passions' vagarious fields, untutored, unclothed with protection from the defilements of sin against God's laws for human weal! The soul's tenement not realizing that,

"What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy,
Is virtue's prize."

"Moral and religious instruction derives its efficacy, not so much from what men are taught to know; as from what they are brought to feel!" And, this feeling is the result of soul culture, rather than mental knowledge! "There is a spirit in man, and the inspirations of the Almighty giveth him understanding," while,

"Minds, though sprung from heavenly race,
Must first be tutored for the place.

The joys above, are understood,

And relished, only by the good. (given,)

Souls are my charge." (sayeth religion) "to me 'tis

To fit them for their native heaven."

"But, wisdom and knowledge, so far from being one, are, oft-times, found to have no connection."

Life, to amplify, dignify, perfect and happy must be accomplished by the discipline of the entire physical, mental and spiritual man, according to the laws of God in his constitutional being. To disregard the physical, allowing it to grovel in filth and rags, to languish for the want of proper nourishment, to surfeit it with needless bounties, or whimsical luxuries, is to disease the body, degrade the mind, and imbrute the soul. Professor Moore truly said, "Dirt is no sooner needlessly left upon the skin than it begins to travel soulward."

"Our physical senses are constituted for this world, and," [if true to God's laws,] "we enjoy it." But "Our undeveloped spirits are constituted for another world, and we shall enter it."

Therefore, as we consist of body, soul, and spirit, our education, to be consistent with our proper development, and well being in its wholeness of constitution and capacity, must have a constant care for the spiritual culture also; for, the motive force of man, is his inspiring spirit, this is the engine that directs the mind that moves the body. Spirit is

the oar that moves the human will. Divine Wisdom has created the mind of man of too expansive a nature to be limited by the attractions of earth, even though garnished with all the culture that a mere mental, or material education can bestow upon it, for "it acknowledges no enduring relation with things" or conditions "that perish."

There is something more wanted for the complete formation of human character than knowledge; it is strength and beauty that is born of conforming the spirit to the will of God to man made manifest; for, though he grope through the howling wildernesses of Africa, prowl through the vast prairies of America, ensconce himself in the vast cities of the earth, cloister himself as a monk, closet himself in the libraries of Alexandria, now no more, or the modern haunts of literary science and art, still he is not content, not quiet nor satisfied without Divine aid! And "The time is rapidly approaching, when the highest honor is to be bestowed upon those who possess the moral and spiritual attributes which lift man into true kinship with his Maker. Then, the intellect alone will not be held as of transcendent importance, but, will be made subordinate to an exalted grandeur of character which recognizes intellectual qualities as only instruments, or powers to be used for promoting man's highest good." Some minds are prophetic; and, Henry Ward Beecher, at a recent lecture, remarked, "I believe there will succeed to these disseminations of the truth of natural science, an era of moral science" and, we will add, an era of soul culture by spiritual education. "The signs of the times indicate this coming era."

But, "the education of the mind alone

develops skepticism" while spirituality is left imprisoned in darkness, and poverty! Man needs the education of the soul to develop spiritual perception,—consciousness of his relation to kindred spirits, and to his Maker.

The man who so lives that his character is molded in purity, peacefulness, goodness, and that unselfish love and charity which enables him to sacrifice his life's labors for the elevation and blessing of the human family as did Jesus Christ, has raised a monument to his memory contributing to his blessing, happiness and honor, as much loftier in its ideal, as much grander in its designs, and magnificent in its structure than the pyramids of Egypt as heaven is higher than the earth; and one that will be found sound and perfect, with increasing beauty and glory, in an infinitude of ages, after the pyramids of Egypt shall have crumbled into dust, and their glory and memory departed forever! Then it will be understood that the purest and loftiest ideals of Divinity are *not* objects of sense, not even the pyramids of Egypt, nor the ancient cities of renown; not any namable thing material; but, those ever living glorified spirits, who, possessed of heavenly angelic graces, symbolize the characteristics of Divine Wisdom and Love.

Man, left to the simple field of his own narrow human sphere, bereft of Divine ministrations and guidance is, comparatively speaking, powerless, and unfruitful of progress and development as the seed of a plant cast into the earth, bereft of moisture and sunshine; he is, in its proper sense, as really dependent on that God who gave him being, as the lily upon the stalk upon which it is borne! *God never made an independent*

man; and all the possible education and culture of his mind in science, art, literature or philosophy, can never euthrone him as a being independent; not even independent of his fellow man; for "we were not made for ourselves only," much less may he ever be independent of his Creator! To anticipate a condition of independence, gained as the fruit of education, is as futile as to anticipate "frozen music!" And, however humiliating this may be to the pride and ambition of man, from its ordeal there is no escape. "The greatest things, the most vital," (pertaining to life,) "do not lie within the scope of our powers." "There are hours when the whole world, and all it contains, shrivels to nothingness, in our estimation, and God alone fills the mind."

But, God has committed to the "Son of Man" the revelation of that plan, conceived in wisdom, by which the human family can find a pure, true, and genial relation to the Divine Author of his being; He has made him the recipient and Mediator of that Word of Life, and Law of Love, that forms a tribunal by which man will be judged; thus, "man is judged by man" (in the exercise of his Divine Commission,) "nothing else were fit."

"Know ye not" (ye disciples of Christ,) "that ye shall judge angels" but, not as natural men; but, in the exercise of that light of grace of God committed to those who had become heirs of salvation. This capacity for judgment was not attained by mental culture alone, but, by having conformed the spirit to the pattern of that Word which reveals the Law of God for man's salvation, redemption, and endless progress into the fullness of God's grace,

love, and truth. "And, this is not an arbitrary arrangement for the future" (nor for the judgment,) "dissociated from the laws of our nature, but, it is their inevitable outworking."

And, though it has been said "mankind are becoming independent in thought and judgment, and are assuming the prerogative to decide for themselves, in matters pertaining to their present and future welfare, and dictation is distasteful." Yet, this is an assumed position from which they will have to descend, and be taught in the School of Christ, or never become the Children of God, and heirs of the kingdom He has promised to them that love Him. For God has planned the way, and He hath said, "My ways are not as your ways, nor my thoughts as your thoughts." "But, as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts."

This, indeed, is a position that the pride and vain conceit of the worldly and sensual man revolts against, but when, if ever, he is purified by the workings of that law, which, in its ministrations, makes man the compeer of angels, of heaven, he will feel it a Shekinah for the mercy seat of God's love!

Thus, by parity of reason, by the human experience of the ages, by the light of science, by the revelation of godliness, we are taught to know, that, a true and proper education is one that curbs and subdues the pride and assumed ostentation of man, and, by revealing to him his own weakness, and the immense narrowness of his limited sphere of knowledge, however high in the temple of human fame he may have climbed, it takes out of him his vain self-conceit, and causes him to feel the needful guidance of his heavenly parentage.

The illustrious Newton, when he had discovered some of the most momentous laws that pertain to human knowledge, said he felt like a child, playing on the beach of the great ocean of truth, amusing himself with a pebble, or a shell he had found, which the great ocean of truth was rolling before him in all its majesty and splendor, unattained. Thus does true culture, which leads man to discover his wonderful dependence on superior wisdom, operate to work humility, instead of pride and independence, and, as illustrated by the educated poet he will sing,

"Had I all knowledge, human and Divine,
That thought can reach, or science can define.
And, had I pow'r to give that knowledge birth,
In all the speeches of the babbling earth;
Did Shadrach's zeal my glowing breast inspire
To weary tortures, and rejoice in fire,
Or, had I faith like that which Israel saw,
When Moses gave them miracles and law,
Yet, gracious charity,—indulgent guest,
Were not thy pow'r exerted in my breast.
Those speeches would send up unheeded prayer,
That scorn of life would be but wild despair.
A cymbal's sound were better than my voice,
My faith were form, my eloquence were noise.
*** Thus, in obedience to what heaven decrees,
Knowledge shall fail, and prophecy shall cease,
But lasting charities more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall forever live,
And endless good diffuse, and endless praise receive.
*** So, whilst our minds in knowledge would improve,
Its feeble eye bent on things above,
High as we may, we lift our reason up,
By faith directed, and confirmed by hope,
Yet are we able only to survey
Dawnings of beams, and promises of day:
Heav'n's fuller effulgence mocks our dazzled sight,
Too great its swiftness, and too strong its flight.

Mt. Lebanon, N. Y.

"The Wisdom from Above is First Pure."

WILLIAM LEONARD.

It should be remembered that the Apostle who made this singular expression was born a Jew, and grew up under the wings of the Priesthood. What

they called wisdom, we now call knowledge, as "God gave Solomon wisdom," or as he says: "I gave my heart to know wisdom."

Again, "The wisdom of the wise shall perish." Besides, the Rabbin spake of worldly wisdom, the "wisdom from beneath." Here we see the Apostle borrowed this and many other forms of expression from their former priesthood. When the priests spake of the "wisdom from above," it conveyed to their hearers the idea of their peculiar inspiration from the Almighty; or the teaching conveyed to their fathers by angels.

What Enoch, Abraham, Moses or the prophets communicated to the fathers by revelation, they handed down as the "wisdom from above." When Jesus came as the great teacher of the Christian system, with higher inspiration, James still called his whole revelation, "The Wisdom from Above." He knew his Lord from the beginning, learned the Christian faith from his lips, knew that Jesus lived out this faith, and taught his followers to do the same; and by its effects, he knew that such teaching came down from Heaven to men.

With this knowledge, when he spoke of the Christian faith, he declared it to be first of all *pure*.

The whole text is a beautiful compound of the Christian faith, and James says that this is first of all pure, that Jesus by the virgin life he lived, came squarely up to it and into it, and that every true disciple must take his life for the pattern and carry it through just as he did.

As the blood circulates through from the arteries to the minutest vessels in

the physical system; as a course of literary studies civilizes and enlarges all the intellectual powers; as morality controls and checks all the passions of the natural man, just so the effect of the virgin life must run through, cleanse and purify the never dying spirit of a Christian.

The spirit of man is in strong league of brotherhood with the flesh which is fallen and depraved. This pure life must be studied, and lived out, till it beautifully effects a separation between the flesh and spirit, and the spirit was to be under the revelation of God, who would give a law to rule the animal passions aright.

Since man fell, the spirit has been under the dictation of the flesh, and the flesh has been controlled by the powers of darkness, and his whole being has gone wrong, spiritually.

Man's animal nature deserved, and received from Paul, the degraded name, a "carnal mind." Then what business has the spirit of a Christian to be brought under this carnal influence? which the Apostle says, "Is not subject to the law of God, neither indeed can be."

How is it possible for the spirit to follow Christ, fettered in such terrible chains of bondage? Or how is it possible for it to find salvation from sin, placed in a condition that it must necessarily live in sin continually?

Just as long as the spirit is held in such servitude to low and lawless passions, it is as far from being subject to the true Christian faith, as any depraved being who never heard of a Savior.

Why is it, that for all the sins committed in the body, the condemnation falls invariably on the spirit? Is it not because the spirit panders to man's sen-

uality, seeks objects to minister to his indulgence, contrives his gratifications, takes the lead in carrying them out, and then comes in for the lion's share in the excitement?

Under these considerations, we are not surprised that the Apostle lays down purity as the first Christian principle. Here the enemy has most effectually despoiled the noblest work of God, and here he must first be attacked and routed. If there is no virgin purity, there is no separation; if no separation, no rising up into the resurrection of a higher and holier life; if no rising into a higher life, no standing with the Lamb on Mount Zion, pure, spotless and undefiled.

I have said that all condemnation comes in consequence of the sins committed in the body or flesh; but when the spirit declares its independence from the flesh, and crucifies it "with all its affections and lusts," it will find what Paul said to be strictly true. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit."

I suppose that all professors will agree, that the life of Jesus is the pattern for all to follow.

John said, "I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the 'Book of Life;'" and the dead were judged out of those things which were written in the books according to their works."

Man stands as a monument of the highest mechanical skill of the Almighty, on this earth. In that piece of living machinery he has placed a recording instrument, like a gasometer. Gas may be consumed in millions of places,

but this instrument will record the number of feet consumed, to the minutest fraction in each place. No matter how long before the examination, there stands the record with no variation. It is so with man's conscience, an unseen hand pens in that book all the actions of each son and daughter of Adam. They may sink deep in the sins of the flesh, and become steeped in crime, but the unseen hand makes its unerring marks as accurately as the gas table. No matter how sleepy, careless or forgetful the sinner may be, the hand that penned the record can shake him from his slumbers and revive his recollection, in the judgment here or hereafter. The deeds done in the body are not left to chance. This book and its contents are part of themselves, and will go with them through earth and hell.

When called into the judgment we must stand before the tribunal, and each read his own book before the saints, who are to judge the world! However dark we may be now, we shall know then just how far they have gone astray. Jesus too had a conscience, and in that book was written all the actions of his life. On earth he walked so obediently to the will of God, that his Father's hand penned that life carefully upon his conscience that it may be presented as *the Book of Life*, by which all are compared who are called into judgment. The life that Jesus commenced and carried through, is called "eternal life," or a life needing no amendment, and it will therefore stand eternally. It will be a terrible reckoning when these books are read and compared with the more perfect ledger.

Whatever any may think of it, men will have to trace their daily accounts,

comparing all things therein with this more perfect ledger. And who can estimate the pains, the groans, settlements, confessions, penitence and tears it will take to wash away the stains, and make each like the pages of the "Lamb's book of life," and this must be done before men can stand upright in the judgment. We think that this teaching corresponds with the teaching and example of Jesus. Men who have no light to see the beauty and glory of cutting the spirit loose from the bonds of the flesh, with such we have no controversy! If you wish to follow the example of the first Adam, and maintain morally the family relations of earth, this renders you the highest class of worldly citizens, and as such we respect you.

But the real Christians, as we profess to be, are traveling in the higher and more excellent way. We are striving to come up to the example set by Jesus, standing justified and gaining the victory, on the higher plane above, while all that follow Adam stand on the earth plane beneath! Under this cross, we are raised to newness of life, and into the liberty of the sons and daughters of God. We do not enforce these views, but present them kindly, saying as Jesus did; "He that is able to receive them, let him receive them."

Harvard, Mass.

CONSISTENCY.

—
MARY WHITCHER.

WHAT seers, what Saviors and what Gods,
Tis needful we should be!
And yet we are but merest worms
To act in such degree.
God grant humility of heart,
Best armor of defence,

That better we may act our part
Removed from arrogance.

Our motives must decide our case
In part, but not the whole;—
Unless we've studied for our race
Creation of each soul—

We'll say no more, but think anew
On this consistent plan,
While least and most that we can do,
Is, "do the best we can."

Canterbury, N. H.

SILENT PRAYER.

In prayer we speak to God, but there is also the silence of prayer. Our lips utter no sound, we cannot find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body or in mind, perhaps the brain may be too utterly exhausted to frame the petitions we would ask. Still we desire to hold communion with Him who bids us come to Him when we are tired. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Then comes the experience and the sweetness of the silence of prayer. What is it?

1. It is just kneeling down in our accustomed place, and lifting up our hearts to Him in wordless petition which speaks only in the well of longing deep down in our souls.

2. It is letting God speak to us in our silence and listening to His voice. There are many things He will say to us if we will only hear them—deep, sweet, holy things—comforting things, and things that will draw us away from the world to follow Him more closely.

3. It is a time of great nearness to Jesus. Is he not close by? Having felt the weakness of our nature, he draws near in full sympathy with our weariness.

4. It is a time of strengthening. Our "strength is" sometimes "to sit still." No less do we receive strength from God when we are drinking in silence from Him who chooses sometimes Himself to be "silent in love." So may we arise from the silence of prayer invigorated and strengthened.

—*New York Observer.*

RELIGIOUS REVIVALS.

OLIVER PRENTISS.

IN this 1876 Centennial year, Religious Revivals seem to be the rule. Are they of use?

To answer the question understandingly, let us take a look at man, as we find him—and when we say man, we include both moieties.

Man, in all deference to Holy Writ, man takes his initiative low down in the scale of being, but one, or two grades above some other forms of life. But inasmuch as this little Universe is being constructed on the progressive idea, we reasonably expect man to go higher.

We will give him the motto of the Empire State, for his motto.

To man, on his lowest plane, we magnanimously concede the germ of Divinity: and from stubborn facts, before this Honorable Court, we are compelled to admit, that in some types of the race homo, that germ has taken no growth. We have no evidence that it has even sprouted.

The use, benefit and behoof of religious revivals, is to stir the enshrining soil, that the vitalizing elements may percolate, causing the germ to germinate.

Some have mistaken Revival for Salvation. A grave mistake. In most cases, Revival leaves its subject, in his, or her own eyes, more a sinner than before. This is so much gained.

Though he may delight in the law of God, after the inner man, and though he find a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin in his members, if there be integrity in that soul, there will be perpetrated no such stultifying compromise as serving God with the mind, and sin with the flesh.—The honest, self respecting soul will ejaculate with the immortal Henry—Give me Liberty, or give me death! With power will the soul utter it, keep uttering it, till it reach the Eternal Throne.

When the soul's integrity is fully tested, a voice, a still small voice will be heard, saying, "This is the way, walk ye in it."

And now comes the tug of war: a splendid test of manhood and womanhood.

Incarnated on the banks of the Richilieu, in the Religious Tornado of the last century, your not very humble servant may be regarded as the personification of the Religious Revival element.

And now, after long and varied experience, the conclusion arrived at is, that no soul-awakening revival is without effect for good. Though it may not enable the soul, thus awakened, to grasp the power of full salvation, in the present time, that soul will never lapse to its former inertia. Nor is that the limit. For the iniquities of the fathers are no more visited upon the children, to the third and fourth generation, than are the soul reachings out for a higher plane of life.

Commensurate with the varied states and conditions of the diverse types of our common humanity, must be the instrumentalities and appliances to help souls up the ascending grade.

Let us leave their selection to the Committee, of Ways and Means.

Mt. Lebanon, N. Y.

SCATTER THE GERMS OF THE BEAUTIFUL.

SCATTER the germs of the beautiful!

By the way-side let them fall,
That the rose may spring by the cottage gate,
And the vine on the garden wall.
Cover the rough and the rude of earth,
With a veil of leaves and flow'rs,
And mark with the opening bud and cup,
The march of Summer hours.

Scatter the germs of the beautiful!

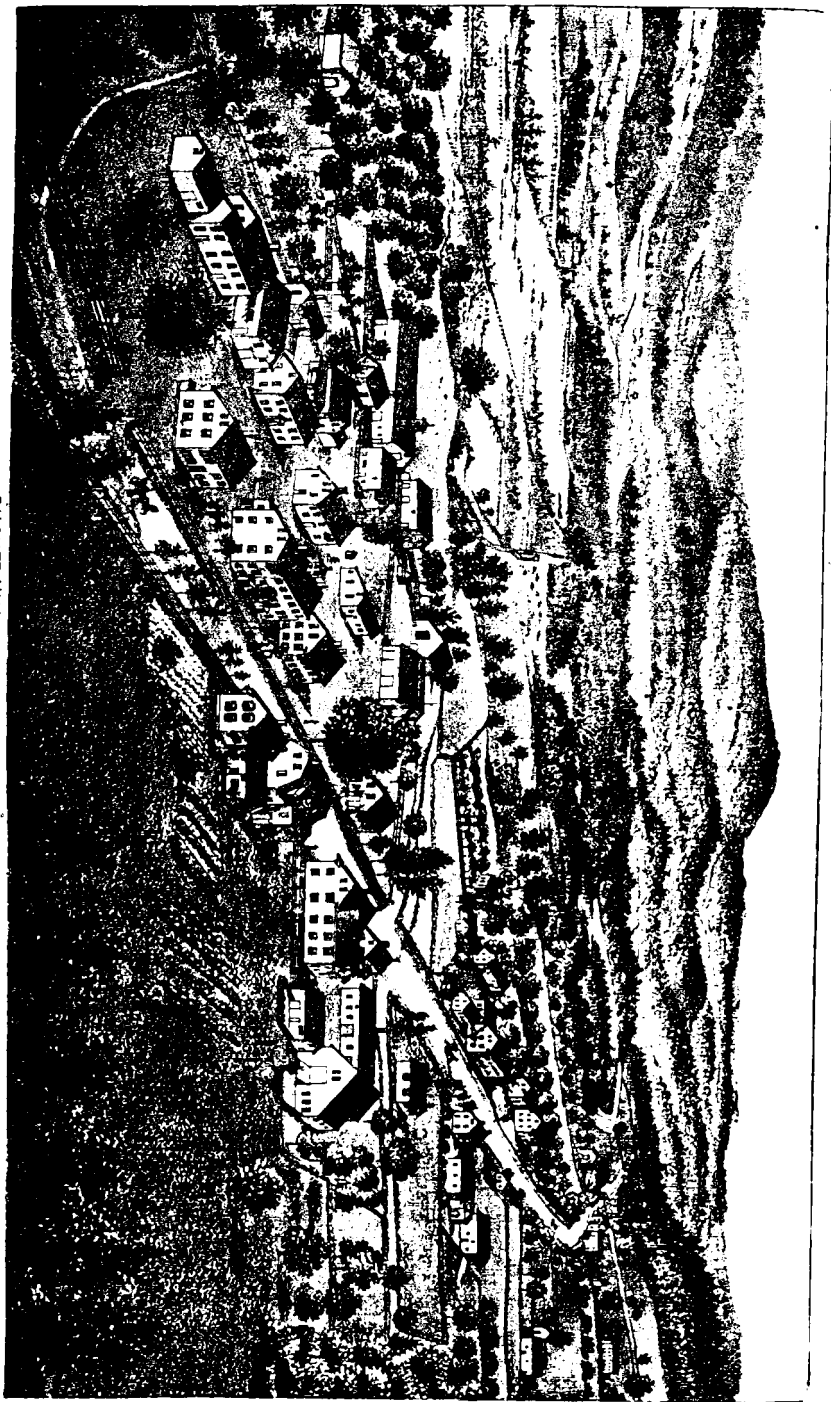
In the holy shrine of home,
Let the pure and fair, and the graceful there.
In the loveliest luster come.
Leave not a trace of deformity
In the temple of the heart,
But gather about its altar the gems
Of nature and of art.

Scatter the germs of the beautiful!

In the depths of the human soul,
They shall bud and blossom, and bear the fruit
While the endless ages roll.
Plant with the flowers of charity,
The portals of the tomb,
And the fair and the pure about thy path,
In the paradise shall bloom.

—Miss M. Kellogg.

SHAKER VILLAGE. ALFRED, MAINE.



ALFRED, ME., No. 1.

ORIGIN of the Shakers in Maine. New Light Baptists, called Merry Dancers Come-outers, etc.

BY ELDER OTIS SAWYER.

JOHN COTTON, son of John Cotton whose name is mentioned in the history of the town of Gorham, in connection with his brother William, was born in Portland, Me., Feb. 16, 1760.*

John Cotton was the first person in the State of Maine, that received faith in the Second Manifestation of Christ, and set out to be one of the disciples of Mother Ann Lee. He moved into Alfred about the year 1781. Was married to Eleanor Coffin, the daughter of Simeon Coffin.† At the time John moved into the town there was a great religious awakening which prevailed quite extensively in the western part of the State, and also in New Hampshire, Vermont and Massachusetts. This served to draw those who were the subjects of the revival, from the set forms and creeds of the old established churches, and from all their superstitions and bigotry, believing that an important era was about to dawn upon the country. Some of the subjects in their inspired moments predicted the millennial day was about to usher in, and many in their great zeal would often bear testimony against the death-like, creedal forms and superstitions of the churches.

They had no established leader at this time, who resided in this section of the country, but were sometimes visited by Benjamin Randall of New Durham, N. H. and Father Tingley, as he was called, both ministers and leaders in the Free-will Baptist order, but these enthusiastic religionists would meet together for worship, when each one was free to speak or sing as the spirit gave utterance.

At times they were impressed by the spirit to manifest the power of God, which was very great among them. They found it im-

possible to remain quiet, and in the spirit of that *new light* which they had received and the freedom they felt in being extricated from the shackles and bondage of anti-christian bigotry, they would express their joy in songs and dances. This exercise became so frequent among them that the unbelieving called them Merry Dancers, New Lights, Come-outers, etc., but they preferred to be called New Light Baptists, by which name they were known wherever they had an existence.

John Cotton was a zealous member of this New Light order. At this date, 1781, there was quite an emigration to Vermont, which was then called the New State. John with others concluded to purchase a farm in Vermont, and in May 1793 in company with Daniel Coffin, started on foot, with knapsacks fastened to their backs, to find a new home in the state of Vermont.

They passed through the town of Canterbury, N. H. and visited some of the New Light brethren who lived in that place. On arriving at Enfield, N. H. John again found himself among another company of his New Light brethren, over whom had come a great change. Fortunately, John found hospitable entertainment with James Jewett, a well to do farmer, and was made a welcome guest. He soon learned what had made the great and improved change.

James was a zealous believer in the testimony of Jesus Christ, and had accepted the faith as preached by the ministers sent out from the Society at New Lebanon. He soon informed John of this fact, and told him that to profess to be a Christian, and to be one practically, were very different things. "Christians," said he, "could not marry; they must live as Jesus lived, a pure, virgin life. Christians could not fight for Jesus was the Prince of Peace. The New Testament teaches that he who takes the sword shall perish by the sword. My Kingdom, said Jesus is not of this world, hence my subjects cannot fight. If you would receive the power of God unto salvation, you must confess your sins, for sin and the nature of it separates souls from God. In Christ's Kingdom there can be no rich nor poor, no high, no low; all are equal brethren and sis-

* Cotton Street was named in honor of the ancestors of this family.

† Simeon Coffin is reported to be the first settler of the town. He took up his residence in an Indian wigwam that stood near the present site of the house of worship at Shaker Village. The place was then called Massabesic or Sanford north Parish.

ters in Christ. This revival of true Christianity was brought to light through Mother Ann Lee. As Jesus represented the Father in Deity, so Ann Lee was made perfect through suffering to reveal the Motherhood of God."

John soon became convinced of the truth of this testimony, and accepting James as a minister of the word of God, he honestly confessed his sins and brought all his evil deeds to the light. This occurred on the 26th day of May 1793.

John now learned that the light and conviction which he had received was a preparatory work for something greater, and after he had confessed his sins, and was released from that burden, the power of God filled his soul. He was now convinced, beyond a doubt, that Christ had appeared the second time without sin unto full and free salvation.

One morning after breakfast, he entered into conversation with James, and to use his own language, he says, "The power of God came upon me, filling my soul and controlling my whole being. It raised me from my chair and under its influence I turned around, swiftly, for the space of half an hour. The door of the house was open. I was whirled through the door-way into the yard among the stones and stumps, down to the shore of the Mascoma Lake, some rods distant.

On reaching the shore of the lake that same power that led me to the water whirled me back again in like manner, and I found myself in the same chair that I had been taken from. This was a seal to my faith and a baptism of the Holy Spirit, and I promised to obey it to the end of my days."

This vow John was faithful to keep. A few days before his death he was heard to remark, that he had lived a clean, pure life since the day he confessed his sins. This sudden conversion changed his mind and he returned to Alfred and then to Gorham to tell his brethren and his friends of the wonderful things of God which he had found. While traveling toward home, he said his soul was filled with the spirit of God, so that he hardly realized that his feet touched the ground. He arrived at Alfred at midnight, and called at the house of one of his old friends, John Barnes. He says, "I rapped

for admittance and shouted with all my might."

John and his wife Sarah were soon at the window, and very much frightened at the unusual noise in the night. The fright over the traveler was invited into the house and immediately asked, "What sent you back so soon." "I came back," said John, "to bring you good news of great joy.

(TO BE CONTINUED.)

A VISION.

IN the fall of 1821, Ralph Russell, of Warrensville, Cuyahoga County, Ohio visited Union Village, Warren County, in the south part of the State, and united with the Society called Shakers, and returned home, expecting to move his family in the Spring. As an evidence of his faith in *Shakerism*, he related the following Vision.

"I saw," said he "a strong, clear, ray of light proceeding from Union Village, in a perfectly straight, horizontal line until it reached a spot near my log cabin, (and that spot is the very place where the Centre House, or Church Family now stands.) And then it arose in a strong erect column, and became a beautiful Tree."—*James S. Prescott.*

"GOD IS LOVE."

MATILDA J. TATTERTON.

It is written "God is Love," and the more we love, the more must we resemble Him who is the great Fountain of love and excellence. Then let each one who bears the Christian name, add drop to drop until the clear waters spread wide over all the earth. Let us nourish the sentiment of love in the hearts of others by the manifestation of our own kindly

thoughts in charitable deeds ; and forget not the love we owe "Him who first loved us."

If there is beauty in one part of the Bible more than in another, it is expressed in that sentiment. Let us take it home for our consideration, reflect upon it ; and if we can rise from our meditation with other than an interested love for any of the children of God, our heart is indeed shrouded in darkness.

Inasmuch as He who created us in His own image, created also our brother, should we not extend our love to him. Is revenge our object? Will it spread sunshine on the downward path of life, or smooth the dying pillow? Ah nay; it will embitter the hours of reflection, and when the soul reaches out for support, our hearts will yearn for that love which in its hour of prosperity we denied to others ; but if we have cherished those sentiments which have their origin in Heaven ; if we have loved not only our friends, but those who have done us wrong, we can meet more confidently those whom we may have wronged, but whose forgiveness we implore.

As we desire charity and love we must extend the same to others ; in this way can we become Sons and Daughters of our God.

Canterbury, N. H.

THE GOSPEL.

MARION JOHNSON.

- (1) WHERE is the power that can lighten,
The heart that is burdened with woe?
(2) where is the love that will brighten,
The journey of life here below? •

For hearts over-laden with anguish,
Is no healing balm to be found?
When in desolate places they languish,
In sorrow and heaviness bound?

The soul that aspires to be holy
To rise above bondage and sin
To walk in the narrow path lowly,
All hallowed without and within.

O where is the aid that it needeth,
To throw off the fetters that bind?
Whose is the strong hand that leadeth,
The way of salvation to find?

The Gospel, Ah,— that giveth power,
The soul's deepest cravings to meet
It sheds o'er the dreariest hour,
A balm that's healing and sweet.
Canterbury, N. H.

INTERCESSION.

KIND Guardian Spirits guide my pen
While I a line do write,
I'll say within my heart amen
To what they do indite.

O! could I soar to regions bright
And view that peaceful shore,
Where angels dwell in sweet delight
And live forevermore.

I feel I soon shall pass away
From mundane scenes below,
Do me receive, where love's sweet ray
Will guide me as I go.

But patiently I'll wait the time
When my kind Parents call,
And say, "not my own will but thine"
To them resign my all.

—*Arabella Shepard. Aged 85 years.*
North Union, Ohio.

WHEN the seed of faith becomes rooted in an honest understanding heart, its effects will flow from thence into the outward conduct, and produce those conditions which are best adapted to manifest the Christ life. Duty to the material part, like the care of a servant, will come in secondary, merely as an aid in the practical work of righteousness.

"For which of you having a servant plowing and feeding cattle, will say to him when he is come from the field, go and sit down to meat; and will not rather say, Make ready wherewith I may sup: gird thyself and serve me until I have eaten and drunken, and afterwards thou shalt eat and drink."—*A. H.*

ISSACHAR BATES.—NO. 6.

BY H. C. BLINN.

BUSRO creek was on the borders of Indiana, in Busseron Co. and at this early date the country was very sparsely settled, and yet the Believers were able to form a settlement and meet with general prosperity. The Shakers called their village Busro, and for a time manifested a commendable zeal in preparing it for a permanent settlement, but it proved to be a very unhealthy place on account of the low river lands. Another source of deep anxiety and dread were the tribes of Indians who occupied all the country on the north of the settlement and these were reported to be preparing for war.

Issachar says that this combination of unpleasant conditions "made me feel as though my bones were all out of joint, and that I had no place for rest." He was soon after prostrated with a fever caused by severe labor in Busro Creek, while making preparations for a mill-dam. On his recovery he visited Union Village, where he would willingly have made it his permanent home, but after a few weeks for rest he returned in company with James Hodge to Busro.

The Society continued to make additional buildings for their better accommodation and yet they lived in great fear of an Indian war. Forts were built and United States soldiers were rapidly increasing as a protection to the people on the frontier. Gov. Harrison very kindly offered to assist the Believers to a residence in Vincennes, and would provide all the tents that they would need, and then guard the place with his soldiers. The Believers appreciated the kindness but had concluded to move into the Societies in Ohio and Kentucky.

Issachar immediately went on to Union Village to make arrangements for this great and perilous undertaking, and it was appointed that all the members of the Society should leave Busro on the 15th of September 1812, and pass on to Red Banks, and encamp on the Kentucky side. From this place some were to pass on to South Union, some to Pleasant Hill and others to Union Village. Those who were to move to the last named

place crossed the Ohio river at Red Banks and on the 12th of November entered Union Village. The sorrows and sufferings that fell to the lot of those Christian pilgrims Issachar has left for others to write, but he says "it was joy in the midst of tribulation to meet them."

In 1813 Issachar went to Busro and assisted the six Brethren who had been left at that place as a guard over the property, to sell off everything except the land and buildings, which was very satisfactorily accomplished.

As the war with the Indians had closed and a prospect of continued peace gave more encouragement, the Believers were anxious to return to their own home on the Wabash. Issachar and several others returned to Busro in the Spring of 1814 to make preparations for the others to once more occupy their former house. One house only was found suitable for them to live in as the soldiers had used the property to their own advantage during the war with the Indians.

On the 4th of Aug. 1814 all who had formerly lived in Busro again returned to that place, having made the trip much more expeditiously and pleasantly than the one in 1812.

Issachar says, "We now went to work and made a comfortable living, as to food and raiment; erected good buildings and mills and kept a good measure of faith and gospel order, and in a few years we had things in a flourishing condition, and I think, we had an equal portion of what belongs to the people of God, tribulation and suffering."

Busro was not a healthy locality. A great deal of sickness prevailed during the first years that the Believers made it their home. Not less than one hundred persons were confined at one time, with colds, coughs or fevers and yet the number of deaths were very limited. The year that the largest number was confined to the Infirmary with fevers, it proved fatal to only one person.

"We in sorrow mourned our great loss in the death of Eldress Ruth Darrow on the 18th of Dec. 1814. She was a lovely woman of God, and a Mother in Israel."

Jan. 29, 1824 Issachar made a journey to Union Village, and then to the Believers in Kentucky. In March he left Union Village

for North Union, Ohio, and visited, he says, "a society of Dutch people at Zoar." On this journey he met with a serious accident which we give in his own words;—"The horse that I rode was very skittish, and on our third day out, while the snow was falling quite rapidly, I took off my hat to shake it, when my horse caught the bits in his teeth and ran into the woods. As I fell to the ground he sent his sharp corked heels and hit me just below the knee, and made a severe wound. Samuel Hooser who was my companion on the journey, caught the horse, and I again mounted the saddle, and rode, that day, not less than thirty miles, under intense suffering. At night we examined the wound and I concluded it would be best to continue the journey and we rode on for three days, by which time my leg had swollen fearfully and I feared it would end my life. God heard my pleadings and gave me a gracious promise that I should return to my Brethren. This filled me with perfect reconciliation which I kept through all my sufferings.

"When we arrived at Zoar, several young men took me from my horse and carried me into the house, which is the last that I can accurately remember. For forty seven days I was confined with a violent fever, and under the care of two careful attendants. Whether I had common sense all that time, I cannot say and whether I was in this world or not, I cannot say, but I hid myself among the dead, to keep out of the way of death, so that I might save my life and return to my home. At the end of forty seven days two Brethren came from Union Village to see what had become of us, as they had just received a word in regard to my condition. I wanted to return to the Village but the Dutch people, said it would not do to move me, as I could not live to ride five miles. I heard the Brethren say, 'He will go,' and this was joy to me. A carriage was provided and I was placed in it on a straw bed. After bidding adieu to these kind people, we started homeward, and the Brethren gave me the best of care. We were nine days on the road, making a distance of 214 miles. I was now but little more than bones and sinews. Kind care however, gradually restored me and in two weeks I was again on my feet "

In August he visited the Believers in Whitewater, Ohio and tarried with them about six days.

On the 2nd of September he again, in company with several others, left Union Village for North Union, in a carriage and was ten days in making the journey. They made a short stop at Kingston, and held a meeting in that place. After a visit of sixteen days with the Believers of North Union they returned to Union Village and on the way made a visit to the settlement in Zoar.

On the 14th of Oct. 1824 Issachar was appointed to take charge of the Society at Whitewater, Ohio. It was a very great cross to him to move from Union Village to this place, but as he had consecrated soul and body to the service of God and his people he accepted the gift and entered into the interests of the place and people. The families were gathered into order, their debts were cancelled and a brick dwelling finished, into which the family moved before the first day of the new year 1825.

They raised a frame for a "Meeting House" on the 26th of May, and in June it was dedicated for worship. A blessing attended the faithful labors of the Brethren and Sisters in this place and they were soon able to purchase 100 acres of excellent land. They also built another dwelling, a saw mill, a grist mill and made many other improvements.

On the 29th of July 1826 Issachar made another trip to the Society at Busro in company with two brothers and two sisters who were from that place on a visit to the Believers in Ohio. They reached their home in Indiana on the 4th of Aug. making the trip in seven days. In 1805 Issachar traveled this same journey on foot and it required not less than twenty one days. Then it must be made on foot or on horseback. Now they could ride in a carriage. Then they were filled with fear on account of robbers, and wild Indians. Now the robbers had mostly faded away and the Indians had become peaceful.

(TO BE CONTINUED.)

CONSTANCY in well-doing, insures happiness—H. H.

THREE TRAVELERS.

EMMA ALICE BROWNE.

THREE errant angels, shod with starry light,
 Came thro' the gates ajar, at break of day;
 And one was fair—clothed in celestial white;
 And one was dark, and clad in pilgrim gray:
 Pale rue and rosemary wreathed the locks of
 one—

And one was crowned with radiance, like the
 sun.

And one—the silent angel of the three—
 Was cowed, and shrouded close from crown
 to heel;

Strange characters, in mystic blazonry.
 His palmer scrip and girdle did reveal;
 And weird devices, wrought in dimmest gold,
 Glimmered, or paled, upon his mantle's fold.

'Upon the rosy threshold of the dawn
 Their mingled shadows for a moment lay;
 And then, by some mysterious impulse drawn,
 They three went forth, on their appointed
 way;

And ever faring on, and hand-in-hand,
 They wandered far, thro' many an alien land.

These errant angels, journeying day by day,
 Thro' barren wilds, or fruitful summer lands,
 Came to a low, green valley by the way
 Set in the midst of waste and desert sands:
 Beneath one stately palm a glittering shaft
 Of bubbling crystal water leaped and laughed.

"Oh! I am weary of the grievous road!
 I faint beneath the burdens I must bear!
 Wild are the wastes, and thorns unnumbered
 goad
 My faltering steps: kind sleep awaits us
 there!"

Her listless golden head fell on her breast:
 "Sweet comrades, let us tarry—I would rest!"

And Death, the sombre angel, turned aside
 With Life, the overburdened; fain was he
 In that dim valley evermore to bide;
 But lo! the mute and shrouded, Destiny,
 With grim, resistless hand still led them on,
 To some appointed goal, yet far withdrawn!

And Life, with bruised feet and failing breath,
 Bearing her heavy cross, still follows slow;
 Looking for rest and solace unto Death,
 When that far destined goal to which they go,
 That distant, unknown End, is reached at last,
 And all their toilsome wandering is past!

—Selected.

LAWS.

LAWS are enforced on us in childhood be-
 fore we understand the principle. Laws are
 the shell, the casket containing the jewel.

In after years, when the jewel is set—when
 the principle is fixed in our nature, the law is
 laid aside. Let the young practice virtue un-
 der restraint, if needs be, and in age the prac-
 tice will be natural. What you are at eight-
 een you will be at forty. When Christ went
 away he nailed the law of Moses to the cross,
 but left the morality. He took away the ma-
 terial form, and left the spirit. This was an
 expedient change. The wisdom of God is
 displayed in leading men along to look up to
 Him and trust in Him. Six thousand years
 of discipline only leave us where we can catch
 glimpses of the Infinite One, and of our rela-
 tion to the spiritual universe.

That man labors in vain who does not cul-
 tivate his spirit. The student studies in vain,
 and the hero must end his career in dust and
 dismay. But he who receives Christ, and
 cultivates His own spiritual nature, may see
 God mirrored in the brook and flower and
 cloud and sky, and be led up in adoration to
 Him who is separated from all materiality and
 is full of universal love.—*Garfield.*

LOVE FOR ALL.

MARY WHITCHER.

WE would the "wise and prudent," even,
 Could know the path that leads to heaven:
 That they might sacrifice their dross,
 And find the glory of the cross.

Our God so good, so great, humane,
 Extends to all of every name
 The blessing his, and theirs to be
 By sacrifice and purity.

Not pure by being held to right,
 But pure through love and sweet delight
 From heart made pure by death to sin
 Which souls may long have traveled in.

But if the inside cup be clean,
 The outer will not bear the stain;
 But pure at heart and clean of hands
 Doth meet the gospel's full demands.

Canterbury, N. H.

FAITH and good works harmonize charac-
 ter.—H. H.

Letter Box.

Enfield Conn. 1885.

DEAR CHILDREN:—Again you stand on the threshold of another New Year. Has the time given you by the Great Master been well spent? To thoughtful minds this question will come, bringing more than one regret over some wasted opportunity, some willful neglect, or failure through carelessness or thoughtlessness.

Alas! there are so many who, with good impulses, yet wanting in stability of purpose or action, make great resolutions for doing good, and often begin some worthy work, and then grow discouraged because of little obstacles, and lack the perseverance to go on through difficulties.

The New year is a time to make good vows for future action. A good beginning is an essential element of success. Count each day a golden privilege.

Profit by experience both bitter and sweet. Make the most of life and its possibilities for goodness. Improve the little opportunities for gaining happiness.

Greater opportunities will not come by neglecting these. Perhaps the little duties, as they seem to you, are the most important things, in which you can be engaged. The Father knoweth.

If you perform faithfully whatever you ought to do, neglecting no opportunities, trusting all to God, you will be doing the best you can, and you cannot go far astray.

Have the courage to be true and virtuous, have the love and faith to be Christ-like, and may heaven bless you with a Happy New Year.

Your Brother, Daniel Orcutt.

A WORD TO CHILDREN.

DEAR CHILDREN, listen while I tell you something which deeply concerns your welfare. The subject is the shape of your bodies. God knew the best shape. He created us upright, in his own image. None of the inferior animals walk upright.

God fitted the great vital organs in your bodies to an erect spine. Do your shoulders

ever stoop forward? If they do, so do the lungs, heart, liver and stomach fall down out of their natural places. Of course they can't do their work well. To show you how this is, I will tell you that when you bend forward you can only take about half as much air into the lungs as you can when you stand up straight. As I have said, God has so arranged the great organs in the body that they can't do their duty well except when the body is straight. Oh, how it distresses me to see the dear children, whom I love so much, bending over their school-desks, and walking with their head and shoulders drooping! My dear children, if you would have a strong spine and vigorous lungs, heart, liver and stomach, you must, now while you are young, learn to walk erect.

If a boy were about to leave this country for Japan, never to return, and were to come to me and ask for rules to preserve his health, I should say, "I am glad to see you and will give you four rules, which, carefully observed, will be pretty sure to preserve your health." He might say to me, "Four are a good many; I fear I may forget some of them; give me one, the most important one, and I promise not to forget it." I should reply, "Well, my dear boy, if I can give you but one, it is this:

Keep yourself straight, that is, sit up straight; walk up straight; and when in bed, at night, don't put two or three pillows under your head, as though intent on watching your toes all night;" and I believe that in this I should give the most important rule which can be given for the preservation of health and long life.

My dear children, don't forget it.—*Dio Lewis in Golden Rule.*

DULL WEATHER.

WE sigh for bright and pleasant days.

But when our sun is shining,

We oft forget that thanks and praise

Should equal our repining.—*M. W.*

God sustains those who truly serve Him.

H. H.

THE MANIFESTO. JANUARY, 1885.

NOTES.

WELCOME happy New Year! a season that will, we trust, be fraught with abundant blessings!! All our writers and readers will share with us in this advent of glad tidings and by a cheerful and renewed effort help on the glorious work in which we have become the willing servants of our Lord.

As we open the account with pleasurable anticipations of a fruitful and prosperous future, which we trust will redound to the honor and glory of God, and at the same time afford us the inestimable blessing of peace on earth; we must not fail to return thanks for the manifold gifts that we have shared so bountifully during the past year.

We are also to bear in mind that the present number of the Manifesto brings us to the fifteenth volume. It carefully and kindly reminds us of the continued obligations that are demanded of us, to work while the day lasts, in earnestly contending for the faith which leads toward goodness and practical righteousness.

We have not wanted for able and devoted souls, who know to a fullness whereof they write and speak, to come forward and publish the truth as it has been revealed to their souls. But the old year has passed away, and it carries the record of our lives. The new year dawns upon us, and asks of us new resolves, new testimonies and new sacrifices to the holy Spirit that we may not become absorbed in the perishable things of this life, and by this means, miss the prize of salvation.

More than ever before the Christian worker should zealously and faithfully "put on the whole armor of God" and stand unswervingly in defence of gospel principles. More potent than at any former age is the voice of God to his people, while the revelation of divine Truth comes with "no uncertain sound." "Blessed are the pure in heart." "Blessed are the peacemakers, for they shall be called the children of God." These ring out their heavenly tones as they did on the fair mountains of Galilee, and are being caught up by the faithful disciple of the present day and carried with a lively zeal into the homes of those who "hunger and thirst after righteousness."

It is a message filled with truth and life, and those who bear it are, indeed, blessed of God. From it comes a knowledge of the heavenly pathway which leads to the kingdom of eternal rest.

Let your light shine follows as the imperative work of those who have obtained not only this heavenly privilege, but also the confirmation in their own souls that they are called of God.

To receive the assurance that we can attain to the great blessing of becoming children of God, or can be made able through the purification of the heart to see the Holy Spirit in its loveliness, is a blessing which has been conferred upon but few persons.

The new year opens as with a fresh and clean book, upon which the record of our lives may be written in loving kindness. If the past has been fair or clouded; if it has measured out to us much happiness and much sorrow, we are assured that the present is overflowing in goodness, and we look upon it with fond anticipation for the moral and spiritual

growth that may be our future inheritance. In the protection that is awarded to us we feel confident that "God's arm is not shortened that it cannot save, neither his ear heavy that it cannot hear." Isaiah lix. 1.

With this new year comes new courage, a revival of faith and a resolution to walk circumspectly before God and man. All share alike the privilege of consecration and all may abound in the manifestation of good and choice gifts.

To the aged parent as well as to the youngest child, all things will be formed anew as the matured, the time worn, passes away.

The Manifesto as the messenger of good news and glad tidings will continue to go out on its mission of love. Its pages as heretofore, will we trust, be filled with that testimony which is of the Christ spirit, and harmonizes fully with the doctrine of the sermon on the Mount. This, as Jesus himself declares, was the sharp sword which should separate the good from the evil, and its ultimate would establish a spiritual kingdom upon the earth wherein should dwell righteousness.

In this we are working and praying to the same spirit, believing that the blessing and protection of a kind Providence will be over all who walk in the path of holiness and peace.

WITH CARE.

We find the following in the History of Cumberland Co., Me. "In the book of written rules for the observance of the members of the community, the first one, written in a bold hand, is the following."

"Believers (Shakers) must not run in debt to the world, and any one, even

a Trustee, who departs from the rule is held personally responsible for the debt so contracted, and the Society will not hold itself responsible; and of this fact the Leaders keep the public well informed, by frequently publishing it in the leading Newspapers that circulate where the Shakers do business in the form of a Declaration and Caution to the public."

GUIDES THROUGH THE JOURNEY OF LIFE.

GRANVILLE TEMPLE SPROAT.

ALL along the journey of life, there are way-marks and guide-boards to direct us. Let us look at some of them and see what is written, in clear, legible characters, on the face of each.

1. Be patient. Patience and long suffering cure half the ills of life. They are like the magic lamp of Aladdin that turned all things it touched to gold. Who has not read and admired the story of Uncle Toby, in Sterne's *Tristram Shandy*? A fly had been buzzing about him all the morning, drumming in his ears, tickling his nose, and, as often as he put his hand up to take him, darting off like a shot, only to return again, as if on purpose to torment him. At length Uncle Toby gently caught him in his hand. He arose, went to the window and opened it, to let the fly escape, and said, softly, "Get thee gone, poor devil. Why should I harm thee? Is not the world big enough for thee and for me? Get thee gone my blessing go with thee."

More striking still is the story told of Isaac Hopper, the good Quaker of Philadelphia. While lying awake, one night, he heard the voices of thieves in his cellar, stealing meat from his meat barrel. He arose, went outside of his dwelling, and saw a thief there holding a bag at his cellar window, while a thief inside was lifting the meat through the window, into the bag. As Isaac approached, the thief fled, and Isaac took his place at the window, "Is not the bag most full?" asked the thief from the cellar. "Not quite," said

Isaac, altering his voice; "two pieces more, there, that will do; now it is full." The thief came up the cellar stairs, and who should he meet but the honest Quaker! Isaac knew him at once. He was one of his nearest neighbors, and very poor. He started to go, "Stop" said Isaac, "I have somewhat to say to thee. Had I known of the deep poverty, and thy distress, I would have given thee all this meat, and more too,—all that thou couldst carry away. As it is, take it; take it all; and tomorrow come and see me. I would like to speak with thee." The man demurred; but Isaac made him take the bag of meat on his shoulders, although, as he afterwards said, "It was like taking coals of fire on his back." The next day he came to see Isaac. The result was, that, instead of being arrested as a thief, Isaac, after hearing of his poverty, and his subsequent temptation, furnished him with a good, payable situation which he held through life; and he ever afterwards blessed the name of Isaac Hopper, who, by his patience and long suffering had saved him, and his family, from destruction.

2. Be modest and unassuming. Isaac Hopper—he deserves to be remembered for his deeds of goodness, and charity—was sent on business of importance to Europe. He was dining with a family of wealth and high social position, in the city of Dublin. A card was brought in. It was an invitation for Isaac to go and dine with a family in the city the following day. After the bearer of the note had gone, the host said, "This family with whom you are to dine tomorrow are very respectable; but they are not exactly of our class. The father was a carpenter, and the host, himself, was once a tailor." "Did I understand thee aright," asked Isaac. "His father was a carpenter, and he, himself, a tailor? Well, I was once a tailor too. Dost thou doubt it? Then look at my hands. Thou canst well see the marks of the shears upon them still. I was once a tailor; but I was never ashamed of it, I have often walked with the Mayor of the city of Philadelphia, who was, himself, once a tailor, I was not ashamed of him, and I believe he was not ashamed of me."

3. Be sincere. All men love simplicity of

character, but the man who squints, who speaks one thing out of his eyes, and means another, all good and rare spirits avoid him. It was said of Napoleon, that he could throw all expression out of his face, the moment you looked at him, to interpret his secret motive. And what squeaking there is through masks that hide the meaning of the face behind them! "Let me see your face, and look into your eyes," said a wise old teacher, "and then I can tell what you mean." The greatest men have always been the simplest men. It was so with Newton, of whom it is said "science was as easy as breathing. He used the same wit to weigh the moon that he did to buckle his shoe, and all his life was simple, wise and majestic. So was it with Archimedes—always self-same, like the sky. In Linneus, in Franklin, the like sweetness and equality; no stilts, no tiptoe—and their results were wholesome and memorable to all men."

4. On the guide board it is written, "Lie not one to another; seeing that ye have put off the old man and his deeds. The lying tongue is but for a moment." A lie will burn as well as any other lamp, while the oil of reputation lasts; but the oil is soon expended; the lamp flickers and flutters, and, finally, goes out, and fills the house with noisome stench, and all the inmates turn away from it with loathing and disgust.

"A lie glasses the eye, pinches the nose, furrows the cheek, and writes on the forehead of a king, 'fool! fool!'" The world is full of judgment days, and wherever a man goes, he is gauged and stamped for what he is worth." Character will speak under the closest mask. Let a man with a false, deceitful tongue go among others and they will say, "Now, look out for him! he is not to be trusted. He is a broken reed. Do not lean upon it! He is quicksand. Do not step upon it!" He is like the two fabulous sirens of the ancient Greeks—Scylla and Charybdis. If you fell into the hands of Scylla, she tore you to pieces; of Charybdis, she swallowed you alive.

"Dreadful limits are set, by nature to dissimulation. When a man speaks the truth, his eye is clear as the heavens. When he deceives, it becomes muddy, and squints." The

tongue also stammers and stutters. Swedenborg says, he saw, in one of his visits to the spiritual world, a group of persons who tried to speak what they did not believe. The way they twisted and screwed their mouths was a wonder to see. They struggled, and stammered, and halted, and almost choked with vexation. The lie rose up, and smote them in the face. They were like dumb mutes, who sometimes strike and beat their breasts to make the words come forth which they are struggling to utter.

A lie carries with it its own punishment. It was the penitent, would-be murderer of good king Alphonso, of Castile, who, after he had been hunted from his lair in the mountains, secured, and threatened with torture exclaimed, "Torture! and what torture can be equal to what I have already felt in trying to conceal the crime of which I knew myself to be guilty? What can rack and pincers do to him who has felt the agonies of remorse?"

A lie cannot be concealed. It will blab. "Though you pile a mountain on a lie," said the wise old Seneca, "yet the lie will turn over, and throw the mountain off, and the lie will stand revealed." The sinner shall not go unpunished.

The Indians called a liar, "*Ne-bo-nas-se*," double tongued. "Let me look into your mouth," they would say, "to see if you have not two tongues. Let me cut out one of them, for what right has a man to live with two tongues?"

5. Shun bigotry. The bigot does not know that in shutting the doors of the kingdom of heaven against his neighbor, and leaving him out in the cold, he also shuts himself out, and shivers with a worse cold than he makes his neighbor feel. It is the eternal law of recompense. We cannot escape it. On the balances of God it is written, "A pound for a pound." Justice holds the scales. We have all read the story of the ancient mediæval artist who invented the brazen bull. He took it to the emperor, and said, "See what I have made! It is a wonderful instrument for torture! In it I will put my enemy; a fire shall be kindled beneath it, and the cries of my enemy shall sound like the roaring of an infuriated bull. It will be wonderful to hear him roar." "Will it?" replied

the emperor. "Then we will have you the first put into it; a fire shall be kindled, as you have intended for your enemy. We will be the first to be amused by hearing the bull roar."

It was the crying sin of the Pharisees that they shut the door of the kingdom of heaven; they would not go in themselves, nor suffer others to go in. Therefore Jesus reproved them. That great heart often spoke to them in parables, exposing their narrowness and bigotry. One of his parables, with its moral, may be read thus:—A traveler was beset by robbers, and wounded, and left weltering in his blood. A priest and a Levite passed that way. They saw him there, covered with blood. Could they defile their hands by touching him? Had not the law and the temple stronger demands on them than the law of humanity? They "passed by on the other side." A poor outcast Samaritan, also, came along. He ran to his help. In helping him, he helped himself. What a man does, that he has. What he gives he gains. He gained the reward which the priest and the Levite lost. "Go, and do likewise," said, Jesus. What we withhold from others, we withhold from ourselves. It is the eternal law. The thief steals from himself.

Jesus reproved the Pharisees; but it was always in a spirit of love. Love is like the sun. It melts all hearts but what are mummy-cased in selfishness and bigotry. True love appreciates all things. It knows not the cold words, *mine and thine*. It says, "I and my brother are one. All I am is his, all he is is me." "All things are yours," said the great heart of Paul.

It was a beautiful reply of Fenelon to the Romish priest, who came to dispute with him, threatening him with excommunication. "You cannot excommunicate me," said he, "I own you. I own the whole church of Rome. I own you, although you may not own me. Rome cannot build her walls so high but I can fly over them. My love shall embrace you all. You may scratch my name from the rolls of the church, but you cannot scratch your names from my roll, and that is just as good." The priest went away confounded. Rome, with all its legions, was not so strong as that great loving heart.

6. Beware of avarice. We remember once looking at an old English print, containing a terrible sarcasm against the sin of avarice. It was a picture of Satan carrying a miser, on his back, to purgatory. The miser, true to his intuitions, was trying to strike a bargain with his Satanic majesty, and was saying, "Say, old fellow, what is the price of coal down in your region? Would there not be a chance for a fellow to make a few thousands down there? hey?" It was wonderful to see the leer with which the "old fellow"—his Satanic majesty regarded him. It was as much as to say, "What! would you cheat the very devils themselves, and that, too, when you are yourself on the high road to hell?"

It has been said, "The devil cheats all souls but one; the miser cheats the devil." His soul becomes corroded, so covered with rust that the true metal is nowhere to be seen. He has lost fellowship with all humanity, and stands a blank in God's creation. His business is to ruin and defraud others. Prayers, tears, widow's prayers, and orphan's tears, avail nothing with him. Money he must have; money, though souls are ruined and betrayed; money, though the earth is made a vale of tears, money, though dug from the lowest depths of hell.

The miser often perishes through his own devices. A few years since, in making improvements in the city of Paris, they tore down a large stone building that had once been the residence of Foscue the miser, who had suddenly disappeared from the world, nearly a century before. In digging among the foundations, the workmen discovered a trap door, rusty with age, and fastened with a spring-lock,—itself nearly consumed by rust. They forced open the door. There were steps leading to a vault beneath, silent and dark as the tomb. They procured lights, and descended the steps. There, among chests of gold and silver, hung a human skeleton. The clothing was hanging in tatters from the fleshless limbs, and from one hand had dropped a lamp on to the ground beneath. The skeleton was that of Foscue, the miser. He had been solicited for a large loan of money to enrich the royal treasury. Unwilling to incur the displeasure of Louis

sixteenth, and fearful that the money would not be refunded, in those dark and troublous days of the French nation,—in order to make it appear that he had not the sum demanded, he had caused these vaults, secretly, to be built, and the money conveyed into them. The sequel is easily told. A spring lock had fastened him in there; and he had died there, gloating over his treasures, and feasting his eyes, even in death, with gazing on the god of his idolatry—gold.

Canaan, N. Y.

Kind Words.

Washington, D. C. June. 1884.

I GATHER much comfort from the teachings of the Manifesto. Religion is made to live out the Christian life, which the great body called Christians have only in theory.

I hail the time when the great majority will obey the teaching of our Christ and King, and to this end I like to study and get comfort from the Manifesto.

Your friend, J. G. Toepper.

Bangor, Me. Aug. 1884.

FOR some reason my Aug. Manifesto did not reach me. Will you please forward it at once and oblige. I feel at a great loss without it and do not feel willing to have one number drop out.

Yours truly, Simeon Emery.

EVERY good deed that we do is not only a present good or pleasure, but a prop for the future.

LIFE is a sum and it becomes us to do it properly, as it can be done but once.

A GENTLE disposition is like an unruffled stream.

ABIDE in the light and no power can harm thee.—II. II.

Deaths.

Abigail Rice, Nov. 14, 1884, at Second Family, Mount Lebanon, N. Y. Age 90 years and 8 mo.

CONSOLATION.

WEST GLOUCESTER, MR.

Watching and pray - ing I find you, O my be - lov - ed, my own,

Trust - ing a Fa - ther's rich prom - ise, I will not leave you

a - lone, I will not leave you alone. Tho' thro' the des - ert I lead,

Or a - part in the mountain ye pray For strength in the hour of need, I

nev - er will answer you nay, I nev - er will answer you nay.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. December, Contents: Tygimund F. Milkowski, the Polish Patriot and Author; Organic Cerebration; The Christian Church; Progress; Merv and its people; Cagliostro as a medium; The French in China; Old Superstitions; A well dressed woman; Prevention of Decay of Teeth; Individuality in Relation to Physiology; Animals as Physicians; The Scourge of Quackery; Poetry; Wisdom, Wit, etc., etc. Fowler and Wells, Co. 753 Broadway, N. Y. Terms \$2. a year.

HOW TO LIVE A CENTURY AND GROW OLD GRACEFULLY. By J. M. Peebles, M. D. New York: M. L. Holbrook & Co. Price 50 cents.

The author in his preface says: "Human life being both the gift of God and a blessing, it is a duty to preserve it as long as possible. No truly good person, however aged, ever yet outlived his or her usefulness. In all enlightened lands old age is considered honourable; the hoary head is a crown of glory."

"In preparing the following pages, while avoiding technicalities and Greek and Latin phrases, I have aimed to be practical, richly practical, rather than original or elegant; aimed to bring to mind and clearly present the vital importance of air, food, clothing, drink, sunshine and sleep in such varied ways as to inspire the reader with a proper and persistent use of them that the number of years upon earth may be many—even a *hundred*!"

"My only purpose as an author is to instruct and benefit my fellowmen. Laws are immutable, and all laws have their reflex action. There is nothing more certain than that in helping and blessing others we are blessed. Therefore if I pluck a thorn from a mortal's pathway and plant a rose there; if upon the tear-wet cheek I can plant a rainbow of hope; if by tongue or pen or practice I can prevent, or in any way relieve, human suffering, and lighten the burden of sorrow, thus aiding my fellowmen to reach a peaceful and happy old age, then am I satisfied."

The following are the titles of the chapters: The Five Forces; Old Trees; Longevity of Birds and Animals; I Repeat the Inquiry, Why? Long-lived Persons, and Why? Pure Air and Deep Breathing Necessary to Long Life; How to sleep in order to Live a Century; What Shall We Eat to Live a Century? What Shall We Drink to Live a Century? What Clothing Should be Worn to Live a Century? Are Medicines Necessary to Prolong Life a Century? How to Treat Babies and Children that they may Grow up and Live to see a Century; Summarized Rules of Health enabling one to Live a Century.

THE TRIPLE E. By Mrs. S. R. Graham Clark. Boston. D. Lothrop & Co. Price, \$1.50. Mrs. Clark is known as the author of *Yennie Walton*, one of the most popular Sunday-school books which has been published for many seasons, and the qualities which attracted attention in that work predominate strongly in this. The "Triple E" is the name playfully given by her friends to a girl of eighteen, whose three names begun with that letter, and who is left with a younger sister to make her way in the world after the death of her parents. She has promised her mother on her deathbed to not only care for her sister, but also for an insane uncle, and a little girl wail who came into their family in the most mysterious manner. Much of the interest of the story centers in this latter character, and the mystery in which her parentage is involved lends it a strong fascination. The two sisters are compelled to enter a large manufactory in order to gain a subsistence and earn means for supporting their charges. The

record of their experiences in this new life, their trials, and the victory over adversity they finally achieved, is told in a manner which commands attention from first to last. It is a book which cannot fail to make a strong impression upon the minds of those who read it.

Mrs. Mary H. Hunt, Superintendent of Scientific Instruction W. C. T. U. has had prepared a capital primary treatise on *Physiology* with reference to narcotics and alcohol, which the W. C. T. U. is strenuously recommending to Schools and Boards of Education. It is such a book as will instruct and interest whole families as well as schools. Price 60 cents. A. S. Barnes & Co., Publishers, New York.

HERALD OF HEALTH. December, Contents: Influences of School Life on Eyesight; Count Rumford's Substitute for Tea; The Mind Cure; Massage for Indigestion; Gardening for Health; Studies in Hygiene for Women; M. L. Holbrook. M. D. 13 and 15 Laight, Street N. Y. \$1.00 a year.

A CLARION CALL.

BY REV. WILLIAM BRUNTON.

Ye brave of heart who dare to serve where honor calls;
Ye sons of God on whom the prophet mantle falls;
Ye lovers of mankind, who seek to know the truth,
And comfort age thereby, and strengthen weakling youth,
Who wish to cheer the weary on their toilsome way,
Reclaim the lost, and lead them back to golden day,
Who wish to teach the dull to feel true manly worth,
And bring once more the Eden life to darksome earth,
And give to trembling hope the confidence of love,
To vain and savage pride the meekness of the dove,
Unite with us: we seek and prize the good and true,
We fain would sin and death by light and love subdue!
In heart and soul we grieve that falsehood, wrong, and might
Should rule the world in gloom, when truth would rule in light.
Inspired with loyal zeal, a brave, crusading band,
We venture forth in love to free our holy land,
The land where captives weep in passion's direst pain,
And woes beset the poor, and wrongs the rich maintain
'Tis there we boldly press, proclaiming love and light
Defending men from harm, upholding truth and right,
'Tis there we seek the for, unfearing death or loss,
With joyous valor filled, glad soldiers of the cross,
There haste to tread with us the path grave veterans trod,
And soon the world shall be the paradise of God.
What greater joy than this, to elevate mankind,
To speak the word of truth for heart, and soul, and mind;
To labor for the right, to suffer for the just,
To work for God and man, in man and God to trust;
To live the saintly life, that common life may see
This fair and glorious world more beautiful and free;
To gem the spacious vault that rounds the spirit sphere
With circling realms of love, at once far-off and near?
Divinely blast the work! And earnest heart that shares
In all these burning hopes, in all these lofty cares,
Make this your task in life, your life's supernal aim,
Responding to the call of honor, love, and fame.

—Selected.

The Manifesto.

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VOL. XV.

FEBRUARY, 1885.

No. 2.

CHRIST'S KINGDOM. Its Bed Rock Foundations.

DANIEL FRASER.

EVER since the manifestation of Christ in the female a work of shaking whatever could be shaken has been going on in the world, and, with extraordinary results, and, from time to time has been felt among the Shakers.

Under the idea of progress, some individuals have urged their ideas and conceptions, upon notice, tending, in some cases to the subversion of the normal and radical form of Government of the Christ Order. A true line of faith, as taught by the Christ spirit, instructs that the work of Christ's Kingdom is the work of God, and, that all true progress will proceed from Him, through the work itself, in those who are subject to its order, and not in the line of mere human theories,

and worldly philosophies,—conceptions of progress in the intellect only; such conceptions, and a quiet perseverance in self-denial to wrong and hurtful habits are quite distinct.

It is truly written "The invisible things of God," (to the carnal vision only) "are clearly seen and known" (to the Christ enlightened vision) "by the things that are made, even His Eternal Power and Godhead." And, with safety we can add, that the visible things of creation also clearly show that all normal growth, proceeds from central life; and, that when any living body sets up local action, not controllable by, central life, an abnormal growth, as a wen, boil, or carbuncle is the result, which certainly tends to disorganization,—disease, which, persisted in, results in death.

If we look through the four grand divisions of animate life,—the Radiate,

the Molusca, the Articulate, and all the various forms of the vertebrate, up to man, we find central life predominating, and beneficently presiding and harmonizing with the members of the body, and the members, with the central controlling power; and, when there is a delegation of central energy, as in the ganglionic system in man, said system is strictly under central control.

Central controlling life is a leading, prominent, ever present manifestation of animate life; and, what is truly remarkable, the growth of each individual, from the lowest Radiate, up to Man, is independent of the animal, in its inception, independent of its will, or volition; Jesus Christ saw this, hence he says, "Which of you by taking thought, can add one cubit to his stature?"

Those who speak lightly of the theocratic form of government of Christ's kingdom, would act wisely to be still, and learn that God is in His Holy Temple, a redeeming and creative power; redeeming us from the bondage of our degraded animal nature, its habits and propensities, and creating us anew in the likeness of His own attributes.

Even as our bodies have their growth irrespective of our choice, so, also, will the work of God be irrespective of our plannings, and devices. The best that souls can do, is to be faithful to obey the appointed centre of life,—the Order and Authority in the Kingdom of Christ. To this our Lord and Savior,—Christ, set us the example when he uttered, "Not my will, but thine, O God, be done." Let each one and all be true "to finish" (put an end to) "transgression" (of God's law;) "an end to sin: make reconciliation for iniquity, and bring in everlasting righteousness." Do

so, and, in due time, every good and true desire in regard to government, will be fulfilled; growth of stature in Divine goodness, beauty of form, and development of function will be completed.

Again, "Peace! Be still." The theories and philosophies of the natural man, are, at best, but disintegrating agents, when introduced into the ideal of God's plan, and, in the nature of things, unstable, let them alone; they are adapted for the worldly man, not for the members of Christ's body. "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord," * * * "For my thoughts are not (as) your thoughts; neither are your ways (as) my ways saith the Lord." Isa.' lv., 7, 8.

There is such a thing as a seeming support and subjection to central authority, which, in fact, is unreal! Let our support be from an undivided heart;—warm, and affectionate; ever overflowing with thankfulness that we have a part and lot in a work that confounds the wisdom of the natural man, and humbles in the dust all self-exaltedness!

Let us not forget, that, in the exercise of our free agency, we may gain, by a wise use, our claim to an inheritance with the faithful; or, by an unwise use thereof lose that inheritance!

If, in faith, we look for God in His Order, we shall find Him, as He has promised, He will meet us there; and this, notwithstanding what may be, or seem to be, the imperfectness of individual personages representing the Order. "Why callest thou me good?" said Jesus, "There is none good," (absolutely free from all imperfection) "but God." If this Order of God is slighted, and counsel is taken of human nature's crooked wills, where Christ is, such souls cannot come.

Mt. Lebanon, N. Y.

RESIGNATION.

OLIVER C. HAMPTON.

RESIGNATION is a peaceful and quiet surrender of the spirit to the inevitable trials and sorrows of life. One of its indispensable elements is patience. We are so constructed that we can fight with our inevitable fate, and in the process pass from unreasonable impatience, to despair, from that to desperation and finally be forced to look toward the ghastly portals of suicide.

On the other hand by our efforts at complete resignation we may disarm our trials and sorrows of a great part of their poignancy and sometimes even get released from their entire weight of affliction in this way.

I was once placed under so severe a scene of suffering I scarcely knew how to bear it or what to do. It was suggested to my mind, (doubtless by some wiser and holier intelligence than myself,) that this was a good time to try what a spirit of resignation would do for me. In the words of the rapt poet, I was minded to try "What consolation I might draw from hope;—If not what resignation in despair." Under the inspiration of this good thought I sat down and composed the following stanzas.

In perfect resignation,
 Unto thy just and holy way,
 O God of my salvation,—
 Still help me travel day by day.
 Thy visible Anointed—
 In every thing I will obey,
 For this thou hast appointed,
 To be the only saving way.
 Grant me thy holy spirit,
 All opposition to put down
 That peace I may inherit,
 And gain a bright, unfading crown.
 My journey is to Heaven,
 Tho' wicked spirits should assail

The pow'r of God is given—
 To stem the dark and stormy gale,
 While in the land of sorrow,
 I'll patiently pursue my way,
 Tho' grief I will not borrow,
 I'll calmly bear what comes to me.
 Celestial hope shall cheer me—
 Until I reach that tranquil shore,
 Where grief shall come not near me,
 But peace be mine forever more.
 O 'tis a land of pleasure.—
 A land of everlasting rest,
 Where without weight or measure,
 Each weary spirit shall be blest;
 Then in true resignation,
 I'll steer to that delightful shore
 Where death makes no invasion,—
 Nor sorrow's dismal thunders roar.

I labored with all the power of my spirit to attain to a state of complete resignation to this severe trial which was brought on me, as I felt, unjustly, and I realized in a short time the full influence of this good spirit and became so fully resigned that all my sorrow fled away and was followed by a "peace which passeth understanding."

I knew another experience precisely like the one above narrated, and the agonies of which produced the following lines under a sincere effort to be wholly resigned.

My soul approves the lovely way
 The gospel spirit shows,
 And as I prove it day by day—
 The more the blessing grows;
 O who could bear the galling load
 Accusing conscience brings,
 While on life's rough and weary road,
 The wicked feel her stings.
 Then how ungrateful I should be
 To murmur on the way.
 And disregard the charity,
 My Elders show to me.
 'Tis Order binds the carnal mind—
 And breaks the sullen will,
 Then to its counsels I'm resigned,
 In patience to be still.

The same happy results followed this

effort on the part of the suffering brother, which was experienced in my own case, viz. Peace, tranquillity and contentment of mind.

No effort should be spared to shun all unnecessary sufferings both physiological and psychological, but when this has been faithfully done, and there still remains a residuum in the crucible of affliction which cannot be parried by our best wisdom, resolution and forethought, it is wise and prudent to make a strong effort to pass into the realm of sweet resignation at once, and there remain in patience and prayer until we have become perfectly passive under the stroke of our affliction.

The consolations of the Holy Spirit are sure to rise up in time as a "well of water springing up unto everlasting life." By this calm discipline the scathing fires of affliction are gradually assuaged and quenched by the waters of consolation until our spirits learn to conquer the whole ground and come to inherit the regions of invulnerable peace. And although as was foretold by the rapt prophet "The fruit of righteousness shall be peace and the effect of righteousness quietness and assurance forever" yet the same inspired sage assures us that "he that believeth shall not make haste."

The chafed spirit is so impetuous under the agonies or protracted trials and depressions, that it is often tempted to rebel and as it were, in the words of Job's wife to almost "curse God and die." But this is only a throe of undisciplined desperation, which would result in consequences infinitely more excruciating and unendurable. Patience and prayer will unfailingly furnish relief if only persevered in.

I do not want to be egotistic but as little episodes of experience are more interesting and to the point, with me, than any other mode of elucidation of a subject, I naturally infer they are to others, so I will give one more short one.

Being once under very heavy tribulation something seemed to say to me "You cannot make all your sacrifice at once and you are not required to. If you were ascending a ladder and should let go with one hand before you had secured a hold with the other you would fall and ruin yourself. So you must wait and get what little good you can out of your present imperfections till you have time to secure your hold firmly on something better and higher. You need not sacrifice any faster than you can find something better to sacrifice for. Be more calm and less anxious."

By the time these suggestions and inspired counsels were closed, I was very peaceful and quiet and very much comforted and re-assured. So Dear Brethren and Sisters it being a time of the Church's experience and travel, where much waiting and great patience are especially in order, let us take hold of the gift and be daily, nightly, and hourly exercised therein and pray not only for ourselves but for each other, not only each other—but for our friends not of our order, not only for our friends but for our enemies everywhere, for all saints and particularly for all sinners.

Let our prayers be the constant prelude to our acts of benevolence and charity to all souls in all worlds, that we may "be perfect even as our Heavenly Father is perfect." And when our work is done here may we be gathered in peace to the summer land as "a shock of corn is gathered in his season."

Union Village, Ohio.

ASCENSION.

MARY WHITCHER.

No ladder reaches heaven's height
 Devoid the rounds of truth and love,
 These lowest, strongest, give the might
 To reach the heavenly worlds above.
 Above the false and the untrue,
 Above the fickle and the vain—
 This is the heaven we pursue,
 And this on earth is ours to gain.
 Bright flecked with joys our pathway lies,
 And sunlit from each higher sphere,
 Possessed of peace, we hold the prize
 Above all price, and ever dear.
Canterbury, N. H.

ASPIRATION.

MARIA SCHULTZ.

Birds plume their wings for higher flight
 And tune their chords for sweeter singing,
 As if expectant of delight,
 In richer voice, or further winging.
 And flowers grow with curtained eyes;
 A long while in their timid budding,
 As if to give us sweet surprise
 The glad Earth with their beauty flooding.
 Likewise, the young heart reaches out,
 With cautious hope, its own strength trying,
 At first, though conscious of self-doubt,
 Is sure of God's love underlying.
 And, feeling thus its silent way,
 Up through the dark's perplexing winding,
 A blessing is the light of day,—
 A joy, the sweet success of finding
 "The something" sweet which it hath sought,
 Beneath the guidance of Love's teaching;
 And thus, the human heart is taught
 The blessedness of pure preaching!
Mt. Lebanon, N. Y.

THE PRIDE OF LIFE.

LOUIS BASTING.

"Oh, why should the spirit of mortal be proud?
 Like a swift gliding meteor, like a fast gliding
 cloud;
 Like a flash of the lightning, as a break in the
 wave,
 He passes from life to his rest in the grave."

THE above are the opening lines of Abraham Lincoln's favorite poem, which he often recited to his intimate friends, though he had reached the loftiest heights of human greatness. And why should any human being be proud? By what right, inherent or acquired, can any one assume to look with disdain upon another? All have the same origin and the same destiny; all are sprung from the same earth; their life-sustaining necessities are the same, and death gathers all in one common grave. But wherever civilization has established itself, there will the people divide themselves into ranks and classes. There will be the high and low, rich and poor, learned and ignorant, the refined and the brutal; there will be the moral and the vicious, the religious and the profane. These distinctions are the result of individual action, limited and controlled by social and natural conditions. But their existence would not justify the indulgence of pride, since all are dependent upon each other; and it is unwise and unreasonable, and a prolific source of weakness. For he in whose heart it has entered loses the capacity of properly judging his environment; as he magnifies himself he correspondingly belittles others, and his plans are apt to be defeated.

As long as Rome was just and virtuous she was great, but when pride and self-glorification became the ruling passion, her decline and fall began. The history of the Jewish nation exhibits the most startling picture of self-defeated pride and arrogance. Called to be the chosen people above all others, they willingly accepted the call, but never, as a people, fulfilled the conditions upon which it was based. They became

blinded in their self-importance. The Messiah was to be a Jew who would thrash the nations round-about, and Jews were to be the rulers of the world. Their utter contempt for other nations is well illustrated in the conversation Jesus had with the Phœnician woman. The cutting irony with which he referred to the gentiles as "dogs," evidently reflected not on his own personal feelings, but the national Jewish aversion; and his great heart instantly melted in compassion at the woman's answer. With the rejection of the great truths promulgated by Jesus, they lost even that which they had—their nationality and the protective power of the Mosaic law.

The worst and most inconsistent form of pride is that which shelters itself under the cloak of religion. Where that spirit exists it will kill the spiritual life of the soul as surely as it destroyed the national life of the Jews. Was it not against religious pride that the keenest invectives of Jesus were directed? It stops all progress. The proud heart is satisfied with itself. It worships self. Charity and Love, the cardinal virtues of the Christian religion, have no dwelling-place there. We cannot love or sympathize with that for which we feel contempt.

Why should any one be proud? What have we to be proud of? Is it our personal appearance? We know that ere many years have passed the iron finger of time will have traced indelible lines in the fairest countenance; and we also know that the smile of innocence and the kindly eye of sympathy and good will can illumine the homeliest face with a beauty which mere regularity of feature can never give.

Is it knowledge and scientific love?

Let us remember how very little we know even of the things nearest to us and concerning us most. Was it not but yesterday, as it were, that we discovered that the blood circulated in our bodies? How few there are who can name the trees and plants, the birds, the insects and rocks that are all around us! Or who can solve the mighty mystery hidden in that sun that daily shines upon us, upon which our very lives depend? Who can say what feeds those fires that are forever burning and glowing?

There are so many things connected with our lives that are utterly inexplicable to the human understanding, there are such mighty evidences of infinite power, compared to which the feeble efforts of man are almost unappreciable, that pride appears to be absurd, grotesque and ridiculous.

Yet there is one form of pride which is not to be condemned, but rather to be commended. It is the pride of character, self-respect and proper self-esteem. The possessor of that quality of mind—and no man's character can be complete without a proper share of it—is careful of his reputation, he will not stoop to low and ignoble acts because he would thereby lower himself in his own estimation and in that of others. The philosopher Kant expresses that sentiment when he says: "I, in my own person, will not violate the dignity of humanity." George Washington is the type of such a character.

But a false and sinful pride stands condemned by God and the Christian religion. Jesus was the embodiment of self-respecting meekness, of God-fearing humility. The apostle John says that the pride of life is of the world and not of the Father.

To what depths of crime, sin and suffering, pride has led! It kindles the fires of ambition, the love of rule, the lust of power; it stops at no obstacle, it overrides every consideration of religion and morality, of law and equity, to satisfy its insatiate cravings. The great tyrants, those arch-criminals, that have cursed mankind with their existence, were both proud and ambitious. It is but a step from pride to hate, and hate has its ultimate in murder.

The climax, the very insanity of pride, is well represented by Milton, who causes Satan to say: "I would rather reign in hell than serve in heaven." And with those words he has discovered and laid bare the source of all pride; it is the unwillingness to serve, or to be subject to any power, whether it be of God or of man. The unrepentant sinner is a rebel who defies God; he rejects salvation because it imposes restraint upon a lawless nature. Blinded by pride and self-love he refuses to submit to him whose yoke is easy and whose burden is light. He fails to see that after all the only slavery, the only ignoble servitude, is subjection to sin, and that the only true freedom and genuine liberty is found in the truth of God.

From pride, O Lord! deliver us.

Mt. Lebanon, N. Y.

AFTERWARD.

Now, the sowing and the growing;
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossoms, bleeding shoot;
Afterward the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward the perfect beauty
Of the palace of the king.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now.

Afterward, the service holy,
And the Master's "Enter thou!"
—*Selected.*

THE AT-ONE-MENT.

JOSEPH WOODS.

IN the days of typical Israel the people were required to bring the offerings or sacrifices according to their various sins to the Priest and he was to make an atonement or as some express it an at-one-ment for them. He was to witness their sincerity before God in that they had presented their offerings according to the law, without blemish and they were forgiven. Ex. xxx., 16, verse and Lev. iv., 20. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Ps. l., 5.

All the sacrifices and offerings for sin under the law were typical of the sacrifice that Jesus made, Heb. ix., 26. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. The prophet Isaiah said of him, the Lord shall see the travail of His soul and be satisfied. St. Peter,—“Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh, hath ceased from sin.” After the baptism of Jesus, his work was so swift that in a

short time, comparatively he was able to say to his disciples, "Be of good cheer, I have overcome the world," and to his Father, "I have finished the work Thou gavest me to do."

The sacrifices which he made and which he requires us to make, to be one with him, even as he is one with the Father. "All that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father but is of the world," 1 Jno. ii., 16, and according to the words of Jesus Christ, unless we make this sacrifice, deny ourselves daily and take up the cross, forsake all that we have and our own lives also and thus follow him in the regeneration, we cannot be his disciples.

This is the only at-one-ment, or offering, or at-one-ment which God will accept. What doth it profit a man to believe that Jesus overcame the world, that he prepared a gospel feast, that he has left us an example that we should follow in his footsteps, if he does not partake of the gospel feast, if he does not practically follow in his footsteps? Why, his condition would be similar to two hungry men seating themselves at a table with a good dinner. One of them partakes of the food, the other does not. How can beholding the other eat a good dinner benefit him?

Or suppose we see two men, one of them a temperance man, the other a drunkard. What salvation would it be to the drunkard to believe that his neighbor was a temperance man while he continued his intemperate habits? "Faith without works is dead." Without a sacrifice of his intemperate habits he has no at-one-ment with good society. But hold on, some one says,—“Not of works lest any man should boast.” We

do think from St. Paul's confession that he had no just cause for boasting, but rather to have bowed in humility before God. If boasting must come, let it come from one who said. "My Father loves me for I do always those things that please him."

Jesus seems to think works were of some consequence, for he said, "The son of man shall come in the glory of his Father with his angels, then shall he reward every man according to his works." The Apostle John says, "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of condemnation."

It seems in settling the final account, that good works are of vital importance, and without them the soul is not clothed with the righteousness of Christ, but is poor, wretched, blind and naked.

Canterbury, N. H.

JUDGE NOT.

JUDGE not; the workings of his brain

And of his heart thou canst not see;

What looks to thy dim eyes a stain,

In God's pure light may only be

A scar, brought from some well-won field,

Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,

May be a token, that below

The soul has closed in deadly fight

With some infernal fiery foe,

Whose glance would scorch thy smiling grace,

And cast thee shuddering on thy face!

The fall thou darest to despise,

May be the angel's slackened hand

Has suffered it, that he may rise

And take a firmer, surer stand;

Or, trusting less to earthly things,

May henceforth learn to use his wings.

And judge none lost; but wait and see,

With hopeful pity, not disdain;

The depth of the abyss may be

The measure of the height of pain

And love and glory that may raise
This soul to God in after days!—*Vesper Echo.*

ALFRED, ME., No. 2.

ORIGIN of the Shakers in Maine. New Light Baptists, called Merry Dancers Come-outers, etc.

BY ELDER OTIS SAWYER.

"THE New Jerusalem has come down from God out of heaven; Christ has come the second time, and if you want to be saved, you must confess your sins and take up a full cross against the lust of the world, the lust of the flesh and every sinful indulgence or you can never enter the kingdom of heaven."

The interview with James Jewett was then related, and the guidance to the home of that good man, believed to be by the spirit of truth. John now communicated all that he had seen and heard; that he had confessed his sins, one by one, as he had committed them, and when he had done that work honestly, he was filled with the gift and power of God.

John and Sarah Barnes were well prepared to receive this testimony, and it entered deeply into their hearts, and John was led by the spirit to say,—“This is the woman we read of in Revelation, clothed with the sun and the moon under her feet.” Before the sun went down the next day John and Sarah had confessed their sins to God, before his witnesses.

John Cotton lost no time in conveying the joyful news to his New Light brethren, and also to his neighbors and friends, a few of whom received the glad tidings.

By special agreement between John Cotton and James Jewett some of the ministers from New Lebanon were to come to this place as soon as convenient. John arrived home the first of June and the first of July the trumpet of the Arch-angel was sounded by three messengers of God, who shouted with a loud voice, calling souls to “come to judgment, and confess your sins.”

This voice the whole neighborhood heard while yet afar off, and long before the messengers could be seen. The people, however, knew the meaning of the voice, and rushed from their houses to meet the sacred messengers. These were found to be,—James Jewett of Enfield, N. H.; Ebenezer Cooley of New Lebanon, N. Y. and Eliphalet

Comstock of Hancock, Mass. Such a joyful meeting was never before known in this place. These ministers were received as the ambassadors of Christ, and they were filled with the message of salvation, which they communicated with a zeal, life and power. They also went from house to house, holding meetings and preaching the word of God, so that many were converted, confessed their sins and received a baptism of purifying fire.

The family of Benjamin and Mary Barnes seemed ripe for the harvest, and all accepted the faith.

These three ministers, before mentioned, held meetings with good effect in Alfred, Lyman, Waterborough, Gorham and Windham, accompanied by John Cotton and John Barnes. Ebenezer Cooley was the leading spirit and a powerful preacher. The Lord blessed their labors and the seed of faith that was sown took deep root in good soil. In all these places which they visited were found many of the New Light Baptists who were prepared for a higher and more progressive work.

Finding the fields so promising in the province of Maine, as it was then called, other ministers soon followed and held meetings, and by the blessing of God, many able men and women were gathered into the fold of Christ.

It would almost seem as though a line of communication had been laid by spirit intelligences from New Lebanon through Massachusetts, Connecticut, New Hampshire and Maine, and then more particularly in Alfred, Waterborough, Lyman, Gorham, Windham, New Gloucester, (called Sabbath Day Pond,) Poland and Falmouth. The fire of truth which these messengers kindled, flashed like lightning into all these places, and convicted many souls of the necessity of living a higher life in the true Christ order. Individuals, from all the towns named, were gathered into this Society, among whom may be named, Nathan Freeman, Joshua Harding, Josiah and Aaron Whitney; all of whom had families. In a younger class we find Robert McFarland, Ezekiel Hatch, Joseph Whitney, Elisha and James Pote. All the above were from the town of Gorham.

Gowen Wilson and family were from New Gloucester. Eliphaz Ring and family from Poland, and Thomas Cushman and family from Buckfield. Thomas Cushman was a wise, judicious man; and subsequently became a member in the order of Ministry.

Among the unmarried young women we find the names of Dana Thorns, Mary Hatch, Abigail Cotton, Dorcas Cotton and Lois Kneeland. These were also residents of Gorham. The head-quarters of the Believers in this section was at the house of Benjamin Barnes, which occupied the place where the Sisters' shop, at the Second Family, formerly stood, and his farm extended from the Massabesic Lake to the Bunganut pond. Benjamin was one of the first to consecrate his property and this became a nucleus around which the domain grew to the present extensive dimensions.

The following account belongs more properly to the history of New Gloucester, but it may with propriety be incorporated in the history of Alfred, as so many, whose names are here given, were gathered to this Society.

In the month of August 1784 a company from Gorham and Sabbath Day Pond, chartered a small vessel of Greenfield Pote of Portland, called "*The Shark*." The vessel was of twenty eight tons burden, and was to be fitted out to go to New York and up the Hudson river to Albany. The object was to make a visit to Mother Ann and the Elders, who lived in Niskayuna.

Samuel Brown was appointed to act as captain and Enoch Waite as assistant skipper. Thirteen Brethren and twelve Sisters formed the company for the pilgrimage. Robert McFarland, Barnabas Bangs, Thomas Bangs, Nathan Freeman sen., Samuel Brown, Moses Hanscom, Nathaniel Stevens, Ezekiel Hatch, James Merrill sen., Nathan Merrill, Solomon Twombly, Gowen Wilson and Enoch Waite. Dana A. Thorns, Lydia Freeman, Barbara Brown, Mary Hatch, Catharine Bangs, Betty Cotton, Hannah Whitney, Betty Stevens, Molly Merrill, Rachel Merrill, Molly Wilson and Hannah Starbird.

Several of the Brethren were good sailors. The little craft was well manned and amply supplied with stores for the voyage out and to return. With a favorable wind they sailed

pleasantly out of the beautiful harbor of Portland and directed their course to New York. It was high tide when they passed through Hurl or Hell gate. The sisters, particularly, had dreaded this place, as the passage, at times, was extremely rough and very dangerous. The Sisters were made quite happy when told that they had unconsciously passed the fearful place unharmed.

They waited in New York a short time for a favorable wind and tide to bear their little craft up the river to Albany. Barnabas Barnes would often relate the struggle they were obliged to make, to stem the current before reaching Albany, and said he was amused to see how adroitly the skippers would tack and beat against the tide. Those not immediately engaged in manning the vessel did not remain idle. Their time was improved in catching fish which they carefully packed, and of these were able to present several barrels to the little family at Niskayuna. They also made presents of other stores which they carried from home for that purpose.

Several of the Brethren remained in Albany to care for the vessel, while the others of the company walked to Niskayuna, a distance of seven miles. Mother Ann and others saw this company, in vision, many days before their arrival, and requested that preparation be made to receive them. Postal facilities were limited, and slow at that, and the custom had not obtained in that day, as now, of writing letters to apprise friends of expected arrival of company.

(TO BE CONTINUED.)

BELIEF.

F. W. EVANS.

AFTER the crucifixion of Jesus, he came to his bereaved disciples in a temporized body that they could see and touch, through which he reproved and instructed them. He said to them, "Go ye into all the world and preach the Gospel to every creature. He that believeth shall be saved, he that believeth not shall be damned."

Was that a threat, or a statement? Some who disbelieved at one time, subsequently believed. They are not saved as a reward for believing, but they are saved by believing, because belief leads them to deny themselves of every evil indulgence. That is salvation.

"Jesus was risen early the first day of the week, and he appeared unto Mary Magdalene out of whom he had cast seven devils." When she told those who had been with him, they believed not. Then he appeared in another form to two of the disciples as they walked into the country. These told it to the rest. Neither did they believe. Afterward he appeared unto the eleven disciples when they were all together at meat, partaking of the Sacrament, and Jesus upbraided them for their unbelief and hardness of heart. Then all of them believed. They believed they had seen a dead man who was arisen from the dead, come to life again, as did Lazarus and the widow's son. He was the first begotten from the dead, had broken the chains of death. In a word, the physical resurrection was the first established Christian dogma, and that dogma was not scientifically true, yet a vast amount of good was done with it. He appeared. What appeared? The identical body that had been removed from the sepulchre? Could that assume different forms? Or did Moses, Elias, Jesus, perform what in 1885 is becoming common for disembodied spirits to do, to wit, create a temporary body that all persons present can see and handle—a body that could eat, drink and talk with logical power and rational understanding? The laws, under which, and the *modus operandi* by which this appearing was effected, were not then

known and understood as at this present time. Belief was an act of faith in, and obedience to authority, rather than of facts and demonstration. Now Spiritualism is being reorganized and treated as a science, as Geology and Chemistry are treated. The secular scientific world attach to it nothing sacred or religious. And the theological religious world either deny it as a fact and denounce it as a fraud, or admitting undeniable phenomena, outside of the possibilities of their encyclopedia of sciences, they ascribe it to Satan and his invisible but powerful hosts. In the end each party will learn to respect the other. The scientific will become religious and the theologians will become religiously scientific. They will come together. Then the scientific law will be put into their minds, be intellectually understood, and the religious law, of love, will be written in their hearts. Religion and science will unite as one. Rational understanding and religious spiritual faith, that lays firm hold of the invisible world of intelligent beings, will unite to constitute a practical life motor. Then it will be evident to all that some things can be done as well as others, and that the millions of spirits who have hitherto walked the earth, unseen in Christendom—Babylon—and who have been regarded as phantom Ghosts, or as Angels, making visits very few and centuries between, can now make themselves appear in bodily form, to talk and act like other people; as really as did Moses. Elias and Jesus. Not only do they appear to souls hungry for scientific knowledge of any kind, either mundane or spiritual, but also to those who hunger and thirst after righteousness, making the treasures of wisdom and knowledge, that are in the

Christ Spirit, subservient to the one thing needful—to wit, that they sin not against their own mortal bodies—the Temples of the Holy Spirit,—nor yet against their own immortal God endowed souls.

Mt. Lebanon, N. Y.

LET IT PASS.

LET former grudges pass.—*Shakespeare.*

BE not swift to take offence ;

Let it pass,

Anger is a foe to sense ;

Let it pass.

Brood not darkly o'er a wrong
Which will disappear ere long,
Better sing the cheery song,—

Let it pass,

Let it pass.

Strife corrodes the purest mind ;

Let it pass.

As the unregarded wind,

Let it pass.

Any vulgar souls that live
May condemn without reprieve ;

'Tis the noble who forgive,

Let it pass,

Let it pass.

Echo not an angry word ;

Let it pass.

Think how often you have erred ;

Let it pass.

Since our joys must pass away,
Like the dew-drop on the spray,
Wherefore should our sorrows stay ?

Let it pass,

Let it pass.

If for good you've taken ill ;

Let it pass.

Oh ! be kind and gentle still ;

Let it pass.

Time at last makes all things straight ;

Let us not resent, but wait,

And our triumph shall be great ;

Let it pass,

Let it pass.

Bid your anger to depart ;

Let it pass.

Lay these homely words to heart,—

Let it pass.

Follow not the giddy throng :

Better to be wronged than wrong,

Therefore sing the cheery song,—

Let it pass,

Let it pass.—*Selected.*

SPIRIT MATERIALIZATION.

[Extracts taken from an article in "Shaker Theology," written by Elder H. L. Eads, of South Union, Ky. Send for the book and read all he writes on the subject. Ed.]

NONE of the external senses are reliable in abnormal conditions, as persons can be made to see white to be red, and black to be white, to hear sounds when none reach the external ear, to taste food when none is present, to feel when no substance of matter is near. It is not strange that the simple are misled. No reason whatever is appealed to, to sustain the theory. Its devotees seem to rise on the wings of the wind and by imagination, and a love of the marvelous, and are carried away to the supersensuous and still find no solid resting place.

That there is more than one substance, and not more than two in existence, I think, is self-evident. These are matter and spirit, and that one of these cannot become the other is also evident, but as others think differently, I propose to offer some reasons on the subject.

First,—If there are two distinct substances they cannot be alike in any particular, else they would be but partially distinct—a mixture which would prove them to be the same.

Second,—If they are not alike in any particular, they are contradictory. If they are contradictory, it is impossible

for them to affiliate, or for one to become the other. Oh, nay; this must be set down among the things which are impossible. Two substances that are in no respect similar are neither interchangeable nor interblendable. The conditioned cannot become the unconditioned; nor the extended the unextended, nor *vice versa*. To admit this would be equal to asserting that a thing could be made to exist, and not to exist at the same time, which with bowed head, I must say is impossible with God. Thus we cannot fail to perceive the impossibility of a spirit materialization; but if one can become the other, the one substance theory is proven to be true. Hence we have no God but nature, and to nature only are we accountable. Shall we become Atheists?

Locke reasons thus: "If matter were the external first cogitative being, there would not be one infinite cogitative being, but an infinite number of cogitative beings of limited force and distinct thoughts independent of each other. But unthinking particles of matter, however put together, can have nothing thereby added to them but a new relation of position, which it is impossible should give thought and knowledge to them." Thus the two substances are proved to exist, which at the same time proves also the impossibility of spirit materialization.

Then I would say let not the elect be deceived by the weird, phosphorescent, moonshine ghosts and hob-goblins manufactured by spirit tricksters and jugglers in both worlds to make money and deceive the race. Just take away all the money from this spirit circus and it would die in a fortnight. I am asked if I would not believe were I to see them

myself? I answer, not at all. It would be impossible for me to believe, until I should be first convinced of the truth of the one substance theory, and that God and the thinking principle within me were matter and that I was not possessed of a spirit substance distinct from matter. Prof. Mapes says the senses are unreliable.

In order to make a spirit materialization possible its advocates are driven to the point of denying spirit existence altogether, hence leaving no spirit to materialize(!) and thus knock out their own underpinning. They make it only the disappearance and re-appearance of matter, as that of water and vapor, and seem too obtuse to know they have stultified themselves. When we take a rational view we know matter is unintelligent—we look into nature and find it not,—but continue our mental vision up "Through nature to nature's God." We behold the two substances in bold relief, and are compelled to exclaim, "in spite of every effort at unbelief: "Spirit exists distinct from and with power over matter."

The exudation of molecules of matter from the pores of a groaning medium, being spiritualized and becoming the spirit of one's deceased brother, sister, wife or child, is one of the sheer humbugs and grandest impositions on human credulity with which the gullible can be gulled.

Every one, or every thousand who see, hear, feel, taste or smell departed spirits, are abnormal and conditioned for the purpose. No person while in their normal condition ever saw a spirit, or ever will. Spirit seeth spirit.—matter seeth matter. We may become abnormal, and be so conditioned by spirit

power as to see, hear, converse with, feel and handle them; but on returning to our normal condition they disappear, and we know not whither they have fled.

Some are more easily conditioned than others, not that they are more worthy. Spirits choose those organs that are most easily conditioned. Not content with this the highest phase and most reliable spirit action, some in their great anxiety for the marvelous, visit worldly cabinets in the shades of even, and pay their money to be deceived, and get what they go for.

We should return to the New Testament, with Christ Jesus and Mother Ann Lee for our pole star. Leave the world's reformers to work out their own problems, and "we preach Christ crucified to the world."

We can easily defend the gospel work against all religionists, dogmatists, scientists, spiritualists, materialists or infidels, with no fears of a single defeat.

ISSACHAR BATES.—NO. 7.

BY H. C. BLINN.

ISSACHAR remained in Busro about two weeks at which time the subject was quite universally discussed having reference to the final removal of the Believers from the settlement. The malarial condition of the climate caused so much sickness, which in many cases resulted in death that it seemed hazardous in the extreme to attempt the continuance of a community in such a place. It had been proposed that the members of this Society should be received into those now established in the states of Ohio and Ky. and this arrangement was accepted by those who resided in Busro.

Issachar has not entered into any details concerning the departure from the Indiana Society but makes this simple statement.

"The removal from Busro took place in March 1827 and Oh what a trying day it was."

After Issachar had closed his visit in Busro, he sorrowfully bade it farewell, and made a journey on horseback to Pleasant Hill, Ky. a distance of 190 miles. "Here we (Joshua Worley and himself) were gladly received and kindly treated." After a tarry in this place of five days they passed on to Union Village, a distance of 140 miles, reaching the village on the fourth day.

On the 19th Sept. he went on to Watervliet, Ohio. He remained at this Society till June 1st 1830 when he, in company with Elder Solomon King, journeyed to Watervliet, N. Y. to see once more the friends of his first gospel home. Nearly twenty six years had passed since he was called to New Lebanon and by the Ministry of that place commissioned as a missionary to preach the gospel of Jesus Christ in the then, great West. They made a call of a few days at North Union, Ohio, and then at the settlement at Port Bay, and then on to Watervliet. They crossed Lake Erie in a steamboat and then took the canal at Buffalo for Lyons and from Lyons to Albany, N. Y. On their arrival at Watervliet. Issachar says. "The place of my former residence began to feel like a new world to me. For ten days we feasted on love and good-will and on many precious treasures." They next visited New Lebanon, N. Y. and after a few days passed on to Hancock, Mass. Deacon Daniel Goodrich accompanied them to Enfield, Ct. Returning they again call at Hancock, "where" as Issachar writes, "we were favored with every privilege we could wish." They again call at New Lebanon "and their kindness and loveliness was one steady stream." And he says this of every place. They now return to Watervliet, N. Y. and after a few days take a canal boat at Schenectady and in five days were again in North Union, Ohio a distance of 500 miles. "In a few days we were again on board a canal boat bound for Newark, Licking Co., then in a stage to Springfield, Clark Co., at this last place we have a conveyance in a wagon to Watervliet Mont. Co., where we arrived Aug 29, 1830."

In Mar. 26, 1832, Issachar was relieved from his official duties. Since Sept. 19th

1826 he had been an active and efficient Elder in the Society and was loved and honored by all who knew him.

In 1833 he again visited South Union and Pleasant Hill at the request of Elder Benjamin Youngs who was at this time, in the Ministry of South Union. He spent several months in these Societies, and shared bountifully in the good gifts of a loving people. He again visited Union Village on his way to Watervliet, reaching home in the early part of Sept. The infirmities of old age were now making active inroads upon his health, and the dear Brother certainly thought that his days would soon be numbered. He had even selected the spot for his last resting place, and bid farewell to many dear friends. Many more days however were to be added to his pilgrimage in time, more changes were to be made and more crosses to be borne before the last farewell word could be said to all his gospel friends.

When Summer came a better degree of health was realized and he was able to do some light work in the garden.

In June 1834 the Ministry of New Lebanon sent an invitation to Brother Issachar to visit them and also to make their home, his future home. Several other persons were to accompany him on the journey, which added a little pleasure to the very great cross which he now felt in leaving his western friends. He writes,—“Then I thought of my grave, the place I had selected. But there was no way to get into it, and no one to help me! And as there is no discharge in this woe, I must go with the gift.” After many words of blessing, many expressions of loving kindness and many genuine yet sorrowful farewells, he left Watervliet on the 14th of May 1835. It had been just thirty years, four months and fourteen days since he left New Lebanon as a missionary to the western world. He now writes.—“We went on our way like loving children, and although I was full of sorrow, yet I could take comfort. I told our company that this was my retreat. I had played it on the fife a great many times, but I had never had such a retreat as this one, and then composed the following verses.

THE RETREAT.

Time is like a bubble Floating on the main;
Puffed with joy or trouble, Bursts and forms again.

On high waves is fleeting, Takes its windy race
Down 'tis next retreating, Takes the lowest place.
So in all my motions Tossing up and down
Puffed with various notions, How I'll win the crown
Time will still be fleeting, Rifies all my plans
Half the time retreating, Not one notion stands.
Time is always changing, Never standing still
I am always ranging Right against my will
In a joyful meeting If I take my stand
Next I am retreating To some distant land.
O let time forever Be removed from me;—
O eternal Savior Take me home to thee
I am sick of fleeting, Let my days be few,
I'll in my last retreating Bid the world adieu.

The company arrived safely at New Lebanon on the 9th of June, having made a short visit at North Union Ohio and Watervliet, N. Y. while on the way. “On reaching my home in New Lebanon every Believer I met was full of loving kindness and tender compassion for me. This is a glorious place and the people all look glorious to me, and they are lovely and altogether beautiful.

Elder Issachar continued quite comfortable in health till a short time before his death. After an illness of ten days he passed away on the 19th of March, 1837, being nearly 80 years of age.

“Issachar Bates had a very remarkable experience and passed through many trying scenes. He was active and powerful, devoted soul and body. He possessed an extraordinary talent for discoursing with persons of all characters on religious subjects, whether for inquiry, argument or opposition, always ready for an answer, and not afraid to meet any man or any subject whatever. He was a battle-ax to all hypocritical professors and a thorn to wrong-doers. He was very plain in his speech, rather humorous, generally setting off his remarks with an anecdote or story. His mind was a store-house of information and with him we part with a treasure of knowledge and information. All his words and actions seemed calculated to inspire life and confidence in God's work. Of thee beloved Elder Issachar may it be said, ‘Well done good and faithful servant, enter thou into the the joy of thy Lord.’”

(TO BE CONTINUED.)

THE seeds of our punishment are sown at the same time we commit sin.—*Hesiod.*

PARTY SPIRIT.

JAMES S. PRESCOTT.

WHY do not the Shakers vote? We answer briefly. For the same reason that Christ did not vote. And they take Him for their example. Voting by the ballot for civil rulers is not a Christian institution but a civil rite, and belongs exclusively to the children of this world and not to Christ's kingdom. The "ballot" is one of the best institutions the world have to preserve order on the earth plane, where the laws of voting, and the ballot box is kept sacred, and not perverted to a wrong use.

The world have a right to the "ballot," it is their privilege to vote, *all* who are recognized as citizens of the United States without regard to nationality,—age—sex—or color—not excepting the women of our country, especially, if they hold property, and are taxed for it. They have a right to the "ballot," and to use it as a weapon of defence, in common with all other citizens, and to help vote down and out, all tyranny and oppression, injustice and wrong, fraud and deception, chartered monopolies, and monied aristocracies, which go to endanger the liberties of the American people, and to hold in perpetual bondage, less favored classes.

Such is the power of the "ballot," and this power is in the hands of the American people, and it is left optional with every individual, to use this power, by voting or to abstain from it. There is no law requiring every citizen of the United States to vote, because he is a citizen, and it is right it should be so, otherwise our country would not be a free country. And those who choose to vote have no right to impose the ballot

on those who have conscientious scruples against voting. If it were not so, our country would not be a free country.

Father James Whittaker, in speaking on this subject, said that those who allow themselves to feel for one political party more than another, had no part with him. Father James was one of the first founders of "Shakerism." He had the spirit of Christ, and knew whereof he affirmed.

We remember the time when one of our Elders from Union Village, Ohio, a man of liberal education, and classical learning, said, "Brethren! Are there any parties among you? If so, I will tell you just which side I will join. Neither! Christ is not divided. His people are called to be one people, of one heart, and of one mind."

This timely warning from one of the faithful watchmen on the walls of Zion, took effect. It put a quietus on a "party spirit," and we heard no more of voting. It served to shut out, and keep out, a "party spirit," from among us, from that time, henceforth.

North Union, Ohio.

INFLUENCES.

GEORGE BAXTER.

To understand readily how to receive and give forth a good influence is our sacred duty, as there are many souls dependent upon those who have this bread of life. Proper conditions, physical and spiritual are the first to take into consideration. They are also the most important, as with only a healthy body and a sound mind can a pure spirit be developed.

Without this all efforts will fail to comprehend clearly the beauty, the ever

changing and ever growing variety of nature and the progressive spirit of this age, or the receiving of communications be they by impression or by inspiration.

We should cultivate the spiritual faculties which must rule over the earthly propensities that the violation of all laws may be mastered. These can only be overcome by having a pure spirit which will be manifested by the cultivation of good influences, the results of which will be a pure external life.

Then will be accomplished a grand work by those who receive and give pure influences. Many will be resurrected from the sea of sin, a life of carnal pleasure, and from false teachings. These will be brought under the rays of God's holy light where they can see and know that life is not aimless, over which roll clouds of darkness, but that there are clouds lined with gold, aglow with a sunshine of everlasting glory.

Let those that are sheltered beneath the canopy of truth give to others of that stimulating influence, by words perfumed with the sweetness of purity, and the results will be revealed to you by those over whom you have cast your influence.

This will aid in elevating them spiritually and all will perceive the brilliant achievements, caused by your duty to God, which is well spent employment. We know that worth will win, and that all the pure influences we give are finely blended within the soul according to God's holy work. Let us cast these good and pure influences, Sisters and Brothers in Zion's home.

Canterbury, N. H.

THE fruit of education is the desire to learn.—*Pres. Eliot.*

THE WAY, THE TRUTH, THE LIFE.

NANCY G. DANFORD.

"No man cometh to the Father but by me." Christ. The reason is obvious, we cannot go except we walk in the way. It would be very absurd to say we wish to reach any particular place and still continue to persistently walk in the opposite direction.

Even so we must walk in Christ, who declares himself to be the only way, which leads to God, the fountain of all goodness, if we would obtain that oneness, which is both the right and the test of the true disciple. By walking in Him we walk in the truth, as He is truth. We shall be upright and honest in all things.

Not only shall we speak the truth to our neighbor, but we must deal it to our own souls, by condemning all wrong in ourselves, thus live the perfect truth at all times and in all places.

Christ is also the Life thereof; if we would walk in the way and the truth, we must live the life. This calls for a renunciation of self and selfish desires and appetites, even the laying down of our carnal lives that we may be able to live by the same principles that he lived, thus following his example by walking in the same self-denial and continually doing good to all, as far as lies in our power. In this way we conquer and crucify self. When this is accomplished we have no inclination to follow any other course. Then shall we be filled with all the fullness of love and inherit the reward of sweet peace, when we have come to God our heavenly Father and Mother, not by believing merely, but by actually living the "Way, the Truth, and the Life."

Canterbury, N. H.

THE MANIFESTO. FEBRUARY, 1883.

NOTES.

THEY that fear the Lord spake often one to another.

Well, that is just what we wish to do. For a great many years our fathers and mothers have been engaged in this same cause and as children of their spiritual care, we can do no better than to keep the work carefully before our own souls, and no less faithfully before the children of this world.

God has not called us into a home of indifference, nor for a few days of faithfulness, but rather to a life of stern self-denial and the cross, and to a growing righteousness, ever and ever.

We are still in the morning of the New Year. A gift of divine love is before us. Watching and praying will become one of our great spiritual opportunities.

Already we have passed one month of this new year, and have spoken and written and prayed and sung with each other of the good things which God has reserved for those that love and serve him. Again we meet in the conference and bring forward those gifts that have been wrought out by care and prayer or that have been conferred upon us by some passing spirit. Whichever it may have been, we have no doubt but that much good will be obtained by this spiritual interview.

Elder Harvey L. Eads, on the Unity of the Faith, strikes the key note of religious success. It is the pure in heart that have the promise of entering the heavenly courts. With this we have a certainty of the precious prize, while

with an abundance of other good gifts, and this not obtained, we are still wanderers in the wilderness.

A community of spiritual people cannot dwell too earnestly on the essentials of a religious life. We need to confer often with one another. "Indeed, we ought to give more earnest heed to the things which we have heard, lest at any time we let them slip."

No one could reasonably anticipate much hope of success who spends his time in pruning his neighbors vines, to the neglect of his own.

Very much depends upon the union that is maintained, upon the concert of action by which to accomplish the work for our own prosperity and for the salvation of those who may not be of our order.

It becomes us at the beginning of this year, to pray with the Apostle of Jesus Christ, and ask for the wisdom that cometh from above, which is pure and peaceable, and gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. (James.)

We should, with all diligence "Strive to enter in at the strait gate," and having entered it can do no harm to brush up our armor. Moth and rust may have injured it more or less, while we have been doubting. Indifference may have weakened it in some places, and negligence allowed other places to become unsuitable for use. Nothing short of the whole armor of God can warrant a sure protection against the sins of the world. Let us contend for the faith. Purge out the leaven of the Sadducees and Pharisees, and so prepare our offerings that they may be acceptable before God.

Sanitary.

HEALTH MAXIMS.

THE object of the following maxims is to communicate some generally accepted principles in their application to the preservation of health, and the cure of disease without medicine, in short phrase, few words and disconnected sentences; to be taken up and laid down at a moment's notice, on steamship, tram-way, packet or rail car, at such odds and ends of time as fall to the lot of travelers and others, and which else might not be appropriated so usefully, because in this age of restlessness and hurry the care of the health, like the search for religion, is considered one of the things which can be dispensed with, until a more convenient season in the future. It is hoped that some who would not spend the time to hear a lecture or read a book may be enticed to peruse a paragraph now and then in reference to the care of the body which, in being put into practice, may have an important bearing in the prolongation of life.

HEALTH IS A DUTY.

In sickness there is no enjoyment except in the consolations of the Christian religion.

A sound mind in a sound body is a fitting foundation for all that is high and noble in human achievements.

The safest and best remedies in the world, are warmth, rest and abstinence.

Delicious sleep comes oftener to the young and the day laborer.

A cheerful disposition is the sunshine of the soul.

The mental states have a more controlling influence over the bodily condition than most persons imagine.

There is no better way, no safer way, no easier way, no surer way of saving children from the debasing influences of the street, from corrupting associations, and from the acquisition of vicious and hurtful practices, than to make home attractive.

The education of the young should properly commence with the grandmother, for it takes about two generations to eliminate the plebeian from the character and constitution.

Cold is the greatest enemy of old age.

Ventilation is perfect in proportion as the air of an apartment is kept equal in purity to that of the external atmosphere. This is best done in private dwellings by having an open fire-place.

Nature is very much like a shiftless child, who, the more he is helped the more he looks for it. The more medicine a man takes the more he will have to take, whether it be aodyne, tonic or alterative.

The thinnest veil or silk handkerchief thrown over the face while riding or walking against a cold wind is a remarkably comfortable protection.

When alcohol was first introduced into the world in its concentrated form, about the year one thousand, it was called "Aqua Vitæ" the water of life, the great catholicon for human maladies, but it soon became the "Aqua Mortis," the water of death, the source of mortal woes incalculable.

Never sit or stand with the wind blowing on you for a single moment, for it speedily produces a chill, to be followed with a fever and then a bad cold.

If thrown into the water and the strength is failing, turn on the back with only the nose and toes out of the water, hands downward and clasped. This should be practiced while learning to swim, as a means of resting from great fatigue in swimming.

Exercise to the extent of great fatigue, does more harm than good.

A hearty meal, taken while excessively fatigued, has often destroyed life.

No rational mind can fail to see that it is a wisdom and a duty to guard against the causes and watch vigilantly against the indications of such diseases as dyspepsia, which often so influences the mind, as to subvert the whole character, making a wreck of happiness, heart and life together.—*Hall's Journal of Health.*

GOD WITHIN.

My soul be strong, within doth God abide,
And none need suffer wrong who here confide.
He bath a throne on high in every heart,
And here He doth draw nigh, and love impart.
He who obeys the will of inward word,
Doth also his fulfill who is our God.—*M. W.*

MY MORNING THOUGHTS.—
ANDREW BARRETT.
—

THE manifestations of the spirit are given to all to profit by.

Reason's bright light kindled by God's love is one of our choicest gifts.

All men or women in this world or in the spirit world are naturally attracted to the society of those like themselves.

What is more necessary in this life than the culture of a spiritual relation to those we are going to unite ourselves with when done with mortality.

Never despair; be always Brave; understand the power of the spirit, which gives us soul strength. So the obstacles in our path of progress.—Temptations which now overcome us,—Sorrows which now oppress us. Fears which are only shadows of our dreams, will become exercise for our strength to nerve us up to show how much real Christian fortitude of character we have in possession.

Trials, what are they? They are the gymnastics of a spiritual life; what would the soul be without them to draw out from the depths of the mind those precious and noble thoughts.

My young friends do you know how much good the present discipline is going to do you in future life? Do you know it is the Dictionary that is going to open or unfold to you all the Knowledge you need to secure that long looked for inheritance in the heavenly spheres?

It is the link that is going to weld you into the chain of union with your dearest and long loved friends who have crossed over the river.

Nerve up my young friends don't let the weakening spirit of discouragement light upon you.—Keep it off if you

can—run for your life when you see it coming—clinch up anything to fight it—a club, a stick; shake, war, do something to keep it out into the cold from you. Anything is better for an associate than a discouraged spirit.

Look at the poor miserable creature, lank, lean and barren of any social life; moping along under the fears of some dreadful thing that is going to come upon society: He has no friends, for no sensible person who feels for their character will ever listen to his or her foolish harangue.

When he comes to the table for a little of the sustenance of life to keep soul and body together, which I fear will fall apart before long unless there is a decided change soon, his eyes are cast around the Kitchen, knowing before many days he will be deprived even of these blessings. What then is going to become of the homestead? All the older people have left the ranks and gone to report for higher promotion, and who is going to support us?

Poor miserable creature, how I pity you. If you would only go to work and give up your whining, murmuring spirit and take hold of gospel liberty, you would soon see who was going to keep the homestead.

Have you put your hands to the gospel plough? Where are your eyes? Certainly they are not looking ahead to the further end of the furrow. A good ploughman never looks behind until the furrow is finished, and then he looks for the crooks and bad places, to mend them the next time.

Do you profess to be a follower of Christ? He said, those who have put their hand to the plough and look back were not worthy of his association.

He has gone too far, poor discouraged creature; he can't get out of his bed this morning. His vital powers have finally succumbed to the false imaginations of his head and of course he is dangerously ill.

Call the Dr. Down goes a stream of Castor oil, hot drops, or Cordial; for he must be attended to immediately. There is great danger of the softening of the brain, and we shall have a case of insanity upon our hands.

Poor, ignorant man don't you know he is already insane, by letting his mind run upon such needless things.

Dr. What are those needless things?

A. Why his hobby has been for years that we were all running out; and that there would not be enough left in a few years to hold the homestead.

Dr. How is his appetite?

A. He eats his three meals a day with as good relish as need be.

Well now what do you think will meet his case?

Dr. He needs a good shaking up in spirit to give him new vitality and show him what he needs to do. Send him to some good and loving Elder, and he will soon open his eyes to see in a different direction and change things.

Harrard, Mass.

AWFUL GOOD.

REV. LEANDER S. COAN.

"I respect a good man, parson.

 Ef he does have occasional outs,
 Ef he leaves concerning his motives
 On the whole small chance for doubts,
 There are many I'd trust my purse with,
 My good name, even my life,
 To whose care I'd leave the honor
 I'v daughter, or son, or wife.—

"Men well deservin' the title,
 The praise uv bein' called 'good,'
 So in what I'm now a sayin'
 I wont be misunderstood.
 Agin' plenty uv prayin' people
 I haven't a word to say;—
 The noblest thing I know uv
 Is, in Christ's sperit to pray.

"But there's one kind, parson,
 Who claim to be terrible good,
 Who think all faith 'n reason
 Are under their hat or hood.
 Who talk for the Lord amazin',
 Beginnin' and endin' with 'I,'
 Believin' ez Job well had it,
 That wisdom with them will die.

"Settin' up to judge everybody,
 Ez though their opinion was law,
 Without any mercy or jestis;—
 Ez though they hadn't a flaw
 In their own spotless whiteness,
 Which they leave to be understood;—
 This is a class well deservin'
 The title uv 'awful good.'

"An' then agin' there are others
 So pleasant 'n sweet to your face,
 So smilin', admirin', an' artful,
 Never once showin' a trace
 Uv the spirit with which they bite one
 After his back is turned,
 Until how 'awful good' they are
 Too late and too well we've learned.

"When I hear a parson prayin'—
 'Forgive us ez we forgive'
 Who crowds all who will not stoop to him,
 Ez though they'd no right to live;
 Who would injure them even unjustly,
 Ez few ungodly men would;—
 The devil may well send a runner
 To sample the 'awful good.'

"When to pay a dead soldier's outlawed
 By clutchin' with skinny paw, [note,
 His sick widow's pension stipend
 Enriches a covetous maw,
 An' then a long sermon on 'charity'
 Is talked, but not acted out,
 That there's a sample uv my 'awful good,
 I haven't a single doubt.

"An' when men stand up boastin'
 That they never *think* any sin,

Let alone *doin'* a single wrong,
 I think its a *leetle* too thin;—
 Or, when away on the other extreme,
 They groan how wicked they are,—
 I guess if I should say the same
 Our friendship would get a jar.

"I love a good man. Thank heaven
 There are more than sometimes seems,
 Men ez true and pure hearted,
 Ez kind ez your ideal dreams.
 But the more I learn of Christians,
 The better they're understood.
 I pray the good Lord to deliver me
 From the clutche uv the 'awful good.'"
 —*Old Corporal Ballads.*

Kind Words.

Shaker Station, Ct. Sept. 1884.

BR. EDITOR;—The Manifesto that comes to us each month so nice and trim, is thankfully received here and eagerly read by many. It contains truths that are eternal; and well worthy to be scattered abroad. As a soul cordial it serves to stimulate and encourage the weary and care-worn pilgrim to still pursue their heavenly journey. We wish it God's speed on its glorious mission. Also our thanks and blessing for all who contribute in the least for its support. A. G.

Pleasant Hill. Sept. 1884.

THE MANIFESTO, welcome messenger comes laden with much precious food.

Nancy L. Rupe.

Waupaca Wis. Dec. 1884.

THE last number of this year's MANIFESTO is at hand, and I hasten to renew my subscription, for I do not wish to be without so valuable a pamphlet. Resp't. H. N. Milce.

[Contributed by Anna Grainger.]

PRAY WITHOUT CEASING.

A NUMBER of ministers were assembled for the discussion of different questions; and among others it was asked how the command to pray without ceasing could be complied with. Various suppositions were stated; and at length one of the number was appointed to write an essay upon it and read it at the

next meeting; which being overheard by a plain sensible girl she exclaimed, What! a whole month wanted to tell the meaning of that text, it is one of the easiest and best texts in the bible.

Well said an old minister. Mary what can you say about it, let us know how you understand it, can you pray all the time. O yes sir.

What when you have so many things to do.

Why sir the more I have to do the more I can pray.

Indeed! well Mary do let us know how it is, most people think otherwise.

Well said the girl, when I first open my eyes in the morning I pray Lord open the eyes of my understanding. While I am dressing I pray that I may be clothed with the robe of righteousness and when I have washed me I ask for the washing of regeneration, and as I begin my work I pray that I may have strength according to my day.

When I begin to kindle the fire, I pray that God's work may revive in my soul, and as I sweep the house, I pray that my heart may be cleansed from its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the word; and as I am busy with the children, I look up to God as my Father and pray for the spirit of adoption, that I may be his child; and so on all through the day; everything furnishes me with a thought for prayer.

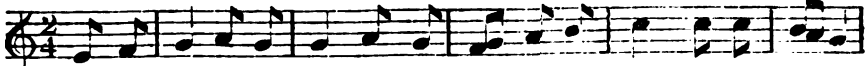
Enough! enough cried the divine, these things are revealed unto babes, and often hid from the wise and prudent.

Go on Mary and pray without ceasing.

The essay as a matter of course was not considered necessary after this little event occurred.—*Selected.*

OFFERING OF PRAISE.

CANTERBURY, N. H.



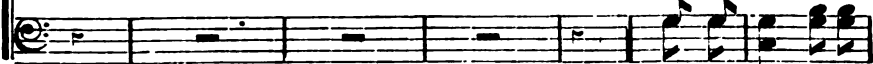
1. To the al - tar of truth ho - ly off'r-ings we'll bring, And a song of
 2. By the power of the truth we're pro - claim-ing the word, Heaven's arch-es



praise we will loud - ly sing, For our spir - its are filled with heaven-ly joy,
 ech - o with Praise the Lord, For the gates of eal - va - tion are opened in deed,



Let the prais - es of God eve-ry tongue em - ploy. } From the dawn of the
 We will sing Praise the Lord for the truth maketh free. }



morn, till evening's closing light, Let our theme be Triumph over



error's might; Let us bear the daily cross while we tarry here be - low,



That the song of the victor and the ransomed we may know.



Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. January, Contents: Fifty years of Phrenology; Illustrated with thirteen portraits; Phenomena of Immortality; The Great Cotton Centennial, Illustrated; Character in Canes; Mammie in A wadin; Sketches of Organic Expression; The Sanitary survey of a House; The Influence of Mind over Body; Robert Koch, the Eminent Microscopist; Reform in Men's Dress; Phrenological Principles; Notes in Science; Editorial Items; Wisdom; Mirth, etc, etc. The Journal for January is a beautiful and valuable number. Fowler and Wells, Co. 753 Broadway, N. Y. Terms \$2. a year.

PHRENOLOGY.

In the prospectus for 1885, the publishers give good reasons why the Journal should have a wide circulation; and as a means of extending an interest in the subject, the Fowler & Wells Co., have prepared a new phrenological chart—a handsome lithograph of a symbolical head. The relative location of each organ being shown by special designs, illustrating the function of each in the human mind. For instance, secretiveness is shown by a picture of the cunning fox attempting to visit a hen-roost; combativeness is represented by a scene in a lawyer's office; the teller's desk in a bank represents acquisitiveness; a butcher shop is made to stand for destructiveness; the familiar scene of the "Good Samaritan" exhibits the influence of benevolence; sublimity is pictured by a sketch of the grand scenery of Yosemite Valley. Many of these pictures are little gems of artistic design and coloring in themselves, and will help the student to locate the faculties and to impress his mind with a correct idea of their prime functions. The chart also contains a printed key giving the accepted names of the different faculties; the whole picture is ornamental; nothing like it for design and finish being elsewhere procurable. It is mounted for hanging on the wall, and will be appropriate for the home, office, library or school. The head itself is about 12 inches wide, beautifully lithographed in colors on heavy plate paper, about 19 by 24 inches. Price \$1.00. It is published and offered as a special premium for subscribers to the "Phrenological Journal" for 1885. The journal is published at \$2.00 a year, with 15 cents extra required when the chart is sent.

HALL'S JOURNAL OF HEALTH. December, Contents; Editorial Announcement; Cocaine Muriate as a Local Anesthetic; Fine Extract for Bathing; Valuable Remedy for headache; Stone Cutting of the Ancient Greeks; Caution concerning Chloroform and Strychnine; Ice Water in Typhoid Fever; Diagnosis of Sciatica; Ague as a Prophylactic of
 11 Don't fool with your Eyes; How to Kill a Craving for Alcohol; etc. etc. E. H. Gibbs, M. D. 75477 Barclay St. N. Y. \$1 a year.

HERALD OF HEALTH. January, Contents: Stimulants and Condiments; Food and Work; Chills; The Turkish Bath; Laying down a rule for Life; The Water Drinkers; Topics of the Month; Studies in hygiene for Women; M. L. Holbrook. M. D. 13 and 15 Laight Street, N. Y. \$1.00 a year.

IT PAYS.

It pays to wear a smiling face,
 And laugh our troubles down,
 For all our little trials wait
 Our laughter or our frown.
 Beneath the magic of a smile,
 Our doubts will fade away,
 As melts the frost in early spring,
 Beneath the sunny ray.
 It pays to make a worthy cause.
 By helping it, our own;
 To give the current of our lives
 A true and noble tone
 It pays to comfort heavy hearts,
 Oppressed with dull despair,
 And leave in sorrow-darkened lives.
 One gleam of brightness there.
 It pays to give a helping hand
 To eager, earnest youth,
 To note with all their waywardness,
 Their courage and their truth;
 To strive, with sympathy and love,
 Their confidence to win;
 It pays to open wide the heart,
 And "let the sunshine in."
 —Anna E. Treat

RELIGION finds the love of happiness and the principle of duty separated in us; and its mission—its masterpiece—is to reunite them.—*Vinet.*

Deaths.

Russell Haskell, Dec. 16, 1884, at Enfield, Conn. Age 83 yrs.

Richard Wilcox of Enfield, Conn., was thrown from a wagon on the 13th of Oct. 1884 and instantly killed. Age 69 yrs.

Mary Ann Craine, Dec. 28, 1884, at Enfield, N. H. Age 78 yrs. 4 mo. and 24 days.

The Manifesto.

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VOL. XV.

MARCH, 1885.

No. 3.

SHALL I DESIST!

LOIS WENTWORTH.

BECAUSE I've failed to do a task
 As well as I would have it done,
 Shall I desist and idly shrink
 As life's bright sands drop one by one?
 Nay! let me try, yet once again,
 Take greater pains, use greater care,
 The cunning hand we all may train
 To do our bidding every-where!

Because my feet slip on the way,
 The upward way that leads to life,
 Shall I turn back without delay,
 And mingle with the sin and strife?
 Nay! good right foot take firmer hold,
 And soon the left will follow thee;
 Naught should discourage pilgrims bold,
 Not e'en the wild tempestuous sea.

Because I spoke a bitter word.
 That hurt a friend or wronged a foe,
 Shall I still keep my anger stirred
 And drink the gall as on I go?

Nay! tho' the bitter word can ne'er
 Be taken back as long years roll;
 The wounds I may bind up while here,
 Before we meet at yonder goal!

Because to-day I quite despair
 Of sunshine when the clouds hang low,
 Shall I remain cast down with care,
 Nor watch for the returning glow?
 Nay! let me still with hope look up,
 While hands and feet their task obey;
 For well I know that all life's ills
 In Heaven's good time will pass away.
Hancock, Mass.

CHRISTMAS MUSINGS.

ELIJAH MYRICK.

"THE Son of God," "Our Savior"
 etc., are appellations leading the mind
 to the man Jesus, as in some special or
 peculiar sense *the* Savior, instead of the
 way, the truth, and the life, as taught.
 and lived by him.

In recognition of the revelation to Peter, of the fatherhood of God, and the Sonship of man, he replies, I say *also* unto thee, that thou art, Peter, the Christ the Son of God etc.

"True Saviors they may well be called—
All those who teach us how
To save ourselves the quickest way,
Stop sinning, stop it now."

From the consequences of sin—of violated law, there is no savior. mediator, no vicarious cancellation. We are related to universal laws which cannot be broken, though we may injure ourselves in the attempt; loss and suffering is the penalty. Knowledge and obedience are the true saviors. Admonition, counsel, chastening of experience, and the torch of an enlightened conscience are helps; but salvation obtains only on ones own fidelity to duty, to light and reason.

Those who have ascended nearest the apex of human possibilities, are saviors, inasmuch as they draw such as make all needful sacrifices, and bear a daily cross against those passions and appetites which lead downward until they become flegged, and the cross becomes wings on which to rise into superior pleasures. Happiness, joy, heaven.

Salvation rests not on the merits or authority of any one, it is patent to all. What one has done another can do.

We have a splendid example in the divinely inspired, and heroic Hebrew youth, of the angelic life, and true man; the then, highest mortal standard of the divine. But in no sense a celestial aborigine—an exotic transplanted to earth. Whatever might have been his advantages of birth, he was a human mortal, like his brethren, and in the same school of experience.

"Was he a man like us? Ah! let us try, if we, then, too, may be such men

as he." Dependence on pattern saints and saviors, has ever been an incubus on human advancement.

Orphan children clinging to the garments of their ancestors long ago departed, hoping to extract life from what once covered the living, accepting embalmed virtue for living bread, can never progress to manly stature, aggressive against the citadel of error, and sin. They are yet eating manna with their fathers in the wilderness.

They do not carry the torch of truth in their own hands, and overcome the world, and reject its substitutions by walking in the way the truth and the life.

We cannot serve God, and Jesus, in the way we can serve our fellow-beings. Our praises confer no benefit on them. But we can stimulate and encourage our fellow-beings, and so by our influence and support help to save those who will help themselves.

We may practice sanctimonious foolishness in remembrance that our worthy ancestors drove the wild beasts away, felled the forests, and went into partnership with the willing earth for the means of subsistence. But this will not bring corn to us, unless we fulfill our part of the contract.

There are many saviors to-day, those who have been raised up, and are drawing others up, bidding them take courage, and work for the growth of their souls—the Christ within—yea, and do the greater works, for God is not exhausted, nor the fount of inspiration dried up.

Christ is on earth to-day calling through many a medium; "Come unto me, all ye who are heavy laden."

Humanity requires something more

than the dry bones of historic theology, Christ is the medium to-day, through which God pours light into the world, developing mediums—saviors for time's use; leading into brotherly and sisterly unity, and that pathway will be strewn with the bright blossoming efforts to save every sinner, by giving to him or her a drink from the fountain of love, and sweetly expressed hope.

It has been the effort of professed Christianity to convert its heroes, its pattern saints, into fetich idols. Instead of lighting by their torch, and passing it from hand to hand, they have interposed their dead bodies to shut out the light. Like many another savior Jesus manifested Christ.

"But do not call him God, while all can scan
Page after page that prove him but a man;
Yea rather call him by his chosen name,
The Son of man.
Yet let us strive in all that's good and great,
His noble life of love to imitate;
And tho' he was a man of favored birth,
A mortal light-house on this darkened earth.
Yet he like other men was once a boy,
A helpless babe, his parents hope and joy;
Which is the path which angels all have trod,
While we, thro' Christ, with him are Sons
of God."

Harvard, Mass.

THE SHAKER PROBLEM.

GILES B. AVERY.

IN the article to which this responds it appears that the Shaker's correspondent, and the suggestions of the Shaker's responses, were directed almost wholly to the exoteric and temporal status of the community—to those points most interesting to the worldly side of the Shaker problem—the numbers professing the Shaker name, and the final

disposition of the Shaker's property, when the last Shaker may have been entombed.

The vital subject of Shakerism appears not to have received even a passing hint; and the Shaker's state of mind reminds a brother Shaker of the feelings of Peter at the eve of the judgment for the execution of Jesus. But, "man is not keyed to the temporal alone, but to the eternal." Shakerism, though an hundred years old, is yet in its infancy, and struggling in its swaddling clothes, as did its foster father Church eighteen hundred years ago!

That which dignifiedly concerns the world relatively to Shakerism is its providence, function, or business—the part providentially assigned it to act in man's career of salvation and redemption. Its humble origin, like that of its Lord and Master, Jesus Christ, who was the first great Shaker, has, in like manner, environed it during its advent of introduction, with neglect, and draped it in great obscurity, so that even those who, like John the baptist, are seeking the advent of the Kingdom of Heaven, and peering into the horoscope of God's future providences for man's elevation, look toward Shakerism as John did toward Jesus, and ask, "Art thou he that should come, or do we look for another," and, the Shaker agency for man's salvation and regeneration, to the worldly eye, looks so meagre, the world is still looking for another; and that other, in the world's estimation, must be some theme or project, consonant with worldly conceptions of greatness and grandeur; and, withal, a system of religion that shall cater to man's worldly pleasures, and minister to the gratification of his sensual appetites; this is the charac-

ter of the new religion that the agnostic, worldly element of society is clamoring for.

But through inspired media, God hath declared that He "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty. * * * And things despised hath God chosen, yea, and things that are not [in the propositions of the worldly mind,] to bring to naught things that are." "That no flesh should glory in His presence." But all sinless followers of "the Lamb on Mount Zion," who follow Him by ceasing from all the sins and practices of a worldly life, as Jesus did, thus crucifying the world in themselves and overcoming it, shall become subjects of the Kingdom of Heaven, to go no more out, and, eventually, heirs of the Kingdom of God—the society of the redeemed in Heaven, and heirs of its bounteous heavenly inheritance. If such souls can be found among Shakers, Quakers, Methodists, Baptists, Episcopalians, Presbyterians, Catholics, or any other of the multitudinous cognomens of those professing religion, or those making no religious profession, such really are Shakers of worldly elements, principles and institutions; they are the laboring agents whom God hath declared, by the mouth of His prophet Haggai, should shake the world and its old heavens of pleasure in unrighteousness. Thus, "yet once it is a little while, and I will shake the heavens and the earth, the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this "[Shaker]house with glory, saith the Lord of Hosts." See Haggai, ii, 6th and 7th.

A recent historian declares to the world that "there is an universal decadence of all religions (so-called) among all people throughout the world," for we are living in an inquisitive and skeptical age, and, as all mankind are affinitively connected sympathetically, Shakers, as well as all other professors of religion, must feel the throbbings of the pulse of the status of religious life in the human family; and, as its blood at present flows languidly, and the religion of Shakerism requires the utmost fervor of religious life, even that degree of thirst for heaven that shall cause souls to cry out, "Lord, what shall I do to be saved," not in Ingersolic sarcasm, but, in sorrowing necessity, therefore, Shakerism waits the progressed state of Society, or a portion thereof for the season of its advent.

The work of Shakerism is the climatic process of man's strife for the Kingdom of Heaven; that state of happiness which all mankind are desiring, though millions so blindly, foolishly, and ignorantly seek it, abnormally struggling to purchase Heaven without paying therefore the legal price, as speculators in Wall street, New York, seek to gain wealth by lottery.

Shakerism, while it recognizes and accepts all the revelations of God's will and purposes for man's elevation, salvation and redemption, in all the four grand dispensations of His grace to man,—those manifest to Noah to make man perfect in his generations; those to Abraham, to separate him from the broad plane of a mere worldly life to become a nation of priests and examplers; those to Moses, to introduce his church as scholars preparatory to the Christ order; those to Jesus, to inaugurate the

Kingdom of Heaven upon earth; and those which should be manifest at the second coming of the Christ spirit, which should "harvest" the earth—reap man from the earthly order, and fit him for the Kingdom of Heaven while yet upon the earth; yet, it does not, in one Babylonish mixture, mingle the ordinances which were the laws of progress for man while under the ministration of each of these distinct and different dispensations, as do many man made theologies and creeds.

And though at present the numbers progressing in this prophetic shaking dispensation are small, and for a time and times may decrease, yet the genuine Shaker's faith is consonant with the prophet's declaration:

"The desire of all nations"—the Kingdom of Heaven—"shall come" upon earth, (through the shaking, sifting process) and "God will fill" (this prophetic Shaker house) "with glory."

The work of Shakerism is the work prophesied of that should come in the "last days" of the progress of God's plan of redemption for humanity; and of these days' works, God, through the mouth of His prophet, hath said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and nations shall flow unto it; and many people shall go to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the "Law" and the "Word of the Lord" from Jerusalem."

The spiritual Zion of God is composed of souls "who follow the Lamb whith-

ersoever He goeth." These will all be Shakers of all ungodly worldly systems.

The present phase of "Shaker" experience with regard to numbers professing the Shaker faith, as well as the experience of the other denominations of religious profession, is merely a halt in the march of religious progress. The true Shaker idea is: The march will be renewed ere long; then, those who seek eternal joys and durable riches in God's Kingdom, will come out from the world and be followers of the Lamb on Mount Zion, for

"All creeds and forms shall pass for naught,
When man is quickened by God's thought."

When names, and sects, and parties shall have passed away, true Shakers will be found to possess a kingdom eternal, while the world, and its elements, will be burned up by the fire of truth.

Mount Lebanon, N. Y.

HOPE.

MARIA T. SHULTZ.

ART thou the Angel Hope?

Come in! come in!

My heart to thee doth gladly ope
Its door within.

Come in, and bring the light

Of thy bright smile;

My soul is tired and sad, to-night,
Stay, yet awhile!

The world is dark and drear;

The skies hang low:

Unveil thy face of happy cheer,
I need thee so!

A dark-robed Angel walks

The world to-day,—

Her tears of sad and bitter thoughts
Bestrew the way.

Dost not know sorrow? Oh!

How blest art thou!

And yet,—that both of thee I know,
I thank God now.

Mt. Lebanon, N. Y.

KEEP UP WITH THE TIMES.

MARCIA E. HASTINGS.

Don't lag and suspend, and postpone; be ambitious to appear well in every sense of the word. Use good language,—pure, gentle, simple, modest,—with no slang phrases. As a well-spring to this good language cherish pure thoughts and feelings, harbor none others. Be polite and graceful in conversation, in manners and movements,—sitting, standing or walking. Avoid lolling on furniture, window sill, or against the wall of a room or doorway, especially in the apartments of superiors and seniors. This advice may be thought out of date and unnecessary, with the great advantages and much teaching of the present day; but I have occasion to think that more regard to these lessons will not be amiss. Mother Ann taught that a reprimand or correction for an error should be heeded when once given, and never be needed a second time. In this way progress is made and spiritual life, with happiness and contentment obtained. Persons who allow themselves to be indifferent and careless, neglecting to amend when shown a fault or awkwardness, with the slipshod return, “I forgot it”—“I don't think of it,”—“I haven't thought of it since,” are not happy, not vigorous and growing in grace, certainly not beautiful and lovely.

Advantages for *good* education are abundant, improve them aright, as they are presented; not sluggishly wait to be urged, driven to use energy and brain; use strengthens brain as well as muscle. Nay, don't be indifferent and loth to exert yourself to mental or physical usefulness, and in the future have to regret

your stupidity and wish somebody had obliged you to learn when you were young.

Bestir yourself of your own accord, from an ambition to be equal in talent and goodness to the best of your class. Come up to the mark, improve every advantage in your means, in union and by approval of your kind teachers and advisers; thus keep up with the times.

With interested love for everyone.

Camberbury, N. H.

Lowell, Mass.

MARTHA J. ANDERSON—

KIND FRIEND;—I hope this will find you well in health, as I am pleased to say it leaves me quite well, also my family. Since my visit to Mt. Lebanon last winter, I have often, yea very often thought of the great kindness I received from the Brethren and Sisters of the North Family, and I have often wished that I might speak so it could be understood how much I appreciate the same, for surely the seeds of love and truth that were sown in my heart at that time, have taken root; I feel a growing desire to thank all who have in any way taught me to be a better man.

I often ask myself how it is that every one is so good to me, and that go where I will, I find friends. I wish it was so that I could leave my business again and compare notes of experience with friends at Mt. Lebanon. I say with friends, because I have a particular feeling of love for, and confidence in those friends; knowing I am better understood by them than others elsewhere.

Then, there is another thing I find welling up in my heart. It is that I am lonesome almost all the time. Now, I have just as good a home as I could

wish for, both in New Hampshire where my family live, and in Lowell, Mass. where I spend most of my time. I am surrounded in my business relations and elsewhere with persons who are ever ready to help in time of need, yet for all this, I feel a desire to fly away from everything to the place, where for the last twelve years I have felt I would like to call home.

I am very sorry I did not spend a little more time with my friends at the North Family, as I would like to have them know more about me, and I think I could have learned much that would now be a help to me in many ways; but the truth is I felt heart sick, and knowing I must return to Lowell, made me feel very sad indeed. When I left my good brother, Elder Frederic, I fully expected to see him again next day, but after leaving him I began to feel so very lonesome that I made up my mind that if I stayed much longer I should not be fit to leave at all, as it was it was hard to break away, and I suffered much for months after I got back to Lowell, and having no one to whom I could tell my feelings, made me feel dreadful; but such is life.

If I had an opportunity I would like to tell you of my home in England, and the reason of my leaving it. I have seen some trying times in my life, that is, for one of my nature, others possessing different temperaments may have felt otherwise.

I was 53 years of age the 27th of last February, and when I look back as it were over my past life, I can but feel to thank God with my whole heart for a something within me that tells me there is such a thing as love and truth. I have heard some say there is no such

thing as love. Now I think that is false, and I can prove it, to my own satisfaction, for I feel the happy effects of it in my own heart.

I often think of those younger sisters I saw in the sewing room, and speak of them to my friends, how far better off they are than those of the same age that are in the Mills. I have a number that work with me, and they are quite good girls; but they look very different from those happy young sisters I saw at Mt. Lebanon. My little girls have pale, blue faces, and I fear in these hard times many of them are often hungry. How thankful I am to know that some have their needs supplied, and kind loving friends to care for them.

I wish I knew enough to express to you how I feel in regard to the word *duty*. I am often told by one and another what is my duty as a Christian. For years back I have endeavored to follow the wise counsel given as far as I could, though that was precious little. I was troubled, and came to the conclusion that I must consider the matter for myself. I then began to question what was my duty, as I really wanted to do right.

The first duty I found was to look after the interest of the Company for whom I work; made a duty because they paid me so many hundred dollars a year. I admit that is my duty. The next, what is my duty to the Church? After thus thinking, I began to feel ashamed, and ask myself another question. Is there any duty I owe to the Church? The answer came in this wise. God forbid that I should ever feel as a duty anything I can do for the Church, for my family or for the good of my fellow man.

Since then, I have seemed to live in a different climate. Since then, I have been working because I have the privilege to work. Yea, I thank God I have a privilege to do right, to love the Church, to love the Brethren and Sisters to love my family and the privilege of helping my fellow man.

I am not tired now, I can work because I love to work, and I get well paid for it in more ways than one; and I believe if we live to our high privilege as Christians we may enjoy much that is in store for the faithful.

I have very pleasant recollections of good Eldress Antoinette; her autobiography I have enjoyed reading, and so have others. I find many of my own feelings expressed therein, better than I could express them myself.

Of course you know that business all over the country is very dull. The question I hear asked over and over again, how do the times look? My answer is, they look bright. My experience teaches that after clouds, there will be sunshine. Those who are clear-sighted may see the signs of the times, and profit thereby. I often think that it is possible for us to be too well off in this world's goods.

I must now begin to close, and as I do, I remember with much love the Brethren and Sisters with whom I exchanged friendly greetings, and indeed, my love flows to all whose object is to live for truth and right.

If I have presumed too much in writing to you I hope you will forgive me. I felt that I must speak to some one. I now feel better than when I commenced, and if you can make out in part how I feel, I shall be thankful.

I have received the December num-

ber of "The Manifesto;" have noticed page 284 and thank you for it.

Please remember me to all my kind friends at Mt. Lebanon. I wish them to accept my everlasting love.

Yours for truth and right.

J. W. G—

Mt. Lebanon, N. Y.

RESPECTED FRIEND, J. W. G.—We read your excellent letter with interest and pleasure, believing the sentiments therein expressed were the outcome of sincere and good feeling; for, "Out of the abundance of the heart the mouth speaketh." and "From a pure fountain floweth sweet waters." The love that you hold for Believers, and your attraction to their faith and principles, will eventually gather you to them; if not in this world, most certainly in the next. "For where the body is, thither will the eagles be gathered together." "And where the treasure is, there will the heart be also." Only the noblest and purest motives, prompt souls to forsake all for Christ's sake and the gospel, and to form those higher relationships that are angelic and enduring.

Jesus gave his disciples the key-note to heavenly harmony when he said, "Seek first the kingdom of heaven and its righteousness, and all needful things will be added thereto." The things of earth perish with the using, but the treasures of the spirit are eternal; and while mankind bury themselves in the material elements, giving their entire thought and concern to the accumulation of that which only sustains the physical part; they will, sooner or later, find themselves devoid of the substance that perisheth not.

When man shall be disrobed of the mortal, and shall enter the world of spiritual realities; he will not be asked what riches he has laid up on earth; what fame he has reached; what honors he has shared; or, what reputation he has held among men. But, what good deeds has he sent before him; what of real virtue does his soul possess that will recommend him to the society of the good and just. We should consider our latter end and be wise, living each day in reference to the future.

Our young people are indeed favorably situated, both as to their physical, moral and spiritual welfare; having rare opportunities for the development and unfolding of all that is good, beautiful and true. Surrounded by influences that tend to mold them in the Christ-like pattern of innocence, truth and love; the virtues on which you dwell with so much feeling.

Surely, the foundations of the earthly order are out of course, or there would not exist such conditions of misery and woe as we see in society at large. The great monopolies in business absorb the rights and privileges of all, and reduce the poor to a state of servitude, as abject as that of the Israelites to their Egyptian task-masters. There is but little chance for the lower classes to rise in the social scale. The one great cause of want is a lack of the God-given right to ownership in land. If every poor man had a little homestead of his own; he would have something to fall back upon when manufacture failed to supply him with the meagre necessities of life. Ignorance and crime are the result of idleness, and listless automatic slave-work; and there is a terrible volcano gathering its forces in the heart of soci-

ety. There must sooner or later be a convulsion, an upheaval, a mighty struggle between capital and labor, that shall result in a different order of things.

The poet sings

—"And ever the right comes uppermost,
And ever is justice done."

O that man would learn to do justice and love mercy! rising above cupidity and selfishness, on a broader plane of philanthropic action. Love to God and to the neighbor, is the law that should govern mankind in all their transactions with one another.

I like your definition of the word duty. When one feels it a privilege to do good, they have opened that deep well of living waters in their souls, that shall flow forth to make the desert smile and the waste places blossom. Such souls are inspired with noble self-sacrificing devotion in the cause of truth and right. It was just this heavenly enthusiasm that warmed the hearts, and quickened the souls of the great and good founders of our order; and gave them the power to build on the basis of enduring principles, a church that has stood in its integrity over a century; while many attempts at organization, and communism have failed, because men lacked the higher impulse, the religious element, that has given stability to our institution.

I wonder sometimes, why there are not more, who, like Mary of old seek the better part that cannot be taken from them. Then I am reminded of the words of Jesus, "Strait is the gate and narrow the way that leadeth unto life, and few there be that find it." Human nature does not like restraint; and thousands would rather live in poverty; than to cast away the tattered garments

of sin; and share the fulfillment of the glorious promises, that compensate the faithful cross-bearer in the kingdom of Christ.

Beloved Elder Frederic, good Eldress Antoinette, Sister Anna and others of whom you speak; send kindly greetings to you. You have an interest in our prayers and good feelings, as have all who show any disposition to obey the call "to come up higher" into a better and purer life.

I am glad that you were pleased with the little story; it so impressed itself on my mind, that I wrote it out as simply as you told it.

With well wishes for your prosperity, and with an earnest desire that your faith may increase and be unto you as a shining light, growing brighter and brighter unto the perfect day. I close with happy greetings.

Martha J. Anderson.

ALFRED, ME., No. 3.

ORIGIN of the Shakers in Maine. New Light Baptists, called Merry Dancers Come-outers, etc.

BY ELDER OTIS SAWYER.

THEY, therefore, marched in upon the Community, very unceremoniously, except through the medium before named, which was a common occurrence. In this case the party were met at the door with a hearty,— "Welcome here, we were expecting you, Mother saw you several days ago and bade us prepare to receive you, Come right in."

They all felt that they really had arrived home to their Mother's house, indeed, and were not strangers to each other, although they had never before met face to face.

Mother Ann at that date was very feeble in body, but she told her attendants that those people that had taken so much pains to come such a long distance to see her and the Elders, must all have the privilege to do so.

James Merrill was over seventy years of

age. His flowing locks were as white as the snow. Mother Ann had for James a special gift of blessing, because one so aged should undertake such a long tedious journey, to see his gospel friends.

The brethren that remained in charge of the vessel, were relieved by those who went first to Niskeyuna, and every one of the company enjoyed the satisfaction of seeing Mother and the Elders, and receiving from them such counsel as fitted their condition, with a full assurance of the hundred fold blessing if they were faithful to bear the cross of Christ, and yield a willing obedience to the gift of God through a visible lead.

One day while this company from Maine were at Niskeyuna, another large company came that wanted to see Mother Ann. They were from different parts of the country, but her attendants deemed it imprudent, in her feeble state, to favor them with a personal interview. Mother Ann, however, realized how disappointed they would be, and supported by the sisters she walked out on the piazza, and spoke a few encouraging words to them.

The company from Maine while with the Elders, attended many gifted, religious meetings, and received much good counsel. Their faith was strengthened and they were blest with many divine gifts.

The Brethren and Sisters returned to their vessel at Albany and were soon sailing down the Hudson, anxious to return home as soon as possible. In the evening of Sept. 7th. after they had left N. Y. they encountered a terrible storm. The winds and high waves rocked their little craft so severely that they were, every moment, in imminent danger of going to the bottom. This fearful storm continued all night, and nearly every one on board gave up all hope of ever again reaching the land. Ezekiel Hatch that brave old revolutionary hero who had for seven years fearlessly faced the foe on many a bloody battle field, sat down and braced his feet, to keep from being thrown about, became as pale as a corpse, and said he expected every time a wave struck the vessel, that they should be wrecked.

On the morning of the 8th, when their fears were intense, Dana Thorns, saw, in

vision, Mother Ann who looked calm and smilingly upon her and with uplifted hands breathed peace to the troubled sea and from that moment all fear was taken away. She communicated her vision to the company which inspired them with fresh hope and courage, calling forcibly to their minds the account given in the fourth chapter of Mark, where the presence of Jesus saved the ship, and by his prayer and command, calmed the fierce winds and turbulent waves. Inspired with this new courage each one did his duty faithfully, the storm subsided, the sea became calm and they soon expressed their joy and thanksgiving in songs and in prayer.

They sailed safely into Portland harbor early on Sunday morning and landed at the wharf, in season for all to leave at sunrise for Falmouth. After travelling about three miles they arrived at the residence of Edmund Merrill, where they all took breakfast. It was but a short time after their arrival home that the sad intelligence reached them that Mother Ann's work on earth was finished and her spirit had gone to the land of souls. Noting the time of her death and the time that sister Dana saw her, was about six hours after her demise.

In Sept. 1784 a company of ten Brethren and Sisters left Alfred to visit Mother Ann and the Elders at Niskeyuna. This journey was made in the saddle. On reaching Albany, they heard the painful news of the death of Mother Ann. Before reaching Niskeyuna they met Father James and others who were on their way to New Lebanon, Father James was very glad to meet the friends from Alfred, and expressed much sorrow at the great disappointment it would be to them to be deprived of the privilege of seeing the visible form of Mother Ann.

As soon as he spoke the name of Mother, he began to weep, and immediately alighting from his horse, dropped upon his knees in prayer. As soon as the horses could be secured, the whole company were on their knees in prayer with Father James. It had been said of Father, and very truly, that when he wept the stoutest hearts would melt in tears of sympathy with him.

Father James made a most fervent and heart felt prayer, imploring every one, who

had received faith, to continue steadfast in the way of well doing, and to keep themselves pure and unspotted from the world, and from everything that defiles the spirit or brings condemnation upon the soul. "My two friends are gone," said he, "O pray for me, that I may have strength to bear the burden now resting upon me, to nourish and strengthen every precious soul committed to my charge, that the least child may not suffer loss through my unfaithfulness." Father James then blessed the company from Alfred, and each proceeded on their way. After visiting Niskeyuna or Watervliet, they went to New Lebanon, N. Y. and returned by the way of Harvard, Mass.

In the summer of 1785 Father James made his first and only visit into the state or Province of Maine. He was accompanied by Elders, Henry Clough, Job Bishop, Eleazer Rand and Ebenezer Cooley. Father James went as far east as Gorham where he held meetings and preached to large audiences. At one service his text was taken from the 37th Psalm, 37th verse. "Mark the perfect man and behold the upright, for the end of that man is peace." From this he delivered an able discourse. He gave a clear and plain explanation of the Scripture, and of the work of God through Jesus Christ; that a new revelation of God was now made known through Mother Ann, and that the ax was laid at the root of the forbidden tree.

Father James, in some of his testimonies was very plain and pointed against every sin, especially the carnal indulgences of the nature of the flesh. This sometimes aroused a spirit of opposition, and at one time Richard Edwards created some disturbance by interrupting Father James, several times, while speaking, much to the annoyance of a large majority present.

John Stevenson of Gorham, a brave old sea captain could bear it no longer, and commanded Edwards to sit down, "Sit down" said he, "and hold your tongue and let this man preach. You know how to make a plough, and an ox yoke, but you don't know how to preach. This man Whittaker knows how to preach, and we want to hear him, and we want you, Edwards, to be still and listen to what he has to say."

(TO BE CONTINUED.)

ISSACHAR BATES.—NO. 8.

[An incident connected with the Life of Issachar Bates, at the time that he was sent as a missionary to Indiana, Kentucky and Ohio. Ed.]

"On our arrival at Busro we met with some enemies of the cross and suffered much persecution at their hands. We met one man, a preacher, by the name of Devan. His home was at Patoka creek in Pike Co., He had a congregation at that place. His zeal against the Shakers was certainly very active even if sadly misplaced. At one time he preached a long sermon to his people, warning them to beware of "them Shakers," and of their cruel orders. It so happened that I passed through that settlement, in company with one of the Brethren, and called at the house of one Humphreys, to warm us. Humphrey informed us that he had joined the church, and had been baptized. We said we were glad of the change, and he might need to be baptized again.

On our return Humphrey came out to meet us and invited us to call at his house as a great meeting was to be held in the place and three preachers would be present. If we would stop he would take the best care of our horses.

We told him we would attend if we could leave the meeting just when we pleased without giving offence.

He said we might have that liberty.

Soon after our arrival quite a company collected to see and hear the Shakers.

H. "Well, I don't know but we shall all have to go up to Busro and get our sins pardoned; we understand that you can forgive sins."

I. Yea, we can, said I.

Can you not do it here?

H. "No," said he, "we don't attempt such a thing."

I. Well, I had no expectation that there was charity enough among such Christians to forgive sins. How do you expect to be forgiven, if you do not forgive one another? Read the Lord's prayer and read what he has said about the forgiveness of sin.

Devan did not like this illustration and when the meeting was opened he took for a text:—"Who is on the Lord's side?" First he explained it negatively, to show who was

not on the Lord's side and he rejected every honest soul on the earth.

Now, said he, we come to the positive. Who is on the Lord's side? I will tell you. It is that man or that woman who has set out to serve God, and after a while slips back and after their time of back sliding, and when the Lord calls them back again, this is positive evidence that they are on the Lord's side.

At the close of his speaking he opened a wide door for any one to speak and to correct his errors.

With such liberty I had a feeling to speak my mind, for I never before heard that God esteemed a backslider before a good, honest hearted soul, that stands fast, but that he has always cursed them ever since the fall of Adam, and I believed all that the speaker had said was wrong end foremost.

Devan rose again, in haste and said. I move that this Shaker man and I have a talk together before you all instead of brother McKoy's preaching. Voted and agreed.

After we had been engaged but a short time some of the people cried out.

Reconsider that vote and let brother McKoy preach.

They did so.

Now, said Devan, I am determined to talk with this man and all who have a mind to hear brother McKoy preach may stay, and the rest follow me, and out he went, and the people all followed, save four.

We sat on an old block shed and began our talk. After some plain remarks on both sides, Devan says,

D. Well your doctrine is more wholesome than I thought it was, but I shall ask you one question, which I know will sting you.

I. Well never mind that.

D. I shall ask it then but I know it will sting you.

I. You need not be afraid, as I have no fear of your sting.

D. He proceeded. Don't you have ten thousand wicked thoughts in a day? Now what do you do with these thoughts?

I. Shall I answer you in Scripture language?

D. That is the best of all.

I. The weapons of our warfare are mighty through God to the bringing down of the

strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ.

D. You have answered well, but I cannot do that.

I. It is because you have not received the gospel.

D. Well, we will shake hands in good will.

After this all the people came and shook hands with us very kindly and peacefully.

(THE END.)

IF JESUS WAS HERE.

NAPOLEON D. BROWN.

IF Jesus was here he would not be a politician. He would not be a Democrat or a Republican. He would condemn both so far as it pertained to Christianity. He would not join himself to the popular churches of the world because they do not follow the advice he gave in his first appearing. He would not marry, nor commit adultery, nor would he trade and traffic, buy and sell, to get gain for individual comfort; so as to dress fine, ride fine horses, provide a sumptuous table, for his few choice friends; and there sit to eat and drink and talk of things pertaining to this life.

He would not swear, nor go to war and kill people for fame. He would not drink whiskey, nor chew tobacco, nor preach the gospel for pay.

What then would he do? He would preach the gospel of the Kingdom of Heaven, free; without money and without price. He would gather his followers together in *Church Order*, laying down what little property they had, at the feet of the Great Preacher, which he would pronounce common. He would have land purchased; and houses

erected, suitable for the comfort and convenience of his people, and every one should have according as he or she needeth.

Those that had married would be as though they were Brother and Sister, and they would be father and mother to all. In fact, he would form a *Shaker Village*, which he has done, and not only one, but seventeen of them, and he is Lord of all, and dwells within them, and is their God and they are his people.

Pleasant Hill, Ky.

WHAT IS RELIGION?

JAMES S. KAIME.

As we understand the question, it means consecration and devotion to the service of God; making it our chief study and interest to know and do his will. To be truly religious is to be truly good at heart, possessing the love of God in our souls, for the salvation of the human race.

God has been merciful to us, in giving us sufficient light and understanding, if obeyed, to guide and direct our steps, from the lowest earthly, to the highest heavenly plane, where dwell the hundred four and forty thousand, having their Father's name written in their foreheads. To so live as to attain to that glorious state of existence is what I call religion.

Canterbury, N. H.

SAFETY.

Not safe to be wrong as we journey along,
But safe to be right in the truth; [gether,"
As "birds of one feather do swift flock to-
Thus, men of like morals and worth.
Live high and live well, and the evil expel,
Till angels and men pure of thought
Are found in our way, companions each day,
And we in like goodness are brought.—M. W.

West Gloucester. Me.

"Tis done! Dread Winter spreads his latest glooms,
And reigns tremendous o'er the conquered year."

What is that to us? We but slightly feel its effects, hived together as we are in our pleasant dwellings, enjoying the hoarded increase of our broad fields, our gardens, orchards and vineyards. We saw the Spring, Summer and Autumn pass away, while joys and sorrows alternate filled our cup. We mingled our tears when affliction's wave rolled over, and exulted together in the blissful hour.

Pleasant memories arise of much that we have enjoyed in the year that has passed, particularly those seasons when our brethren and sisters visited us from other societies of Believers. You came to see us from your beautiful homes, and with you came a blessing which passeth not away with the onward flow of time.

We remember when we united in songs of praise in the sanctuary, and the word went forth for judgment and mercy to all who would listen from far and near. We remember pleasant walks over this consecrated domain, and rides over the hills and dales of the neighboring towns. Those days are passed but the joy remaineth.

A good aged Father from the society of Enfield Conn. visited us in the beautiful month of June, and in a social meeting sung of his great love to our blessed Mother Ann Lee, who held aloft the standard of purity, and revealed principles which are now widely accepted. We were awakened to a realizing sense of the vastness of her mission, overthrowing creeds, and establishing theories which cannot be shaken by the increase of light in the world, nor the forward march of science.

"O my Mother, my blessed Mother,
Her name to me is dear,
I'll praise her name I'll spread her fame,
And kings and priests shall hear.
There's many thousands praised her name,
And shall be many more.
Yea millions, millions, tens of millions
Shall her name adore."

Father James Whittaker, when a young man in England saw a vision of the Order that was yet to be established in America, and it was like unto a beautiful tree, every leaf thereof shone with the brightness of the sun. Those leaves are the gems of priceless worth, held in place by the branches, receiving nourishment from the root, drawing life from the atmosphere around, the rain, the dew and the sunshine of the heavens. Those leaves are my Brethren and Sisters inhabiting the Zion of God, clothed with the love and growing in the likeness of our Heavenly Parents.

In worship, I have seen them pass and repass each other, like the angels, singing,—

"Tis the kind words, 'tis the sweet words
That cheer the down-hearted,
That lift up the spirit
From doubt and despair.
O then I will speak them
Unto you, my brother,
I'll breathe forth a blessing
To you, my dear sister."

Aurelia Mace.

SPEAK NO ILL.

MARY ANN CASE.

WE do a great wrong if we allow ourselves or others to fall into the habit of fault finding. Yet how liable we are to fall into this habit. The Gospel, however, is a home work. The tongue is a very unruly member but let us bring it into subjection. It is very pleasant for us to live harmoniously together to speak a kind word to our companions or to meet them with the blessing

of God's love. We should look on the bright side and not allow ourselves because a brother or sister makes a mistake to speak of it and thus magnify into a sin or fault that which was perhaps an oversight or misunderstanding. This would show a great lack of the beautiful Christian virtue of Charity and a need of home work.

Let us watch well our own garden, destroy all the noxious weeds that would choke the flowers of peace that would brighten our journey through life. If we strive to live rightly, laboring to correct our own errors we shall see more clearly the good in those with whom we associate, and let us remember the wise adage, "If we cannot speak well of others it were better not to speak at all."

If another halt or stumble,
Be not thine the lips to chide;
Or with scornful look, or accent,
Spread the failing far and wide.
Rather try to aid, and strengthen,
With kind word and helping hand,
Till the wavering, halting, footsteps
On a sure foundation stand.

If thy sister weak and wayward,
From the path of duty stray;
Seek not thou with pointing finger
All her weakness to betray.
For while thou art idly telling
All her faults and errors o'er,
She in deep contrition, bowing,
These same errors may deplore.

If in sin and deep transgression,
Thou shouldst see thy brother fall:
Be not thine the censuring outcry,
That shall all attention call.
But 'neath Charity's broad mantle,
Strive the wrong and sin to hide:
And with earnest kind entreaty,
Back to right thy brother guide.

And if thou art ever tempted,
Ill to speak of those who've erred;
May the still, small voice of conscience,
Deep within thy heart be heard,—

Bidding thee, correct thy failing,
Pluck the beam from thine own eye.
Then, perchance, another's errors,
Thou wilt in charity pass by.
Waterliet, N. Y.

A BIBLE LESSON.

ELMIRA ELKINS.

CHRIST fasteth, is tempted, and overcometh. He begins to preach, and call-eth some to be his disciples. Matt. iv.

This is preliminary to the most impressive chapter throughout the Bible. What better conception could we have of the character of our Savior, than is given through evidence of his triumph over the tempter. We read that he was led by the spirit into the wilderness to be tempted of the evil one. There he was requested to do a miracle that would prove whether or not his mission was ordained of God. The tempter said to him, "If thou be the Son of God command that these stones be made bread." Hence, the wisdom of his answer. "It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Next, he was taken into the holy city and seated on a pinnacle of the temple, where the tempter said, "If thou art the Son of God cast thyself down, for it is written. He shall give His angels charge concerning thee: and in their hands they bear thee up, lest at any time thou dash thy foot against a stone." Then Jesus said to him, "It is written again, thou shalt not tempt the Lord thy God." Again, he was taken up an exceedingly high mountain and shown all the kingdoms of the world and the glory of them. All of these were promised him if he would fall down and

worship the tempter; but the spirit of good rose triumphant, and a conquest over the enemy was won.

Thus Jesus said, "Get thee hence, Satau, for it is written thou shalt worship the Lord thy God and him only shalt thou serve." So the spirit of evil departed and angels came and ministered unto him. It was the dawning of light to the people who "sat in darkness in the region and shadow of the valley of death."

Enfield, N. H.

Encouragement For Missionaries.
Condensed From Eclectic Magazine.

—
ALONZO G. HOLLISTER.
—

MAX MULLER Prof. of Oriental languages in Oxford University, and translator of the sacred literature of the Eastern nations, into English, classifies the six leading religions of the world as missionary and non-missionary. The former he pronounces alive and the latter, dying or dead. Any religion or system that is self propagating, or is making new conquests through the zeal and activity of its votaries, cannot be absolutely dead, though it may contain never so much error. And any system which makes religion to consist in a profession of belief, and the practice of ceremonies which effect nothing toward destroying the nature of sin in the heart, is far from perfect good, unmixed with error.

In the second class, are Judaism, Brahmanism, and Zoroastrianism. The subjects of these are represented as wishing to confine the benefits of their religion to people of their own blood, whom they esteemed as a peculiarly privileged and favored class, or caste. For exam-

ple "A Jew must be of the seed of Abraham. And when in later times they admitted strangers to some of their privileges, they looked upon them not as souls who had been gained to God, saved, born into a new brotherhood, but as strangers, or proselytes. That is, men who had come to them as aliens, not to be trusted as their saying was until the twenty fourth generation.

A similar feeling prevented the Brahmins from attempting to proselyte those who did not by birth, belong to the aristocracy of their country. They went so far as to punish those who happened to be near enough to hear the sound of their prayers, or witness their sacrifices. The Parsi, [Zoroastrian] too, does not wish for converts. He is proud of his faith as of his blood. And though he believes in the final victory of truth and light, and says to every man Be bright as the sun and pure as the moon, he does very little to drive away spiritual darkness, by letting his light shine before the world.

The missionary religions, are Buddhism, Mohammedanism, and Christianity. However they may differ in their doctrines, they all have faith in themselves, they have life and vigor, they want to convince, they mean to conquer. From the earliest dawn of their existence, these three religions were missionary. Their founders and first apostles, recognized the duty of spreading the truth, of refuting error, of bringing the whole world to acknowledge the paramount, if not the Divine authority of their doctrines.

We know very little of the origin and earliest growth of Buddhism. But the presiding Elder of their great Council, held at Patlipatra 246 B. C. an old

man, too weak to travel by land, and conveyed to the Council in a boat, and after the Council was over, began to reflect on the future, and found the time had come to establish the religion of Buddha in foreign countries. He therefore dispatched some of the most eminent priests to distant cities and countries, East, West, North and South. When threatened by infuriated crowds, one of those missionaries said Even if the gods [deities of the elements,] were united with men, they would not frighten me away. And when he had brought the people to listen, he dismissed them with the simple prayer, "Do not hereafter give way to pride and anger. Care for the happiness of all living beings, and abstain from violence. Extend your good will to all mankind. Let there be peace among the dwellers on earth." The fact that missionaries were sent out to convert the world, represents to us what at that time was a new thought—new not only in the history of India, but of the whole world, says Muller.

The Koran does not invite, but rather compels the world to come in. Yet there are passages which show that Mohammed had realized the idea of a religion of humanity; that he first wished to unite his own with that of the Jews and Christians, comprehending all under the common name Islam, which originally meant humility or devotion. All who humbled themselves before God and were filled with reverence, were called Moslem. The Islam, says Mohammed, is the true worship of God. When men dispute you, say, "I am a Moslem." Ask those who have sacred books, and ask the heathen; Are you a Moslem? If they are, they are on the right path. But if they turn away, then you have

no other task but to preach to them the Islam. Islam also means to satisfy or pacify by forbearance. It also means simply subjection.

As to Christianity, its very soul is missionary, progressive, world embracing. It would cease to exist if it ceased to be missionary.

Mt. Lebanon, N. Y.

[Contributed by G. B. Avery.]
PRAYER FOR THE DEAD.

BY ARTHUR WENTWORTH EATON.

PRAY for the dead! Who bids me not?
Do all my human pleadings fail,
Or are the human needs forgot,
When men have passed within the vail?
Must my petitions never rise
For those whose love I held most dear,
Has Heaven sundered all the ties
That bound us to each other here?
Have they no conquests yet to win,
Are there no heights of truth to climb,
And does no lingering shade of sin
Find refuge in that summer clime?
Pray for the dead! No voice can say
That they have lost the need of prayer;
And heaven is not so far away
That earth is unremembered there.
The golden links that bound our love
Were molded by the hand of God;
And prayer drew the chain above.
And fastened it to his abode.
And prayer shall keep our love secure,
And bind us still with sacred ties,
And future intercourse insure
Among the heavenly harmonies.
Pray for the dead! None may repress
My longings at the Throne of Grace:
I love my dead ones more, not less,
When I behold the Eternal Face.
The Spirit's life is large and fair,
Nor limited by human creed;
And none shall fix a bound to prayer,
Except the common bound of need.
—Selected.

THE only way to be humble, is to be affable

THE MANIFESTO.

MARCH, 1885.

NOTES.

"LINE upon line" was the form of expression that the good prophet used when he was illustrating the operations of the work of God among men. He had learned that it was to be, forever, a new work, a continual increase in the manifestations of power and glory. The external ceremonies in sacrifices and washings, so long used and so reverently regarded, had lost their vitality in proportion as the principle of obedience became better understood and appreciated.

The rudimental lessons in religion were as necessary to be learned and as essential to those to whom they were given as were those of a more advanced order. "Learn of me," said Jesus, "Take my yoke upon you, and ye shall find rest to your souls."

A religion that helps man to work out what he preaches, that inspires him with a growing toward God and an interest in the happiness and prosperity of his brethren readily appeals to our common understanding and we soon see the necessity for its general cultivation.

In this Jesus the Christ is our loving example. He taught that it was necessary to love and even to pray for those whom we denominated our enemies. To do this was to do quite different from the impulse of a revengeful mind: it was the crucifixion of selfish love and a good test of Christian discipleship.

Pilgrim's Talkative could discuss this point to a nicety while at the same time he had no special interest in making any sacrifice that would cut him from

his relations with the world. "Why what difference" said he, "is there between crying out against and abhorring sin?"

Talkative is not without his followers, and they are far more ready to discuss passages of scripture, the meaning of which they never understood, than to give heed to one of the least commandments. Such persons can make long prayers and quote largely from the prophets and Bible teachers to prove some pet hobby in their religious belief while the record of their daily lives would prove very objectionable. Talkative had religion but it was largely of words and not of deeds.

We busy ourselves, sometimes, over the trifles of life while the weightier matters we pass by carelessly. It is of but little consequence so far as our present happiness or salvation is concerned whether Abraham was a better soldier than Melchisedec or whether Daniel's lions were men or beasts, but it is of the utmost importance that our life is one of discipline in peace and righteousness. Kindness, carefulness and neatness are in daily demand whether alone or in company. A Christian must be sadly in want of his marks of fellowship if either of these qualities of the mind have been neglected.

Religion that has its foundation in the heart will not carelessly turn from these much to be desired conditions, of the mind. Communities in which brotherly love and gospel affection are carefully cultivated, making the anxiety and burdens of others, in pleasant harmony with those of our own mind, cannot fail to encourage and establish a living interest in every gospel grace and make our home on the earth, the Paradise of God

In man's care for man, we have presented to us, at times, some remarkable instances of self-sacrifice. Down trodden humanity need an order of saviors that can preach to them the gospel of good news, and lead them from their low estates into the paths of peace and righteousness. The example presented by two young men who have solicited the privilege to give their lives for the benefit of some of the lowest classes that are found in the great city, is unprecedented, heroic, and truly wonderful. They say of themselves.—

"If we are to reach these people, we must, first of all, *live among them*. It will not answer to have a home and interests elsewhere, and then to walk over to the mission chapel, and go about among the tenement-house population three or four times a week. If we are to get close to their hearts, we must get close to their lives. If we are to do this work, we must strip like the gladiator for the fight. We must be disencumbered of every tie and interest that can hinder or embarrass us. We must be willing to be poor, to live alone, to obey a fixed rule (or regimen) of life, that so we may give ourselves wholly to this work. There was a time when our Master said, 'Carry neither purse nor scrip.' There was a time when his apostle said, 'He that is unmarried careth for the things of the Lord that he may please the Lord; and again, 'Obey them that have the rule over you, and submit yourselves.' There was a time, in a word, when, in a special exigency, men voluntarily took on them the soldier life and the soldier rule, turning their backs on home and gain and a self-directed life. It is such a time and such an exigency that confront us today. We do not want the help of a brotherhood to retreat from the world, merely to coddle our own selfish souls, and call it sainthood: we want a rule and bond that shall bind us to a hard task under sanctions the most august and urgent."

Whatever efficacy there may be in religion, it is certain that the acceptance

of such a ministration in God's name must bring its commensurate reward. Willing to live alone, willing to be poor and abstaining from the selfish pleasures of the world, the more effectually to do good.

They have learned one phase of the divine Teacher's mission, so essential to their spiritual success. "He that is unmarried careth for the things of the Lord, how he may please the Lord." Untrammelled by the cares of a worldly life, they have gone out to work for God. In this, they have our sympathy and earnest prayers.

Sanitary.

ARRESTING DIPHTHERIA.

DIPHTHERIA is in a large measure due to local impurities, frequently having its origin from surroundings of uncleanness. A privy that is over-full, or that is situated so as to have its noxious emanations blow toward a house; a sewer or drain that permits its gases to find ingress into the house, and other sources of direct animal poisoning, too often promote the ravages of this malady in a family or a neighborhood. Country homes, and country school-houses, many times become centres of diphtheria from such sources, though the fact is not often recognized, and the mention of such a possibility is not unfrequently resented as an insult.

Children are much more susceptible to diphtheria than adults; but all ages are liable to suffer, and adults may present the affection in its most severe forms. It is more or less contagious, mild forms not particularly so; but low types extending by contact very decidedly. This fact, together with the influence of the primary atmospheric condition on great numbers, and the close contact of persons and playthings, and breath, usual among children, assist the spread of diphtheria through a neighborhood. Like other con-

tagions. however, it is almost a general epidemic in some seasons, and then disappears for years together. It is essentially a malady of putrescence, and was well named "putrid sore throat:" but every little throat soreness or simple ulceration, is by no means a diphtheria.

With proper care, and the faithful observance of correct sanitary regulations, diphtheria may be hindered, or even suppressed. Among the first of such observances should be vigorous attention to every drain, sewer, and vault in the neighborhood where the disease appears, family safety and the public good alike require this; and there should be no delay, and no courteous hesitancy about emptying and purifying such places. Copperas dissolved in water, at the rate of one pound to the gallon, is the cheapest and most suitable disinfectant for these uses, and should be employed liberally.

A patient seized with diphtheria should be separated rigidly from the family, and no one permitted to enter the room but the nurses; and the nurses should not communicate with the other children, nor handle them. The sick-room should have all needless articles removed from it, be kept well and constantly ventilated, and have sunlight. All discharges from the mouth and nose of the patient should be caught in vessels containing copperas solution, or upon rags and burned immediately. Evacuations from the bowels and kidneys should also be disinfected, and promptly disposed of. Clothing and towels about the patient should be put at once into hot water, containing four ounces of white vitriol and two ounces of salt to the gallon, and then taken from the room. Nurses must keep themselves and their patients scrupulously clean, washing their hands frequently with a little chlorinated soda in warm water.

A diphtheritic patient should be kept apart until recovery has been complete, and until the house and clothing have been disinfected. In mild cases this is a trifling matter; but where the malady has been malignant it will require pretty vigorous fumigation with burning sulphur effectually to destroy the contagion. Sometimes this contagion seems to retain a power for mischief after many

weeks, the malady seizing others who played with those who had been sick; but this is not likely to occur unless the rules of sanitary cleanliness have been disregarded, or imperfectly applied. Children who have had diphtheria should not be permitted to return to school for many weeks.—*The Healthside.*

THE EYES.

NEVER read in bed or in a reclining attitude; it provokes a tension of the optic nerve very fatiguing to the eye-sight. An exchange says: "Bathe your eyes daily in salt water, not salt enough, though, to cause a smarting sensation. Nothing is more strengthening, and we have known several persons who, after using this simple tonic for a few weeks, had put aside the spectacles they had used for years, and did not resume them, continuing of course, the oft-repeated daily use of salt water." Never force your eye-sight to read or work in insufficient or too broad light. Reading with the sun upon one's book is mortally injurious to the eyes.—*Selected.*

[Contributed by J. S. Prescott.]

SLANDER.

ANYBODY can soil the reputation of any individual however pure and chaste, by uttering a suspicion that his enemies will believe, and his friends will never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped.

Such are the seeds of *slander* so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a wind will catch up the plague and become poisoned by his, or her, vile insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent its satanic and sarcastic influence, because it originates from a false lying spirit,—the "father of lies."—*Selected.*

Use temporal things, but desire eternal.

THANKSGIVING.

EDILON B. ELKINS.

THE occasion upon which we have met this morning, has, no doubt, been the subject of much pleasant anticipation. To those of immature years it must necessarily appear, simply as an opportunity for mirth and pleasure. To the mature it appears as an occasion for mirth and pleasure, and for profit as well. And every such gathering is, and should be, productive of both, to old and young. Doubtless, the expectative, and preparative, preceding any meeting of this kind, the discipline of writing something original, or committing to memory a chapter or a verse, fraught with wisdom, and love, is a source of no less benefit and happiness; nor will we depreciate the pleasures of the table, the preparing with thoughtful care, and partaking gratefully of the fruits of our industry, under the favor of God.

These pleasures are as legitimate, and proper as those of a spiritual, or mental character. Neither should be suffered to encroach upon the other. Let all be done to the glory, and praises of God. When we partake of the bounties which a loving Father has provided for our physical needs, let us not be like the quadruped, which, the proverb says, never looks up at him who thrashes down the acorns, but with thankful hearts, look up to our Maker, and reverently acknowledge our indebtedness. Then, when we seek at His hand, that immortal bread which keeps the soul alive we need not go away empty. It is said that the injunction of our founder was, "Eat heartily, work heartily, and fight against sin heartily." No reserve

can be pleasing to God that has no heart in it.

When thanksgiving day approaches, many are moved to turn their attention to the far past, to learn, from old records when, where, and how, the custom of celebrating this anniversary had its rise. This may be an interesting theme, but it is of more vital importance that we bear in mind the favors and gifts which our Creator still continues to grant to His children. It is important to consider whether we are as devotedly thankful for our day and grace, as our ancestors, the Pilgrim Fathers were, or as were our forefathers in Christ.

Whether the first Thanksgiving was kept upon Plymouth rock, or aboard the May-flower, whether early in the seventeenth century, or towards the close, does not materially concern us, nor are we specially interested in the minor circumstances, the particular reason why, or the exact manner how, it was observed. Accounts differ on these inferior points, but that the custom was introduced by the Pilgrim Fathers, is perhaps beyond dispute. No doubt they were thankful for the security of the asylum they had found, from the persecutions of their native land, and it would seem that the intolerance that had compelled them to seek a refuge in the wilderness, might have taught them a lesson of toleration and forbearance toward their inferiors. Somebody has said that when they first landed they fell upon their knees, but presently they fell upon the aborigines. There is, perhaps, as much truth in the latter part of the statement as in the former.

It has been remarked that every day ought to be Thanksgiving day. To make it so would be to live in conform-

ity to the teaching and practice of the first preachers of our faith, whose life was praise and thanksgiving to God, regardless of adverse circumstances, regardless of even cruel persecutions.

To be unthankful, is to be unholy. Let us cultivate thankful hearts, whether our duty leads us along pleasant, and agreeable paths, or through unattractive, repellant scenes. We are all in the hollow of His hand, who is our Father and Mother. His love is over us, and beneath us, and all about us. No depth of human depravity is able to sink a soul where His love does not reach. But our sinful lives may, and do, make us blind to that parental tenderness, which is slow to anger and quick to forgive. And sometimes in looking back upon trying scenes, where we have had everything, seemingly. but the last feather to bear up under, we have traced through it all the designs of a wise and tender Parent. We have learned the lesson which His loving care placed before us, and have seen that it was His hand that sustained us all through the chastening, which made us more fully and tangibly His children.

Enfield, N. H.

Books and Papers.

HALL'S JOURNAL OF HEALTH. January, Contents; Deep Breathing; Dangers from Impure Water; A Miraculous Recovery; Fashion in Bibles; Premature Baldness; Suppose we had no Sugar; Arsenic in Paper; Salt for the Human System; The Unseen Poor; etc., etc. \$1 per year. E. H. Gibbs, M. D. 75 & 77 Barclay St. N. Y.

THE MISSIONARY REVIEW OF PRINCETON, N. J.,—\$1.50 a year in advance, in U. S. A.—is declared by scores of its subscribers to be the best, ablest and cheapest missionary Magazine in existence. Ignoring all previous failures to make such a periodical self-supporting, it began in 1878, and now, after seven years, besides meeting

all its expenses from its origin, it reports \$1000 of its avails sent in small sums to different foreign missions.

We are glad to call attention to this REVIEW and commend it to our readers. Its editor, Rev. R. G. Wilder, a missionary of 30 years experience, deserves success and has won it. His *Sketches of Mission Fields*—their climate, products, people and missions, from their origin to the present time—are accurate and exhaustive; the *Letters* from workers abroad are fresh and full of interest; his annual *Reviews of all Foreign Missions*, and their *Boards in Christendom*, are just, impartial and stimulating; his notices of *Independent Missions* are considerate and generous, nor less so his annual reviews of *Woman's Boards and Work*.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. February, Contents: Three Centenarians, Sir Moses Montifore, Oliver S. Taylor, Christopher C. Graham; Organic Cerebration; The Christian Religion, No. 3; Face Types and Impressions; Vegetable Tissues; American Girls; Phrenological Culture; The Invisible Musician; Food, Intellect and Morals; Chinese Doctoring; Notes in Science, Poetry, etc., etc. Fowler and Wells, Co. 753 Broadway, N. Y. \$2.00 a year.

HERALD OF HEALTH. February, Contents: Memory and Bodily Illness; Digestibility of Foods; The Mind Cure; How to Breathe; Colds, Prevention and Cure; Strengthening the Memory; The Bassett Colony; Studies in Hygiene for Women; M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. \$1.00 a year.

A NEW ALMANAC.

We have received from the FOWLER & WELLS Co. their Almanac for 1883; in addition to the monthly calendars and usual astronomical calculations, it contains a sanitarium for each month of the year, giving special and seasonable health hints which should enable its readers to shun most of the ills that flesh is heir to. The principles of Phrenology are explained and fully illustrated, and a most valuable feature is the explanation of the qualifications needed for the principal pursuits of life, showing what each person can do best. There are portraits of Drs. Gall, Spurzheim and Combe, with brief sketches, and a great deal of miscellaneous matter which with a list of books published on Phrenology, Physiognomy, etc., fills 128 16mo. pages, handsomely printed on fine paper, and sent for 5c. in stamps. Address FOWLER & WELLS Co., Publishers, 753 Broadway, New York.

It quickly causes a chill, or an attack of inflammation of the lungs, to walk rapidly against a cold wind, breathing with the mouth open; but if a handkerchief is held closely over it, the incoming air is tempered by the outgoing, thus preventing harm.

—Selected.

Omission of good is a commission of evil

SPIRIT I COVET.

Mt. Lebanon, N. Y.

1. Pray - ing spir - it of my Savior, In my heart O find a place;
 2. Peace - ful spir - it of my Savior, Canst thou find a place with me?
 3. Stead-fast spir - it of my Savior, Let me feel thy scepter's sway;
 4. Lov - ing spir - it of my Savior, Let me in thy fountains bathe;
 5. Bless - ed Savior, thy ex-am-ple E'er shall be my "Polar Star;"

Help me when the night is dark-est, When up - on the des - ert waste;
 Give me pow'r to calm the tem-pest, While up - on Time's bil-lowy sea;
 Then like thee, I'll tread with firmness, Du - ty's paths in tri - als' day;
 Read - y to re-nounce all pleasure Which a selfish heart would crave.
 Guiding, tho' 'mid track-less wa-ters, Point-ing on to realms a - far;

When the day seems drear and cloudy, And sweet hope her pow'rs resign,
 I would have my words and actions Bend subservient to thy will;
 Like thee I will stand un-yeild-ing To the lurking charms of ease:
 With thy influence for my Guardian, I can for all oth - ers care,
 Prayer-ful, Peaceful, Steadfast, Holy, Lov-ing and For-giv-ing free,

Bless-ed Sav-ior, be thou near me, Prayer-ful Spir-it, be thou mine.
 That should wrath my bo-som en-ter, I can whisper, "Peace, be still."
 Over self will reign tri-umph-ant, Seeking God alone to please.
 Joy with them when joy aboundeth, Likewise of their burdens share.
 Bless - ed Spir-it of my Sav-ior, O, I pray thee, dwell with me.

Kind Words.

Shaker Village, N. H. Feb. 1885

THE January number of the Manifesto has an abundance of good reading. I think it is one of the best.

George Clark.

Calhoun, Mo. Feb. 1885.

I APPRECIATE the Manifesto, with its testimony very much. It has been, I trust of lasting benefit to me. Pray for me that I may be a faithful witness and bear a full cross in this part of the Father's vineyard.

E. Bushnell.

CONN. Hist. Society has received the Manifesto for the year 1884, for which I have the honor to return the Society's grateful acknowledgement.

J. Hammond Trumbull,

Dec. 31, 1884.

Pres.

"THE WEALTH THAT ENDURES."

THERE'S a clink in the chime
Of dollars and dime,

A musical sound to the ear,

There's a magical hold

In the color of gold,

A mingling of awe and of fear;

But back of all this

Is an exquisite bliss,

A power that conquers it all,

'Tis the spirit's true health.

The inner life's wealth

That answers humanity's call.

There's a charm and a grace

In a beauteous face

That conquers and governs the sense;

But more wonderful still

Is that masterful will,

Yielding to right its just recompense.

There's a glamour in fame,

In a wide-spreading name,

That feeds the ambition of earth,

But above trappings of state

Or pomp of the great,

Is the honest heart's absolute worth.

There's a spell in the years,

Unshadowed by fears,

And crowned with the pleasures of ease;

But more strength-giving yet

Are the saddened hours set

To the sorrows of pain's stern decrees.

There is infinite worth

In this grand human birth,

Though the days fleet on toward the change.

There's a voice in the soul

Commands the control

Of a future's measureless range.—*Ella Dare*

FAITH AND HOPE.

FAITH lifts beyond the treasures given,

And anchor's Hope in God and heaven;

Foresees the light in darkest day

As when the clouds have passed away.

Hope like a star lifts up the sight

To what is heavenly and bright;

And gives the heart an inward trust

In God, whose dealings all are just.—*M. W.*

Deaths.

Jane Blanchard, Aug. 30, 1884, at Church Family Mt. Lebanon, N. Y. Age 71 yrs. and 9 mo.

O beautiful heroine strong has the test

Of thy perfect discipleship been:

Yet weighed in the balance thou reignest a guest,

To sit with thy Lord without sin.

Tamar Falls, Jan. 16, at Enfield N. H.

Age 76 yrs. 1 mo. and 14 days.

Charles Stevens, Jan. 27, at Canterbury,

N. H. Age 33 yrs. 1 mo. and 26 days.

Elizabeth Harrison, Jan. 13, at North Family. Watervliet, N. Y. Age 73 yrs. 3 mo. and 20 days. Honored in life, lamented in death, and whose revered memory will live in the hearts of her many friends. She was born in the city of London, Eng. and came among Believers in the year 1824.

William Cole, Dec. 14, at Pleasant Hill, Ky. Age 76 yrs. and 8 mo.

Hortency G. Hooser, Dec. 29, at Pleasant Hill, Ky. Age, 86 yrs. and 3 mo.

Came among Believers in her childhood, and has been an example of usefulness, purity and devotion to the cause of Christ. A teacher and caretaker of children for more than forty years.—*P. B.*

The Manifesto.

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VOL. XV.

APRIL, 1885.

No. 4.

BE PEACEABLE.

WILLIAM LEONARD.

It is not enough for a Christian to be gentle or lamb-like, when the current of life runs smoothly, peaceably, unruffled; the most ferocious man of nature can do this. When the oppressor, the slanderer or evil workers are abroad and take the field against us, who can be calm and long-suffering then? Undertake to strip the worldly man of his property, his character or his liberty, insult or smite him, and the chances being equal, he will turn and fight or perhaps slay you on the spot. This is characteristic of the political man. When abused he calls to his aid the most stern passions of his nature. The lion, the tiger, the savage, when deeply stirred, depends upon his ferocity and strength for battle

and conquest. It is so with a host of men, they place no reliance on Divine power for aid, they depend on themselves, and when triumphant, they take to themselves all the glory. It is so with the combatant, and more especially so with the hero. Our Lord saw the race in this condition as a man beholds himself in a mirror.

Under the full view of man's murderous resentment, he uttered this God-like rule of action for the Christian. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil." Whatever war-like resistance, political power delegates to the earthly man, Jesus takes it all from him, when he enrolls himself under his banner. He then stands him out in the sight of all, on the quiet plain of non-resistance. If he professes to be truly rising with

Christ, he must have all that is ferocious and combative beneath on the earth plane. As a child of God, when assailed, he may use his best harmless endeavors for protection, and leave the rest to the "Wisdom from on high."

Amidst all the storms of persecution and bitterness of life, Jesus invariably placed his whole dependence on the "wisdom from above," and found protection till his work was done and his mission ended. The first real proclamation of his divine errand in which he gave men to understand that he was anointed as Christ, was in Nazareth where he was brought up. They heard him till he compared their hearts with their fathers of old, in rejecting the prophets. In the midst of his illustrations, they seized him, "led him to the brow of a hill, that they might cast him down headlong; but he, passing through the midst of them, went his way." Jesus did not resist them by blows or anger. He did not break away and run from them like a criminal, or creep away and hide himself. He did not falter or take back what he had said, or beg for his life, or attempt to debate, calling their cruelty in question for such an act. The power which he stood in protected him; like a man of God he stood boldly up, non-resistant, walked through the very midst of them, went his way on his Father's business, and they had neither power to abuse or hinder him. He stood up in the dignity of his mission when they sought to seize him in the temple, and completely overawed them. When about to stone him he never changed from rebuke to persuasion, but they could not harm him. He even shielded the woman proved to be an adulteress, from their barbarity

and put her accusers to shame. When the officers returned and the chief priests put the question, "Why have ye not brought him?" They answered, "Never man spake like this man." It was not the sound of his voice; but, like the electric fire that precedes thunder, they felt the power of the holy spirit in all that he uttered.

This word put forth in the power of God, cut down their murderous intentions as a mower would cut down the grass of the field.

It is beautiful to observe how this protecting, non-resisting power passed from Jesus to his disciples. His work being finished he no longer needed it; their labors were about to commence and they could not exist without it.

When the band of ruffians, headed by Judas found him in the garden, he could have escaped them, for by intuition he well knew they were coming. By not turning from them he placed his physical life in their hands, and delivered up the protecting power which he had stood in, to his disciples. When they stood before him, like one having authority, he enquired "Whom seek ye?" They answered, "Jesus of Nazareth." In his reply he ministered a power which caused them to go backward, and they fell to the ground. Again he enquired "Whom seek ye," and from policemen prostrate, he received the same answer. Then pointing to his disciples he added, "If ye seek me, let these go their way." Had not their adversaries been smitten down, the disciples would have been seized and slain with their Master. Peter's sword, the hand that smote, and the rebuke of Jesus, showed plainly that all rebuke should be left to the powers on high; that as men they should not resist,

in violence, even their persecutors. The power that shielded them at the crucifixion, clothed them at the day of Pentecost, and struck down thousands at their word, needed no additional aid from men. That power checked persecution by changing Paul from an opposer to an Apostle. It opened the prison doors to Peter at Jerusalem, when bound in chains. It delivered Paul and Silas from the dungeons of Philippi, by shaking the very foundations of a prison, by an earthquake. This power delivered the Church by revelation, before Jerusalem was destroyed by the Romans. It enabled the martyrs to carry forward God's word from age to age, and to triumph over the tortures of the rack and the flames. It broke the power of Romanism, produced the Reformation, and planted the Shaker Church in America, inhabited by a people who keep the commandments of God and have the testimony of Jesus Christ.

Harvard, Mass.

BAPTISM.

DANIEL FRASER.

A DEEPER baptism, and a higher resurrection awaits every one whose travail is in line with that of the man of Nazareth.

There is such a thing as being immersed—covered all over with water. It reaches but to the surface; even should it penetrate through the body, it would be but a water baptism. In it, there is no power capable of affecting a living elevating change.

We read of being buried with Christ in baptism, and raised in the likeness of his resurrection. An organic change

having taken place. "I am not of the world, etc." To be raised into his likeness, is to be raised into newness of life. In him, "all old things are done away." Therefore, there must be a baptism of death to the world, and to its mode of procedure.

Again we read, "I have a baptism to be baptized with, and how am I straitened till it be accomplished. Implying a succession of baptisms. First, an organic change, and a succession of baptisms to complete that change.

To be deeply repentant, to die to sin, and to be alive in newness of life, is a resurrection. This agrees with—"He who repenteth, and is baptized will be saved."

Hence the necessity first, to be deeply repentant, to find an organic change. Second, to keep the door open to a succession of baptisms, and of corresponding elevations. Do not think that because a change has taken place, that the work is done.

What would be thought of the man who having laid the foundation of a dwelling, went no further, and when reasoned with, replied, "Have I not embodied in that foundation the principles of the First, and Second Appearing? What more do you want? Equally foolish are those who build with materials that cannot stand divine fire. More reprehensible still, are the parties who under the guise of building, burrow under to substitute something more pleasing to the man and woman of the world, than is the baptism of death to every carnal emotion; and, to cover designs, come to the front with the dust of copious plausible palaver.

Better far to look around and see, that the close of the nineteenth century

has for me, for you, for all, special baptisms, and higher resurrections than have yet been reached; increasing in us a separation from the world.

It is a mistake to suppose that by lessening that separation, we will draw people to our principles. The City set on the hill must keep its place, or lose its attractive power.

Come, let us gather to one Anointing, and greatly rejoice in the glorious surroundings of our "isolation" from the world—the heavenly fruit of virgin purity.

Mt. Lebanon, N. Y.

SALT.

NANCY G. DANFORD.

SALT is used to preserve those things that would otherwise decay. It has been said. "Use sufficient salt and meat can be preserved as long as trees grow or rivers run."

Jesus says, "Ye are the salt of the earth." That is, the testimony which ye have received from me will prove a power, where it is obeyed, to save the soul from the sins of the world, and preserve it to the kingdom of heaven order. "If the Salt hath lost its savor wherewith shall it be salted." When once the saving principle is destroyed it can serve no useful purpose whatever. The expression is very significant, "It is cast out to be trodden under the foot of man." Brethren and Sisters let us look well to our goings that the gospel of eternal life and truth lose not its saving power in our souls, and we be cast out of the kingdom at last. More than this, more than the salvation of our own souls is required: "Ye are the Salt of the earth." As much as to say. This sav-

ing power is given to you as unto chosen vessels, to hold and dispense the life-giving principle of salvation for the redemption of humanity, from under the curse entailed by the fall, and should you lose this saving testimony, where would hope be found for the perishing ones of earth? How can they be saved if the salt is not good? Therefore, we see how necessary that we hold and bear in our daily lives that quickening testimony which shall condemn the world, within and without. "For every one (who is saved) shall be salted with fire as every sacrifice is, salted with salt." And, "Our God is a consuming fire" to consume and destroy all evil; but love unbounded love, to the penitent soul that seeks his saving power, and is willing to accept mercy on the terms approved, which is to confess and forsake all sin.

Canterbury, N. H.

THE FAULT OF THE AGE

ELLA WHEELER.

THE fault of the age is a mad endeavor
To leap to heights that were made to climb;
By a burst of strength or a thought that is clever
We plan to outwit and forestall Time.
We scorn to wait for the thing worth having;
We want high noon at the day's dim dawn;
We find no pleasure in toiling and saving
As our forefathers did in the good times gone.
We force our roses before their season
To bloom and blossom that we may wear;
And then we wonder and ask the reason
Why perfect buds are so few and rare.
We crave the gain, but despise the getting;
We want wealth, not as reward, but dower;
And the strength that is wasted in useless fretting
Would fell a forest or build a tower.
To covet the prize, yet to shrink from the winning;
To thirst for glory, yet fear the fight,
Why, what can it lead to at last but sinning,
To mental languor and moral blight?
Better the old slow way of striving
And counting small gains when the year is done,
Than to use our forces all in contriving
And to grasp for pleasures we have not won.
—From the *Indianapolis Journal*.

SONG OF THE TAPE-MEASURE.

WHERE is my tape measure? I can go no farther in my work without it; for positive exactness is required not only in the *inches*, but in the *sixteenths* and *thirty seconds* of an inch!

Hustling over the special articles which usually cumber the table of a seamstress, I found, at length, the little symbol of discipline and perfectness. As I caught it up and unrolled its tiny coil, a humming sound fell on my ear, and anon from its gentle tones, I caught these words:

"Measure the thoughts that are filling thy mind;
Measure the words thou art speaking;
Measure the eyes that all error would find
Measure the acts oft repeating.
Measure thy feet that they stand in the light;
Measure thy hands and be careful,
Measure thy life by truth, goodness and right,
Measure for God, and be prayerful."

My little measure seemed doubly dear after this episode, and I resolved that I would try to act through the New Year by the kind advice contained in the song of the Tape-Measure.

Canterbury, N. H.

LIGHTS AND SHADOWS.

TO-DAY, does the sunlight of comfort
Shine on our gladdened hearts—
To-morrow, perchance comes the shadow,
And the transient gleam departs,
We knew not that, stealthily lurking,
The shade lingered near, the while
We welcomed the joy that cheered us,
And basked in its fleeting smile.
Such ever is life in its changes
Of fortune and of friends,
We just have begun to prize them,
When their fickle friendship ends.
To-day, does a flowery pathway
Outspread before our view,
To-morrow, it seems but a steep hill,
And strewn with thorns too.

And yet, to-days and to-morrows
And yesterdays just passed—
Are framed by the same great Maker,
Are in the same mould cast;
Are sent to us wisely chequered—
Why should we feel dismayed,
If the various portions He send be
Alternate light and shade?
Too oft are they only reflections
Of restless thoughts, which lurk
Within those hearts ever yearning,
Ever ceaselessly at work;
One day do they gild the prospect,
Reflecting their own light—
Another day falls their shadow,
And all seems dark as night.
The purest of all earth's pleasures
Bloom brightest—when and where?
When found in the safe, sweet shelter
Of the Cross, which screens from glare:
When the trusting heart, undaunted
By the bitterness and pain,
Tastes the joy with two-fold pleasure,
Which follows in their train.
Whatever the unknown future
May have for me in store,
The sunshine shall never dazzle,
Nor the gloom affright me more,
To Thy guidance—Heavenly Father!
My feeble steps I trust,
Thou shalt send but what is fitting—
Love reigns in all Thou dost.
—*The Catholic.*

RETROSPECT.

FLORA WILLIAMS.

THERE is a scripture text that reads thus: "Call to remembrance the former days." Heb. x; 32.

This will soon convince us that there is nothing new under the sun. In many respects we have the advantage, in knowledge, civilization, liberty and trade; in the conveniences and comforts of life, and above all in spiritual privileges we, perhaps far exceed our predecessors.

If we look back to the period of Judaism we shall have reason to say, "Blessed are our eyes, for they see, and our ears for they hear; for many prophets and righteous men have desired to see the things we see and did not see them, and to hear the things we hear and did not hear them." They had the shadow, we have the substance; they had the promise we have the accomplishment and according to our faithfulness will be our justification. Considering the period previous to the entrance of the gospel into our own country, who were our ancestors? Painted savages of the wood, without civilization; with only rude ideas of God whom they termed the Great Spirit; but when men began to learn the words of life, and to serve God in spirit and in truth what persecutions were they under; being exposed to fines, imprisonments, penalties, and deaths;—results of ignorance and superstition. Think how they would have rejoiced to see the day of religious freedom in which we sit under our own vine and fig-tree with none to make us afraid; with the gospel of glad tidings spreading far and wide, individuals and communities combining to make manifest the knowledge of free salvation. A church upon earth where there is neither rich nor poor, bond nor free, but one universal brotherhood in Christ, enlightening the minds of men and turning their hearts towards God for a more perfect revelation of divine truth. No longer satisfied with formal creeds and ceremonies, they seek a gospel that shall make all men alike free and equal.

Well may we be proud of our glorious land of liberty, and of our noble ancestral fathers who bequeathed to us the right of a free government upon whose

banner is enscribed the ensign of liberty, religious liberty of thought and sentiment. Perfect freedom to worship God according to the dictates of conscience; and may the "blessings rich and many," which we share so abundantly, spread far and wide until the oppressor and the oppressed shall know and feel the goodness of a just and merciful overruling Providence.

Canterbury, N. H.

"PEACE ON EARTH."

ADA S. CUMINGS.

THESE words were sung by the Angels many hundred years ago and how full of meaning they seem to me to-day as I read them. "Peace on earth." That means peace in the hearts of mankind and in the home circles, a bond of union and love that cannot be severed by the trials this life brings. O it is this peace on earth I wish to enjoy and that I do enjoy inasmuch as I live to our blessed Savior's commands.

"Good will toward men" was also wafted on the air in the sweet strains of music by the Angels at Bethlehem on the first Christmas eve, and methinks I can hear them on this blessed Christmas eve, prompting us to manifest good will in all our daily life. The same sweet strains seem to ring out on the frosty air that were heard eighteen hundred and eighty five years ago. Good will should be extended unto all but oft-times it is not pleasant to our natural feelings to deal kindly toward those who do not feel or act according to Christ's teachings toward us, but in His kingdom here on earth we are taught to crucify our natural feelings and speak and feel toward all with good will. Then we can come

into that higher sphere and enjoy peace and heaven here below. In Jesus we find our exemplar. He taught us to become as little children willing to be led into the blessedness of a perfect life and obtain immortal glory in the great beyond.

Good will consists not only in feeling kindly toward all but in being ready to perform little acts of kindness, in speaking words of love and cheer to all whom we may meet. Who is there in this world that has not felt the power of a kind word coming from the good will of the heart? or gentle deeds which we so often receive from our good friends. Jesus said: "Inasmuch as ye have done it unto the least of these my Brethren, ye have done it unto me."

I will remember when I am performing a task that seems unpleasant to me, that I am doing it for him then I shall be more willing to work in the great field of life, knowing how much he has done for me.

"Peace on earth," O may it extend throughout our Zion home and into the hearts of those who dwell therein. May it also roll over land and sea causing all strife and discord to cease forever. Then we may enjoy peace and good will here on earth.

West Gloucester, Me.

ALFRED, ME., No. 4.

ORIGIN of the Shakers in Maine. New Light Baptists, called Merry Dancers Come-outers, etc.

BY ELDER OTIS SAWYER.

CAPTAIN Stevenson spoke to be obeyed and there was no more disturbance. Father James continued his discourse without further interruption. He spoke with great force and often so pathetic as to cause the audience to weep. His sermon closed with these

words,—“I have brought to you the glad sound of the message of salvation. Christ has the second time appeared in his crowning glory: you have a mother who stands with Jesus at the head of the New Creation, whereby all souls of every nation kingdom and tribe that will confess their sins and forsake them, and live the Christ life of purity, free from every filthiness of body and mind, may be born into the kingdom of heaven

“This is the regeneration, and these shall have access to the tree of life. In your day, life and immortality are brought to light in their fullness. After hearing the testimony of eternal truth, if men choose darkness rather than light, it is because their deeds are evil. Let all who will, come and partake of the waters of life freely, and live forever, for now, even now is come salvation and strength, the kingdom of our God and the power of his Christ.”

At the close of the meetings in Gorham, the ministers were ready to move on to Sabbath Day Pond, (now New Gloucester.) Eleazer Rand who was affectionately attached to Father James, knew that Father was inclined to return to Alfred, and intended to bear him company. One of the brethren asked Eleazer which way he was going. He replied, “That way that Father James turns his face when he mounts his horse.” Father James overheard the conversation and turned toward New Gloucester. At that Eleazer exclaimed, “I am going to Sabbath Day Pond,” and called upon the rest to follow.

“Very well,” remarked Father, that is the way I want you all to go, but I am going to Alfred,” and immediately turning his horse, he soon rode out of sight.

Barnabas Bangs, a resident of Gorham, attended all the meetings held at that date. He says that while the Shaker ministers remained in Gorham, they were entertained by the best people in the place. They would be taken by the hand, at the close of the meetings, and urged to accept the hospitality of their homes. The people were so kind and cordial, that Father James said it was uncommon to find such friendship, and expressed great love and respect for them.

On the return of Father James to Alfred, he visited many families where by his affable,

simple and loving manners he won the affection of old and young. Eldress Rebecca Hodgson was at that time five years of age. A number of the little girls were called to see Father James, and after some very pleasant conversation with them, he said, "Hold out your little hands and say, Come sweet love." Father then blessed the little children.

Many meetings were held in Alfred by Father James and his associates. The testimony of the gospel was opened very plainly and the young believers were taught the necessity of bearing a full cross against every evil passion. It was shown to them the necessity of a full separation from the world and a perfect consecration of soul and body to the work of Christ. This served to strengthen the faith of the Believers and to establish them more firmly upon a true foundation.

In one of these meetings, when Father James was under an inspirational influence, he raised his hands and exclaimed, "Keep the sanctuary clean. We have an altar for our sacrifice; upon this the wicked have no right to place an offering." Among the listeners were some that still doubted whether it was best to unite with the testimony, or not. Many of these were now awakened by the living testimonies of Father James and his companions, and firmly decided to bear the cross of Christ and to become members of the society of united inheritance.

At times the accommodations for holding meetings seemed very limited, and when large companies were present they converted the barns into houses of worship. The people, however, soon decided to build a place of worship and in the Summer of 1786 raised a building that was 36ft. long and 28ft. wide.

While on this eastern journey Father James delivered several able, public discourses, and spoke many times to the Believers in their social meetings. He was gifted in inspirational speaking and sometimes was prompted by the spirit to speak after a prophetic manner. At the time when Father James and the Elders were taking leave of the Believers at Alfred, many of them were anxious to receive a parting blessing, when Father James raising his hands, said, "There

will yet be a famine in this place; not for the want of bread, nor of water, but of the word of God. After a short pause, he added, but after that there will be a great gathering of people, that will walk in the simplicity of the gospel."

The brethren and sisters then returned to their respective places, feeling that they had been blessed with a very great privilege.

John Barnes, afterwards known as Father John, made a visit to Harvard, Mass. to see Mother Ann and the Elder-. He was young and proud and wanted to appear like a gentleman. On arriving at Harvard he inquired if the elect Lady lived there. A brother replied, that the woman to whom he probably referred, was in the house. This brother then invited John to walk in and see Mother Ann. As he stopped to brush the dust from his nicely polished boots, with his silk kerchief, Mother Ann stepped to the door. His profusion of ruffles attracted her attention and she soon discovered that he was absorbed in the vanities of this world. Mother then said to him, "You are a proud and haughty young man; you should kneel where you are, and humble yourself before God, and then pray for a spirit of humility." John said he felt most keenly the force of her rebuke, and knelt on the grass, very much ashamed of his vanity and, at once, apologized for his appearance.

Mother then invited him into the house, and cared for him as for a son. His visit was prolonged to several days, and during this time he made confession to Elder William Lee, and became more firmly established in the faith.

John Cotton, David Barnes, Robert McFarland and Joseph Whitney were on a visit to Harvard at the time that Father James was abused by a mob. He was tied to a tree and so cruelly beaten that his back was lacerated and the blood ran profusely; yet as soon as his cruel persecutors released him, he knelt and prayed: "Father, forgive them, they know not what they do." O blessed innocent servant, and son of the living God; how like thy divine Teacher. What a lesson it taught all the Believers that witnessed the heart-rending scene! Its effect, however, was to strengthen the faith and increase the

zeal of the young converts and inspire them with greater boldness and confidence in bearing a public testimony against the powers of evil.

The "meeting house" that was built in 1786 was never wholly finished. Twelve rough beams could be seen, overhead, in the room for worship, and these were twelve inches square and hewn from the clearest of pine lumber. Two rooms had been finished in the attic for sleeping rooms, but this was not done till 1788. The ministers that came to the state of Maine at this date, were Ebenezer Cooley, Elizur Goodrich, Eliab Harlow, Job Bishop and Eleazer Rand. These ministers made it a rule to come twice each year, till the organization of the society into gospel order.

(TO BE CONTINUED.)

THE ONE TALENT.

BY H. C. BLINN.

EVERYTHING pertaining to the life of a good man or a good woman, grows more and more interesting as we advance into the knowledge of their history. This is particularly true while engaged in biblical studies and on matters illustrative of the life of Jesus.

The many examples that are given of his manner of diffusing spiritual knowledge, abound in words of wisdom and loving kindness. The parable referring to the three servants who were entrusted with their master's goods, is as potent in its application at the present time, as it was on the day of its utterance. It was and is a powerful admonition to every one, that all of their faculties belong to God, who will demand a strict account of the use which is made of them.

The parable which is found in the twenty-fifth chapter of Matt., is very interesting; but our notes are made more particularly in reference to the

servant, who after receiving the one talent, went and digged in the earth and hid the Lord's money, and then excused himself by saying, "I was afraid and hid thy talent in the earth."

It does not state that this unfortunate man had any possessions previous to this gift: provided he had not, this one talent was a snug little sum with which to begin. We assume to be astounded that the man had no moral foresight, and yet we have no occasion to be astonished!

Since the world began there has not been wanting men of this class. We call them miserly, covetous, close-fisted, and this spirit, whether illustrated in the bible or in the hearts of those present with us, is the embodiment of meanness. Selfishly hoarding up the gifts and blessings of a kind Providence and dwarfing themselves through neglect, they in a corresponding manner are trammeling others.

Probably, no one at this date would care to claim a relationship to the poor fellow that so foolishly buried his treasures in the earth. Can you not see the penurious old servant, as he receives the shining silver from the hand of his master? It was a treasure to make him happy and a blessing which should have been the joy of his life! See him as he sneaks away from his friends and buries his beautiful gift in the earth!

As unfortunate as this may seem, it has a personal application: the one talent may be the one essential gift or faculty with which nature has so kindly blessed us, and which should be used for the honor and glory of God.

Whoever has the two or five or ten gifts from the hand of our Heavenly Father has also increasing responsibili-

ties, that is, if we believe that God will require his own with usury.

Phrenologists tell us that there should be harmony in the mind, as well as in music, and this harmony arises from the blending of the faculties. If there is a defect, it may be partial; there is also a corresponding defect in the mind. But it is not so much the small number of gifts that one possesses, as it is the judicious use that is made of them.

Perhaps you are a benevolent man. Have you received in the distribution of that gift, five talents so that you take pleasure in being generous and in conferring a benefit upon those less favored? Are you kind hearted, charitable and forgiving? Doing unto others as you would wish that they should do unto you?

How utterly mean a man may become as he prostitutes his faculties to the god of this world! Thorns and thistles are superlative blessings upon the earth, when placed in comparison with such minds. Receiving no personal enjoyment from the treasures that are in possession, and through a sordid selfishness effectually preventing others.

How many of these blessings are carelessly lost: choked by the cares of this world. Once I was prayerful, but I have hid my master's blessing and careless indifference has taken its place. So deep has it become buried in the earth that even my superiors are not respected, nor old age revered.

In the distribution of God's gifts he that hath but one, should be consecrate that to the best good of all, would be amply rewarded in the consciousness of doing right.

Have you the gift of language? A beautiful treasure from the master's

hand. Are you careful in the selection of your words? Have you two, five or ten talents? Upon a careful self-examination you may readily determine to what use you have consecrated this heavenly gift. Whether in public or private it should be subjected to a willing and constant discipline. To a grammatical and moral training which shall oblige the speaker to say what he means.

In the Christian it should be the active vehicle through which to publish the gospel of good news. Do not allow it to be hid in the earth, or to be thrown aside among the rubbish of this world's goods to be moth eaten and rusted, and made wholly unfit for the Lord's service.

Remember that every faculty of the mind belongs to God, and in the name and in the spirit of that God, we should so live that we may be willing to render a faithful account of our stewardship.

With all our kind readers we will renew our covenant, before our God, that henceforth we will do right because it is right. It may be to us the door of hope and the voice of an angel of mercy in our hour of need.

Canterbury, N. H.

NOT ONE OF THEM PERISHED.

HANNAH P. SHEPARD.

"I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition." John xxi; 12.

THESE, the words of our Savior, in speaking of his disciples, very clearly portray his life and character. He as a medium of light and truth had convicted them of their need of salvation, had witnessed their conflicts with the powers of darkness and when at last triumph-

ing over the world, and salvation to them seemed secure, what rest and soul-felt gratitude bespeaks his words, "not one of them has perished." We are also impressed with the many fervent prayers offered in their behalf, of the weary night watchings for a close and holy relation, maintained with divine power that naught but the purest of ministrations should be received by those given him to save. At no time could he lay down his cross, because he felt the importance of his mission to save souls, and he could in confidence say "follow me," his life being a living example of the testimony he preached. No earthly friends had he to counsel with him, to encourage, none to commend him for his self-sacrifice: but worked alone as far as human helpers. He never turned aside from his noble purpose, neither for the scorn and contempt of the selfish, nor the persecution of his enemies. Fearless in rebuking error, having lain down his life for the good of humanity, he had no earthly friendship to lose; yet his soul abounded with love, sympathy and forgiveness for the weak and erring.

Weary, foot-sore, without an earthly home, he at last fulfilled his glorious mission, and died as he had lived, true to that spirit of resignation and self abnegation which characterized his whole life. My soul expands with admiration in contemplating the beautiful character of our Savior and inspires me with energy to work unselfishly and unceasingly till the same noble purpose, shall control my whole life and no earthly interests, no physical comfort, no self-love shall take the place of a genuine interest in those given us to save. Our field of labor is in the church of Christ, and may

we all through the year 1885, prove that our mission is more to us than an ideal mission, and by our faithfulness and activity, may we be able to save all that the kind Father hath sent us, and say as did our Savior, "Not one of them has perished."

Canterbury, N. H.

TRUE RELIGION PRACTICAL.

A VAST amount of time and labor has been wasted on the merest externals of Christianity; men have not been wanting in all ages skilled to "split a hair 'twixt north and north-west sides" of some abstruse and perhaps incomprehensible dogma of religion, who have seemed to know and care very little about religion itself. It has proved to be far easier to wrangle about the real presence, the number and validity of the sacraments, the priesthood of Melchizedek, the he-goat of Daniel's visions, or the beast of the Revelation, than to live an humble, prayerful Christian life.

A man may be deeply versed in the Scriptures, and familiar with the history of creeds and the subtleties of theological discussion, without being a Christian. Some people are always talking about religion, whose influence for good is next to nothing. A mere talkative is a perfect nuisance. Those who do nothing but talk religion, who never live it at home, among their friends and neighbors, had best hold their tongues. Their silence would be far more edifying than their speech.

True religion is practical; it is to shine out in the life, and to speak in the daily conduct. It is not for the cloister, but for the home, the shop, the counting-room, the market. It is not for Sundays only, but for weekdays. It is seen and heard not only in the conference-room, but in the walks of business and social life. It consists not only in devout feelings and ecstatic emotions, but in helpful, self-denying acts of liberality and kindness. It has not only prayers, but alms. It not only vies

"with Gabriel while he sings
In notes almost divine;"

it cheerfully descends to the lowliest paths of Christian service and toil.

Religion is not philosophy or speculation or mysticism, but something for the everyday warp and woof of life. It makes a man honest, charitable, kind among his fellows, as well as reverential and believing before God. It is the source and origin of all true morality, of all right living, of whatsoever things are honest and lovely and of good report. This is the religion that the world needs, a religion that shows by its fruits that it is divine.—*Watchman*.

JOY.

LEWIS HORTON.

ACROSS the shadowy river,
A gleam of sunlight glows;
Through mists of doubt and darkness
A sweeter fountain flows,
Beyond the bounds of earthly time,
Beyond the scenes of strife,
We see the morning dawning,
Which brings a higher life.
O! land of peace and purity,
O! land of golden light,
O! land of joy and beauty,
Which dawns upon our sight.
Thy waves of light and glory
O'ershadow earth and sin,
And gates of pearl are opened,
To let the angels in
Canterbury, N. H.

INTEGRITY.

ARABELLA SHEPARD.

WE may be sure of the support and approbation of Heaven if we maintain a conscious rectitude of character. Such a person has nothing to fear from a cold malicious world. The cheerful open countenance, the pleasant smile belong to those that are free from guile, and whose motives and purposes are pure and upright. Very many are the vicissitudes that cross our pathway, and various are the surroundings of those that are petulant, unkind, selfish and igno-

rant, yet as Wirt expresses, "I would have you under circumstances, be like the ocean, that noblest emblem of majestic decision, which in the calmest hour, heaves its resistless might of waters to the shore, filling the heavens, day and night with the echoes of its sublime declaration of independence, and tossing and sporting on its bed, with an imperial consciousness of strength that laughs at opposition. It is this depth, and weight, and power, and purity of character that I would have you resemble; and I would have you, like the waters of the ocean, become the purer by your own action."

It shall be my aim, as far as it is in my power, to cultivate a firm, unbroken mind under the most severe and complicated trials, difficulties and sufferings.

North Union, Ohio.

FOR THE RIGHT.

[Joaquin Miller read the following poem at the meeting of the New York State Press Association at New York on Tuesday.]

THE builders of cities, of worlds are we,
The unnamed scribes and of unknown worth;
For we are the kinsmen of Progress, and he
The one Prince we honor, the whole wide earth.
Nor gold, nor glory, nor name we claim—
We ask but the right unfettered to fight;
To name the wrong by its shameless name,
To slay the wrong for the love of the Right.

The sentries of cities, of worlds are we,
Each standing alone on his high watch-tower;
We are looking away to the land, to the sea;
We have only a lamp in the midnight hour.
Then leave us the right to fight or to fall,
As God may will, in the front of the fight,
Unchallenged, unquestioned for the good of all,
For the truth that lives, for the love of the Right.

The givers of glory to nations are we,
The builders of shafts and of monuments
To soldiers and daring great men of the sea;
But we are the homeless, strange dwellers in tents
With never a tablet or high-built stone,
Yet what care we who go down in the fight,
Though we live unnamed, though we die unknown,
If only we live and we die for the Right.

There are brighter things in this world than gold,
 There are nobler things in this world than name—
 To silently do with your deeds untold,
 To silently die unnoised to fame.
 Then go forth to the fight unnamed and alone
 Let us lead the world to its destined height;
 Enough to know, if but this be known,
 We live and die alone for the Right.
 —Selected.

THE BLINDNESS OF SENSE.

UPON an infinite fathomless sea of being, life dances like the listless, playful foam. Between an endless past and an endless future, it rides the undulating wave, gladdened in the sunshine, gloomy in the storm. Out of darkness into light, bewildered, into darkness it returns. Airy sparkles of light continually issue forth out of the mystic cloudy deep. Sent out from the bosom of the great soul, crowned with a halo of glory, befitting a source so divine. Though possessing the grace of an angel and the apprehension of a God, encircled by the process of nature, unending, unbroken, unceasing, man does not learn one half the meaning of fleshy body, or half the grandeur of spiritual power. Though divine in origin, and heavenly in destiny, he worships age after age, a battle ax or a yard-stick, while unseen are the glories of a sun that shines forever, unseen the emotions of a soul that crowns the essence of all being. Spiritual, as man is, there is a carnal element in his nature that weakens the finer sense and blinds the eye to the highest glories of the universe. The man of the five senses simply stares at nature. To him the highest glory is never revealed. He looks without seeing. He listens without hearing. Worshiping the form, its spiritual meaning is lost. Blinded to the depth of thought there is in the elaborate handiwork of the Creator, he gets not a glimpse of the symbolic richness there is in a world of objects, boundless, vast and grand.

He resolves man into flesh and blood; nature into substance, form and machinery. To him there is no beauty in "the emerald girdle of the tropics, or the lichen gray cliffs of the pole." The ocean is only so much water; the mountains, so much sand. He can see nothing but cord-wood in the forest primeval,

and learns no lesson from the symmetry of the stately pine or the blended colors of the rose. He believes that the poet raves at an illusion when he becomes ecstatic over the azure tints that drape a magnificent sunset.

But the man of insight is the symbolist who sees alike in man and nature qualities higher than the material, and believes, with the immortal Carlyle, that what we see with eyes and feel with hands is but the vesture, the visual appearance of a living soul that is behind it. The eye cannot see. The ear cannot hear. The hand cannot feel. It is the soul alone that gives acuteness to the outer sense or wakens emotion within. The soul is a prism to the eye, resolving every sunbeam into a rainbow.

Men, countless as the stars, have gazed into "the spacious firmament on high," but only Addison sings their songs of eternal praise. From everlasting the sun has silvered the mountain top, but the scene found expression only in the hymn of Coleridge. We daily rest upon the bosom of nature, and none of us can offer the tribute of a Cowper or a Bryant. Only to an Agassiz or a Dana does stern and rocky nature "sing a more wonderful song or tell a more marvelous tale."

Long ago Locke said, "It needs a sunny eye to see the sun." No one can see the ocean who does not have oceans in his soul. No one can enjoy the mountains unless he has mountains on his brain. No one but a master musician can see the soul of a Mozart. Only an artist can know the mind of a Raphael.

Looking at nature, "the senses simply stare, the mind sees law, taste finds beauty and enjoys art." But the soul alone gains the highest spiritual meaning. Insight of soul unveils the secret glory and grandeur of the universe. Instead of dead substance, it makes it a living idea. It finds man a lump of clay, makes him a symbol of divine thought; it finds mortals worshipers of form, chained to substance, blinded and groveling, makes them worshipers of what the form symbolizes, free from matter, gazing on the sun and on divine light—developing a spiritual nature that shall grow and flourish, when,

"Like the baseless fabric of a vision,
 The cloud-capped towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 And all which it inherit shall dissolve,
 And like an unsubstantial pageant faded,
 Leave not a wrack behind."—A College Prof.
 —From *Literary Life*.

Shakers, Albany Co., N. Y.

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 thoughts, that I seem at a loss upon which I may launch out.

But, suppose I start out upon the power of my God,—Love ! Our God, my dear brother, is Love ; our Savior is love ; our Mother is love ! All the chain of their monitions and admonitions is love. The fraternal bond of fellowship of all Zion's true sons and daughters is pure angelic love ; not the blazonry of animal passion, that often devastates both body and soul.

But 1st. What is the true character of this love ?

2nd. On what objects is it bestowed ?

3rd. To what end and purpose is it administered ?

4th. Who are its recipients ?

5th. Who are profited by its dispensations ?

Ans. 1st. Of its character, it is pure, impartial, universal, charitable, forgiving ; but, included in its train, are mercy, tempering 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,—bless, the creation of God.

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 benefited.

That ostracism of God which culminates in intidelity, and independence, in the human family, bars and bolts the door opening to the fountain of God's love ! The absolute atheist, and 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 sensations 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, " bloody sacrifices," but, over the shrine of the temple built by our God of Love, is engraven by the finger of God's Son. " Sacrifices " (material) " and offerings, thou wouldst not ; but, a body hast thou preparedst me. "

Humanity's 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, even beneath his very living anguish stricken eye, and 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 ship of human creed, and dogma that have for years, in some cases, held denominational professors to their mooring posts in the harbors of the Church litany, multitudes of them, have parted, and creed and dogma have drifted into a stormy open ocean of free thought, investigation, and criticism, aye, and of doubt, and abandonment of religion!

Bibles, of almost all classes of religious professors, 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's Bible, is sharing, with many, the same fate.

Yet, while one class of society, with reason and common sense, on the one hand, is rejecting legendary, interpolated, and polymorphous, and artfully devised scripture and abandoning 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, without a change of conduct, its dissolution is only a question of time! What has given Zion respectability, good character? The consecration of the life and services of its devotees to the principles of purity, peace, separation from the world: its honesty in deal; in short, its righteousness, when judged from the Christian tribunal! While these elements are a living spring among Zion's Sons and Daughters, gushing forth with energy devoted to the Christian's Gospel Cause they survive hopefully; but, if this spring runs low, and its waters become turbid, and the stimulus of its inspiration smoulders into hopeless ease and indifference, woe be to the future harvest, and woe to the harvesters, for want of nourishment!

In spring time, every culturist of the soil 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 seeds, nor upon the rotting seeds, but, upon the germinating seeds,—those springing into life; such, 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.

Thus it is spiritually! Though an hundred years have elapsed since Zion's husbandmen ploughed the fields and sowed the seeds of truth of the dispensation of Christ's Second Appearing, 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 bounteous harvest of salvation, and gone to

the sanctuary of their redemption, the soil is still needy of the ploughman, the sower, and the culturist.

Though, to the vision of some professing the Christian character the pole star dimly shines, the clouds of Zion's horizon hang low, and the rays of the sun of inspiration seem enveloped in a haze of gloom, yet, to the spiritual aeronaut, soaring above the gloomy mists of earth, attached to his balloon of spiritual perception, in his parachute of faith, and borne up above earthly conditions into the atmosphere of God's love, power, and purposes of will the sun is shining, above the clouds of gloom; and, he sees the car of progress in the great arena of human action, rolling on to a better and brighter destiny.

Inquiry into, and investigation of principles will ultimate in heavenward resolution for the human race, as a whole though, among the millions of voyagers many run off on a side track, into the sloughs of deception, folly and 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 Zion's Gospel net, sometimes, under the burdens of their day of toil, want to get back into the worldly sea; and some, who are wishing to become "New Creatures in Christ" appear to imagine, that, simply to be caught in the Gospel net, and put into Zion's tub, is a passport for them into the New Creation; while, Indian like, they neither forgive their enemies, nor give vigilant effort to sustain their friends in the work of self-denial.

It is reasonable to conclude that a

good travel in Zion's pathway ought to enable a soul to leave behind all animosities, hard feelings, trials with Zion's discipline, buffetings of Satan, and all sin, in something less than an hundred thousand years, and 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 human progress!

Let me gravitate to affection's centre; to love's secluded chambers, the abodes of Zion's true 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 to be beheaded and scaled, but emboweled, and, have attained some degree of comeliness in the form of a "New Creature" in the Kingdom of Christ. And, thus can sing some of the songs of the New Jerusalem, never learned by Moses, while on the earthly plane.

Come, Brother. O how sweet the name. Let us, with our precious gospel relations, have a little "feast of union and flow of soul" in the parlors of our Heavenly Father and Mother, and, for the nonce, bid the troubles of old time adieu! We shall soon put up this frail mortality in its earthly 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 fledged, and broader wing! Accept, please, everlasting love, and enduring and affectionate friendship. Your affectionate Brother.

Giles B. Avery.

Letter Box.

Shaker Village, N. H. Jan. 1885.

DEAR TEACHER;—As I have had the opportunity to be at school a few weeks, I thought I would write you a short letter so as to let you see how much I have improved the time given to me to learn that which is intelligent and noble. I know I cannot be a good scholar unless I take pains to study for myself. As I have been at school four Summers, I think I should show improvement in all that I do. I feel very interested learning to draw maps and also learning to read nicely. I think we should spend our school days as the happiest days of our lives in trying to see how much we can learn. With much love. Your pupil,

C. H. Age, 14 years.

Shaker Village, N. H. Nov. 1884.

DEAR SISTER JOSEPHINE;—Among all of your letters there is but one from me and that is not to be there any more, for this is to take its place. Dear Josephine, I am very glad that I have such a nice older sister for my very own, I love you dearly. Are you not going to claim me for your little sister? I have no natural sister and I always thought it would be so nice to have a sister I could call my own. The next time you work in the Bakery, if you ever do, just please tell me for I want to help you make pies. Don't you think such spry folks, as you and I, can get them all made before school time? I will tell you how we do it.

We'll roll it, and prick it and mark it with J. and toss in the oven this is the way.

Good Night,

L. H. Age, 13 years.

ANGER.

WHEN you see a person fly in a passion because of a disappointment, a sudden injury, serious accident, or irritating provocation, then observe and consider. Recall to mind those whom you have seen bear such disagreeable occurrences in a cool, calm, and guarded manner. Observe then how truly noble and dignified the person of self-control

appears under such circumstances, when contrasted with an uncontrolled spirit.

When such a being becomes excited, foams, rages, racks his invention to insult and irritate another, and thereby disgraces himself, and disgusts those around him, then is the time to mark the difference between a cool, considerate person, and one who exhibits the ravings of a madman. One appears angelic, the other lost, frantic, and demoniac.—*Moral Instructions for the Young.*

BE A MAN.

FOOLISH spending is the father of poverty. Do not be ashamed of hard work. Work for the best salaries or wages you can get, but work for half price rather than be idle. Be your own master, and do not let society or fashion swallow up your individuality—hat, coat and boots. Do not eat up or wear out all that you earn. Compel your selfish body to spare something for profits saved. Be stingy to your own appetite, but merciful to others' necessities. Help others, and ask no help for yourself. See that you are proud. Let your pride be of the right kind. Be too proud to be lazy; too proud to give up without conquering every difficulty; too proud to wear a coat you cannot afford to buy; too proud to be in company that you cannot keep up with in expenses; too proud to lie, or steal, or cheat; too proud to be stingy.—*A. G.*

LANGUAGE.

If you hear a person use low, vulgar, profane language, immediately turn your mind upon what virtuous teachers have instructed you in this matter. Observe how such base conversation shocks the sensibilities of virtuous, refined people.

Contrast, with such examples, those who are universally respected because their conversation is always proper, christianized and refined. Under these observations, if you desire to be virtuous and good, you will be enabled to see the beauty and excellency of the one, and the hateful, corrupting, soul-destroying tendency of the other. By this means you may prove the truth of many of your early moral lessons.—*Moral Instructions for the Young.*

THE MANIFESTO.

APRIL, 1885.

NOTES.

It is the pleasure of the Christian people to draw discriminating lines to determine more readily the position occupied by those who make a profession of Christianity, and that class whom they are inclined to designate as the children of this world. The separation, however, may not always be as distinct as the terms would imply. The interblending of relations, in this case, is so subtle that it may be difficult to ascertain where the first begins and where the last ceases. The sons of God and the sons of Belial have walked, more or less, side by side on their pilgrimage, from Edenic days and enjoyed with rare felicity the warmth of the sun, which God has so kindly made to shine on the evil and on the good, and also enjoyed the blessedness of the rain which he sends upon the just and the unjust.

These names, no doubt, quite often become somewhat mixed as ignorance, uncleanness and brutality are found marching under Christian banners, while order, benevolence and civility, are by this class so readily denominated schismatic or Infidel, if found outside of their church dogma.

It is not at all singular that Consistency has been placed among the precious jewels. Those who have found it, have wealth that gold and silver cannot purchase.

In this search for righteousness, hungering and thirsting, in our efforts to obtain it, we soon learn that our divine Teacher has placed before us a lesson which must command our attention.

Walking as he walked, praying as he prayed, we have opened before us, in all the beauty of holiness, the strait way which leads to life eternal.

We learn that his people are not of this world, even as he is not of this world, for they have been called into a spiritual work, and that they are to deny themselves, take up their crosses daily and follow him, on that heavenly pathway where the children of this world can have no place.

To us this seems to be an evident fact; that righteousness cannot dwell with unrighteousness, and culminate in fruit for the Kingdom of God. The same truth is made plain to those in the broad way; they know that the people of God, or the disciples of Christ are not of their order, and on this account the world hates that which condemns its life.

Jesus was quite anxious to have his disciples understand this, and said to them, "If the world hate you, ye know that it hated me before it hated you." But this hatred was against the testimony that was borne, and not against the person.

Remove the sharp sword, the testimony of the cross, and all the hatred would vanish as dew before the sun. The cross gone, all would be of the world and the world would love its own. Jesus so informed his disciples, that while they were of the world, the spirit of the world could not hate them.

While the one order is exhorted to seek first the Kingdom of God and its righteousness, and to store up its treasures where moth and rust doth not corrupt, the other is over anxious about what they shall eat and drink and wherewithal they shall be clothed. They are emphatically the children of this world

and are giving their whole lives to maintain its existence.

The apostle, however, has spoken wisely upon this point in which he, no doubt, felt a deep interest. "But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him."

Christ teaches that we must put off the corrupting influences, the deceitful lusts and be renewed in spirit to God. He would not have us live contrary to the manifestations of the spirit through him. To assume to be his disciples in the spiritual work of regeneration, and then at the same time follow the deceitful lusts of generation might form a mixture better suited for the sons of Belial, than for the sons of God. His disciples were distinctly informed that the life of generation was not his calling. It belonged wholly to the children of this world who were given in marriage. It was an earthly order, while the children of the resurrection neither married others nor were themselves given in marriage. "And Peter said unto him, Behold we have forsaken all and followed thee, what shall we have therefore? And Jesus said to him, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

To develop into manhood and womanhood is simply the work of nature, but to develop into the perfect stature of men and women in Christ, is the work of the Holy Spirit. That beautiful lesson which the man Jesus so clearly presented to the hearers of his day, should be carefully impressed upon the mind. "Suffer little children to come unto me

and forbid them not for of such is the Kingdom of Heaven."

Engaged as was the Teacher in a work of universal love, he became to the little children more of a parent, more of a protector than was possible for those who had cultivated wholly the selfish relations of the children of this world.

FREE.

THE *Shaker and Shakeress* makes a book which we are furnishing to Individuals and Libraries, on condition that they have them bound. Address F. W. Evans, Mt. Lebanon, Col. Co., N. Y.

Sanitary,

COLDS: THEIR NATURE, PREVENTION AND TREATMENT.

PHILIP FOSTER, M. D.

THE term "cold" is applied to deviations from health, the result of nervous depression and abnormal reaction produced by a chill. The chill may be either general or partial; i. e., experienced by the whole or a part of the body, and so may be the effects to which it gives rise. The general derangement thus induced is popularly known as "a cold in the bones," or "a feverish cold," and is so designated from its being attended with a dull aching all over the body and feverish excitement, the symptoms, indeed, when severe are those of fever; but they may be so slight as to amount to nothing more than a sense of *malaise*. When the effects are partial, it is usually the head, throat, or chest that suffers. Catarrhal affections of these parts are unfortunately too common in our damp and variable climate to call for description. Of course, both local and general derangement may, and frequently do, exist together. Colds, although spoken lightly of, are not all ways easily shaken off, and sometimes lay the foundation of and end in serious disease. This is especially likely to be the case with those who inherit taints, or, as they are gen-

erally called, "weaknesses," and such persons should be very careful about neglecting a cold. As "prevention is better than cure," we will first consider how the system may be hardened and its susceptibility to cold lessened.

The best means of prevention, are to develop to the fullest extent the heat-maintaining power of the body, and to avoid everything likely to give cold. The first object may be accomplished by wearing only just sufficient clothing to keep us comfortably warm; by accustoming ourselves to sudden changes of temperature by the daily use of the cold bath; and by preserving the best state of health. While our clothing should ensure us against any feeling of chilliness, we must remember that cold is bracing, and heat relaxing, and that of the two it is better to be rather under than overlaid. The regular practice of cold-bathing educates the power by which the depressing effect of cold is resisted. When the shock of the shower and plunge-baths is more than can be borne, a mere sponge dipped in cold water should be passed rapidly over the body, and then a rough towel applied vigorously until dryness and warmth are fully restored.

Let it be understood that the water used for this purpose need not be of the same temperature as the atmosphere, for water is really cold; i. e., in reference to the body, when it is of a lower temperature than the body. Beginners should use tepid water (about 60 dg. Fahr.,) and reduce the temperature gradually, as they feel able to bear it. The effect should be stimulating, not depressing; we should feel warmer, fresher and better after it; and if we do not, it is a sign that the water, whatever its temperature may be, is too cold for us, and the result will be injury instead of benefit.

In winter, then, and in Summer also, when the water in our bath is of too low a temperature to be agreeable sufficient hot should be added to raise it to the desired point.

Anything which lowers the tone of the system, as fatigue, prolonged fasting, want of sleep, care, anxiety, grief and fear lessens its power of resistance, and acts as a predisposing cause. The fear of taking cold has this effect, and consequently increases our

susceptibility. The things likely to give cold, i. e., its direct or exciting causes, are not wearing appropriate clothing; sitting about in wet things; wet or cold feet; casting some garment to which we have become accustomed; throwing off some article of dress, sitting down, or standing still when overheated, and exposure to draughts. Clothing may be inappropriate in character or amount. Of whatever materials our outer garments are composed, those worn next to the body should consist exclusively of wool, as, being a bad conductor, it protects us, when hot, from the risk of rapid cooling. While clothing must be sufficient for comfort, it is better, for the reasons already given, that we should be under rather than overlaid.

Sitting about in wet things is one of the surest ways of catching cold. As long as we are moving about we shall take no harm; for exercise prevents the depressing effect which the large abstraction of heat, consequent upon evaporation, would otherwise produce.

The warmth of any part of the body depends upon the vigor of the circulation in it, and if our feet are cold, in spite of being well shod, our only remedy lies in increasing the circulation. This may be done by improving the health generally; washing the feet every morning in cold water, if cold occasions any feeling of numbness or discomfort, tepid should be used, and rubbing them briskly with a rough towel until quite dry and warm; taking plenty of walking exercise; and not allowing them to be compressed. This last condition is an essential one, for how can the circulation be free and vigorous in tight boots? Too much care cannot be taken in casting any article of dress to which we have become accustomed. An exceptionally warm day should be chosen for this purpose, and the change effected gradually by the substitution of a similar, but thinner garment. It is very imprudent to throw off any portion of our clothing, sit down, or stand still, when overheated; we should keep moving slowly about until we become cool. Surely the reader need not be cautioned against draughts.

A feverish cold has three distinct stages, each requiring different treatment. In the first or shivering stage warmth is plainly in-

licated. The hot-air bath is not only the most effectual means of applying heat; but by the free perspiration which it induces the cold may be cut short, and a serious illness, perhaps prevented. Any bath-room, unless unusually large, i. e., not exceeding 1,200 cubic feet, may be turned into this form of bath (140 Fahr.) in about 20 minutes by the aid of a Calorigen stove, containing a moderately large coal fire, and having a hot-air pipe three inches in diameter; or one may be taken in our own room by placing a lighted spirit-lamp under a wooden-bottomed chair, sitting down upon the chair, and being encased in a blanket, which must be fastened closely round the neck and reach the floor all round. If a lamp be not at hand, a saucer with two or three tablespoonfuls of brandy, whisky, or any other spirit, may be used. After free perspiration has taken place, which may be promoted by hot drinks, the person should be put into a bed previously warmed, and well wrapped up. In two or three hours let the additional coverings be removed, one by one, at short intervals, so that the patient may cease perspiring. All the necessary apparatus for a hot-air or vapor bath, either sitting up or in bed, can be obtained for a small sum. A large fire, hot drinks, and physical exertion of any kind, are also agents not to be despised. The second or feverish stage is the result of reaction, and is attended with heat of the skin, loss of appetite, thirst, and throbbing pains in the head. The treatment consists in rest, low diet, acid drinks, and the application of cold to the temples. The third stage: The feverish symptoms may terminate suddenly in profuse perspiration, or subside gradually without this.

A partial cold may proceed from a general or a partial chill, and, like the feverish cold, has three stages. The chill, if perceived, must be treated in the manner already described. The period of reaction calls for a warm atmosphere, an unstimulating diet, and a brisk purge. If the appetite be good, and considerable local disturbance may exist without impairing it, the strength will not suffer materially, and the third stage, that of convalescence, be speedily recovered from. These local affections are usually, but not invariably, more serious when accompanied by general indisposition.

If a cold be attended with great languor and depression, severe fixed pain, vomiting, difficulty in breathing, or any acute local symptoms, if the feverish excitement be great, or if there be any "weakness" inherited or acquired, a medical man should be immediately sent for.—*The Herald of Health*.

Kind Words.

Shaker Village, Dec. 1884.

WE are surprised every month by the beauty and sweetness of our little Manifesto, and while feasting from its pages, I feel that many thanks are due to all the faithful workers in the cause of truth and right.

Hannah Wilson

Dec. 1884.

My Dear Sir:—I wish to thank you very much for your kindness in sending your paper gratuitously during 1884. It has been a welcome visitor. Very truly, yours

John Mc.Carthy, Sec.

Harlem Branch, Y. M. C. A. New York.

Enfield, Jan. 1885.

I think much of the late Manifestos they seem to hit the nail fairly on the head directing it to its final resting place.

Timothy Randlett.

Mount Lebanon, Feb. 12, 1885.

Dear Editor: Of that little monthly sunbeam. I hope you will kindly place the following stanza in some corner of the Manifesto. It is sweet to me and might contain encouragement to others.

Just as easy to live aright,
Powerfully maintain the fight.
You will truly receive more light.
Manfully to climb each height.

A great deal of varied thought is contained in it, and can be applied by each soul to itself. I am yours truly,

Leopold Homan.

West Pittsfield, Mass. Mar. 1885.

The March No of Manifesto rec'd. Thanks for that beautiful definition of "What is Religion." We think it about the best article on the subject that we have seen. I hope we may hear from you again. Our love to all.

Ira R. Lawson.

LAW OF PROGRESS.

JAMES S. PRESCOTT.

It is evident from the signs of the times that the party destined to rule America, is that party which is the most progressive, and is the embodiment of all reforms, although that party may be in the minority for the time being, yet, the time is coming when they will be in the majority, because the government is in the hands of the people, and the people are progressive, otherwise, they could not have reached the intellectual plane on which they now stand.

The world was never more progressive than it is to-day, even the boys and girls around us, are more developed, intellectually, at the age of ten years, than they were formerly at the age of fifteen, take them in the aggregate.

There is no hope for the redemption of the human race, only by reforms, based upon the "law of progress." They cannot travel out of their loss all at once. It must be done by degrees, little by little, step by step. To illustrate. If we ascend a flight of stairs, we begin at the bottom step first, and take only one step at a time and keep on rising by degrees, until we reach the top. It is so in ascending a ladder. Only one round at a time, until we reach the top, and this may be hard tugging, sometimes, especially if we have a hod of brick on one shoulder. A brick house is erected, only by laying one brick at a time, and by this constant and unceasing repetition the house is built.

A Lancastrian school, is another illustration of the "law of progress," beginning with the lowest, and youngest class of juveniles, who are just beginning to learn how to form the letters of

the alphabet, with a little wooden pen, in sand, and so progress by degrees, until they reach the highest class of readers.

So it is with the moral and spiritual development of the human race, they cannot reach it, all at once, this is impossible! It is too high a step to take from a low, sensual, animal plane, to that high condition, all at once. It can only be gained by degrees, one step at a time, one round on the ladder of progress at a time, until the top of purity and innocence is reached. And this high condition can only be gained by keeping up with the "law of progress," and those who continue to violate this law, will have to suffer its penalties. For it is the law of the age in which we live, and cannot be violated with impunity. Every man and woman who is not progressive, in this day, is violating the "law of progress."

North Union, Ohio.

RESURRECTION.

BY REV. S. D. ROBEINS.

We hail the rising Christ! not as of old
When from the sepulchre the stone was rolled,
Not as the dead recalled to earth again
To make his promised resurrection plain,
He rises now from cements of creeds,
Whose service is not rituals, but deeds;
Whose litany was love, who came to teach
The soul through truth eternal life to reach:
Whose God was not a tyrant moved by prayer,
But goodness, immanent and everywhere;
Whose heaven is not some unseen distant sphere
Of future bliss, but present now and here.
He rises daily: as the morning beams,
His light upon the world in beauty streams:
As flow the spring tides in on every shore,
He rises on the nations evermore.
As the fresh blades and tender, fragrant flowers
Welcome the advent of the vernal showers,
His truth is quickened in the hearts of men,
And in their lives he lives and loves again.
So one by one the evils of the earth
Are falling: with his resurrection's birth,
The blind receive their sight; and from their prison
The erring are released: the dead are risen!

SUMMER LAND.



ALFRED, MR.

*P**MP**M*

Sweet Summer land, O land of bright glo - ry, Thy beau - ti - ful fields are spread

out be - fore me, Thy ver - dant groves and thy vineyards fair, And my soul ex - claims, how

wonderful they are, How wonderful they are! Won - der - ful! won - der - ful! beau - ti - ful

and glo - ri - ous Un - to the soul who has come off vic - to - ri - ous O - ver the world of

-sin and strife, And come into pos - ses - sion of e - ter - nal life, Of e - ter - nal life.

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. March Contents: Four Characters Familiar; With portraits of Wm. Cowper, Hannah Moore, Albert Barnes and John Wilson; The Social Faculties; The Faculty of General Observation of Men; A Critical Note on J. S. Miller's "Essay of Nature"; John H. Vincent, The Sunday School Leader; Reform in Journalism; A Cry for Purer Words; A glimpse of Scotland, with Illustrations; Language; The Smoker in Society; Shoes and Feet with Illustrations; Not a dispensation; Notes in Science; Poetry, etc., etc. Fowler and Wells Co. 753 Broadway, N. Y. \$2.00 a year.

HALL'S JOURNAL OF HEALTH. Feb. Contents: Disinfectants; Pure Water; Why People Take Medicine; Precaution against Cholera; Hot Water for Inflamed Mucous Surfaces; The Art of Early Rising; Fruit as Food and Medicine; Quinine and the Hearing; Danger of Bathing when Heated; Coffee as a Stimulant; etc., etc. Publishing Office 75 Barclay St. N. Y. \$1.00 a year.

HERALD OF HEALTH. March, Contents: Hindoo Women; How Singers Take Care of Themselves; The Faith Cure; A Cause of Melancholy; A New Method of Sewer Ventilation; Sleeplessness; Pure Air; Good Health and Will Power; Holding the Breath; A Rule of Good Manners; Children's Manners; Good Talkers; Studies in Hygiene for Women; etc., etc. M. L. Holbrook, 13 Laight St. N. Y. \$1 a year.

CONCERNING PRINTED POISON.

By Josiah W. Leeds. Philadelphia, 528 Walnut Street. Published for the Author, 1885. Square 16mo., pp. 42. Price (mailed,) 8 cents; per dozen, 60 cents; fifty copies, \$2.25.

A THOUGHT.

MARY WHITCHER.

Why should I care
For any earthly ill,—
When God permits,—
And holds my keeping still.
I've seen the darkest clouds
All swept away,—
And after darkness, dawn
The brightest day.
Still not inclined to trust
O feeble heart!
Must dust return to dust
Ere thou wilt act thy part?

Heaven forbid, in earth
We would consign
Our thought and will,—
E'er trusting the Divine.
Canterbury, N. H.

CHEER.

R. A. SHEPARD.

As a sunbeam I would be,
Diffusing purest love and joy,
Causing pain and grief to flee;—
This, to me is sweet employ.
Gentle deeds and loving smile,
Pleasant words and cheerful face,
Sorrows of this earth beguile;—
I would gain this Christian grace.
Canterbury, N. H.

Deaths.

Electa Thomas, Feb. 5, at North Family, Watervliet, N. Y. Age, 84 yrs.

She came to Believers in her childhood and has been a faithful sister and a bright example to us all. She was kind, loving and peaceful; a pillar of gospel grace.—*G. B. P.*

Anna Ervin, at Enfield, Conn. South Family, Feb. 27th. Age, 81 yrs.

She was truly a Mother in Israel; reared under the gospel influence, her faith, as a grain of mustard seed, took deep root and grew into a great tree overshadowing many in Zion.—*E. H.*

Cephas Holloway, Feb. 27th, at Church Family, Union Village, Ohio. Age, 84 yrs. 1 mo. and 27 days.

He was an uncompromising advocate and practical supporter of three cardinal points of Christianity.—Celibacy, Community of goods and non-resistance. And what can be said of few, his charity, forgiveness and returning good for evil almost threw into shadow, many other excellent traits of his character and life. O. C. H.

Mannus Doherty, Mar. 3, at Union Village, Ohio. Age, 70 yrs.

Daniel Crosman, Mar. 7, at the Church Family, New Lebanon, N. Y. Age 74 yrs. and 3 mo.

The Manifesto.

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VOL. XV.

MAY, 1885.

No. 5.

THE SPIRIT OF TRUTH.

ALONZO G. HOLLISTER.

THIS is the life-spring of all religion, and where it exists, it must manifest itself, it must plead, it must persuade, it must convince and convert. The same spirit which fills the missionary with daring abroad, gives courage also to the preacher at home, bearing witness to the truth that is within him.

There are those who say that if they held the whole truth in their hand, they would not open one finger. They seem to think it impertinent to mention religion unless it is asked for. Such people know little of the working of the spirit of truth. As long as there is doubt, and darkness and anxiety in the soul of the inquirer, reticence may be his natural attitude. But when doubt has yielded to certainty, darkness to light, anx-

iety to joy, the rays of truth will burst forth. And to close our hand or to shut our lips, would be as impossible as for the petals of a flower to shut themselves against the life-giving warmth of Spring.

What should we wait for, when thousands are ready to listen, if one will but speak the truth and nothing but the truth? Thousands are starving because they cannot find that food which is convenient for them. And even if the spirit of truth might be chained by fear or prudence, the spirit of love would never yield. There may be times when silence is gold and speech silver; but there are times also when silence is death, and speech is life—the very life of Pentecost. How can man be afraid of man; how can we be afraid of those we love?

Though political economists tell us that every convert costs us \$1000 and that at the present rate of progress it

would take more than 200,000 years to evangelize the world, there is nothing at all startling in these figures. Every child born in Europe, or America, is as much a heathen as the child of a Melanesian cannibal; and it costs us more than \$1000 to turn a child into a mature Christian. Why not, if every natural child must be born again, or born from above, before he can be a Christian, or in other words "see the Kingdom of God?" Jno. iii. The other calculation is totally erroneous; for increase of mental and spiritual propagations must not be calculated by simply adding grain to grain, but by counting each grain as a living seed, that will bring forth fruit, some thirty, some sixty, and some a hundred fold.

A religion may linger for a long time, it may be accepted by people because it is there, and they know of nothing better. But when a religion has ceased to produce advocates of the faith, prophets, champions, martyrs, it has ceased to live. The Prophet says "His word was as a burning fire, shut up in my bones."

Mt. Lebanon, N. Y.

INFLUENCE.

MARION JOHNSON.

WEBSTER defines influence as literally, a flowing in; and from observation and experience, we should also draw the same inference; that it was an unseen mystical power, flowing into and permeating the mind, whether from visible or invisible agencies, and in a greater or less degree, affecting or modifying our physical, intellectual and moral actions. It also seems a self-evident fact, that

this power is inherent to some extent, in our very being, and that we are constantly exercising it, unconsciously or otherwise.

This is a solemn reflection to an awakened mind, pregnant with the deepest meaning, and one by which we should square the thoughts and actions of our daily lives. If this were always realized to the extent that its importance demands, how very different would our record stand. How should we ever diffuse around us an atmosphere redolent of love and kindness, unmarred by discord or disunion, but ever breathing forth a spirit of forbearance and long suffering under provocation or injury, which those who come within our sphere would realize. Thus should we not only be elevating our own character, but we should unconsciously be instrumental in the moral and spiritual development of all who come under our influence.

If the theory be true, that we leave our impress upon everything with which we come in contact, and that impression can be discerned by those whose spiritual natures have been sufficiently developed, though perhaps it may not be until ages afterwards; if this theory were true, and it were possible to always keep a realizing sense of the fact, what an incentive it might prove to moral discipline, that the impress we left should be pure and right, one we should be willing to meet; and what a stimulus it would be to an active growth in all the Christian virtues and graces; how ardent would be our endeavors to imitate Christ, our pattern and exemplar.

But, alas! this is a subject of too small interest to the mass of mankind. even professors of religion seem to care

very little whether their influence is purifying or otherwise. Each one seems intent on carrying out his own selfish schemes and aims, regardless of the wrong they are doing to themselves, or the effect they may have upon the well being of their neighbors whether it will guide them into the strait and narrow path that leadeth to life, or whether it may give them an impetus on their downward course.

As Believers in practical Christianity, we teach that a moral responsibility rests upon each one for the influence we exert upon others, and hence, we strive by a life of purity and uprightness to win others to the same life according to the precept of the Scriptures, "So let your light shine before men that they may see your good works and glorify your Father which is in heaven."

Canterbury, N. H.

LOVE.

LOUIRA BATES.

IN no age or clime, in no language in which the human tongue finds utterance, is there expression more potent, fraught with deeper meaning, than the simple word, Love, the praise of which has been spoken and sung since Time began. No other emotion of the human mind has been more exalted, yet more debased, more revered, and more basely counterfeited, than this, whose spirit reigned in the garden of Edenic Innocence, and whose name daily falls from the lips of thousands, few of whom are conscious of its deepest, truest meaning.

Webster defines Love as the "concentration of the affections upon some particular person or object." Poets

and philosophers of every age, dissected and analyzed at this hidden spring of the organic machinery, with equally unsatisfactory results, until the intelligent, thoughtful people of to-day, are inquiring, "What is this Love of which we hear so much yet know so little?"

"The world is undergoing a change. We live in one of those mighty transitional epochs of human history, when old things are passing away, and all things becoming new. We are realizing the prophetic tidings of ages ago, that God would pour out his spirit upon all flesh." The perception of this truth divine, is even now descending from the spiritual heavens, upon those who will receive it, unclasping the sealed book of Mystery, and causing the clouds of ignorance and superstition to retire before its glorious advance, as the shadowy clouds of night retreat, when the Morning Stars herald the approach of the new born day.

"God and the Angel World are rolling away the rock of a base sensuality and carnality from the sepulchre of the sleeping spirit, and, obedient to the voice of Omnipotent Love, it is coming forth in the renewed power of a risen humanity." Even so, the awakening intuitive perception of the human soul, is beginning to comprehend the great Truth, voiced hundreds of years ago,— "God is Love, and he that dwelleth in Love, dwelleth in God, and God in him."

Then where shall we look for this precious gift, this boon of Love, to brighten our lives and strengthen our souls? Not in far off lands beyond the sea, for there they may not know God, nor the love that dwelleth in him. Shall we seek it in the many churches of our Christian land, whose costly spires point

upward, whose deep toned bells ring out their calls to mankind, to come in and declare themselves saved, through the merits of that Christ whose praise they sing, whose Love they profess, and whom their daily lives do deny? Nay for this Love of God for which we are searching, is unchanging as the heavens, as abiding, as pure and as true. Let us search for that tender, all embracing Love of God, in the charmed circle of the domestic family, but we find instead, at best, the tender natural affection which draws the sharply defined circle around its own, stamping upon it the law of "me and mine." Can we for a moment believe this to be that Love which is of God? prizing above all things of earth, the inestimable worth of one poor lost soul?

O! where shall we search for the Love of God, which passeth all understanding? For we would fain sell all that we have, wherewith to obtain this fount of Love divine, which shall be as a "Well of water springing up unto everlasting life." But listen, for even now cometh the answer from the depths of the soul within. "Draw nigh unto God and he will draw nigh unto you." Ho, every one who seeketh after Eternal Life, let fall the bands which bind you to earth, to the one set round of thought and feeling whose bounds are fixed, never to be encroached upon, whose theological tenets are securely packed away in little bundles like patchwork, just so many of them, and never to be any more.

Can it satisfy a hungry man to know that his neighbor enjoyed a bountiful dinner, yesterday? Nay Christian friend and when you are weary with trying to raise an inspiration by imagining the di-

vine and heavenly afflatus with which the patriarchs were imbued, so many hundred years ago, of Peter being led from prison at night, by an angel of the Lord, of the calm peace which filled the breast of the beloved disciple John, of the emotions which thrilled the soul of John the revelator, upon the lonely isle of Patmos, and the real living presence within refuses to be satisfied by contemplating the spiritual feast of others, then stretch out thy hand for thine own portion. Contrast the fullness of heavenly life they enjoyed, with your own barrenness, and then realizing the spiritual poverty of your own soul, "Draw nigh unto God, and he will draw nigh unto you." Reach out, with all the spirit power you are capable of, for something higher, nobler, truer, than you already possess, and then conscientiously live, no matter what the cost, up to the best of your light and understanding, as fast as it is revealed to you, and daily stronger will grow the cords which bind the soul to the one Infinite Central life, to Love, to God, whom "none but the pure in heart shall see."

Jesus of Nazareth, after his daily labor was past, went apart to the mountains at night, to pray, that he might be filled with power to do his Father's will, and did not the Father fill the empty cup to overflowing? Ann of Manchester, in prison persecuted, prayed to see and know of the power to save, and found it. Go, thou who wouldst obtain Eternal Life, knock at the windows of heaven, in the blessed assurance that they will be opened unto you, to-day. Labor for the gift of God, to discern the "things of the spirit," and it will be given, and, when, in Time or Eternity, there comes to you a call to follow

Christ in "spirit and in truth," to live the life he lived, and bear the cross he bore. Then "put off the old man with his deeds," and become joint heirs with Christ and Mother, rejoicing in the spirit life which "bath set us free from the law of Sin and Death."

"Do the Shakers suppress Love?" asks the world. By no means, honest inquirer and seeker after Truth, by no means. We seek to suppress the animal passions, whose vile indulgence the risen Jesus affirms has no part nor lot in the life of those who are in the resurrection, and against which, your true Shaker, recognizing in his soul the voice of that God who is calling him to forsake the earthly, generative order, with all its kindred ties, its ambitions, and perishable fame, to receive the kingdom of heaven, as a "little child." For Christ's sake, he may go forth, strong in the Lord, to labor in the fields "already white with the harvest," and will never cease to wage relentless war, until God "giveth him the victory."

Then, and then only, will Love, the gift of God to the triumphant soul, the offspring of heavenly Purity, the dove of Peace, descend to make its abiding place in the temple of his pure spirit. It will endow its possessor with that true Christ-likeness, which, freed from the limitations of self, finds its chief pleasure in strewing pearls of joy and happiness upon another's darkened pathway, ever seeking to uplift and bless, willing to lay down life itself, that others may live, and grow, and expand in the sunlight of God's truth. "Draw nigh unto God and he will draw nigh unto you." Ho, every one who doth hunger and thirst after righteousness, the "Spirit and the Bride say come, let him that

heareth say, come, and let him who is athirst, come," draw nigh, and drink of that everlasting fount of Life, whose name is Love.

Thou Love Divine, from God come down,
Descend, thou Dove, from Mother's throne,
Abide with me, and be my own;

My guide, my stay, forever.
My daily strength and comfort be,
Until from Earth and Time set free,
My soul in peace shall walk with thee,
Beside Life's crystal river.

Waterliet, Ohio.

JUSTIFICATION.

MARY WHITCHER.

Do your duty every day,—
Live to God the best you may,—
Yours shall be the earned pay
Of sweet justification.

Cloudy days and nights will come,
While the darkness makes them one;
Notwithstanding, you've a home
In sweet justification.

God would be no God to serve
To the tension of each nerve,
If in Him was no reserve
Of sweet justification.

It is enough, the earth will move,
And only half is made of love,
And what the metal yours, will prove
To bring justification.

'Tis all according to your light
Obeyed or saddened, wrong and right
Kept in the Motto clear to sight
Is your justification.

'Tis done, in honor let me stand,
The laboring oar is in my hand,
And by its plying brings the Land
Of rest and restoration.

All this in time, eternity
May hold a greater joy for me,
But what can Heaven really be
But sweet justification?
Canterbury, N. H.

Obedience is better than many oblations.

GOSPEL.

ARABELLA SHEPARD.

"THE gospel is pure, easy to be entertained, full of mercy and good fruits, without partiality and without hypocrisy." This short sentence of scripture language, speaks volumes. Who would not be in possession of such a gospel? It is worth more than silver or gold, or all that this earth can bestow. Whoever hath this gospel, and doth strictly live it, hath the durable riches; riches that never will fail to comfort or console under the most complicated and severe tribulation that we could be called to pass through. It is the pearl of great price, and will recommend itself to the mind under all circumstances. To become possessor of this gospel, a thorough work of self-examination is necessary in order to expel from the heart every evil propensity, and when impurities are removed, we shall be in the way of cultivating and cherishing the heavenly and the Christian virtues which alone will recommend us to a beautiful home beyond the scenes of time.

North Union, Ohio.

AID YOURSELF AND GOD WILL AID YOU.

J. F. WALTER.

"Aid yourself, and God will aid you,"

Is a saying that I hold
Should be written not in letters

Wrought of silver or of gold,
But upon our hearts be graven,
A command from God in heaven,
'Tis the law of Him who made you—
Aid yourself and God will aid you.

Aid yourself—who will not labor

All his wants of life to gain,
But relies upon his neighbor,
Finds that he relies in vain.

Till you've done your utmost, never
Ask a helping hand, nor ever
Let the toilful man upbraid you—
Aid yourself and God will aid you.

Aid yourself—you know the fable
Of the wheel sunk in the road;
How the carter was not able

By his prayers to move the load,
Till, urged by some more wise beholder,
He moved the wheel with lusty shoulder.
Do your own work—your Maker bade you—
Aid yourself and God will aid you.

It is well to help a brother
Or a sister when in need,
But, believe me, there's another
Not-to-be-forgotten creed.
Better lore did never science
Teach to man than self-reliance,
'Tis the law of Him who made you—
Aid yourself and God will aid you.

Aid yourself, be not like ivy
Clinging still to wall or tree,
That can only rise by striving
For support unceasingly.
Rather be the oak, maintaining,
Heart and branches self-sustaining;
For this the "Great Task-master" made you.
Aid yourself and God will aid you.

—The Moderator.

THE SIGNPOST.

If you sit down at set of sun,
And count the acts that you have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day,
You've cheered no heart by yea or nay;

If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;

No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—Youth's Companion.

THE MUSIO OF THE SPHERES. No. 1.

DANIEL FRASER.

"Soon as the evening shades prevail,
The Moon takes up her wondrous tale,
And nightly to the listening earth,
Repeats the story of her birth.
While all the stars that round her burn,
And all the planets as they turn,
Proclaim the tidings as they roll,
And spread the truth from pole to pole.
Ever singing as they shine,
The hand that made us is Divine."

MATERIALISM is not constructive, it is a force to shake anything that can be shaken. In as much as you have operated in the interest of truth and goodness you have done well. To all who have so operated, we are to a certain extent indebted for the mental and personal freedom we enjoy to-day. The order of human progress at present seems to be, that old theologies have to be greatly broken up before much can be done in removing creedal limitations. Even then, a great work has to be done, before the *material rights* of all can be secured.

Under the pressure of new ideas and corresponding sentiments, modern civilization is evidently nearing a crisis. To direct the forces inhering in this movement aright, will be true statesmanship; to oppose, or obstruct, is only to increase them and render their action destructive.

The Declaration of Independence, was as much as could be done in 1776. It has been charged with being a "glittering generality." Even the result of the Great Rebellion did not meet that charge; the emancipated being left destitute of land.

The corner stone of modern civilization is the monopoly of land; rendering all who have no land "Commodi-

ties." Forcing the landless into the labor market, and subjecting them to the "Law of supply and demand." Another "Declaration" is needed, declaring that every person shall have access to all the elements by which life is sustained, without money or price.

To say that he or she, has an inalienable right to the pursuit of happiness, and shall have access to all the air, sunlight, and rain that comes; but cannot get an inch of land except at somebody's price; is to make those who cannot buy, servants, slaves, commodities!

Land being the source of human sustenance, of social and judicial equality, and a regulator of the exchanges of commercial equivalents; they who have no land, have in reality no social nor judicial standing. They cannot even regulate the value of their own labor, the food supply being in the hands of others. Therefore, modern civilization in this light, "is the sum of all villainies." It brought forth Southern slavery, the pauperism of wages, and the millionaire. Standing armies, and a vast net work of debts; which, with the interest thereon, are of themselves huge villainies. They burden the poor to oppression; corrupt public morals with the presence of luxurious idlers, and with hungry multitudes standing in the marts of labor.

The troubles in Ireland and elsewhere have arisen, because the millions are at the will of those who hold the land. These troubles are a presage of the coming crisis, and of the manner in which it will be met. The relation of Landlord and Tenant, is one of the forms of human vassalage; is illogical with the idea of a Republic, and also with human equality.

The foundations of all just governments, will ever rest on a just apportionment of land. Morality rests there, and no where else. Where land is held by a few families, or vast tracts by corporations, *they will make the laws, and execute them in their own favor, irrespective of all considerations.* Here Rationalism and Justice, is a needed Force. Morality grows out of the fact that every human being has a distinct personality, and a sphere of rights, as extensive, and as well secured as are those of any other personality. Therefore, if one man has a right to land, all men have. Morality is justice. Religion is not theology, it is goodness—doing something whereby the neighbor is benefited. Modern civilization organically, has neither morality nor religion; there being in it no foundation for either. Hence, some of the attacks on what is called religion, may be accepted as public services. The ruling classes are the veriest materialists—they hold land to the exclusion of their equals by material force; if a hungry family takes from their stores, they inflict material punishment, and send the spirit of the thief to an impossible material hell. In the degree that a materialist does good, he is religious.

Materialism however is a negation, has ignorance for its foundation, not knowledge. The identification of even one disembodied spirit upsets it. This has been done to the entire satisfaction of some most honorable men.

The Personality of God—the Creator, is as well established, as is our own personality. What is personality? that is the question. If we affirm, that we are personalities, the Personality of God, is also established. On this important

subject, we need not hurry up conclusions; eternity is now!

Let us walk among created things, and learn the lessons they impart, bearing in mind that inorganic Nature, never reasons, cannot think, has no inventive creative ability; cannot create a state of things like itself, nor control its own conditions.

Living things claim our notice; the smallest plant and the loftiest cedar, have they not each a distinct identity? And do not all the plants, fruits and flowers, in beauty and usefulness grow harmoniously together through the ages, and maintain their individuality entire? And are they not all commissioned to control inorganic Nature? And does not each plant do so in its own *peculiar way*? And for its own special purpose? Is not every plant a chemist, working out wonderfully, not only a definite thought, but a combination of them for an express and definite end? One grows on the naked rock, assimilates a little sunshine, a little air, and a little moisture; it grows, thrives, matures and dies, and decomposes a little of the rock on which it grew. Another, a more elaborate worker, strikes its roots into the new formed soil, and yields food for man.

What a profusion of beautiful and useful products lie around us! There is the spotless lily, emblem of purity, innocence and peace. And is not its sweet perfume figurative of the aroma of Divine goodness?

Grace is spiritual aroma. Does this perfume not also show, that its Creator has a knowledge of, and an ability to manipulate the delicate affinity of chemical action? Every flower and sweet smelling leaf, have not the odor of the

lily; noticeable variations abound. The same conditions which developed the lily, develops the blackberry. Why is it not a lily? Inventive ability in man shows itself in many ways; so in the handiwork of the Creator.

With equal pertinence we inquire why are a pair of scissors not an apple-parer? The answer is, the plants and these tools are expressions of thought intelligently exercised, causing each to answer a definite purpose. The thoughts are essentially alike, although the one transcends the other. One is human thought and will, causing iron to assume certain forms for certain purposes. The other, Divine thought and will, creates living, chemical organisms capable of building themselves up by manipulating and appropriating the inorganic elements; fulfilling thereby the designs of their Maker.

If we would save ourselves from confusion of thought, we must come to the conclusion that each plant is a creation of thought, and part of a great plan for the support and happiness of animated creatures. To grant personality to the maker of the tools, and deny personality to the Maker of the plants, is not reasonable.

We now come to a consideration of the order of the fruits in relation to human wants. There is the fragrant strawberry sheltered by the wintry snows, when they melt away, a few warm showers and pleasant sunshines, and this lowly and pre-eminent berry comes forth and heads the list of refreshing fruits. The delightful raspberries of various kinds, colors, and times of ripening follow, succeeded by the blue berries from the rocky uplands, and by the salubrious blackberry, whose very thorns are be-

neficient, without them probably it would have been extinct. The shining cherry pleasantly introduces itself among the berries and points to the larger fruits. The noble apple, the acceptable pear, the delicious peach, combining in themselves refreshment and nutriment.

Mt. Lebanon, N. Y.

(TO BE CONTINUED.)

ALFRED, ME., No. 5.

ORIGIN of the Shakers in Maine. New Light Baptists, called Merry Dancers Come-outers, etc.

BY ELDER OTIS SAWYER.

MANY manifestations of divine power attended the preaching of the gospel. Prophecies, gifts of healing, and remarkable signs, as evidences of the work, which were, no doubt, intended to confirm the people, in their faith. William Nason was a very upright and conscientious man. Like the prophets of old he felt called to warn the people to keep the fear of God. He marched around Massabesic Lake, in the road, a distance of some four miles. His message which he repeated at intervals, was, "Woe, woe to the inhabitants of the earth. Touch not my anointed and do my good prophets no harm."

Although scattered at some distance from each other, in private families, they were quite punctual in their attendance at public service, and in these seasons they found the most spiritual power, so necessary for their prosperity and protection. These services often continued till ten and eleven o'clock at night. A few hours were then allowed for rest and sleep. In the morning another service began at four o'clock and continued for an hour when the people were dismissed for the day, to attend to their temporal business. These protracted meetings continued only during the visit of the ministers from New Lebanon, and this was thought to be necessary in order to stand against the powers of evil, the spirit of opposition and persecution which was their daily portion.

It was not uncommon at an early hour of the morning when they were not engaged in religious service, for one brother to salute

his near neighbor with,—“More love brother David,” and then for this person to reply “More love brother William.” A more distant neighbor would hear the sound and repeat the watchword, “More love,” until for a long distance the air was made vocal by the sons of God shouting for joy, the angelic salutation which served as a bond of union and peace, like the cry of the watchmen in ancient cities. “All is well,” but more in harmony with the voice of the angels at the birth of Jesus, “Peace on earth, good will to man.”

The Society at Alfred, Me., was organized in March, 1798, under the charge of Father John Barnes of Alfred, Elder Robert McFarland of Gorham, Me. Mother Sarah Kendall and Eldress Lucy Prescott, both of Harvard, Mass. The Sisters rode from Harvard to Alfred in the saddle, and this was almost the universal mode of travel at this date. The Society of Harvard made the Sisters a present of the horses, saddles and bridles. These were the first Shaker Sisters that visited the State of Maine from the west.

In 1792 timber was cut for a more commodious “Meeting House, which was built after the pattern of the one at New Lebanon. This house was finished at the close of the year 1794. We here copy, verbatim, the oldest piece of writing extant, sent to us from New Lebanon. This refers to the building of a house for religious purposes, and was passed to Father John in 1791.

“When the gift and order of God, to build the house to meet in for the public worship of God, in this place was publicly made known to us, the conditions were as follows;

1st. That it should be built by free contributions. None were desired to give anything towards the building, but such as could do it freely, as a matter of their own faith, and never after bring any one into debt or blame on account of what they had done. They need make no excuses of being in debt or in poverty, as God required no more of them than what they were able to do, according to justice.

2nd. That it should be done by a joint union and agreement with each other.

3rd. As the house is for religious and not for common use, none might hold a right of

government in the house, by virtue of what they had done, but by Church order the property being changed from a private to a public use, is consecrated to the Lord. It is the privilege of all that believe and are holden in union, according to their opportunity, to assemble in, one day in seven, for the public worship of God. Any further privilege to the use of the house must be by order, as the good of the Church and Society may require.”

The above was received from Father James Whittaker, and was the Covenant by which the house of worship was built in New Lebanon.

Father Joseph Meacham then writes, “If you as a people believe it to be your duty to build a house to meet in as you have signified, you have liberty, according to the same order and covenant.”

A great many visitors called to see the Believers, as inquirers, and at such times shared their generous hospitality. Sometimes their stock of provisions would run quite low, when a system of rigid economy would have to be practiced. Potatoes, salt meat and brown bread were staple articles. Milk, cheese and butter were sometimes added, but these were used more as luxuries. On this fare they thankfully gave their hands to work and their hearts to God, that they might lay the foundation for a united inheritance.

If there was a select spot of ground that was considered holy in ancient times, then sacred and thrice hallowed is this consecrated soil upon which our feet should lightly tread. Sacred is each dwelling and upon the lintel of each door, let holiness be engraven.

Trustees were appointed to take charge of the property and Gowen Wilson and Jonathan Nowell were called to this office. Members of the Society that lived at a distance either sold or exchanged their farms and moved into their new home. Nathan Freeman, Joshua Harding, Josiah and Aaron Whitney, also Barbara Brown came from Gorham. Gowen Wilson brought his family and most of his property from West Gloucester. Eliphaz Ring owned property in Poland, where Hiram Ricker now lives (1884) and where the celebrated mineral springs are situated. Eliphaz made an exchange of prop-

erty with Jabez Ring, and by this the Believers obtained their excellent water privilege and mills. This was a valuable acquisition.

The new meeting house being finished the Ministry soon moved into it. They found it much more convenient than the former one and furnished with so many rooms that it not only could accommodate their own order but could be the home of the Ministry when such chanced to come from New Lebanon, or from other Societies.

Mother Lucy Wright, in her visit to the Societies in Maine, in 1803 made this house her home during her sojourn. The other members of the order at this date were Elder Abiathar Babbitt. Stephen Markham and Eldress Ruth Langdon. After closing their visit at Alfred, they returned directly to New Lebanon. Mother Lucy again visited Alfred in 1810 and occupied as at a former date, the upper rooms in the Meeting House.

A dwelling house for the family was raised in 1794 and finished in 1795 and on the 3rd day of January 1796 (Sabbath day) the family moved into it.

Elders were also appointed at the time of the organization of the Society. David Barnes, John Cotton, Sarah Barnes and Dana Thombs. The Society was now duly provided with directors in accordance with the order of the gospel. After providing a Meeting House, and dwelling for the family, it was their next object to build some workshops, suitable for the Brethren and Sisters. As the Sisters manufactured their own cloth they occupied several rooms with their spinning wheels and looms. It was not uncommon for Sisters to work late into the night, carding and spinning both cotton and wool.

Flax was raised every year and manufactured into cloth for shirts, sheets and pillowcases, and they would, at times display their skill in making beautiful kerchiefs of fine linen. Some of these were white with blue borders and others checked, blue and white.

The cotton was bought of merchants in Portland and manufactured into cloth. After the introduction of machinery in Rhode Island for the making of cotton yarn, the merchants of Portland would supply the Society with the yarn which the Sisters would weave into cloth and were paid a certain price per yard.

The sister's shop that was built in 1796 underwent a thorough repairing in 1872. The interior of the building was changed to meet the demand of today. The exterior was also changed, then painted white and trimmed with green blinds. The Meeting House of 1786 was used for many years as a workshop, where the brethren manufactured a great many tubs, pails, churns and also linen and woolen wheels. Other buildings have been raised as need required so that ample accommodations have been provided for the several branches of business.

(THE END.)

PIOUS PRETENSIONS.

L. K. WASHBURN.

THE distinguishing characteristic of the religion of to-day is pretension. The mightiest work of the Church is to make men and women profess religion. Belief is exalted above character, and moral men are told that God does not care for them. The most prominent preacher before the world to-day said, in a recent discourse, "To believe in Jesus is all the religion we need;" and, we are sorry to say, that a great many people agree with him, for it is all the religion they have. The popular motto of piety is: "Where christianity is religion, 'tis folly to be moral;" and so hypocrisy takes a front seat in the temple of Pretension, and the man who cheats his neighbor and believes in Jesus is invited to lead the meeting in prayer.

Professional piety has done little more than make up a pious face. Its articles of belief outnumber its good deeds. There is a great deal said about following Jesus, but we only hear about these followers, we never see one. Where is the man that follows the commands or the footsteps of Jesus? Jesus said, "Sell what thou hast and give to the poor." Who heeds the command?

Do people know what sort of a man this Jesus was whose name they take so piously on their lips? He was a friend of publicans and sinners. He was a companion of the poor and lowly. He worked to help those whom the world despised and forsook. He

associated with men who broke the Sabbath law. Do people know what persons Jesus praised for their piety? The Samaritan, hated and scorned by the Jew. The Publican, whom the Pharisee would not touch lest he be contaminated. The poor widow, who brought two mites to the treasury of her Lord. Do people know what Jesus taught? He did not preach the God of Abraham, Isaac and Jacob, but the God of the grass, the lily, and the sparrow. He did not say, Do as Moses told you to do; but, "Why judge ye not of yourselves what is right?" He did not say, They shall have eternal life who call me Lord, Lord! but, "They who do the will of my Father in Heaven." Where is the minister who pretends to be a disciple of this Nazarene preacher? Who is doing what Jesus did? Who is commending the kind of persons that Jesus made models of piety? Who is preaching the God of nature's beauty and life? He is not to be found in a Christian pulpit in the United States.

Where is the man who professes to be a follower of Jesus, who is following him? If men do not honor this man, then let them stop pretending to honor him. If they do honor him let them do as he did; let them teach as he taught; let them live as he lived; but I do not hesitate to declare that there cannot be found in a single church in Christendom one person who honors Jesus enough to imitate his life. I raise no question now of the virtue of following Jesus, or of living as he lived. With that we are not at present concerned. I merely assert that people who call themselves Christians care nothing for the man whom they call Christ, and that the religion of these people is only pious pretension. Let men stop putting on religion, stop wearing it. To carry a cross upon the breast is no surety that the heart that beats beneath it is pure and holy.—*The New Age*.

[Contributed by G. B. Avery.]

HOW TO BE MISERABLE.

SIT at the window, and look over the way at your neighbor's excellent mansion which he has recently built, and

paid for, and sigh out, "Oh that I were a rich man."

Get angry with your neighbor, and think that you have not a friend in the world. Shed a tear or two; take a walk in the burial ground, continually saying to yourself "when shall I be buried here?"

Sign a note with a friend, and never forget your kindness; and, every hour in the day whisper to yourself, "I wonder if he will pay that note!" Think everybody means to cheat you. Closely scrutinize every bill you take, and doubt its being genuine till you have put the owner to a great deal of trouble. Believe every dime passed on you is but a sixpence, crossed and express your doubts about getting rid of it, if you take it.

Never accommodate, if you can help it.

Never visit the sick and afflicted, and never give a farthing to the poor.

Grind the faces of the poor and unfortunate. Brood over your misfortunes, your lack of talent, and believe, that at no distant day, you will come to want. Let the poor house ever be in your mind, with all the horrors of poverty and distress; then you will be miserable, if we may so speak, to your heart's content; sick at heart, and, at variance with all the world.

—*Selected*.

HEALTH MAXIMS.

Take the open air,
The more you take the better;
Follow nature's laws
To the very letter.
Eat the simplest food,
Drink of pure, cold water,
Then you will be well,
Or at least you ought to.

—*Anonymous*.

EVER NEAR.

LEWIS HORTON.

WHEN the shadows darkly gather,
O'er the toiling rugged way,
Lo! bright angels from the Father,
Turns the night to brightest day.

When the storms of life are falling,
And the path seems long or drear,
Then a voice in spirit calling,
Whispers softly, "I am near."

Sing, my soul, O! sing forever,
Of the joys they bring to me,
Earth with all its glory, never
Can outshine their sympathy.

Thus for all that comes I render
Thanks, to him who knoweth best,
Storms or shadows, clouds or splendor,
All a loving God hath blest.
Canterbury, N. H.

PATIENT WITH THE LIVING.

MARGARET E. SANGSTER.

SWEET friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender ruth shall we have gained
Alas, by simply dying!

Then lips too chary of their praise,
Will tell our merits over,
And eyes too swift our faults to see,
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home,—
Be patient with the living;
To-day's repressed rebuke may save
Our blinding tears to-morrow;—
Then patience,—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home,—
Be patient with the living.
— *Good Cheer.*

Reasons for supporting the MANIFESTO.

JAMES S. PERSCOTT.

MUCH credit is due the Editor and Publisher for the able manner in which they have conducted our Journal, the past year, in giving us a new and improved edition of that excellent work. I have been much edified in reading the biographical sketches of some of the first founders of Shakerism. I always feel the wiser and better for having read them. Likewise, the Pictures of "Our Homes," in Enfield, N. H. and South Union, and Pleasant Hill, in Ky. They are delightful to look upon. Likewise, those in Alfred, and New Gloucester, in the State of Maine. I consider them all model examples, of "Rural Homes," in the world. May God bless the inmates thereof, and increase their numbers, from the rising to the setting sun.

1. Because, It is the best moral reform paper published, and as such, is worthy of universal patronage.

2. Because, It contains original articles, from some of the best writers, among Believers, of both sexes, on Theology etc.

3. Because, The music on the last page, is worth more than the subscription price of the paper.

North Union, Ohio.

MOTHER is love and charity to the penitent.
H. H.

BUSRO, NO. 1.

SAMUEL S. MCCLELLAND.

On the first Sabbath in Aug. 1805, a camp meeting was held in Dunlavy's congregation, on Eagle Creek, Adams Co., Ohio. Elder Benjamin S. Youngs and Elder Issachar Bates went from Turtle Creek, Warren Co., in the same state to attend the meeting. As both of the Brethren were preachers of the word of God, they were invited to speak. The word was received into honest hearts, and the Rev. John Dunlavy was one of the first that accepted it.

In May 1810 a proposition was made to form settlements at Turtle Creek, Ohio, Shawnee Run, Ky. and at Busro, Ind. In June George Lagier and Wm. Gallagher were appointed to go to the Wabash country to select a place for settlement. They called at the house of Robert Gill, Robert Houston and Joseph Worthington.

It was finally decided to form a society at Busro Creek, which report gave general satisfaction. From Eagle Creek, Ohio to Busro, Ind. is about 300 miles. A company of Brethren had been selected to drive the cattle and sheep, and to mow the prairie grass for their winter forage. All the estate at Eagle Creek was sold in 1810 and early in the winter of 1811 they made preparations for the journey, as will be seen by the following memorandum of events, as written by Samuel S. McClelland.

During the month of January the Brethren had obtained two boats and brought them to Red Oak, in Mayville where they were to be held in readiness for the reception of the property. A large part of February was spent in making preparations for the journey. Many of the household articles that could not be conveniently taken to Busro were sold at auction, while the others were packed and taken, to the boats, a distance of ten miles.

On the 4th of March the two boats, one with a keel and the other flat bottomed set sail for the Wabash. At Jeffersonville the boats were unloaded and the wagons set up. The horses were taken to this place by land. On the 9th three wagons with seven families left Jeffersonville for Busro, a distance of 120 miles, where they arrived on the 16th.

The boats now passed on to the mouth of the Wabash, when the keel boat received all that was in the flat boat, except a pair of mill stones. These were left on the bank and afterwards sold. The keel boat now passed on to the mouth of Busro Creek, and reached that place the 29th.

But few notes were kept of the journey of this first company, so that we shall now refer to the one that left Eagle Creek on the 20th of March.

Eldress Ruth Darrow, Saloma Dennis, James Price and Samuel S. McClelland left Union Village for Cincinnati in order to meet the second company, that were to make the journey in the boats. Of this trip to Red Oak Creek, Samuel writes: We reached Cincinnati in the evening and put up at the Columbian Inn. The next morning all went on board the boats at eight o'clock, but did not leave the place till quite late in the afternoon. At night we landed on the Kentucky shore just below the mouth of the big Miami. Before leaving Cincinnati we found it necessary to purchase another boat for transportation of our stores.

Mar. 23. We set sail early in the morning but the day was very unpleasant. At night we landed on the Indiana shore, and the Sisters, with a few of the feeble Brethren found accommodations in a house. This was a fearful night. The thunder and lightning was dreadful while the rain was poured down upon us. Before morning the river had risen full eight feet.

Mar. 24. Sabbath. We sailed at eight, A. M. with fair wind, but at ten A. M. while passing a great bend in the river the wind drove us violently against the Kentucky shore and we were obliged to remain here till the next morning.

Mar. 25. We sailed at six A. M. At one o'clock P. M. we passed the mouth of the Kentucky river, and went on thirty miles to a small creek on the Kentucky shore. The day had been very pleasant and we rested comfortably at night.

Mar. 26. We sailed at six A. M. and at two P. M. landed at Jeffersonville where we remained about two hours. We then passed over the falls and went on shore. The rain made our night very uncomfortable.

Mar. 27. Eldress Ruth Darrow, Saloma Dennis, James Hodge and William Price took a carriage at Jeffersonville for Busro and arrived at that place on the 30th. Our boats were lowered to Silver Creek. The goods were now unloaded and taken three miles up the Creek in a pirogue to a place where the wagon, had been stationed.

Mar. 28. We were still employed boating the property to the landing. On returning with our last load, night came upon us. It was cloudy and dark, and we learned to our sorrow that we were lost among the drift wood, and finally grounded in a field where we were obliged to leave our boat and make the best of our way through the water, mud, logs and brush to our camp at the mouth of the Creek.

Mar. 29. We found our boats in the field some distance from the Creek. The water had fallen rapidly during the night so that we were obliged to haul them off. All of our plunder was now placed in our four boats and we pushed off at nine A. M. The boats were lashed together and floated along very pleasantly. We passed the mouth of Salt River at two P. M. and made arrangements to sail all night. At three o'clock on the morning of the 30th we struck an island and were obliged to cut the lashing of our boats. They immediately parted and could not be secured again till after sunrise.

Mar. 30. We floated along pleasantly all day and landed for the night seven miles above the Yellow Bank.

Mar. 31. Sabbath. We sailed till eleven A. M. when the wind blew so violently that we were obliged to land. We remained here the balance of the day and through the night.

Apr. 1. The wind is still blowing. However, we pushed off and passed the mouth of Green River. At two P. M. the wind ceased, the river became calm and we had a fine day. We passed the Red Banks and landed for the night near Diamond Island.

Apr. 2. Floated without interruption till two P. M. when we landed about half a mile above the mouth of the Wabash. We remained here till the next morning.

Apr. 3. A company of able bodied men met us at this place. They had made the journey from Busro in three days.

Apr. 4. We loaded our small boats, made some oars and after due preparations began ascending the Wabash for Busro. It was three P. M. when we set sail, and we had made only nine miles when we encamped for the night on the Bone Bank.

Apr. 5, and 6. We moved up the river about twelve miles. On the night of the 6th we had heavy thunder showers.

Apr. 7. All wet this morning. We sailed twelve miles and about the same each day till the 14th.

Apr. 14. Sabbath. Passed Coffee Island and encamped on the west bank of the Wabash opposite the mouth of White River.

Apr. 15. Passed the grand rapids, sailed fourteen miles and then encamped near the Dochee River.

Apr. 17. We landed at Vincennes at three P. M. and after resting an hour we sailed four miles and then encamped for the night.

Apr. 18. We reached the landing at Busro at four o'clock P. M. This was our last stopping place and our last encampment.

Apr. 19. The boat and rafts were unloaded and the goods taken to the settlement, a distance of six miles. The Eagle Creek and Busro people were now united in one community. The larger number were accommodated at the house of Robert Gill, and this was considered the central family of the Society. Four miles N. E. was another family called the Upper settlement. About three miles west were the families of Robert Houston, Joseph Worthington and others and this was called the Lower Settlement.

Most of the Brethren were engaged in the business of the farm. One hundred and fifty acres were under cultivation, the management being given to George Lagier. The central family contained seventy two members, and the whole Society three hundred. The first house that was built after the Society was formed was of hewn logs and contained four rooms. This was finished in the month of June and gave good satisfaction.

One death occurred from fever June 17, Anthony Fam. Age 35 years which was attributed to the low, wet lands. At the same time several persons were confined to the house with the same disease but no more deaths are recorded for this year.

In July Gov. Harrison appointed a meeting at Vincennes and made a treaty with the Indians but it amounted to but little good as the red men went away as ill humored as they came. A company of rangers followed to see them safe out of the settlement.

(TO BE CONTINUED.)

PURITY.

NANCY G. DANFORD.

"BLESSED are the pure in heart, for they shall see God." Here seems to be a peculiar blessing for those who keep themselves unspotted from the world; therefore it is of great importance that we know what is meant by being pure at heart.

When we speak of pure gold or pure water it is easily understood what is meant; but a pure heart who can know how to obtain the treasure to which so great a blessing is promised, "They shall see God." Gold is not pure in the ore, but has to be heated and smelted, repeatedly, until the refiner can pronounce it pure.

How can we purify the heart the very seat of lifetime and affections?

We know that all our natural tendencies are toward the earth; then how can we rise to a state of purity, but by a refining process, and how shall we find the furnace?

The Lord hath said by the mouth of his Prophet, "I will place my fire in Zion, and my furnace in Jerusalem." The Savior says, "I came to bring fire on earth, and what will I if it be already kindled." It is not a fire to consume the outward world, but the testimony of eternal truth, planted in the soul like a consuming fire to all evil desires and appetites; the baptism of the Holy Spirit

and fire with which our Savior was baptized, and through which every soul must pass again and again until wholly purified from a fallen and corrupt nature or forever be debarred from that City whose streets are paved with gold, so pure that it is as "clear as crystal" for nothing can enter there that defileth not even one thought or imagination, all must be pure and clean.

Therefore, saith the Savior, "Straight is the gate and narrow is the way that leadeth unto life," to eternal life, so very straight it will not even admit the appearance of evil; nought but the humble soul clothed with the garments of holiness, by living the life of Christ, walking even as he walked without sin and blameless before the throne of God, then will souls be accepted when they reflect the image of the refiner while in the crucible, or furnace; for he says, "I have chosen you in the furnace of affliction." But we have all sinned and what can we all do to become pure? It is written, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Here, we are shown the way; it is by confession to cancel the sin, and then by a true repentance and forsaking of sin in deep humility, to wash the stains from the soul, thus make it clean and white, then seek, devotedly, to clothe it with all the graces and beauties of that lovely character, Christ our exemplar.

Canterbury, N. H.

FAITH in God is to learn his problems by going and doing them; not trying to understand them first, or doing any thing else whatever with them first, than obeying them.
—George Macdonald.

Letter Box.

Enfield, Conn. Apr. 1885.

DEAR CHILDREN;—"Work out your own salvation." Begin now. While you wait for that which may never come, precious opportunities are passing away forever. You have no right to waste a moment. Wastefulness of time is a sin. "Time enough is little enough." Press on for the crown awaiting the faithful.

The present well improved is the best preparation for the future. Time is short. Improve your portion small. It is the little moments wisely used, the little duties well performed, that make up the sum of a virtuous life.

Little by little your work is done; step by step, the crown won. Purity insures a crown worth wearing.

What though temptations assail? How shall you know your strength but for them? "It is the Lord who girdeth with strength unto the battle." Be strong in Him. Your days are golden now. Be watchful. Constant watchfulness is the price of salvation.

"Make your calling and election sure." Not only to be called, but to be Christians.

It is what you are that will make you valuable. It is not how long, but how well you live. "Since earthly joy abideth never, work for the joy that lasts forever." Work! Thanking God who gives you the strength and the opportunity. "Work, for I am with you saith the Lord of hosts."

Your Brother,
Daniel Orcutt.

Shaker Village, N. H. 1885.

MY DEAR LITTLE SISTER EMMA BELL;—Four years ago on a bright October day a little girl was brought here by her father to claim a place as your sister. Now, you have gone from home. Although she has a great many more sisters, yet she misses her own little Emma Bell and prays every evening that no harm may come to her, but that she may return again safely. Do you know who this little girl was or is? Well, I have

never regretted the day nor the working of the good spirit that put it into the mind of my dear father to provide me with such a good home and so many dear little sisters to love, and who, I am sure, love me in return. Then the dear, dearer and dearest friends, who are each day caring not only for all my physical wants but the wants of my soul as well.

Just think, Emma, you and I will some day be women and what place in our home do you think we can fill? I am studying music a little and would like to be a music teacher, would not you? I have been sewing during the past week. Sometimes I have changed this work to help the sisters assort the winter apples, and once or twice have assisted Sister Sarah Frances and others.

We have set out the tulip bulbs that will bloom this Spring. These are the first flowers that bloom after Winter, as you know, and I think they get more notice than any other flower, because they are the first. As I look from my window I see some very pretty trees. In one or two places, they are so placed that they look very much like bouquets of flowers. Would you not like to see this pretty picture?

Please accept the love of sisters Mabel, Josephine and my dear teacher Helen for Sister Dorothea, Mary Ellen and yourself, also my kindest love. Your Little Sister,

Lizzie Horton. Age, 13 yrs.

Emma B. King,

Moved by duty, is the prompting
Near akin to Christ, the way;
Not for any worldly honor
But for virtue we obey.
All that's fitful flees before us
Till the solid track we find;
Here established, ever glorious
Is the well contented mind.—M. W.

JUDGE none lost; but wait and see
With hopeful pity, not disdain:
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days.
—Adelaide Procter.

THE MANIFESTO.

MAY, 1885.

NOTES.

THE mission of the Manifesto in its testimonies of truth, in its messages of love and in its hymns of praise, is from month to month.—“Peace on earth, good will to man.”

Inasmuch as it is able to bear the impress of the spirit of our Divine Teacher, it may meet the anticipations of those who believe that the love of God is most potent in its ministrations for peace and righteousness. All that is good should be sacredly preserved while all that is evil should be consumed.

In whatever we may do whether tending directly to the building up of the new Heavens or the new Earth, or entering the warfare with the Apostle against the powers of darkness, or the spirit of wickedness that dwells in heavenly places, we shall entertain fully and freely the spirit of divine truth, believing as Jesus has said, “The truth shall make you free.” To obtain this freedom, this inestimable treasure, and to be able to assist other souls in securing the same godly prize, is of itself an assurance of peace and happiness.

Nothing contributes so largely to the individual, spiritual prosperity, to that quality of the mind that forms a Kingdom of God upon the earth, as interested prayers and active work. As soldiers of the cross of Christ we should put on the whole armor of God and look forward to the time when we shall be found among the victorious, “having fought the good fight and kept the faith.”

In teaching, the testimony of Jesus was very simple, his yea was yea and his nay, nay. It was not hard to com-

prehend. “He that forsaketh not all that he hath, cannot be my disciple.” This was the test of Christian discipline and comes in that form of truth which is to make us free, as children of our Heavenly Father.

With forms of godliness and a blind superstition that has found its way into the religious world and fortified themselves behind creeds and churchal dogmas, we can have but little sympathy.

Where selfishness rules, there rules, at the same time, a dominant spirit and the growth of this worldly element is a rapid development in every evil work. Jesus actively preached the spirit of universal love and good will for all the creation of God. Even the sparrows were worthy of a special notice of tender care, while the disciples who were so privileged as to share his gospel exhortations, he said,—“Are ye not of more value than many sparrows?”

If God has a loving care for the creatures that perish, most certainly He will have a deeper regard for those that are worthy of eternal life. This led Jesus to advise his disciples to this end.—“Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal.”

An admonition filled with an interested love for the children of God. The better way is to lay up our treasures in the heaven of heavens where thieves cannot break through and steal. These were the preliminary steps to a higher and better life in the Church of Christ: in a Church that must stand apart from the world and wholly separated from its forms, its follies and its sins. In it will be found those who have accepted the cross and are already in the order of the

resurrection. Mine and thine are to be laid aside and a united inheritance accepted as representing the testimony which Jesus from the first, sought to establish among his disciples. All that a man hath, said he, yea, and his own life also must be dedicated to the service of God.

ANOTHER star of hope is clearly seen in the religious world, and it will, no doubt, have a salutary influence upon those who are so fortunate as to come within the circle of its influence. The church of the "United Brethren" are proposing stringent measures in regard to the use of tobacco. Over the signature of one of these active workers, is an article that is well worthy the serious attention of those who would wish to do themselves good and to set a worthy example for those who are younger. Br. Kephart suggests, "That no person addicted to the use of tobacco shall receive license to preach the gospel."

This seems to be moving in the right direction and the agitation of the subject must necessarily do good. He then very kindly and considerably enlarges upon the subject as follows.

"I do not mean to say a word against the older ministers who use tobacco. They have been faithful servants in the Church, and have done much good despite the difficulties they have labored under from the tobacco habit. They unfortunately became slaves to it when they were boys, likely, induced thereby by ministers of the gospel; and when they entered the ministry there was not the light on the tobacco-iniquity that there is to-day. Science and the high authority of the best medical schools had not demonstrated the injurious effects resulting from the use of tobacco; and now they are so confirmed in their slavery to the habit that it may be impossible for them to break it; but not so with

young men entering the ministry to-day. If they are sufficiently intelligent and well informed as they ought to be to preach the gospel, they can not be ignorant of the filthiness, the expensiveness, and the injuriousness of the tobacco-habit. And surely the young man who, knowing all that science, medicine, and good manners testify against it, has not grace enough and grit enough to break away from that habit, has not grace enough nor intelligence to preach the gospel of Christ."

We also fail to see wherein a person is specially benefited by the indulgence a bad habit. Those who use tobacco soon infect a room with their breath and the emanations from their garments, and to that degree that it becomes very nauseating to most persons.

Sanitary.

SANITARY RULES.

EMILY OFFORD.

SHAKE your bed-clothes separately, and air your bed every morning, so that the effete matter that has been thrown from the body may escape, and not remain to be again absorbed by the lymphatics.

Inhale the fresh air freely before partaking of the morning meal, it gives zest to it.

Never eat what you do not need because it pleases your taste. It is better to bear the cross and be saved from dyspepsia.

Never eat between meals.

Never eat or drink contrary to your own conscientious principles even though others may deride you.

Never drink unless you are thirsty, and then nature's wholesome and healthful beverage will be agreeable and delightful.

Never wear more clothing than is sufficient to keep the body warm.

Never let a day pass by without shedding on some one, a ray of the sunshine of goodwill and kindly cheerfulness.

Never neglect to pray for the guidance and protection of the Holy Spirit.

Mt. Lebanon, N. Y.

TRIBUTE

*To the memory of Elder Daniel Crossman,
Of New Lebanon, Columbia Co., N. Y.*
OUR DEPARTED SHEPHERD.

AMELIA J. CALVER.

THE night damp settles, on the fold;
The shades of evening fall;
A sorrowing flock, now wait in vain,
Our trusted Shepherd's call.
Far down the vale, we find him not,
Nor on the mountain's crest;
For the Shepherd of the "Upper Fold"
Has called him home to rest.

Gone home to rest? Oh, can it be?
When we have lov'd so long!
Could not our filial constancy,
His labors here prolong?
Could not our earnest pleadings hold,
Our dearly lov'd and blest?
Though the Shepherd of the "Upper Fold"
Oft call'd him home to rest?

Ah nay, the cruel toils of time
Have worn his life away;
'Twas not within the pow'r of love,
To ask his longer stay.
Long suffering, with relentless hold,
Has giv'n a martyr's test;
And the mercy of the "Upper Fold"
Now bids him "come and rest."

No hireling Shepherd has he been
To flee in danger's hour;
No midnight watch, no heated noon,
No foe, no alien power
Has an unguarded vigil found,
Nor a slighted Lord's behest,
'Till a message from the "Upper Fold"
Has giv'n him time to rest.

And who will now, with patient toil
Bestow such loving care;
Who'll bless the nine and ninety safe
And seek the wanderer?
Who will with courage strong and bold,
A Savior's name confess,
And, like him, in the "Upper Fold"
Find a Savior's hand to bless?

Dear Father, we'll not mourn thee now
As one forever gone;
Thy love still guards thy earthly flock,
And leads us ever on.

And, when the river we have cross'd
Which bounds that land so blest,
We shall meet thee, in the "Upper Fold"
Where the weary are at rest.
Mt. Lebanon, N. Y.

THE MOTHERHOOD OF GOD.

THE Rev. Heber Newton of New York City, whose lectures on the Bible, it will be remembered, caused so much attention a year ago, is not to be silenced. "The voice of God in the soul of man," sounds with a trumpet call within an organization altogether too large for the bands of the church. On Sunday last, Jan. 4th, his sermon was upon "The Motherliness of God," from the text: "As one whom his mother comforted, so will I comfort you." It will be seen that the noble minister sees the principle of the duality of sex, running through all life, beginning with Deity. It marks an advanced era in religious thought when such as he dare to give voice to their own inspirations. We learn from the *Herald* that—

"Readers of Theodore Parker," said Mr. Newton, "will recall his favorite invocation to the 'Divine Mother.' In those noble prayers which reveal the inner spirit of the man who is known to the church only as the stern iconoclast, one comes continually upon such a phrase as 'We thank Thee, O God, that we know that Thou art our Father and our Mother.' 'Very beautiful,' the heart instinctively whispers, while the head, perhaps, objects, 'but not at all sound.' The thought of God as the Divine Mother is a very ancient one, found in most early nature worships. 'Tainted thus,' you will say, 'by a genuine paganism.' What, then, about St. Augustine's cry, 'O God, Thou art the

Father, Thou the Mother of Thy children!' The churchman and the heretic meet thus in the spirit's longings, the true worship. To seal the union we have no less an authority for this thought than the greatest seer of the Old Testament, the second Isaiah, who, speaking in the name of Jehovah, said: 'As one whom his mother comforteth, so will I comfort you.' I wish to speak to you to-day upon this thought of God as not alone our Father, but our Mother.

"Mr. Newton then referred to the shock which, he said, the title conveyed to many minds, and proceeded to account for it by the fact that the church had been in the hands of men who, rather than women, had fashioned theology, reflecting upward upon God the distinctly masculine qualities, and by the fact that civilization itself has been chiefly fashioned by men, and that its ideals of power had thus grown out of the stern struggle they had to carry on. Nature, however, warranted the ascription of this gracious title to God. She wears undoubtedly at times a very dark look, said Mr. Newton, little like the face of a motherly power; but this stern and savage aspect breaks away into a milder and gentler expression when the mask she ordinarily wears falls off and her secret is revealed to them that know her well. Sit beneath the sacred pines with Emerson and hearken to the whispers of his communings with the spirit of nature, and you will understand the smile upon his Spartan face. He has felt the beatings of the heart 'whose throbs are love.'

"Nature, however, cannot quite clear the divine idea in it. Matter so clothes mind as to conceal its true form. We

must rise to man in order to know rightly what God is. Humanity plainly images a power which is at once the source and pattern of the womanly as well as of the manly qualities, inasmuch as woman as well as man is needed to fill out the idea of humanity. The womanly traits are as worthy of the Divine Being as the manly traits.

"Mr. Newton then passed in review the peculiar characteristics of womanhood—pity, forgiveness, gentleness, patience, sympathy, unselfishness—arguing that each proves itself a real virtue or strength, and as such really flows out of the divine nature.

"Jesus bodied the womanly ideals as well as the manly ideals, and the God who is manifest in him shows himself to us, therefore, as one to whom we can rightly address Parker's and Augustine's prayer. Mr. Newton, in concluding, dwelt upon the comfort such a conception of God brings to those who, amid the congratulations of the New Year season, are bowed down under suffering and care and affliction."

—*Religio P. Journal.*

[Contributed by Elder F. W. Evans.]

THE EARLY QUAKERS.

"QUAKERISM aimed at the overthrow of nearly all vested interests. The Quaker dogma of an unpaid ministry was hateful to the ministers of other denominations. Its non litigious principles dealt as great a blow at the very existence of lawyers as its non-combatant ones did that of the soldiers.

All who loved the beautiful disliked the idea of a religion which forbade music and painting, and which prescribed a sober monotony of dress. Whilst the gay dreaded one that held every amusement, however harmless, as mere waste of time, and therefore sinful. The rich and noble still more

dreaded one that destroyed all inequalities of rank and forbade the honors they considered theirs, by right.

The Quaker system not only run counter to the habits and customs of the time, but it ran perpetually counter to them. Other dissenters, if they chose, might conform to them in social or political matters, but the Quaker was forbidden by his creed to do so. In the house and workshop, in the field or on the highway, he was a marked man. His speech was couched in different phrases from that of other men. His dress was not of the same cut and was of more sober color.

His manners were less polished and seemingly less courteous. His whole existence was a protest against conventionalities, nor could he consent to make any concessions to the weaker brethren. None of these peculiarities were absolutely novel, nor were any of the religious doctrines of the Quakers. In the most distinctive of the latter, the doctrine of the inward spiritual light which superseded revelation, they had been forestalled at least in part, by the German Mystics, and in others, such as the non use of the Sacraments, they did little more than copy or continue the earlier Puritan religious systems."

Mt. Lebanon, N. Y.

[Contributed by G. B. Avery.]

THE ART OF THINKING.

ONE of the best ways of improving the art of thinking, is to think on some subject before you read upon it, and so observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash, or too timid, what you have omitted, and, in what you have succeeded; and, by this process you will insensibly obtain a great manner of viewing a question.

It is right, in study, not only to think when some great opportunity provokes you to think, but, from time to time to review what has passed; to dwell upon

it, and, to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit of some minds, to refer all the particular truths which strike them, to other truths more general, so that their knowledge is beautifully methodized, and, the general truth, at any time, suggests all the particular exemplifications which at once leads to the general truth.

This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another, with the least attempt at classification and arrangement.

Some men generally read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its re-appearance. Which of these is the best method to the conduction of understanding, must, I suppose, depend a great deal upon the understanding in question. Some men can do nothing without preparation; others, little with it; some are fountains, others, reservoirs.—*Sidney Smith.*

ALMOST SUNDOWN.

I AM looking over my labors
By the light of the setting sun:
For I see by the lengthening shadows
That my day is nearly done.
My work for the blessed Master
Is drawing towards its close;
Far less have I done in the vineyard
Than I hoped when morning rose.
And yet, while the daylight lingers
I will work as well as I may,
Nor waste the remaining moments
Regretting a misspent day.
And O! if now in the vineyard,
Are any led there by my hand,
I give you this word at our parting,
As near to the gateway I stand.
Do all you can for the Master;
Do better than I have done:
And then, when the day is ended,
You may welcome the setting sun.
—*Selected.*

SUPPLICATION.

ENFIELD, N. H.



Hear us, Hear us O righteous God, Hear us, Hear us; Hear our sup-pli-cation. In hu-mil-i-

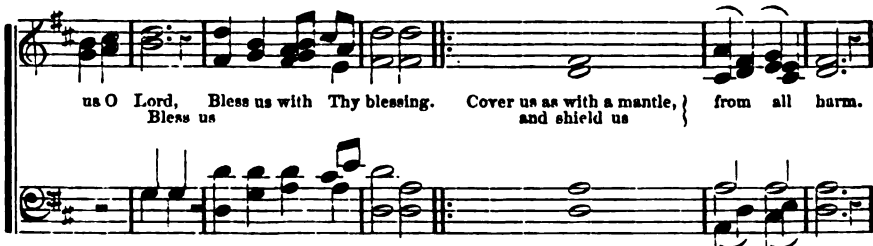
Hear us, Hear us;



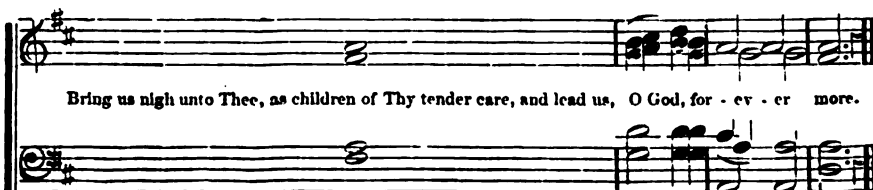
ty we come in - to Thy house of prayer. Give us strength, O Lord, we pray, To re-new our lives to



Thee. Open Thy avenues of boundless love, Thy fountains of life-giving waters. Bless us O Lord,



us O Lord, Bless us with Thy blessing. Cover us as with a mantle, } from all harm.
Bless us and shield us



Bring us nigh unto Thee, as children of Thy tender care, and lead us, O God, for - ev - er more.

Books and Papers.

GOOD books are always welcome messengers. We have received a specimen copy of the series to be issued, bearing this title. "LIBRARY OF THE FATHERS OF THE CHURCH." In the publication of these valuable works it will give those in humble life an interest in the treasury of knowledge which has heretofore been the property only of the wealthy. In these books we shall have before us Augustine, John Chrysostom, Ephrem, Athanasius, Cyril, Cyprian and many others who have through their lives and writings, influenced more or less every form of religious belief. "The works contained in the celebrated English collection, and reproduced here, all belong to the period anterior to the division of the Church into Eastern and Western." The first number contains the confessions of St. Augustine, and many a valuable lesson may be learned even from these few pages.

Published by J. Fitzgerald, 20 Lafayette Place, N. Y.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. April Contents: Elizabeth Tudor and Catherine DeMedicis; Shaking Hands; A Mountain Prejudice; El Mahdi, the fighting Prophet of the Soudan; The Christian Religion; Mark Hopkins, L. L. D. The Currency Question; The Intelligence of Ants; A Mushroom Head; An American Diana; The Education of the Future; Constipation; Temperance in Schools; Notes in Science and Agriculture, etc., etc. Fowler and Wells Co. 753 Broadway, N. Y. \$2.00 per year.

Industrial America has been publishing some very readable, timely and instructive articles on a variety of important subjects. These have been tersely and ably written, in popular language, and handsomely illustrated. Among the more important may be mentioned the series on the new Croton Aqueduct, by Thomas Whiteside Rac, C. E. recently completed; the series on Photography in the Manufacturing Establishment, by W. E. Partridge, now running; the articles on the Natural Gas Wells of Western Pennsylvania; the Eads Ship Railway; Water Gas Manufacture, etc. The March 14th and 28th issues of *Industrial America* are Special Exposition Numbers, being devoted to a carefully-prepared and copiously-illustrated review of what is to be seen at New Orleans likely to interest the intelligent reader who wishes to know what advance America has made in the industrial arts. These two special numbers can be purchased of any news-dealer at 10 cents each, and the paper may be had regularly in the same way at a cost of 10 cents every other week, or by mail direct from the publication office, 9 Murray street, New York, at \$2.00 a year. *Industrial America* fully deserves the marked success that has attended its publication.

The Editor and Publisher of **PUBLIC HERALD**, L. Lum Smith, of Philadelphia, deserves many thanks for his untiring efforts to expose the many "Cheats and Frauds" that are, like the frogs of Egypt, be-

coming a plague in the land. Every paper has an alphabetical list of this objectional class of persons and may be a profitable if not an interesting study to all publishers.

GLEANINGS IN BEE CULTURE. A. I Root, Medina, Ohio, \$1.00 a year. Every Bee Keeper should have a Bee Journal, and learn how to keep his bees and secure the honey. Unfortunately for Central New Hampshire, Bee Keepers are very limited in numbers. The Keepers have lost their luck or the bees have pined away at the loss of their Keepers. Which?

MONTEITH'S NEW PHYSICAL GEOGRAPHY. Just Published.

Small Quarto, 144 Pages, 125 Illustrations, 15 Colored Maps.

In mechanical execution it is unexcelled. It embraces all the recent discoveries in Physiography, Hydrography, Meteorology, Terrestrial Magnetism and Vulcanology. The Maps and Charts have been compiled from original sources. While the easy style, graphic description, and the topical arrangement of subjects, adapt it especially for use in Grammar schools, it will be found equally for use in High and Normal schools.

A feature of special interest will be "The Record of Recent Geographical Discoveries," which contain brief accounts of the Explorations of De-Long, Greeley and others. The work possesses the great merit of Prof. Monteith's other books, in being comprehensive and accurate, also thoroughly practical and tractable. The classes that have "Monteith's" invariably show good results.

For specimen pages, sample copies, &c., address A. S. Barnes & Co., Publishers, New York and Chicago.

Kind Words.

Harvard, Mass. 1885.

BELOVED EDITOR;—I yield to a very pleasing inclination to congratulate you, and co-laborers, on your successful efforts to keep our little white sail afloat on the great sea of human affairs. This flag of truce, extends an invitation to fraternize with all loyal fidelity to human love, and happiness in the many bannered crafts that float upon time's sea.

They are no longer satisfied "with skimmed milk here, with a promise of cream in the clouds."

This beautiful green earth is no longer a curse, but a blessing, made to be, and to make happy in. Mother Ann said, "If I possessed the whole world, I would turn it all into joyfulness." True religion unites, and makes happy, all who "cease to do evil, and learn to (be and) do good," and do it.

May the good angels, and earth's best spirits be your helpers. So hopes and prays your abiding Brother. Elijah Myrick.

The Manifesto.

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VOL. XV.

JUNE, 1885.

No. 6.

THE MANIFESTO.

MARY WHITCHER.

So happy under my own vine,
And reading what the saints have said;—
Can I appreciate my time
If thoughtful only to my good?
Nay, let me read and then apply
The worth to others far and near,
With prayerful heart that such draw nigh
To share the good, to me so dear.
A peaceful home, a quiet mind,
An interest shared in common lot,
Such as the Spirit hath combined,
And such the selfish world hath not.
It is a Christian noble plan
Wrought out by Christ in very deed,
Possessing all, but not a man
Can claim beyond his real need.
When shall we love our brother right?
When Christian faith by works is shown,
Then shall the day dispel the night,
And God to each in truth be known.

Canterbury, N. H.

"Greater love hath no man than this—
that a man lay down his life for his
friend."—John, xv: 13.

JOANNA J. KAINE.

We often find occasion to commend
the moral heroism of that unselfish man
or woman who manifests by words or
deeds an unswerving fidelity to convictions
of truth in the service of friends
even though the ban of public criticism
might rest heavily upon such for a time.
We could enumerate many of this noble
class, who "made a little lower than the
angels"—and bearing the impress of
the "Divine likeness" have quite removed
the stigma of total depravity from
the escutcheon of the human family by
their noble sacrifices. For hath not God
made of one blood all the nations of
men?—But we sometimes think how
much superior that heroism manifested

by the man or woman who can so far forget self interests as to speak an unwelcome truth to the same loved and valued friends in a strictly conscientious manner, regardless alike of praise or censure.

Can there be in this imperfect world of ours a surer test of friendship? They only who have felt the intensity of a love which enables them to lay down their own lives in anxious solicitude for the spiritual welfare of others, can know the strength of the trial. A soul thus disciplined and chastened rises superior to the thought of self and trusting the "Divine Guidance" drinks from the exhaustless fountain of truth.

How beautifully exemplified was the spirit of self-abnegation in the lives of our gospel parents! or in other words, the early founders of the Shaker Societies and how precious the memory of even the most trifling incidents connected with their wise and loving ministrations! How unlike the egotism, the thirst for fame, or the love of selfish gain which characterizes modern—Christianity(?) Pioneers were they in a nobler cause than any earthly warrior can boast, for their mission was to wield the sword of spiritual truth against the foe within. They fought to subdue unhalloved appetites and inclinations whether inherited or acquired, and by strict adherence to the Christ life, were made partakers of his resurrection and became Saviors to other souls blest with alike conviction for sin and finally established on a broad and enduring basis, a Community of Interest in its sublimest sense. An interest which embraced the future as well as present happiness of souls. This devotion is deemed by their filial posterity as a royal legacy wrought out through sacrifice, and soul consecration.

Canterbury, N. H.

A SHAKER'S LOOK INTO THE FUTURE.

F. W. EVANS.

THE first appearing of the Christ Spirit on earth wrought no greater change in the Roman Empire than the second appearing of the same Christ Spirit will effect in what we term Christendom. As then, great leading master minds will inaugurate the change of dispensations now impending. The old Heavens and Earth—united Church and State—are fast passing away—dissolving—melting with fervent heat—the fire of Spiritual Truth. Out of the material of the old earthly civil governments, a civil government will arise, is even now arising, in which right, not might, will predominate—a New Earth. It will be purely secular, a genuine Republic. Men and women will be citizens. All citizens will be freeholders. They will inherit and possess the land by right of birth. War will cease with the end of the old Monarchical theological earth, wherein the King could do no wrong, he ruled by the divine right of Kings. The meek will inherit the earth, and the nations neither learn nor practice war any more. Each man and woman will literally sit under their own vine and fig tree, and none to make them afraid, as violence and destruction shall no more be heard or felt in the land. Neither shall any one say, I am sick. The Lord their God shall, by revelation and true science, take all sickness away from the midst of the people, who shall walk in the light of the wisdom of the Most High. No doctors, drugs or poisons. The same power, exercised in the first Christian Dispensation, of healing all manner of

diseases, and saying, Go and sin no more, physiologically; will be again revealed from the Spirit Spheres, and the same light and power that heals will be amply competent to stamp out all maladies that flesh is now heir unto. The people of God, when God, as father and mother, walks and dwells with them, will leave off contention ere it is begun, and by prevention, forestall all sickness, as they will prevent unchastity by not thinking nor looking upon a man or woman, to lust after them. The unrighteous man will forsake his ways and the wicked man and woman their evil thoughts. In the New Earth, sexuality will be used only for reproduction, eating for strength, not gluttony; drinking for thirst, not drunkenness. And property, being the product of honest toil, as those who will not work will not be allowed to eat, will be for the good of all, the young and the old. There will be no more sorrow nor crying, no more pain, no more death, for the people will neither hurt nor harm any sentient being. He that killeth an ox, will be as he that slayeth a man—a murderer.

A NEW HEAVEN.

Out of the material of the old ecclesiastic governmental organizations, a new spiritual religious organization or order will arise, in which truth will be the authority and ruling power, not authority for the truth. A New Heaven that will be transcendently glorious. In that day, God's people will be a willing people. Their belief will be the result of evidence, not of power and authority. The mystery of iniquity will be ended, and the mystery of Godliness finished. From the least to the greatest, all will know and understand what they believe,

and why they do or do not, under every command and requirement. The meek, whom Jesus blessed, will inherit the earth, for land will be owned in common. Labor will be in common, food and clothing in common.

The separation of the New Heaven from the New Earth will be perfect as the separation between soul and body. Matter being the object of the bodily senses, spiritual matter the object of the psychological or soul senses. A Second Pentecostal Church, in which, as in the first, will be a baptism of the Holy Christ Spirit, and fire of truth that will burn up the lusts which are the rudiments of the world and of Orthodox Church and State Christendom, Roman, Greek and Protestant sects, with their infidel classes included. Generative lusts will give place to Celibacy. The people will become Eunuchs for the Kingdom of Heaven's sake—a circumcision of the heart. Blessed are the pure in heart, they shall see God in peace; and not only will they not fight, but they will love their enemies as a physician loves his patients, continually doing them good, no matter how unreasonably they may act towards him personally. The lust of property becomes extinct, when no one says, of aught he possesses, this is mine, that is thine, and each seeks another's wealth, not his own. When, in honor, each prefers his brother, ambition will not exist. Simplicity in dress and plainness of speech will exterminate envy and pride, and he who would be great will be servant to the household of faith. Thus will the foundation stones of the Second Temple be Revelation, Celibacy, Community, Peace, simplicity in dress and language, separation of Church and State, and

Religious Spiritualism, like that of Jesus and the Apostles. Inasmuch as in the New Earth, there will be no untimely births, no deaths by disease, want or war, propagation would soon end in over population, consequently the Spiritual Resurrection Order of New Heavens will be cherished by the civil government of the New Earth, as a check or balance wheel to population, as the Jews cherished the Essenes—as the Romish Church fosters monasteries and nunneries, or enjoins celibacy upon her clergy, forbidding to marry and commanding them to abstain from flesh meat, on all sacred occasions. Therefore the civil governments will justly regard the Millennial Church as the glory of the earth, the friend of humanity and the safety valve of human existence upon this mundane sphere. Thus will the new heavens and new earth co-exist like the sun and moon, distinct, yet acting and reacting upon each other, while they move independently, yet harmoniously, each in its own sphere.

Mt. Lebanon, N. Y.

JUSTIFICATION BY FAITH.

MARION JOHNSON.

THIS doctrine which for so many ages, has formed the basis of beliefs, of the so called Christian world, is one which will hardly bear the light of the nineteenth century. As its rays are brought to bear upon it, it shrivels and shrinks away and leaves the soul that has trusted in it without any foundation for their faith.

The belief that by the shedding of the blood of Jesus, by the cruel death of the cross, and that by our believing in the same we shall be washed from every

stain of sin, is a doctrine, from which an unbiased, unprejudiced, untraditionated, mind, would recoil with horror, as unjust and irrational in the extreme; but it is a belief very soothing and quieting to the carnal nature, this resting upon the merits of another for salvation, and feeling that we have nothing to do only believe; but, before the light and brightness of the true teachings of Jesus Christ, this doctrine will be consumed with all other chaff and dross.

Some of us who have been educated in, and been covenant members of the Churches where this is considered as the great fundamental point in their religion, have been very tenacious of this tenet, and have said in our hearts, if not with our lips, that nothing should ever shake our faith; but when the light of the true gospel shone in our hearts, we found that we could not trust to the merits of another, but must work out our own salvation with fear and trembling.

Justification by faith, which was first preached by Martin Luther and in obedience to which he felt justified in breaking his vows of chastity and purity, and has given free license to his followers ever since to live in the indulgence of their animal natures, is a doctrine which has had numerous followers, who have spread their belief, in some cases at the point of the bayonet.

Can this be the religion of the meek and lowly Savior which breathes forth only peace and good will to man, and admits of no wars or fighting, or even unkind feelings towards another? The faith in which we trust, is one which works by love, purifying the heart and overcoming the world. A faith that

will cause us to confess and forsake our sins, right all our wrongs, and by a life of self-denial and the cross, travel out from a fallen nature, and find a new and spiritual life.

This faith is the gift of God, and without it we cannot please Him, or know in what manner to walk to his acceptance; but in it we can find our union and relation to God and all holy beings, and feel his love flow into our souls, causing us often to utter our thanksgiving and praise to Him for having called us from the world, and its fleeting and transitory pleasures, into the new and living way, where faith and works agree. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

Canterbury, N. H.

THE DAY OF JUDGMENT.

AURELIA MACE.

THE light at first a glimmer
 Along the eastern way,
 Is beaming forth in splendor;
 The dawning of the day.
 White mists like billowy mountains
 From water courses rise,
 And, sparkling with the sunbeams,
 Blend with ethereal skies.
 Throughout the gloom and darkness,
 We kept the Vestal Light,
 And heard the voice from Seir,
 "Watchman what of the night?"
 "Behold the morning cometh,
 The Mighty One is here."
 Was sounded from the watch-tower
 "The Judgment Day is near."
 O, not as ye expected,
 Does Gabriel's trumpet sound;
 The still small voice, in whispers,
 Is heard by all around.
 O, not as ye expected,
 Does Christ through heaven ride,

The Living God is in you,
 You cannot turn aside.
 And not as ye expected
 Will Christ atone for you,
 The light which now ariseth
 Will search you through and through.
 Upon the Vestal Altars
 The Holocaust is slain,
 And fires thereon are burning,
 The pride of man to stain.
 And not as ye expected,
 Will all the dead arise:
 The dead in sin are hast'ning
 To make the sacrifice.
 The bruised reed is strengthened,
 The sick and lame are healed
 And to the feast invited,
 The Book is now unsealed.
 Come ye unto the banquet,
 The door, no man can close,
 And war has been proclaimed
 Against inherent foes.
 With Michael's mighty army
 Defy the Man of Sin,
 O, not as ye expected,
 The Judgment Day rolls in.
West Gloucester, Me.

WAITING.

LEARN to wait—life's hard lesson,
 Conned, perchance, through blinding tears,
 While the heart throbs sadly echo
 To the tread of passing years.
 Learn to wait—hope's slow fruition;
 Faint not, though the way seems long;
 There is joy in each condition,
 Hearts through suffering may grow strong.
 Constant sunshine, howe'er welcome,
 Ne'er would ripen fruit or flower;
 Giant oaks owe half their greatness
 To the scathing tempest's power.
 Thus the soul untouched by sorrow,
 Aims not at a higher state;
 Joy seeks not a brighter morrow—
 Only sad hearts learn to wait.
 Human strength and human greatness
 Spring not from life's sunny side;
 Heroes must be more than drift-wood,
 Floating down a waveless tide.—*Selected.*

NEVER SAY FAIL.

KEEP pushing, 'tis wiser
 Than sitting aside,
 And dreaming and sinking
 And waiting the tide,
 In life's earnest battle,
 They only prevail
 Who daily march onward
 And never say fail!
 With an eye ever open,
 A tongue that's not dumb,
 And a heart that will never
 To sorrow succumb
 You'll battle and conquer,
 Though thousands assail,
 How strong and how mighty,
 Who never say fail!
 The spirit in Angels
 Is active I know,
 As higher and higher
 In glory they go,
 Methinks, on bright pinions,
 From heaven they sail
 To cheer and encourage
 Who never say fail!
 Ahead then, keep pushing
 And elbow your way,
 All obstacles vanish,
 All enemies quail,
 In the might of their wisdom
 Who never say fail!
 In life's rosy morning,
 In manhood's fair pride,
 Let this be the motto
 Your footsteps to guide,
 In storm and in sunshine,
 Whatever assail!
 We'll onward and conquer
 And never say fail.—*Selected.*

"To Obey, is Better Than Sacrifice."

1st. Samuel xv. 1 to 22.

ALONZO G. HOLLISTER.

VOLUNTARY sacrifice as presented in the Bible, is an act to conciliate favor—or to acknowledge fealty or gratitude, or penitential, to make atonement for

disobeying a law or command. Voluntary obedience is submission to law, and submission to law is the foundation of order, and order is the foundation of harmony, which is an essential element of happiness and heaven. If these affirmations are true, and we think they will commend themselves to genuine truth seekers, it follows that all lasting happiness and prosperity, rest primarily upon obedience to those laws which lay at the basis of order and harmony.

The poet has said very appropriately, that

"All angels form a chain,
 That in God's burning throne begins, and winds
 Down to the lowest plane of earthly minds."

As much as to say that all rational intelligences, proceeding more or less directly from one great primal source, are interrelated and interdependent.

It is a law of creation that the sustaining elements of life, light, and happiness, invariably flow from above downward, or from superior to inferior, which makes it imperative that the inferior submit to and be guided by the superior, else there arises clash, inharmony, and interruption to the free course of life elements. For even as planets obey the attractive power of the Sun, from whence they receive heat, light, and magnetism, so in a Divine order of society some are ordained to lead and to teach, and all to obey a central leading authority, which should have power to attract or draw through love, and to dispense the gifts of the spirit to every member properly belonging to that society.

The law and commandment of God, or of His messengers, is light, and disobedience to light shuts out light, and severs interior connection with the order

or circle to which the transgressor belongs. In this consists the fall of man. Each one falls by his own disobedience, more or less according to the magnitude of transgression, and can be restored only by confession and repentance, which includes return to obedience. As constant obedience maintains this interior union unbroken, and is the most beautiful and perfect demonstration of fealty that can be given, it is evident that to obey, is better than sacrifice that is designed to mend so far as it can, the effects of disobedience; as evident I say as that an ounce of prevention is worth a pound of cure.

Carlyle says "There is no act more moral between men than that of rule and obedience. Woe! unto him that claims obedience when it is not due. Woe! unto him that refuses it when it is due." And we believe this is truth.

That an influence for good may accompany a command, is manifest in the case of the ten lepers who besought Jesus to heal them. He told them to go and show themselves to the Priest. Going, they were cleansed. Obedience secured to them the blessing. Brother Daniel Mosely, commenting in meeting upon the healing of Naaman the Syrian, by the prophet Elisha, said, after relating the circumstances, "It was neither this nor that, but obedience to the good word of God, then and there made known.

In the two cases here referred to, it seems unlikely that any amount of subsequent sacrifice could have recovered the gifts that would have been rejected by refusing to obey. And hence that both illustrate and confirm our text—"To obey is better than sacrifice."

Mt. Lebanon, N. Y.

THOUGHTS.

—
CEPHAR HOLLOWAY.
—

1. To overcome evil with good is the work of the Gospel of Christ and Mother. This comprehends the whole matter, and is the only way the subject can possibly be affected; for if we try to overcome evil with evil it only adds to it. But if we see wrath and revenge influence any one, and we act on a contrary principle of love and kindness, we shall gain the victory on righteous principles and reclaim them. And in like manner with all other evils, pride must be overcome with humility, boisterousness by mildness, envy and emulation by preferring others to ourselves. So by acting contrary to these evil feelings and passions in ourselves and others, we gain a victory over them.

2. I have seen with certainty the light of God shine so that I could see clearly my duty without doubt, which brought a conviction that my past conduct was short of God's requirement. And that I had to repent, confess and forsake some things pertaining to it, and to mortify and crucify the nature and disposition that prompted me to do it. I have felt the love of God so powerful in my soul that I could love my enemies and do good to those who spitefully use me, and my love to my Brethren and Sisters seemed unbounded. I have felt and still continue to feel power to forgive trespasses.

3. I believe that Jesus was in every respect like his brethren, being by generation neither superior, nor inferior. That he did partake of the light and baptism of John, which was attended with baptism of confession and repentance and fulfilling all righteousness by

rectifying that which was wrong. That he did by this conformity to the light and gift of God, manifested in John, receive a revelation, and the heavens were opened and the Spirit of God descended upon him. By prayer and tribulation he was enabled to keep his soul from evil he took up his cross against all that was selfish, carnal and placed his affections upon the gift of God which proved a consuming fire to the old man. Thus he became a new creature regenerated to God a perfect example for all souls to follow.

4. From the testimony of the followers of Christ and Mother, I was forced to believe in the Gospel of Christ's second appearing which has proved the power of God unto salvation to me, nothing lacking, inasmuch as I have obeyed it. The word was to me that I was living a life that was not well pleasing to God, and that I had to forsake it; that I must take up my cross against the lusts of the flesh, the lust of the eye and the pride of life, and that I must square my life by the pure way they laid out. I believed that they had light and power to direct, love and charity sufficient to forgive sin, not in an arbitrary manner, but by the indwelling of the Spirit of God.

They taught me that I had to confess my sins to those who were appointed to hear me. So I took hold of the gift of God with an honest heart, and confessed all my sins as far as I had an understanding of what was sinful. I have continued to do so as far as my light and understanding has increased. So by repentance and confession with a determination to forsake, I have gained a victory over sin that I know I could have obtained in no other way.

5. The Gospel requires me to go forth in the worship of God with clean hands and a pure heart, with humility of soul, divesting myself of all pride or bondage, in faith relying on God for a blessing. Thus prepared, I have never failed to receive the goodness and blessing of God to the satisfaction of my soul. I believe that all souls who are thus engaged, without ostentation, will receive that gift that they most need.

6. I believe it is my duty to be cheerful even while under trials, and govern my feelings and actions in such a way, that I shall give no offense to my Brethren and Sisters, and in no case be offended, although I shall be injured or treated with contempt, but be pleasant and respectful under all circumstances.

7. I believe it is the requirement of God for me to shake myself from all that is carnal, proud, selfish and wicked; and devote myself wholly to God without reserve, to keep the love of God at all times in my actions and reverence him wherever he is manifested.

I feel thankful to God for the Gospel of salvation. I feel thankful to Jesus Christ for opening the way of life, although opposed on all sides; by his own mind, and hated by the world who hated the crucifying cross.

I feel thankful to Mother Ann Lee for opening the way of life. Withstanding hatred, malice, ridicule and contempt, persecution and death, and could through it all breathe the spirit of good will, kindness, charity and forgiveness. In this way Jesus, the first appearing of Christ, bore the sins of the world, and set an example to follow through every trial.

I believe that after a few hundred years there was a falling away, and that

the true spirit of Christ was not among mankind. Therefore it was necessary that another should attain light and power to burst the bands of death. That Mother, the hated and contemned of the whole world, is equally entitled to our love and thanks, as Jesus was in his Evangel.

Thus and thus only did they bare the sins of the sinful.

Union Village, Ohio.

LOVE.

FLORA WILLIAMS.

“By love serve one another.” This beautiful precept, if universally acted upon, would eventually turn this earth into a Paradise.

In analyzing the text, we observe that it requires as a principle of practice, the grand, universal, Law of Love. “By this shall all men know that ye are my disciples if ye have love one for another.”

The gospel as taught by Jesus Christ and manifested in his life was a gospel replete with love and tender compassion. Where is the individual not bearing the signet of discipleship that could raise to Heaven a prayer so full of sweet submission and holy trust as did our Savior when he said “Father forgive them for they know not what they do.” O that we could become disciples of Christ in every word and deed! Remembering at all times it is the heart service that is acceptable to God. How satisfactory was the simple offering of the poor widow because given in sincerity.

It is the loveliness of Love to render even difficult things easy, and the bitter things of life sweet. Then let us actualize the text “By love serve one another” in all our relations at home and

abroad, then shall we realize the fulfillment of the promise. “Instead of the thorn shall come up the Fir tree and instead of the briar shall come up the myrtle tree and there shall be nothing to harm or destroy in all God’s holy mountain.”

Canterbury, N. H.

THE MUSIC OF THE SPHERES. No. 2.

DANIEL FRASER.

MEN cannot well “live on bread alone,” is as true physiologically as it is spiritually. What a store of richness there is in the apple, rich in itself, in its varieties, and in its times of ripening. It continues to bless us till the strawberry comes again, the herald of an annual new creation. We are so kindly treated, so abundantly supplied that there is scarcely room for gratitude. Let us make up the deficiency, by imitating the beneficence of Creative Goodness, by being liberal to those who need our aid. Why accumulate when we can grow rich by giving? Are not the needy the treasury of the Lord? Those who invest therein will save themselves many sorrows and dishonors, and open certain doors which are as yet hardly ajar.

Let us now cross the wide prairie, a flowery, grassy bed extending to the horizon. Every plant in its place, beautifully distinct, expressions of order, art, harmony, the poetry of creation. Still richer fields and grander creative results await our search. The lowly grasses, presided over by the stately Maize, are before us. A certain astronomer, looking at the starry heavens, thinking of the mighty mechanical and chemical forces in action there, exclaimed, “When

I look at these, and think of the conscious responsibility of man, I am struck with awe." When I think of the grains of the grasses, elaborated from the dust of the earth, and think of their adaptation to the sustenance of the complex functions of animal life; that the hairs on our head, and the nerves of the brain, which vibrate with human thought have their needs; these, and the hard bones and elastic muscles are all provided for in the grains of the grasses. "All flesh is grass" truly! When I look into this I am filled with amazement; I clothe my spirit with reverence, and breathe forth my feelings in the eloquence of silence.

Animal forms are built up more astonishingly than plants. The latter live and grow by decomposing inorganic matter. The former, by assimilating organic compounds. An animal is a vital chemical laboratory, a self-repairing locomotive! It is more, it manifests mind. And beneath its wondrously woven skin, are found contrivances and adaptations of the highest order. Pneumatic, hydraulic, optical, and other processes find expression. These are presided over by living chemical energy, ever vigilant not only to control inorganic action, but also to build up all the living tissues, and to carry forth from within the vital organism effete matter; and to wash away the alkaline salts liberated by the decomposition and assimilation of nutritive compounds. Yea to meet the demands of living animal chemistry, the grains and the grasses are adapted. Every grain of wheat is a little storehouse within which all the elements needful to sustain the human body are found! In the "Boston Journal of Chemistry," the editor exclaims.

"Wheat is a wonderful cereal; in its composition the evidence of design is so apparent, that one must be stupid indeed not to discover it. Every function of our body can be sustained by the wheat berry. The facts brought to view in the study of a grain of wheat, cannot be set aside as a chance combination."

Even the chemical constitution of the cuticle of the wheat berry is worthy of consideration. Bran is very retentive of moisture, and in dry seasons protects the seed-wheat from being dried up; and when the whole grain is used as food, being retentive of moisture and demulcent, it is a safe-guard against obstruction of the bowels.

Hygienic Law, has its foundations in the fitness of created things.

The vegetable world is the counterpart of the animal world; they are a duality. The former has been hastily surveyed. The latter now claims our notice. Observe that floating gelatinous disk; it is almost expressionless; it is a Radiate. Further up is the Mollusk; in this order is the oyster and the clam. Each has its habitation and opens and shuts its doors at will. Higher still, is the order of the Articulates. The world teems with interesting beings; the Bee and the Ant are there. Teachers of construction, of government, of social economy, of industry, of colonization, of community of goods, and of devotion to the public welfare. The most important human problems are solved by these little creatures. Are not the cattle on a thousand hills also teachers of right living—of Hygienic Law?

As we enter the order of vertebrates, we see, that from the tiny fish of the mountain streamlet to the whales of the ocean, from the humming bird to the

eagle, from the unobtrusive mole to the stately elephant, and on to man; Creative Wisdom has stamped all living organisms with an individuality all their own. Man alone assumes to be a personality. His body is as essentially animal as the beasts of the field, hence his body is not the personality. Animals are led by their sensations and to a degree think. But a series of thoughts as are involved in a friction match, expressive of a plurality of ideas they are incapable of. They have no history, and their thoughts from age to age remain within the narrow boundaries of their first progenitors. Man thinks, and the more he does so and gives form to his thoughts, the more he is able to think, and to combine and to materialize his thoughts. With man, his limits of thought widens as he thinks, and his power to materialize them seems only to be limited by his earthly condition. The indications are that man's career on earth is but a small beginning of his future destiny.

The steam engine is materialized human thought. It possesses more power a thousand fold, than the animal, who is said to be the person who created it. Hence the personality of man, is manifested essentially in him being a creator, *in his ability to control elemental forces, to manipulate them into form and order, causing them to do his will.* Thought as manifested by the Creator, is of the same kind as is manifested by man in his creations. To deny the personality of the one, is to deny the personality of the other. That of man, is as invisible as is the personality of his Creator. The former cannot grasp thought, will, and affection in his hand, and say there I am! Man cannot prove the existence of his

personality of his power to think, to control, and to make combinations as aforesaid, but by materializing his thoughts. Neither can we know of the personality of God, nor of his attributes, but by His materializations. "The invisible things of God, even His Godhead, are clearly seen and known, by the things that are made." Love, Beneficence and Goodness are over all the works of creation. Herein is the Fatherhood and Motherhood of God. Only those who are loving and beneficent, are their offspring; whose labors of mind, of body, and spirit, are manifestations of these attributes. Only such can address "Our Father who art in heaven." To imitate the beneficence of the Father, and the affection of the Mother, is to worship God.

To deny the invisible personality of man, having his materializations before us, would be insanity. To deny the personality of God, having His many materializations before us, cannot be less so. Man's are, indeed, but as the fine dust of the balance; no matter about that; both are the creations of thought. Enter a negation here, and everything above, below, and beyond us, is blank absurdity, and all deductive and inductive results are abortions; and arbitrary conclusions become as valid as the fittest logic. Without the personality of a beneficent Creator before us, have we any polar star as a guide? Any standard of perfection to appeal to? Any foundation for morals, or for law? Any test whereby human actions can be verified? Without the Divine Personality, human force is Law; and popular clamor God. The argument is now closed.

I have lovingly written a long letter; allow me to invite all to retire from con-

troversial emotions, and from all feelings of "Who shall be the greatest," and enter the temples of our being, with the weighty consideration, that sanity of thought, the moral procedure, progress, and the unfoldment of "the higher life" of untold millions are involved. "Laying judgment to the line, and righteousness to the plummet" having the weights just and the balance perfect. Let us inhale this atmosphere, conscious of our responsibility, and be prepared to enter the Sanctum—the Holy of Holies, enshrined in every human spirit; and before the Divine Presence, each draw his own conclusions.

As for me, I feel that Presence, and I am learning to lisp; "My Father and Mother, who art in Heaven," help me honestly to pray; "Thy kingdom come." The economy of which is, "Unto this last, even as unto thee, will I give a penny."

Where all are good and pure,
Where there's no want, nor crime.
Where none are rich or poor;
Where none say, "this is mine."

A fulfillment of the hopes, desires, and aspirations of the noblest spirits of all ages.

Mt. Lebanon, N. Y.

HE IS THY BROTHER YET.

WHAT though his erring feet
Have stumbled in the way,
And in a thoughtless hour
He has been led astray;
The great Creator's seal
Upon his brow is set,
And fallen though he be,
He is thy brother yet.

Look with a tender eye
Upon that clouded brow,
And win him, if you can,
To paths of virtue now;

But, O! forbear to bend
Thy cold and distant gaze
Upon thy early friend,
The loved of other days.

Will not the happy hours
That blest your younger years,
When he was by your side
In mirthfulness and tears,—
Will not the thought of these
Within thy heart beget
A sad, yet sweet response,
He is thy brother yet?

And when in later life,
Where science holds her sway,
You traveled hand in hand
The devious winding way,
Until hidden mines of
Rich mysterious lore
Had paid you for the ease
You bartered to explore.

Behold the path of fame
That opens to your view,
And tremble when you tread
Its giddy mazes too;
And if you do not ask,
Some higher power to guide
Your ever varying barque
As on the storm you ride.

That proud majestic step,
And lofty soul of thine,
May all be made to bow
To dark misfortunes shrine;
And then, when trials come,
You never will regret
You owned the wayward one
To be thy brother yet.—*Selected.*

RESPECT AND VENERATION DUE FROM YOUTH TO AGE.

WILLIAM LEONARD.

WHATEVER name we may give to that indescribable charm which results from the manifestation of due respect and veneration toward both equals and superiors, we know it always wins the love and admiration of all to whom it is

shown. We may call it "*good manners*," "*politeness*," or "*veneration*," it matters not what, but we know that whoever would establish the habit of practising it uniformly and impartially to all, must first gain simple goodness of heart,—true Christian *love*. When this divine principle once gets possession of the heart, how all-pervading is its influence! The words, the voice, the actions, the gestures, and the very countenance, are all brought under its refining power, and show forth the genuine source from whence they spring.

If any soul is so desolate and unfortunate as to have no one to love,—if the pure principle of disinterested benevolence has never moved the heart nor shed its vitalizing influence on the spirit—to such a one I should be at a loss what to say or how to advise. Such a condition is out of the range of my experience, and it seems to me that one so unfortunate is incapable of understanding phrases descriptive of the emotions of *divine love*. But to those who have truly experienced pure, disinterested love, if for only one single individual, I can speak understandingly. If they have so loved any one as to take real pleasure and satisfaction in doing such an one a kindness, then they can understand my meaning perfectly. That same principle of love, extended to any other human being, would give them the same pleasure, with a corresponding increase, till it widens the circle of their love and kindness and happiness indiscriminately to all within their reach.

But as we were talking of *good manners*, or *politeness*, we must make this application of *love* to that subject in particular. If we really possess this pure Christian benevolence of heart,—a sin-

cere wish to please, make happy and bless,—we shall need no dancing-master to show us how to make pleasing motions or gestures—no Chesterfieldian monitor to teach us to bow and scrape and smile and put on pleasing airs. This kind, humane feeling within us, is far better than a dozen outside teachers. The art of pleasing is taught by the desire to please, and that desire springs from love. Let us examine, and we shall find it impossible to behave rudely to those we love and desire to treat respectfully and kindly. To illustrate this, and make it a little more practical, I will relate a circumstance that occurred not long since.

The writer having recently moved into a new home, went out to a pump that stood in the yard to get a pitcher of water, the weather being very warm. I saw coming from an opposite direction a youth, who reached the pump in good time to take a drink before I got there. As I came up he looked at me with a most benevolent smile, and in a kind and polite manner and tone said, "You ought to have some ice in your pitcher." I answered, "Yea, but I have not yet learned how to get at the ice." "Oh," said he, "let me have the pitcher, and I'll get you some." And taking the pitcher, off he ran, got the ice, and quickly returned, handing it over with a bright countenance and polite manner.

Now I observed that every motion, tone and gesture in this little transaction, accorded with the best rules of politeness. They were neither learned, studied or thought of by the youth, but flowed spontaneously from the inward feeling of kindness. This may be considered a small affair, but in my esteem it was great, because it flowed from a

great principle. It was an act of disinterested benevolence, in which the enact- or never thought of any reward beyond the pleasure he felt in performing it. In proof of this, it may not be amiss to state that I had not purchased his kindness by any act of mine toward him: I was a stranger to him, and did not know his name. I must add here that our lives are, for the most part, made up of a succession of little transactions, and it is the true work of a benevolent heart to minister gladly to the little wants and accommodations of every day. It is the habitual performance of these little attentions that stamps the character of a more refined benevolence of mind, than that which only occasionally performs some great deed of charity. The latter may flow from pride; the former must flow from goodness of heart, especially when impartially bestowed on all, as occasions offer.

But I want to say, in regard to the above transaction, that my heart dilated with love for that dear youth while he was performing that act with so much cheerfulness; and oh! how earnestly did I invoke the influence of the Holy Spirit of Love to teach him to cultivate that kind spirit and manner by extending it to all impartially, at all times, and on all occasions that should come within his reach!

All habits, whether good or bad, have strong charms and great power over us; and although we are strongly inclined by nature to contract selfish, low, mean habits, yet I have discovered by a thorough experience that good habits, when once established, have quite as powerful charms as bad ones. Besides this, they have the infinite advantage of stamping our actions with the conscious-

ness of moral rectitude, and the sweet approval of our own conscience.

I gratefully remember the training of my childhood and youth, in respect to my behavior toward grown people. My uncle who reared me constantly kept several men hired by the year, and he never allowed me to address them by their given names, but respectfully to give them the title of "*Mister*," and answer them by the respectful title of "*Sir*." Although these titles are not necessary to true politeness, yet they become so when custom requires them; and this was only the starting point of respectful feelings and treatment of youth to grown people. I was not allowed to contradict them, nor to treat them in any manner disrespectfully,—was required always to do any little kindness which they requested. By this I grew up to feel the respect for grown people which my manners toward them indicated; and this treatment toward them excited their love and kind feeling toward me in turn.

Harvard, Mass.

(TO BE CONTINUED.)

GUIDES THROUGH THE JOURNEY OF LIFE. NO. 2.

GRANVILLE TEMPLE SPROAT.

7. AVOID temptation. Flee from the first appearance of evil. "The devil," says the Saxon proverb, "flees when he finds the door shut against him." But woe to him who stops to parley. He is sure to open the door, and let the devil in. The first thing to do, is, to shut and bolt it with triple bolts; or flee, like Lot, to the mountains—anywhere—to escape his insidious wiles. Our Scandinavian forefathers have left us a significant legend to convey their sense of the importance of this step. "There was once a giantess who had a daughter, and the child saw a husbandman ploughing in the field.

Then she ran and picked him up with her finger and thumb, and put him and his plough and oxen into her apron, and carried them to her mother, and said, "Mother, what sort of a beetle is this that I found wriggling in the sand?" But the mother said, "Put it away, my child; we must be gone out of this land: for these people will dwell in it. They are the race of men called Aryans, and they have come from a far distant land to make us all prisoners. Let us make haste and escape, before they come and destroy us. Our only safety consists in flight."

Unhappily, not many heed the warning voice, and they find, to their cost, that the Aryans are in the land, and they are bound hand and foot, and led in chains which, once riveted, they find it impossible to break, and so remain slaves, all their days, to the enemy. Happy are they who escape, and can sing from the top of the mountains, "I am free!"

8. Aim to reach your highest ideal. In the old fables, we used to read of a cloak brought from fairy land, as a gift for the fairest and purest in Prince Arthur's court. It was to be her prize whom it would fit. Every one was eager to try it on; but it would fit nobody. For one it was a world too wide. For the next, it dragged on the ground. For the third it shrunk to a scarf. They, of course, said that the devil was in the mantle, for, really, the truth was in the mantle, and was exposing the ugliness which each would feign conceal. All drew back with terror from the garment. The innocent Genelas alone could wear it. In like manner every man is provided, in his thought, with the measure of man to be reached. Unhappily, not one in many thousands comes up to the stature and proportions of the model. They are too long or too short, too wide or too narrow, for the ideal they have set before them. We are like fabled Tantalus, dying with thirst with water near at hand which we cannot reach. "There is no such critic and beggar as the terrible Soul." And only the earnest soul reaches after its highest ideal. Its watchword is "Excelsior!"

9. Watch your moods. Some persons are like the weather-cock on the meeting house

steeple, always ready to tell which way the wind blows. Sometimes they are like a sweet, balmy morning in June, their face all wreathed with smiles and sunshine; no rose of summer could be sweeter. Then, again, they are like a cold, frosty morning in December, when the frost paints fairy pictures on our windows, and hangs stalactites from the eaves of our dwellings. They are like the porcupine in a fight; their quills stick out like needles in every direction, to prick every one who approaches them. Thus they carry with them a double identity. There is a story told of Philip of Macedon to the point. A poor woman approached him, begging a favor of his royal highness. He had been spending the night previous in a drunken carousal, and he turned away from her with contempt and scorn. "Well," said she, turning herself to go, "I will appeal to the king." "And am not I the king?" he gruffly asked. "There are two kings," she replied, "Philip drunk, and Philip sober, I will appeal to Philip sober." She afterwards made her appeal to Philip sober, and her request was granted.

10. Be temperate. Volumes have been written in the praise of temperance. There has not been one word too much. A temperate man is the only true and self-possessed man. The glutton and inebriate are always cowards, ready to slink away at their own shadow. "Infirm of purpose" is written, in deep characters, all over the face of the intemperate and self-indulgent man. It is said that Napoleon lost the battle of Waterloo, owing to eating too heartily of an indigestible dinner. He who had conquered nearly all Europe, was himself conquered by a dinner. And thousands have equal cause of complaint. Their brains have been made muddy, and their purpose infirm from their self-indulgence. By fast eating, and fast drinking, and fast driving, a man drives himself to ruin. "Self-indulgence is the devil's hack," says the wise old proverb. He holds the reins, and fills the panniers with imps, and drives the passengers the steepest road to perdition.

Cornaro, the Italian, with a feeble constitution, lived to a great age, owing to his temperate habits. When past ninety he said,

"I mount my horse without assistance; I climb steep hills, and I have lately written a play abounding in innocent wit and humor. When I return from a private company, or the senate, I find eleven grandchildren, whose education, amusement, and songs, are the delight of my old age. I often sing with them, for my voice is now clearer and stronger than it ever was in my youth; and I am a stranger to those peevish and morose humors which fall, so often, to the lot of old age." Sir Isaac Newton composed his greatest work when he was eighty five years of age, and was bright and cheerful as the sun to the end of his long life. He said, "Temperance has done it all." Sir Matthew Hale said, "I always rise from my table with an appetite; and, for this reason, my appetite is always good." Franklin said, "I adopted, early in life, a vegetarian diet; and thus I made greater progress, from the clearness of head, and quickness of apprehension which generally attend temperance in eating and drinking. The best physicians," he said, "are Dr. Diet, Dr. Quiet, and Dr. Merryman." And a famous French physician, when dying, with his pupils weeping around him, said, "Do not weep. There are still left in France three greater physicians than the one you now lose. They are Dr. Air, Dr. Exercise, and Dr. Temperance."

11. Write it on your heart, that the present day is the best day in the year. One of the illusions is, that the present hour is not the critical, decisive hour. Believe it not. Today does not speak for itself; tomorrow shall hear what it has to say. "God comes to us without bugle or bell," said the wise ancient, whose speech was gold. 'Tis the old secret of the gods, that they come when least expected, and in low disguises. 'Tis the vulgar great who come bedizened with gold and jewels. Real kings are never known; they hide away their crowns in their wardrobes, and effect a plain and poor exterior. In the Norse legend of our ancestors, Odin dwells in a fisher's hut, and patches a boat. In the Hindoo legend, Hari dwells, a peasant among peasants. In the Greek legend, Apollo lodges with the shepherds of Admetus; and Jove likes to rusticate with

the Ethiopians. So, in our own history, Jesus was born in a barn, and his twelve peers were fisherman. 'Tis the very principle in science that Nature shows herself best in leasts. So it is the rule of our poets, in the legends of fairy lore, that the fairies, largest in power, were the least in size. In the Christian graces, humility stands highest of all, in the form of the Madonna; and in life, this is the secret of the wise. The highest heaven of wisdom is alike near from every point; and we must find it by watching the employment which the present hour brings us. The use of all history and experience is to give importance to the present hour and its duty. It exalts all beings of the present hour—all men and women. They think more nobly of themselves. "I knew a man in a certain religious exaltation," said Emerson, "who thought it an honor to wash his own face. He seemed to me more sane than those who hold themselves cheap." *

Many complain of their want of time. A poor Indian, of the Six Nations, of New York, made a wiser reply than any philosopher, to some one complaining that he had not time enough. "Well," said Red Jacket; "I suppose you have all there is."

12. Do not fret. Nearly every one of us can think of some thing that he can easily fret over; and fret he will, unless we call, in the aid of our resolution and our religion, to help us not to repine at what comes to us in the order of God's providence. Fear sits in the window, and howls, and moans; and howl and moan it will, unless we call in the help of some good angel to come and drive it away. "If this, or that thing had not happened," we say,— "then all would have been right, and we should have had no cause to complain." And so we rebel against the Divine Will, and kick against the pricks, every one of which enters deep and deeper into the soul, the harder we strike against them. As long as we feed, and nurse, and pamper our troubles, they will live to torment us. Go where we will, there will always be a skeleton in the house, and a black sheep in the flock. Here is a shred of narrative to the point:—

*See Emerson's "Works and Days," for this section.

"As I was walking among the Downs of England" says a recent traveler, "I approached a shepherd with a large flock of sheep. I hailed him, and said, 'Good morning, friend, you seem to be out early; and what a fine flock of sheep that is you are driving!'" "Oh, yes," he replied, "the flock is all good enough; all thriving and hearty; it costs me but little labor to pasture and fold it; it is all right, all but that black ram, you see yonder. He is never quiet from morning till night, he will not stay with the others; and he keeps me on my legs the whole day, chasing after him. Look! there he is now—off like a shot, and taking two thirds of the whole flock after him. I believe Satan possesses that ram!"—And off he started at his topmost speed, to overtake and secure the recreant sheep, and bring him back again, with the rest of the runaways which had followed him. After much running, sweating, and puffing, he returned, tired out with the race he had had after the ram, and the unruly sheep. "It may not be half an hour," he said "before I may have to be on my legs again after the ram, and the sheep he takes with him. I wish he was in the shambles, and I could see the last of him, for he is the plague of my life." And then he rolled up his shepherd's coat, and sat down on a stone, to wait for another headlong rush for the flock, and another scramble over the Downs. Truly, I thought, every man has a black sheep in his flock.

Canaan, N. Y.

THE PUREST PEARL.

BESIDE the church door, weary and lone
A blind woman sat on the cold door-stone;
The wind was bitter, the snow fell fast,
And a mocking voice in the fitful blast
Seemed ever to echo her moaning cry,
As she begged for alms of the passers-by;
"Have pity on me; have pity, I pray;
My back is bent and my head is grey."
The bells are ringing the hour of prayer,
And many good people were gathering there
But, covered with furs and mantles warm,
They hurried past through the wintry storm.
Some were hoping their souls to save,

And some were thinking of death and the
And, alas! they had no time to heed [grave,
The poor soul asking for charity's meed,
And some were blooming with beauty's grace,
But closely muffled in veils of lace!

[moan

They saw not the sorrow, they heard not the
Of her who sat on the cold door-stone.

At last came one of a noble name,
By the city counted the wealthiest dame,
And the pearls that round her neck were strung
She proudly there to the beggar flung.
Then followed a maiden young and fair,
Adorned with clusters of golden hair;
But her dress was thin and scanty and worn,
Not even the beggars seemed more forlorn!
With a tearful look and pitying sigh,
She whispered soft, "No jewels have I;

[she,

But I give you my prayers, good friend," said
"And surely I know God listens to me."
On her poor weak hand so shrunken and small
The blind woman felt a tear-drop fall;
Then kissed it and said to the weeping girl,
[pearl.

It is you who have given me the purest
—Selected.

GOD'S WORK.

GATHERING brands from the burning
Plucking them out of the fire,
Lifting the sheep that have wandered
Out of the dust and the mire;
Bringing home sheaves from the harvest
To lay at the Master's feet—
Lord, all thy hosts of angels
Must smile on a life so sweet.

Speaking with fear of no man,
Speaking with love for all,
Warning the young and thoughtless
From the wild beast, "Alcohol;"
Showing the snares that the tempter
Weaveth on every hand—
Lord, all thy dear, dear angels
Must smile on a life so grand.

Fighting the bloodless battle
With a heart that is true and bold,
Fighting it not for glory,
Fighting it not for gold.
But out of love for his neighbor,
And out of love for his Lord;
I know that the hands of the angels
Will crown him with his reward.—Selected

THE MANIFESTO.

JUNE, 1885.

NOTES.

EVERY age bears record of those who have arisen as witnesses of the truth. They may have come upon the earth as the earthquake, as the whirlwind or as the still small voice. They are with us to-day as in the past. They are in the halls of Pharaoh, in the wilderness, and in the streets of the New Jerusalem. They are the messengers of God to stimulate man to action, in the spirit of peace and in the works of righteousness.

The servants of God and the disciples of Christ are always looking forward and making themselves ready to accept whatever may lead from a low estate to that which is higher and better, from darkness to light and from the sins of the world to an inheritance in the Kingdom of God.

It was an active work upon which the Apostle entered as a witness for the spirit of truth and to which he gave his whole life. The sacred historian tells us that the eyes of the Apostle were opened and following this he received the message,—“Thou shalt be his (God’s) witness unto all men of what thou hast seen and heard.”

The subsequent life of the Apostle, so full of deeds of self-sacrifice, and so thoroughly absorbed in his spiritual work while earnestly contending for the faith gives us the assurance that he was a faithful witness for the life and testimony of Jesus Christ.

Other witnesses have arisen among men; have allowed their light to shine; have delivered their testimony and passed on to their heavenly reward. The same

will be demanded of us when our eyes are opened to see the manifestations of God’s work.

Not to do less than did the Apostle, but with greater privileges and increased opportunities, we should be expected to accomplish better results. Jesus has assured his disciples of this fact. It was a prophetic revelation. If the present was wonderful and glorious, the future inspiration of the Church of God would be more wonderful and, indeed, more glorious. “He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do.”

This gospel of the kingdom shall be preached to all the world for a witness unto all nations. To believe this, is to live and act agreeably to the spirit of it. To work diligently while our day lasts, lest we be found as were the members of the Church of the Laodiceans, and in this reap a corresponding rebuke.

The gospel is good and glorious news to the seeker after righteousness. It is the power of God to salvation. With this knowledge the demand becomes imperative for those who have been chosen as disciples of the Lord, to “Let your light shine.”

To be benefitted as an individual may afford a degree of satisfaction, but to absorb selfishly the gifts and graces that may be trusted to our especial care would be a very sordid enterprise. Of what use is the spiritual knowledge or the power for good unless the possessor is made an active witness of all that he has seen and heard, and by this means, be able to lead souls on toward God.

The Apostle was not at a loss to understand the full force of this. His zeal for the welfare of the church was un-

bounded. He had become a witness of the truth of God's word, and from his own declaration, we learn that no obstacle was suffered to hinder him from carrying forward the good work of the cross of Christ.

We are witnesses, chosen from among the world, to bear record of the light which has come to us through the revelation of God. Into honest and pure hearts these messages should be received, having in them the spirit, the wisdom, the glory and the assurance of eternal life. Let this admonish us to seek first the Kingdom of God and its righteousness, as a worthy preparation for the gospel work.

If there are those who make no profession of a higher calling, but choose rather to dwell in the pleasures of sense for a season, and receive to themselves the treasures of their natural inheritance, we have only to say,—“ Verily, they have their reward.” Their spiritual eyes have not, as yet, been opened. Their attention is wholly confined to the things of earth, crude, gross and sensual.

That loving and earnest witness who gave messages of Christian kindness to his brethren has left to us this beautiful record,—“ Behold what manner of love the Father hath bestowed upon us, that we should be called the sons and daughters of God. We also will witness to the truth as did the Apostle, making ourselves rightful heirs to the kingdom and to that glorious inheritance of Sons and Daughters of God.

We each have our moles and blemishes, but are very apt to fail to discern them; while we are annoyed and fretted with those of other persons. M. E. II.

SELL not virtue to purchase wealth.

Sanitary.

WHEN once a waterproof is put on to defend the body from wet, it should on no account be taken off until the wearer has not only taken shelter, but is in a position to change his clothes. What a covering of oiled silk does for a wet rag in surgery—namely, convert it into a poultice—the waterproof does for the clothes of its wearer. The insensible perspiration which finds a way of escape through ordinary clothing is kept in by the waterproof, and the clothes are saturated with moisture. A very few minutes will suffice to render the underclothing “ damp ” under a waterproof, particularly if either the wearer perspires freely or the weather be what is called “ muggy ” as well as wet.

When, therefore, the wearer of a waterproof takes off that article of clothing because it has ceased to rain, he is in the position of a person who has damp clothes on and, if he sits in the saddle, or walks home, or rides in an open trap, he is more likely to take cold than if he had not used the waterproof at all.

If, therefore a waterproof is once put on, it should on no account be removed until the clothes can be changed or dried by a fire without reduction of bodily temperature.
—*Health and Home.*

BUSRO, NO. 2.

SAMUEL S. MCCLELLAND.

IN the month of Sept. the Indians stole four of our best horses. So soon as it was known which way the Indians had gone, two of the Brethren and a hired man started in pursuit. This company took with them two horses, but were not provided with any weapons of defence, as they expected to obtain their property in a peaceful manner. After traveling nearly three days they overtook the Indians and found the horses. Abram Jones, who was able to converse with the Indians, told them that they had come for the horses, that they had no guns and would not fight.

The Indians would not talk much, but seemed very sullen, as they were busily fix-

ing their guns, so that the Brethren could obtain no satisfaction. The horses were finally unfastened and the owners started for home as rapidly as possible, each man having two horses in charge. After they had rode about three miles they learned that the Indians were pursuing them at full speed. Every exertion was now made to keep out of their way. After running some seven or eight miles through the prairie the horses became weary. They entered a flag swamp where the horses made slow progress on account of the mud. The Indians had gained on them, and were now discharging their fire arms. To save the horses was out of the question, and fearing for their own lives, they jumped off the horses and made for the brush with all possible speed. Instead of retaking the four horses they now lost six with their saddles, blankets, overcoats and provisions. The mud in the swamp robbed them of their shoes and in their haste to save their lives they lost their hats. After six days of fatigue they reached home sadly torn by the bushes and briars and suffering for the want of food. Added to all this was the sad disappointment at their loss of the property.

The militia were now called to go on duty for three months, up the Wabash. Samuel S. McClelland was drafted and says, "It was just at the time that my hand was useless from the injury received last October. The officer ordered me to attend according to militia rules, but I refused, telling him that I could not use my hand. The officers took advantage of my absence and more than a year from this date, held a court martial and fined me thirty dollars, and then abated ten dollars on account of my hand. They placed an attachment on my tools and sold enough to pay the fine of twenty dollars."

An army of 1400 men was raised and marched to Busro. They encamped at Snap's Prairie about a mile from our Church. This proved a sore affliction to our Society till they marched up the Wabash. On the 7th of Nov. the battle of Tippecanoe was fought. On their return we did all we could to make those who had been wounded or were weary as comfortable as possible till they marched on to Vincennes.

1812. A saw mill and a school house were

built in the month of March, and on the 7th of May school opened with seventy five boys and fifty six girls. Able teachers were provided from among the Brethren and Sisters.

This school house was made of hewn logs, two stories high, and having four large rooms. A stack of chimneys was built between the rooms.

On the 18th of June the President declared war against England. This with the rumors of the Indian war, added no little to our fear of impending danger. Of course we would not build forts unless we intended to defend them, and to this our faith was entirely opposed.

As our settlement was almost the frontier, many thought we had better leave the ground in peace, than to run the risk of being insulted and abused by the troops, or of being massacred by the Indians.

After mature deliberation it was decided for us to move away from the place for the present. The militia were gathering and had made their encampment quite near to our houses. They took the liberty to pass in and out without molestation and without even regarding the rules of good behavior. Our gardens were robbed and our fields were taken as enclosures for their horses. Our cattle and swine they butchered and destroyed in a most savage, wasteful manner.

During this invasion the Brethren and Sisters were very industriously employed in preparing for our journey. Suddenly the Press Gang appeared and seized several of our horses and saddles and a few axes. Fort Harrison was already besieged by the Indians and this company were hurrying along to render some assistance.

Our loss of horses caused us considerable trouble, but we were still able to provide some saddle horses and others for the plough. With horses and oxen we were able to start fourteen wagons. The boats were soon made ready at the mouth of Busro and loaded with a variety of our property.

On the 14th of Sept. Elder Issachar Bates and Joseph Lockwood left Busro for Union Village, to hold a conference with the leaders of that Society. Several of the Brethren remained in Busro to take charge of the property, that could not be removed. The army

had increased to 1000 and our houses were converted into barracks, our nurseries into horse lots and our fields into race grounds.

Sept. 15, 1812. We now bid adieu to our home in Indiana and began our journey towards the Believers that reside in Kentucky. Several of the friends from Union Village, who had been with us since August now concluded to keep us company. Our camp consisted of 300 hundred persons, 250 head of sheep, 100 head of cattle, 14 wagons, one keel boat, one canoe and one pirogue. The wagons were so largely filled with plunder (merchandise) that it was difficult to make suitable accommodations for the sick. Some who were feeble in health preferred to make the journey in the boats.

As the Believers were formed into two companies, one to proceed by land and the other by water we will accompany those in the wagons first. This body which included the company that traveled on foot, the wagons sheep and cattle made only about ten miles the first day. The encampment was in the woods and all were made as comfortable as the circumstances would permit. On the 17th we made a journey of nine miles. Our passage across the ferry at White River cost us eighteen dollars. For several days the weather was excessively warm and greatly increased the sufferings of those that were feeble. We reached the Ohio River on the 21st at noon.

The ferryman very kindly offered us the use of his boats for which we made him a present of several sheep. The Brethren continued the work of transportation till midnight, and began early the next day and were not all over the river till the evening of the 23rd. Our place of landing on the Kentucky shore was three and one half miles above Red Banks in the town of Henderson.

The militia troops were crossing the Ohio at the same time and forming an encampment on the Indiana side, but as they crossed at Red Banks, we were quite out of their way. It was not long, however, before forty of these soldiers, ordered the ferryman to take them over the river near the place where the Believers landed. They soon marched to our resting place and informed us that they had orders to press eighty blankets. In their

search they were able to obtain only sixteen, as the others were stored in the boats. For these sixteen blankets they gave us an order on the pay-master for seventy one dollars which we received at a subsequent date. Our next move was on the banks of the river and within two miles of the village of Henderson where we found sufficient fodder for our stock and good canes for our tents.

On the 26th John McComb arrived from Busro with word that the army were making sad depredations upon our property at that place. A heavy rain fell on the night of the 27th from which we were but poorly protected. The next day all hands were busy in drying the clothes and furniture, and making ourselves generally comfortable.

We will now return and accompany the Believers who are in the boats.

We all left Busro at 3 P. M. and floated down as far as Fort Knox where we stopped for the night. A gun was fired by the soldiers at the fort as a warning for us not to pass without permission. The next day one of the boats ran on a sand bar and all the goods were taken to the Illinois shore. The river was very low and we worked hard to force the boats over the bars. On the 18th we reached Little Rock, and were again obliged to unload our large boat and carry our goods about a mile down the river. This night we fastened the boats to the rocks and then encamped on the Indiana shore.

On examination we found the river so shoal that it would be impossible for us to carry our goods. After traveling two miles we were enabled to hire a horse boat and a pirogue, and by wading and pulling the boats through the crooked channel we made the distance of about two miles during the day. On the 20th we reached the Grand Rapids, and soon learned that we could not pass them without more assistance. We engaged four men to assist as far as White River, a distance of nine miles. A large part of this day we were obliged to be in the water in order to make a safe passage. For six miles the river abounded in rocks and one half of this distance was included in the Rapids. For this extra help and the boats we paid nine dollars.

(TO BE CONTINUED.)

Say nothing you would not like God to hear.

Books and Papers.

THE PHRENOLOGICAL JOURNAL. May. Contents; The new Secretary of State, Thomas F. Bayard; Boswell and Johnson; True Theory of Education; The Brain and Skull Physiologically considered with Illus; Save the Children; A Florida Lake; Criminal Subtlety Revealed; Her wages as Wife; A few words to Girls; Tuition in Domestic Economy; The hand as an Index of character; Influence of Mind on Body; Current Fallacies about Health; How to use a Napkin; The Medicine Craze; Take Care of your Eyes; Graham Bread; Answers to Correspondents, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y. \$2.00 per year.

THE HERALD OF HEALTH. May. Contents; The Sanitation of Country Mansions; Seeing Straight and Thinking clear; The Nature and Cure of Asthma; How to Ventilate the Sitting Room; Health habits of Dr. Bartol; Are lead water pipes safe? A life of Purity; Thinking and Working; Studies in Hygiene for Women; M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. \$1.00 a year.

HALL'S JOURNAL OF HEALTH. May. Contents; Preserved Sunshine; Clean your Cellars; Sleeplessness; The first signs of Consumption; Writer's Cramp Cured; Porpoise flesh as food; Light in the Sick Room; Going without a Religion; The use of Iodoform; Kumiss Kefir; Anglo Swiss Milk Food; Facial Neuralgia; Dentition; Chiromancy; Brain Disease; Poisons; and their Antidotes, etc., etc. Publishing Office 75 Barclay St. N. Y. \$1.00 a year.

GETTING BETTER.

TRUTH, of May 2nd, contains some very fresh and valuable reading. John N. Lake, Esq., of Toronto, writes of Clark's Crossing and the seat of the late battle, from his own personal observation. John Fraser, Esq., Montreal, furnishes a racy reminiscence of a visit to Glengarry forty years ago. Geo. Mercer Adam, Esq., of Toronto commences some valuable papers in regard to the early history of Ontario. Mr. Canniff Haight, of Toronto, gives an interesting reminiscence of the excitement in connection with the Fenian Raid in 1866. T. S. Brown, Esq., an old Montreal citizen, writes of the stirring times in 1837. The Poet's Page is of unusual interest. The Prize Story, from the pen of Mr. J. E. Collins, of Ottawa, (for which a Gold Watch is awarded,) is beautifully written. A piece of fine new music. "Canada the free" by John Imrie, of Toronto, is published. How the Publisher manages to secure so much interesting and valuable fresh matter every week is a mystery. **TRUTH** is a well-printed Weekly Magazine, of 28 pages, at only \$3.00 a year. Send 7 cents for a sample copy, to S. FRANK WILSON, Publisher, Toronto.

If any one of our subscribers desires to obtain a copy of the magazines for children and young people, simply send a postal card to D. Lothrop & Co., Boston, Mass, with the following request:—*Please send me a copy of The Pansy mentioned in the Manifesto.*

A TRIBUTE OF LOVE.

Sacred to the Memory of good Elder Austin.

DEAR FRIENDS;—The Angel of death has again invaded our ranks, and taken from our midst, a kind father and friend. One who has spent a long life of usefulness and devoted himself body and soul to the Cause he chose in his youth. When but sixteen years of age, he embraced the faith, and united with Believers with his father and mother, two brothers and two sisters, all of whom proved good and true Believers. Our dear father, has been an Elder to the family for over forty years, fulfilling the duties of the place with honor and an exemplary life, a spiritual guide and friend to all,—always extending a hand of love and kindness to every one. For the aged he always had a kind and affectionate word, to cheer them in their declining years;—for the middle age, those who were bearing the burdens of life, words of comforting love and encouragement, and many many youth will rise up and call him blessed.

The children always loved him,—he carried out Christ's teachings and example "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven.

We might enumerate his many virtues and gospel graces, indefinitely and then, only satisfy the fullness of our hearts in his Christ-like and beautiful life character.

Dear Father,—

We shall miss you in many ways
And when we join in songs of praise,
We hope and trust you will be near,
With love and strength our hearts to cheer,
Rest thee,—dear father rest in peace,
From earthly cares you are released;
To join with happy saints above,
And dwell in everlasting love.—*S. Bowie.*

Shakers, N. Y.

obtain a copy *free*, of one of the most attractive people, simply send a postal card to D. Lothrop & Co., Boston, Mass, with the following request:—*Please send me a copy of*
Be sure to give your full name and address.

CHANGELESS PAGES.

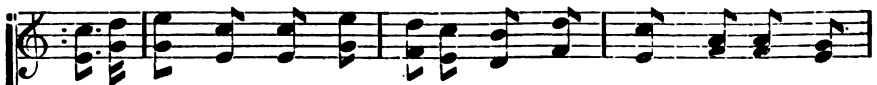
Mt. Lebanon, N. Y.



Though our time is swift - ly pass - ing, Yet each mo - ment, as it



rolls, Bears on - ward to e - ter - ni - ty—The im - press of our souls.



On our mem' - ries' change-less pages Shall our thoughts and ac - tions



stand, To bless or blight the spir - it In the im - mor - tal land.



Kind Words.

National Home, Wis. Apr. 1885.

PROPRIETOR OF MANIFESTO :

DEAR SIR,—In behalf of my comrades gathered in this Home, I take pleasure in thanking you for your kindness in contributing your valuable publications to the Soldiers' Reading Room. It has contributed, not a little, toward enabling these twelve hundred scarred and mutilated veterans to pass, pleasantly and profitably, many an otherwise weary hour. Geo. W. Barber.

Librarian.

Pleasant Hill, Ky. May 24, 1885.

DEAR BROTHER;—We send you the amount of our subscription to the Manifesto, and as it is one of the means for the dissemination of the truth of the everlasting gospel, for the redemption of a lost world, as introduced and taught by Jesus Christ and our Mother Ann, and all their true followers, it has my hearty support and approbation. And although not much fruit doth yet appear, yet it is best to keep the leaven working until it may leaven the whole lump.—Your Brother, Benj. B. Dunlap.

THE MANIFESTO, a monthly published by the United Societies of the Shakers. The general spirit of this publication shows clearly that life among the Shakers has its picturesque and sunny phases. It is well sustained, being now in the fifteenth volume. Published at Shaker Village, N. H.—

The Phrenological Journal.

Deaths.

Hannah Ann Treadway. Feb. 13, at Watervliet, N. Y. Age, 72 yrs. A good and true sister.—A. W.

Ebenezer Rice, April 16, at White Water, Ohio. Age 91 yrs. 6 mos. and 15 days. A dear gospel father, who accepted the testimony of Christ in 1822. For several years he was a trustee in this Society and then for several years he occupied the office of an Elder.—S. W. Ball.

Elder David Austin Buckingham. April 17, at Watervliet, N. Y. Age 82 yrs. and 39 days.

John Shaw. Apr. 21, at Mt. Lebanon, North Family. Age 92 yrs. 1 mo and 8 days. He devoted 58 yrs. of his life to the household of faith. Father John was the oldest man in our Society, and his life has been one of industry and devotion.—D. O.

ELDER DANIEL CROSMAN.

A BRIEF notice of whose decease was inserted in the obituary column of the April Manifesto, was the youngest child of a noble Family who joined the Shaker Order in the year 1821, he being then about ten years of age. About that time he entered the Church Family. Early in life he commenced to share in the burdens to be borne, in all the families of Believers, and for forty years has performed them faithfully, unflinchingly and to the people. Long will his memory linger in many hearts, in, and outside our quiet home.

DUNLAP'S "CHAMPION" STYLOGRAPHIC PEN.

WE have before us certificates setting forth the advantages and improvements made in Dunlap's "Champion" Stylographic Pen, patented November 18th, 1884.

We have used for two years past a Stylographic Pen sent us by Mr. Dunlap, but this latest invented Pen, is endorsed unanimously by the trade as a great improvement and giving perfect satisfaction to their customers. Many say, it is the only Stylographic Pen worth having at any price. The New England agent of the Union and Central Pacific R. R. writes: "I have been a constant user of the Champion, after having tried several other makes. Since receiving the Pen and having become accustomed to its use, it would be like a relapse into barbarism to return to the old style. I would not part with my Champion Pen for \$100, if I could not replace it. I consider it the best Pen in the market."

This new Pen, which is rightfully called the "Champion" contains valuable features never before combined in any Stylographic Pen, but the principal feature is a compound spring formed from a tube of hard rubber, while other Stylographic Pens, have fine gold wire or metallic springs, which soon rot and corrode.

In order to successfully introduce to the public this new and valuable instrument the Dunlap Stylographic Co., 296 Washington St. Boston, Mass., (manufacturers of the Pen) have reduced the price to \$2.00 each for plain, and \$2.50 each for gold mounted. They will (for a short time only) send by return mail a Champion Pen, 6 months supply of ink, and a beautiful gold mounted pencil, on receipt of the price of a Pen. The Pen is the same in style and finish as Pens sold everywhere at \$3.50 and \$4.00 each.

The Manifesto.

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VOL. XV.

JULY, 1885.

No. 7.

MOTHER.

CATHARINE ALLEN.

Most tenderly my soul doth cherished keep
The meaning of this blest endearing word;
No eloquence the gifted tongue may speak
Hath e'er the human heart so deeply stirred.
The parent true—for little ones who cares—
Whose faithful heart forgets no earthly need,
But patiently all toils and trials bears,
And in their weal alone seeks joy or meed,
Can in that sphere but dimly symbolize
The higher, purer gift of Motherhood,
Which in my angel home I realize,
And daily proves the source of lasting good.
How few among the countless throngs of earth
Have found a mother for their longing souls;
Or of that consolation known the worth
Which bideth ever where her love controls.
Unworthy though I am, 'tis mine to know
Maternal care that meets my spirit's needs;
And feel within my heart the hallowed glow
Of love that from all earthliness is freed.
And ye, O precious ones! who bear this love,
Are unto me as saviors true and dear;
Baptized of Christ, with unction from above,
Ye guard the altar I would gather near.
The altar whence that spark celestial came,
That kindled in my heart faith's quenchless fire,

Which will regenerate from sin and shame,
And God-ward turn each feeling and desire.
Whate'er has been my burden, pain or grief,
The door of hope has opened unto me,
Where I have found a healing and relief,
And peace, that dwelleth with a conscience free.
And who could e'er such tender mercy show,
And patiently with all my trials bear,
As ye, to whom confidently I go,
And from the truth no evil prompting spare?
Ah! none but God's Anointed One, so blest,
The Heavenly Comforter revealed on earth,
The Mother true, on whom that love doth rest,
Through which the soul may find angelic birth.
This name with gratitude—of living green—
Around my heart entwined shall ever be;
And there affection's fadeless flowers be seen,
With lilies fair of spotless purity.
Mt. Lebanon, N. Y.

THE TESTIMONY OF CHRIST'S SECOND APPEARING.

GILES B. AVERY.

It is the focal light of all the concentrated rays of Divine Illumination that have beamed upon humanities' pathway since the days of Noah! It is the bun-

dle of nerves that feels for lost humanity in every situation, and ministers to his necessities, to a relief from sufferings! It is the perfect work of righteousness, illustrating in its career the love, mercy and goodness, of our Heavenly Father and Mother.

It is a power, ministered by angels, and saints who serve God, that is turning the old earth and old heaven orders of the natural man, upside down, and, in their stead, building up a new earth, and new heavens. It is an epistle written in the life character of the children of God, to be seen and read of all men. It opens the lips of humanity to those soul expressions of praise and honor to God, and glory to humanity, that reprove all unrighteousness of language, conduct, or feelings towards a fellow being. It is an iconoclasm that demolishes all the false theologies of human invention that have made a mystery of godliness, in all ages, and among all peoples.

It is a surgeon that amputates from the body of Christ every member that is incurably diseased, and probes and cleanses every diseased member who will receive its healing ministrations. It is the "good Samaritan" physician that ministers to the healing of the soul, who, wounded with sin, hath fallen by the way-side, and fainting in shame with the loss of spiritual life. If accepted and obeyed, the Christian testimony is a present power of salvation from sin; hence, from the guilt, condemnation and power of sin. It points out a work to be performed, not merely a faith to be believed, by every follower of the "Lamb of God" this work is crucifixion of all those passional elements in the nature of man that lead to sin, by their indulgence.

It is a testimony which, obeyed, destroys the old crooked man of sin, makes of man a New Creature, the fit inhabitant of a New Creation, a Paradise in the mansions of our Heavenly Father and Mother; a heavenly inheritance here in time, while waiting the possessions of the brighter world above.

Mt. Lebanon, N. Y.

MODESTY.

ANDREW BARRETT.

THERE is no acquirement that men or women can be in possession of that will so fit them for the association of highly cultivated society, as Modesty. It seems to be the paramount of all acquired abilities while it brings the individual in rapport with all classes of minds. To be modest in our daily performance of duty and connection with society we need not great knowledge of Rhetoric, or deep insight into the many languages. Our intellectual powers may be great, but what advantage to society without the crowning grace of Modesty.

True modesty will always present chastity of feeling and spirit. It is an elevating faculty that holds the individual above low and demeaning practices. It depends not on the fine coat or silk dress for one to be in possession of this virtue. We find it in the cottage of the humble toiler as plentiful as in the gorgeous mansion of the millionaire. To be modest is to follow out the conscientious principles of right God has implanted in the soul. The principles of truth and purity are always crowned with Modesty as the outgrowth of those cardinal principles, and it is to them what the perfume is to the Rose. The perfume is not the Rose but when we

find the true rose it is not complete without the sweetest aroma.

So with the man or woman who has built their character upon honest principles. With them Modesty will have great influence. Their very being will speak forth refinement in all conditions of life. In the social circle there will be a carefulness to breathe forth purity of spirit and feeling. And never through the slightest insinuation, feeling or look be willing to let it be known that an impure thought be ready to have utterance.

How much depends upon true government of the thoughts. How many wrong actions have been checked by expelling the first thought. Kill the Lion while he is a whelp is more easily done than wait until full grown.

One of the highest characteristics of manhood is in purity of speech. Nothing will send a man or woman's character so far below par as improper conversation. An obscene story, a filthy joke, a questionable word or gesture, a sentence that would make a pure, modest person blush for shame in any company is a blot or stain on any one's character.

An obscene story is next to obscene actions. A filthy joke as wrong as a filthy deed. He or she who has impure lips and indulges in impure speech is a disgrace and corrupter of the morals of the young.

All these points will be shunned by a modest person. An impure mind feels but little necessity for modest behavior, for out of the abundance of the heart, issues forth our life deeds.

Harvard, Mass.

RELIGION cannot pass away. The burning of a little straw may hide the stars of the sky, but the stars are there, and will reappear.—*Carlisle.*

Necessity and Origin of Government in our Community.

OLIVER C. HAMPTON.

Common version.—"AND without all contradiction the less is blest of the better." Heb. vii., 7. *Revised version.*—"But without any dispute the less is blest of the better." *Syriac Testament.*—"But it is beyond controversy that the inferior is blest by his superior."

Here are three statements of a law running, so far as we can see, through the entire Universe of sentient being. Indeed it may be said to dominate all conditions of finite existence. This law is sometimes expressed by the terms positive and negative, as of the Electricities, which are exactly the same in essence, and differ only in quantity and force, and so of all things else, capable of comparison. Their relation is one of less and greater. This law of relation is evidently and especially traceable in the vegetable and animal kingdoms. In the animal the relation of offspring to progenitor is one of helpless dependence. That of progenitor to offspring is one of fostering interest and love. When these relations are properly seasoned by Wisdom and Love, they result in ties of affection which cannot be dissolved in time or eternity. By being so modified these relations admit of a wise and loving dictation on the part of the greater to the less, and an equally wise and loving obedience to, and compliance with, such dictation, on the part of the less to the greater. This law is so natural, so inevitably rich in blessings, that were it not for the rude coarse nature of undisciplined man, we should all be so sweetly attracted thereby as to move together in obedience and conformity

thereto, in the same harmony and beauty and glory and gladness in which the planets move in their orbits around their sun, and sun, planets and all revolve around still greater systems and so on to infinity. But alas! how imperious we are inclined to be in the use of our authority over our fellow beings and how very little are we inclined to submit ourselves to helpful and needful discipline and obedience to those who are able to lead and direct us in paths of peace we could not otherwise find, even though such may not always be blessed with that amount of wisdom and love we might suppose they ought to possess at all times. Nevertheless these unfortunate facts and conditions in no way excuse us from a compliance with the great law under consideration, neither do they militate in the least against the philosophy of the positive necessity as well as blessing of such law. I have not the shadow of a doubt that were we all as we should be, and shall be some of these days, either in time or eternity, we should feel the force and heavenly attraction of this sublime law and should so sweetly and spontaneously respond to its serene dictates, as to feel the force of no power or authority external to ourselves—but merely the Divine attraction of the “less to the better.” Any one wishing to learn music, painting, or anything worthy his attention and effort does not hate his preceptor as a tyrant, but loves him as a teacher who is wiser and more experienced than himself, and one whose direction and instruction it is his pleasure and benefit to follow. There is no slavish obedience on one side, nor haughty dictation on the other. It is only benevolent and sympathetic counsel and in-

struction and guidance on the part of the teacher and loving peaceful and pleasurable compliance on the part of the taught. Now this is really the whole foundation of what among Believers is generally denominated the visible Order of the Church consisting of Ministry, Elders, Deacons, Brethren and Sisters. There may be many graces and beauties to which we have not yet attained; there may be also many defects of character among leaders and led, which go to mar the beauty and success of its consoling, saving and redeeming processes; yet the inevitable outcome is surely the glorious and happy culmination hinted at above, a culmination to be reached by all who in patience and perseverance endure to the end. Things might be differently manipulated, provided we had all been endowed with a power of infinite independence of each other. But alas!

“God never made an independent man

‘Twould mar the beauty of the general plan.

Some are wonderfully exercised over the idea of losing their individuality by being merged into the conditions of a Community, including the observance of those rules and by-laws necessary for its success and perpetuity, and also including the law by which “the less is blessed of the better.” My ideas on this point, which are result of 62 years experience and observation in the practical and actual life of a Community, are exactly the reverse of the above anxiety about losing one’s individuality. It is of all cases and places by far the best experience for developing one’s individuality. We have an excellent opportunity to bring every shaky, unstable principle to the altar of self-sacrifice, so that when we are through with it all, we

find that all that is in our Heaven and Earth "that can be shaken, has been shaken and shaken to pieces, so that that which could not and cannot be shaken may remain." At this stage of our experience we find ourselves in possession of a completely rounded out individuality, and perfectly free from every fitful fugitive vagary of both flesh and spirit. We find ourselves indeed soaring among the bright clouds of perfect independence of all rudimental proclivities and sailing on the wings of progress to higher and higher attitudes of glory and perfection forever.

Union Village, Ohio.

HOME.

ELLA E. WINSHIP.

MOST persons have read, no doubt, many articles upon the subject of Home. Some describing its outward adornings, others its social and mental enjoyments, and still others its moral influence, its restraint and protection from evil.

The burden of this article is the true spiritual home; by which is meant neither locality, circumstances, nor surroundings. It is nothing less than a home in the eternal principles of truth and righteousness; a perfect affinity with godliness; a spirit so firmly established on the rock of truth that it would be at home nowhere else! Should it stray never so little, there would be no rest, no contentment, until the wanderer should return. How many of us, when thinking of Home, or when singing beautiful songs upon the subject, think merely of our outward surroundings and associations? How many when we sing, "I am on my journey to that beautiful land," have in view only a future home, a clime beyond the grave?

There is a more exalted meaning than either of these, another conception of a spirit home. Many individuals may dwell upon the same bit of consecrated soil, and yet their spirits may not dwell together. The habitual frame of mind, the aspirations, the faith, the trust, in short, the virtues or vices of an individual constitutes the spirit's home. It is sometimes a startling question,—where do our spirits dwell?—and how shall we answer it? Is it in the worldly element, in the realm of selfishness, weakness, and sin, or is it in the principles of uprightness, purity, and holiness?

That is a glorious land in which to dwell, where vices, temptations and weaknesses, will be regarded as foreigners and trespassers; and the soul whose home is there would feel like a stranger who had lost his way, if he should once leave its blessed borders.

Let us dear young friends, having found our Spirit Home, our "Holy Land," continue life's journey with gladness and zeal, our spirits securely resting in eternal principles; and may our friends both seen and unseen, always find us at home.

Groveland, N. Y.

THOU ART MY HOPE.

MINERVA L. REYNOLDS.

THIS earth is not my final home

I cannot tarry long;

My home is in Thy Truth, O God.

And victory is my song.

Oh give me strength to stand the test,

I ask not length of days;

But wheresoe'er my feet shall rest

My heart shall give Thee praise.

Though thro' deep waters Thou may'st

Unflinching I will go; [call

Thou art my hope, my trust, my all.

No other will I know.

With Thee I'll stem the rolling tide
And keep my spirit calm,
And safely o'er the billows ride
Secure in Thee, from harm.

But O my Father! hear my prayer,
O turn not Thou away,
For Thine own heritage, prepare
A bright and glorious day.
Remember the afflicted ones,
Lift them, from earth above,
And until life's short day is done,
Refresh them with Thy love.

Mt. Lebanon, N. Y.

THE FOUNTAIN OF PEACE. PERSONATIONS.

- | | |
|----------------------|--------------|
| L. ANGEL OF LIGHT, | |
| H. SPIRIT OF BEAUTY, | |
| E. SPIRIT OF WEALTH, | } Tempters. |
| F. SPIRIT OF FAME, | |
| M. CHRISTIAN, } | the tempted. |

SCENE I. *The company seated together, the Angel excepted, join in singing:—*

"Merrily, O merrily we'll sing, sing, sing
The hours glide so happily we'll sing, sing, sing
Merrily, O merrily we'll sing, sing, sing."

E. Well, sisters, are we all ready for the entertainment this evening?

H. I am. Our last was so pleasant, I even dreamed of it when I slept.

E. So did I, and such a funny dream I had. I thought I was dancing and could not stop; my feet seemed to be moved as by magic. I was weary enough, as you may fancy, and glad to awaken.

F. I dreamed of gathering flowers, and I thought as fast as I touched them, they seemed to wither and fall in pieces.

M. And I, sisters, had a vision that I cannot forget. I saw a fountain in the midst of a beautiful land. Sweet flowers grew on its brink, and rainbows spanned it. Many bright beings were bathing in the clear waters, and I saw that when they came out their faces were radiant with beauty, and they seemed to

be filled with exceeding joy and peace. I longed to bathe in the same fountain, but just as I was about to plunge into it, I felt a hand resting lightly upon my shoulder, and turning saw a beautiful angel standing near me, but a mournful look was in her eyes as she said, "Not now, not now." Just then, I awoke. O sisters, I am going to seek that fountain that I may bathe in its waters and find peace. I am weary of the frivolous dance and the gay song. This life of worldly pleasure has no rest. Who will go with me?

F. Not I indeed, I am not weary yet of pleasure.

H. Nor I, let us leave such a pilgrimage to others less young and happy.

E. There is no such fountain, it was only a dream.

M. Nay, sisters it was a vision from Heaven, I must go to seek that fountain.

H. And leave us?

M. O, will you not go too? Angels will guide us and we shall find peace and rest. Others have sought and found it and why not we? Will you leave me to go alone?

F. You cannot mean to leave all of life's joys for an uncertainty. (?)

E. and H. We are very sorry to part with you, but we are bound for pleasure.

The three sing,

"Would you know where our barque is going
O'er life's sunny sea,
Down the tide gaily, freely flowing,
Will you go with me?
The temple of pleasure pure,
O'er life's sunny sea,
How its shining gates allure,
Why not come with me?"

SCENE II. *M. alone.*

M. I am weary of my life of selfish pleasure. I would seek the Fountain of Peace. Spirit of my dream, O appear to me once more and conduct me to those blessed waters.

Enter Angel.

M. Angel of my dream, lead me to the Fountain of Peace that I may find rest.

L. The way is straight and narrow, can'st thou walk therein?

M. Yea, O blessed Angel, if thou wilt direct my steps.

L. But thou must be tempted first and tried and if thou wilt endure to the end, I will return and lead thee to the Fountain; but the way often proves a weary one, a path of tears. Dost thou not shrink?

M. Not if angels guide me, not if it is a path leading to peace and rest.

L. And wilt thou turn from the wild joys of thy youth, from the vain pleasures of the dance, from the flashing of gems and of gold? Can'st thou leave thy gay young companions behind?

M. Yea, blessed Angel, I turn from all these and pray for peace. But will it take years of trial?

L. Trust me, my child, thou art yet untried, thy young happy life is now free from blight; be wise and on thy guard, for the tempter will come in many dazzling forms of beauty, wealth, worldly ambition and all that would lead astray thy young heart. Wilt thou bear the testing and leave all of earth's fairest and brightest treasures, and seek only those gifts that will enrich thy soul toward God?

M. Bright Angel, I have counted the cost: now I pray,

"Lead me, lead me, angels, lead me
To the fountain never dry,
Heed me, heed me, angels, heed me,
Do my thirsty soul supply."

L. And thou shalt find peace if thou wilt seek it aright; thou shalt bathe in the fountain, but not now,—not now.

SCENE III. *M. alone.*

M. Peace, sweet peace, thou shalt be mine. When wilt thou come dear Angel, to lead me to the Fountain?

Enter Spirit of Beauty.

H. "Dear child, I am come,
To lead thy steps aright,
I'll give thy spirit peace
And bathe thy path with light,
From Beauty, goddess fair,
Commissioned now I come
To lead thee, precious child
To dwell within our home.
No sorrow e'er shall come
And darkly brood o'er thee
Thy life in peace shall flow,
If thou'lt but come with me."

M. Bright spirit! wilt thou lead me to the Fountain of Peace?

H. Yea, dear child, I will lead thee to the *only* Fountain of Peace; it is that of Beauty. Bathe in these waters and thy heart shall never know sorrow.

"Your path is thorny, rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain."

M. And the path that leads thither; is it straight and narrow?

H. O nay! it is broad and beautiful, flowers, singing birds and bright waters are on every side. Come, walk therein with me.

M. (*turning away.*) Nay, bright one, the path wherein I would walk is straight and narrow, but it leads to the Fountain of everlasting peace. O tempt me not, for—

"I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
Your words are all untrue."

SCENE IV. *M. alone.*

M. "Vainly has the siren tongued,
Of alluring Beauty
Tried to turn my steps away
From the path of duty.
Onward now, with joy I press
To the fount of blessedness."

Enter Spirit of Wealth, saying

E. "My child, come thou with me,
Where gems are gleaming,
Flashing back the sun's gay beaming,
Jewels bright shall crown thy brow."

M. Who art thou, bright spirit?

E. I am the spirit of Wealth, come to lead thee to the path of perfect bliss. Come and no care shall ever be thine, no sorrow shall come near thee, and thy life shall pass like a joyous dream.

M. And is peace thine to give? Can'st thou lead me to its Fountain?

E. O yea, fair mortal, my way lies through gorgeous palaces, where the sunlight falls through silken curtains, where the air is loaded with costly perfumes, where gold and gems gleam on every side, where statues and paintings charm the eye, and rich music lulls away all care.

"My path, you see, is a broad fair one.

My gate is high and wide

There is room enough for you and me
To travel side by side."

M. (*turning away.*) Bright tempter! I am dazzled with thy words. O leave me, for it is a lowly path where I would tread, a path of purity and tears, a straight and narrow way.

E. "I will change your dress for a costlier one, I will give you pearls to wear, beautiful satins and shining silks Diamonds rich and rare."

M. O tempt me not again!

E. Are you aware that I, the spirit of Wealth, can furnish you with means to travel, to cross the broad ocean, to visit the fairest portions of this wide earth? I can take you to foreign lands, where art and nature combined form one grand panorama of beauty.

M. (*covers her eyes as if in meditation.*)

E. It is well to take time to meditate.

M. I need no time to meditate, my life purpose is fixed! Our Savior did not

yield to the tempter when all the kingdoms of the world were offered him.

E. Such offers as I extend to you do not come everyday. I pave the way to the highest circles where you shall mingle with those who will offer you lasting friendship and fill your cup with perfect happiness."

M. And through all this, can I preserve a stainless character?

E. Be not troubled about that, for where I lead, why fear? My power will shield from all apparent blight or stain. Dost thou now refuse to follow me?

M. O spirit of Wealth, I know thy glitter is spread but to decoy. The fruits of thy life are bitter, they yield no lasting joy. Begone from my presence.

Wealth retires.

SCENE V. *M. alone.*

M. "Better far than shining gold,
And rich earthly treasures
Sweeter far than beauty's voice
And the smile of pleasure,
Is the fountain of the blest,
Where my weary heart would rest."

Spirit of Fame appears.

F. O, weary mortal, listen to me! I am earthly Fame, follow me and thou shalt earn a laurel wreath. Dost thou not know that mine is the *only* path to perfect happiness.

M. Were I sure, O spirit of Fame that thou couldst give me peace and happiness, gladly, gladly would I follow thee.

F. Tell me, wouldst thou not have thy name written among the stars to glow forever in fadeless beauty? If so, come with me.

M. I cannot follow thee, for

"I want my name written
In letters of fine gold,
Among the pure in spirit
With the Lamb of God enrolled."

F. But how can you satisfy your tastes and develop the genius which mayhap you possess for some great and noble pursuit in that *lowly narrow path*. Come with me and mingle with my famous disciples. You may become a Bonheur, a Cushman, a Livermore, or a Bernhardt, but if you persist in the course you have chosen, you will not likely be known outside of your own household or neighborhood. Come! if you will but trust my guidance, I will win for you a wreath of honor, fame and renown. Your name shall be enrolled among the brilliant and learned of the age, the proud ones of earth.

M. "Almost thou persuadest me."—but stay—

"Though laurel wreaths should deck my brow,
And costly gems upon me shine,
Of what avail? O tell me how
Will they adorn the immortal mind."

F. Why talk of the immortal? Thou art too easily troubled. Leave these delusive phantoms, follow me and win the more tangible treasures which I have in store for thee.

M. Would not the laurel wreath of which you speak weigh heavily upon my brow? It is rest that I seek; does thy path lead to the Fountain of Peace?

F. O nay! There is no rest with me, my votaries seek not for *rest*, but for activity and for the praises of the world.

M. But if I succeed in reaching the Fountain, shall I not find as great characters there, whose lives are glorified by deeds of love, charity, and unselfishness? That lovely throng I saw by the Fountain in my dream, must have done something great to have won such happiness.

F. I never heard of that Fountain, I never heard of such characters. Their names are not recorded on the annals of

Fame, but my path leads to earthly glory. Come with me and bask forever in its dazzling light.

M. Leave me, thou wily tempter; I have chosen a better part, I know the path wherein I must walk is straight and narrow, but the end thereof is perfect peace. Angels will guide me there, and the light of their presence will cheer me on. Dearer to bask in the smile of an Angel than in a flood of earthly glory.

F. And die unknown.

M. Go! you shall not take from me my spotless name, for,

"Though I stand with the wealth of the ages,
Encircled with fame and renown;
Though my name upon historic pages,
With worldly applause may go down,"

I am sure that the glories of the kingdom of heaven will never be mine,

"Unless as a child I receive,
In humiliation of spirit,
God's word to obey and believe."

F. What! reject this golden opportunity? Fame, honor, renown and vast research—All this shall be thine.

M. Depart! depart! Tempt me no longer, lest judgment come upon you, for He hath given his angels charge concerning those who would seek that Fountain.

Fame retires.

Scene VI. *M. alone.*

M. Tempted, but not forsaken, tested, but still I choose the path that leads to the Fountain of everlasting Peace. Sweet Angel of my dream, come, I need thy holy presence. (*Angel enters.*) Blessed Angel! wilt thou now lead me to the Fountain of Peace, that I may bathe in its waters and be forever at rest?

L. My child, thou hast borne thy trial bravely. I have watched over thee with jealous care; thou hast in-

deed been sorely tried and tempted during thy short experience; yea, thou hast been permitted to realize in a measure the severe tests incident to a long life in Christian self-denial,—but hast not yielded! Lo, now I will lead thee to the Fountain of full and perfect Peace, and place upon thy head the well-earned crown of everlasting life;—and now for thy consolation, let me tell thee that these spirits who have appeared to thee in the guise of tempters are really guardian angels from my own bright spirit band, and were, at my bidding, sent to test the sincerity of thy faith. They will appear to thee as they really are, and now they come to accompany thee to the home of the blessed and welcome thee to the beautiful Fountain of everlasting Peace.

They enter, singing.

"Beautiful! Beautiful!

Can ye not see

Bright angels coming,

Clothed in purity?

Hear ye not the voices

Of the heavenly choir,

Inviting you heavenward,

'Come up higher.'"

Canterbury, N. II.

GOD.

JAMES S. PRESCOTT.

PERHAPS there is no word in the English language that is used so often by both professor and profane persons as the word GOD, composed of only three letters. And perhaps there is no word so little understood when used in an unlimited sense. Who by searching ever did or ever can find out God unto perfection? And yet we may learn and know all that we need to know to make us wise unto salvation, by Revelation, and by his works.

We need not look beyond the starry regions to find God, because he is every where present. God is "SPIRIT" not a spirit, for that would imply a finite being like ourselves. The difference between God and man is, the former is infinite, the latter is finite, and in his present condition, is not worthy of comparison. God is SPIRIT, and infinite filling immensity—all space—and no place in the universe where he is not. He knoweth all things. We can have no secrets hidden from him. He keeps a record of the human race. His infinity covers the whole ground. We shall not fear to meet him in judgment, if we keep his commandments and serve him through love.

Although there are lords many and gods many, yet to us who believe, there is only one living and true GOD, not a descendent of the Egyptian priesthood, nor of pagan deities, but the God of the universe "in whom we live, move and have our being," "who works in us both to will and to do of his good pleasure," possessing the attributes of father and mother in the Godhead. Romans, i., 20, revealing Himself indiscriminately, to all nations in the nineteenth century, who rules in the armies of heaven, and among the inhabitants of earth.

Man is a compound being made up of soul, body, and spirit, and originally was the offspring of God. Acts, xvii., 28, and will be again, when redeemed by the cross of Christ. His body was created for time, and must die and return to dust, and never have a resurrection; but his soul and spirit were created for eternity, and must live forever. He was created for a higher and nobler purpose, than to spend his time in this world in carnal recreations, and vain amusements;

"enjoying the pleasures of sin for a season," and then pass into another sphere of existence, either higher or lower, according to what his earth-life has best fitted him for.

We repeat God is SPIRIT, self-existent, unlimited, and undefinable. Man is a spirit, and recognized as such, when he says, although absent in body, I shall be with you in spirit, and at the same time he may be some thousands of miles distant. How can this be unless man is a spirit, and as such, is a part of God? "Lo! I am with you, alway even unto the end of the world," said Christ, and his disciples understood him, whether in the body or out, it is just as true now, as it was when it was spoken.

Although his disciples cannot see him with their natural eyes, because Christ is a *spirit*—a spiritual man, and woman in this day. As God is SPIRIT, his kingdom is spiritual; his people are spiritual; and at times abound in spiritual gifts; for "where there is no vision, the people perish." And in all things, the spiritual should have the pre-eminence. Because we cannot see the SPIRIT with our natural eyes, shall we deny its existence, and say there is no spirit? If we do, we deny God. Because we cannot see the wind with our natural eyes shall we say there is no wind? John, iii., 8. What is man that he can withstand the wind in a cyclone? One of the natural elements, representing God?

All things are possible with God which do not conflict with his spiritual laws, by which He governs the universe as well as by his natural laws.

North Union, Ohio.

ETERNITY is to the mind what time is to nature.—*Selected.*

Correspondence.

Eustis, Orange Co., Florida.

Apr. 9 1885.

ROBERT AITKEN, DEAR FRIEND;

Your letter of March 17th. was duly received, and I have taken time to consider it, and weigh the arguments contained in it. I am glad to find the commendations you bestow on my statements and the spirit of my inquiries, and that if I can satisfy myself on a few more points I shall be a good Shaker.

Perhaps none would be more difficult, you say, for me to see than the necessity for a life of virgin purity. I must admit, that had it not been for celibacy the order of Shakers would have been overrun with all kinds of libertines, free lovers, and cranks. But this self-denying article of belief has turned aside the tide which would otherwise have overwhelmed them. This much I can plainly see. The Oneida Community lived many years despite their license and libertinism, but it finally succumbed to the inevitable march of events.

Your observations on the Spiritual and the moral, and the distinction between the two, I kind of perceive darkly, as I understand it the Spiritual Divine is a state of mental clearness and serenity, the result of inspiration, which is not passive, but active and aggressive. On the other hand the Moral is good, but deficient in Spirit.

As to Spiritualism of the present day, I have no faith whatever in it. Judging it by its fruits I should say it was the offspring of lewdness and disease rather than purity and health.

I remember the J. P. Greaves you refer to, of Ham Common. If I re-

member right he published a paper called "The Healthian" which I took and read with great profit.

As you remark, how little is left of the great Socialistic movement of Robert Owen's time. Many you say joined the Shakers; many left, but some remain.

Still, the seed sown by that great and good man, has produced fruit in the co-operative societies of the present day in England, which may yet resolve into producing societies, on somewhat the same principle, as Robert Owen advocated, but with perhaps more individual or personal liberty.

I take it then that you place Spirituality above mere, morality. In this too I agree, if by spirituality you mean Inspiration. But still we must have morality and the deductions of intellect to guide Spirituality, or it may lead us into grave errors.

You say that perhaps you "do not express the ideas of Shakers generally on this point." That "we look at it differently, i. e., the practicability of a new condition of society on any other ground than a virgin life of purity."

If then this be an open question it may be fairly asked; What is purity? Certainly at the present day there is no purity in this respect. But is total abstinence from all sexual intercourse the only axiom of purity? Can we not rather kill lust and have love in all its purity?

If Inspiration be all-powerful, cannot that, in conjunction with thorough conviction, be sufficient to effect the object?

I speak deferentially on these matters, as I know you must necessarily have had more experience than I on all these subjects.

I have never been a Quaker, and am

not thoroughly acquainted with their doctrines, but I understand that while they discourage all prudery and false shame, at the same time they suppress all levity in members of either sex, in either words or action.

I notice that in the seven fundamental points which you enumerate they somewhat vary from the seven in the "Brief Exposition" published in 1879, though not materially.

As you will perceive from the address of this letter, I am just now in Florida. I have now been here about sixteen months. If a second Eden is to be established, I think the Shakers, of all sects, are the most likely to carry out the mission, or at least to pioneer it.

Where I am located is about midway between the Atlantic Ocean on the East and the Gulf of Mexico on the West. I do not think it the best for spiritual welfare, however it may be for material. In Summer the winds from the Atlantic on the one hand and the Gulf on the other meet about here, and we have too much calm weather. In the absence of a breeze the heat is very oppressive. On the East coast the Ocean breeze sets in every day and keeps down the temperature.

There is a Mr. Quinby, a Quaker, who owns a large tract at Aurantia, on Indian River. Indeed, there are several towns, or settlements from Aurantia on the Indian River to Ormond (formerly called Little Britain) on the Halifax.

To revert back to celibacy, I think men and women would enjoy each others company and conversation more in a state of celibacy than at present. But I do not see how the population is to be kept up.

I have been rather long in replying to

your letter, but I have had but little leisure of late. It has not been for want of interest in the subject, and I have been very deliberate in expressing myself. Sincerely Yours,

Joseph Doubavaud.

Shaker Station, Hartford Co., Conn.

April 1885.

DEAR FRIEND;—Yours is duly received and I feel much pleased with your candid reply. As regards the distinction between the Moral and the Spiritual; to my view it is thus: Jesus Christ said, ye must be born again before you can enter into the Kingdom of God, that is out of the natural into the Spiritual. The Highest the natural man can attain to is the moral, but the spiritual man embraces or takes in both.

You do not, in my view, put it in order when you say the spiritual is aggressive, passive; as I view it, it is passive, active against all sin and wrong. The spiritual is what is needed to guide and rule the mental and the animal in man, to bring all things into order. The spiritual man is under increasing inspiration and is God-guided in all he says and does; the natural man gets all he knows not by submission as the spiritual man, but by outward observation through the sense medium.

You ask me, What is purity? I would reply, it is obedience to all moral and divine law. Man can be pure as a natural man, as he walks in obedience to moral law. The spiritual is a step higher, and embraces the moral, takes that in as a necessity; for, though man can be moral but not spiritual, he cannot be spiritual without being moral. The difference between Virgin Purity

and moral purity is, when man keeps moral law as a generative man, that does not make him a Virgin character: it is only he who follows Christ in the regeneration that can be termed a Virgin; for regeneration involves a ceasing from generating.

You ask, if all were to do this, would not the race run out? Most assuredly it would; we do not profess to have any revelation as to what God intends with the continuance of the race of man, but we do say that He has revealed his mind and will to us that, as professed followers of Christ, in order to follow him, we must cease generating or we cannot be Christian or spiritual. We then leave it to God to dispose of, how the race will continue to exist.

There is one thing sure if man goes on in violation of all moral law as he is doing, it is only a question of time as to the continuance of the race. Robert Owen and J. P. Greaves, were two great and eminent characters, and I am much indebted to both those men for what I am to-day. As you observe there remains some of the fruit of their labors in the co-operative movement, and there is a very extensive movement in dietetic reform, that is the fruit of the labors of J. P. Greaves and others in England to-day.

You will I think perceive the difference, from what I have said, between the natural and spiritual, and between the order of Christ's Kingdom and the order of the world. The two cannot be blended; flesh is flesh, and spirit is spirit, and the one is antagonistic to the other; for the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other. You observe truly that were it

not for a life of Virgin Purity we should have been overrun by all the various schemes afloat at this day.

I was formerly acquainted with a number of Oneidan members. From the first of my acquaintance with them I saw they were doomed to fail, if they adhered to their disgusting idea of male continence. But such was their delusion that they had in that idea something of a far more self-denying life than we could lay claim to. My experience in two attempts at community life, before I joined the Shakers gave me ample evidence that the relation between the sexes must be pure, or there could be no success. I have good reason to believe that failure in this respect was the cause of the end of both the experiments I was in.

You remark that Shakers are the most likely of any of the sects to introduce an Eden state or be pioneers of the same. I would here say, that we are full believers that by taking up our cross against all wrong in our knowledge we are enjoying that state, and that it secures to all, who truly live out the self-denying life of Jesus Christ, a condition of blissfulness and rest from the fruit of sin.

It is admitted by all who profess the Christian name that sin is the root of all unhappiness and misery; even we socialists perceived that it was the violation of the laws of nature, that was the source of all unhappiness, and as sin is a violation of law it follows that all man needs is the power to live above all sin. This we can confidently affirm to our fellow man, that we find in the life we live, and we see no other way whereby man can live a happy and justified life. It is easily to be perceived

that so far as man in the order of a worldly life, lives up to a moral standard of right so far he enjoys its fruit, yet it would be impossible to find perfect happiness under any condition in the order of a worldly life.

I send you a pamphlet that may give you further insight into the grounds of our life. We have larger works that are more elaborate and explanatory of our life, faith and principles. Should you like to examine further I shall be happy to furnish you with the loan of them. You say truly that an association of virgin brethren and sisters can enjoy each others society far better than it exists at present in the order of the world; and I would add that even were the world to enjoy all that a pure generative condition would give they would then come far short of that which is to be enjoyed in the order of the Kingdom of Christ.

Inasmuch as the natural man understandeth not the things of the spirit of God, these being spiritually discerned, so all out of this order of life are incapable of knowing the higher relationship that exists between brethren and sisters in Christ. Hoping that these few remarks may aid you in your investigations after truth, I will pledge myself to do all that is in my power to aid you in your honest pursuit of truth. Were you acquainted with William Galpin, who was Secretary of the Ham Colonization Society? He lived at the Ham Society when I was there. He died among the White Quakers in Ireland. Spring is just opening upon us, it is a very late spring. With sincere regard I am yours in the truth.

Robert Aitken.

P. S. "The Healthian" was pub-

lished at Ham. When I was there, there was a printing press and we published a weekly called the *New Age*. Altogether there was a deep movement in that affair, and its effects are still leavening into English society. I hear through the Vegetarian Society that the Pater is deceased, but his widow still lives in England.

—◆—
A SIMPLE THOUGHT.

—
MARY WHITCHER.
—

AND what am I, a household plant?
Not resting on the solid earth,
For spread and strength of roots, more scant
Than that which nature gave by birth?
And doth my sunlight come through glass,
My moisture from some tiny hand;
While all the showers from heaven pass
Me over, given to earth's broad land?
No gentle dew on me distils
Refreshing from the covert cloud,
While I am taken from the ill
My kindred share,—in love bestowed?
Could I not trust my God to deal
With me, who tempers every breath?
Could I not stand in woe or weal
And give my life, for fear of death?
Ah! weakly, sickly household vine,
Restore me to my pristine home;
And winds that blow or suns that shine
Be mine to strengthen in their turn.
Transplant me not from common soil
Lest I should miss the general good;
But trust my God and Maker still,
To deal my daily life and food.
Canterbury, N. H.

—◆—
ONLY REMEMBERED.

—
R. A. SHEPARD.
—

"ONLY remembered for what I have done,"
By conquests achieved, by victories won
Over all selfish and sinful desires,—
To remembrance like this my heart only aspires.
Then I will be valiant, be watchful and true,
My imbred foes conquer and passions subdue;
The good of my neighbor as my own I'll cherish,
All self-hness, leave it forever to perish.
Canterbury, N. H.

—
THE BIBLE.
—

How imbedded in the history of the centuries has been the idea that the Bible is the word of God; that it was His inspired utterance to man *through* man, and was to be accepted *entirely*, without adding to or taking from, as the guide and infallible law of humanity in its duty to the Father of all. If this view were true, to what should we be led in this age of light and of unfettered thought? Surely, into the blindness and bigotry of the past, into its errors, its crimes, its wars, its light regard for human life, and its lack of "that most excellent gift of charity." The advocates of religious wars, persecutions for conscience sake, the taking of human life in punishment for crime, polygamy, human slavery, the use of perhaps the greatest bane of the age, alcoholic drink, usury, and numerous other wrongs, all go to that source and say, that there they find authority for all. Is it to be wondered at that respect and regard and love for the Bible have decreased as the years have passed? When leading thinkers in the world's history have held this book up as the actual and infallible word of God and have said, "in it we are told that eternal torture is sure for the unrepentant sinner, that some are born for glory eternal and some for punishment eternal, and therefore the doctrine should not be questioned;" what becomes of the attributes of love and justice in the character of the Creator? The writer was educated in the old theological idea of the sacredness of the Bible, but has lived to see some "old things pass away," and to accept the estimate of one of the advanced men of the age about this book as nearly correct. He says, "I have

lost my traditional and educational notions of the holiness of the Bible; but I have gained greatly, I think in my estimation of it. As a divine book I never could understand it; as a human composition, I can fathom it to the bottom. Whosoever receives it as his master will necessarily be in bondage to it; but he who makes it his servant, under the guidance of truth, will find it truly serviceable. It must be examined, criticised, accepted or rejected, like any other book, without fear and without favor. Whatever excellence there is in it will be fire-proof; and if any portion of it be obsolete or spurious, let that portion be treated accordingly. I am fully aware how grievously the priesthood have perverted the Bible, and wielded it both as an instrument of spiritual despotism and in opposition to the sacred cause of humanity. Still, to no other volume do I turn with so much interest; no other do I consult or refer to so frequently; to no other am I so indebted for light and strength; no other is so identified with the growth of human freedom and progress; and it embodies an amount of excellence so great as to make it, in my estimation, the Book of Books." If we accept it in this spirit it will surely do us good; if we accept it in the blind old way, it will as surely do us harm. "Prove all things, and hold fast to that which is good." A.

Canterbury, N. H.

BE DILIGENT.

—
GEORGE BAXTER.
—

As rightful heirs to the inheritance of divine truth which the gospel ministration brought to us and chosen by the highest intelligence from which comes

all light and truth, we should ever be diligent at home or abroad and weave the threads of life to bind the spirit and body, that every condition may harmonize.

Then advancement in spiritual growth will be untrammelled, the fulfilling of laws necessary for our united gospel home, and the elevation of its occupants will continue, making our life brighter and our associations purer. This purification being our sacred duty to accomplish, gained as it is by diligence in having a care for all laws which have descended to the children of Zion's home.

We should use this legacy for the benefit of those with whom we come in contact, and for our own welfare. Those who are blindly walking into danger, caused by negligence, the violation of laws in different phases of life, the influence of deception, lack moral courage or a settled state of the mind. In this they deceive and corrupt the spirit and injure all noble aspirations.

Blessed, indeed, are the pure in heart, the peace-makers, for they are the children of wisdom whose light can never be extinguished. Like the altar in Zion's home, incense arises which purifies all surrounding vessels. They receive their reward daily, and may those who accept such as their teachers, who are striving to break asunder all bonds of sin, listen to the spirit call which says,—“Are you doing your duty daily? Tell me what of the day, I have passed all earthly trials and entered the light of the perfect sphere. Gladly I bid you continue and hasten over the barren way. Learn to bear all cares and sorrows, and though the way seems dark, remember that open door through which God's pure light appears, and whose rays will

illuminate your way, and prove true throughout all time. Be active in your mission here, with a bright and happy heart, giving to all who may need your aid from the harvest to which you have sown, and by faithfully doing your duty you will receive the glorified rest." Let diligence be the weapon in the battle against sin and your armor will become brightened as victories crown your life.

Canterbury, N. H.

MEED.

To the Memory of Brother John Shaw.

ANNIE R. STEPHENS.

GONE to his rest! to the twilight declivity,
The sun of his earth-life forever has set;
But the orb of Eternity's morn on him shineth,
And with joy hath his spirit the angel bands met.
No gorgeous array nor pomp of high station,
We bring to our dear one as tributes the best,
But tokens of love and this simple ovation,—
He has done his work well, may peace crown his rest.

Gone to his rest! for the Lord hath he labored,
His all consecrated in manhood's full prime;
Unselfishly toiled in the heavenly vineyard,
And lived to the Faith through the journey of Time.
Oh! long shall sweet memories cluster around us,
Of days when his hands some good sought to do,
And long shall his deeds of kindness surround us,
That were wrought with a heart both willing and true.

Gone to the rest that the faithful all merit,
So full is the harvest, so rich his reward;
The promise ne'er fails, that the righteous inherit;
Christ's kingdom is theirs who work for the Lord.
Oh our beautiful home in the eternal mansions;
Each day brings us nearer that love-lighted land,

Where we'll roam with the blest heavens' ^{sions,} vernal expanse,
And meet ne'er to part on that bright pearly strand.

Gone to his rest! yea the angels have crowned him,
For him shall their harps wake the triumphal psalm;
While the loved and the blest in gladness surround him,
For his is the victory and the conqueror's palm.

Gone to his rest! Oh softly we'll breathe it,
'Tis the chorus of joy the angels now swell;
While the bodily form to dust we must leave it,
Till we meet his bright spirit we'll whisper farewell.

Mt. Lebanon, N. Y.

If we are advanced in our ideas, our intelligence will be charitable to others' ignorance.—*C. A. Bartol.*

KIND WORDS.

THEY never blister the tongue or lips, and we have never heard of any mental trouble arising from this source. Though they do not cost much, yet they accomplish much. They help one's own good nature and good-will. Soft words soften our own souls. Angry words are fuel to the flame of wrath and make it blaze more fiercely. Kind words make other people good-natured. Cold words freeze people and hot words scorch them, and bitter words and wrathful words make them wrathful. There is such a rush of all other kinds of words, in our day, that it seems desirable to give kind words a place among them. There are vain words, idle words, hasty words, spiteful words, silly words, empty words, profane words, boisterous words and warlike words. Kind words produce their image in men's souls and soothe and quiet the hearer. They shame him out of his own sour, morose, unkind feeling.—*Pascal.*

Letter Box.

Enfield, Conn. June 1885.

DEAR CHILDREN;—"Lay up for yourselves treasures in heaven." Treasures of purity, truth, charity and love. Pure thoughts and virtuous deeds fill the measure of life, and constitute heavenly treasure. "Sweet the pleasure, rich the treasure." It is not the outside riches but the inside ones that produce happiness. The harder you struggle for abiding riches the better. Devote time and toil to obtain them. True wealth consists in virtue. Self-denying efforts bring wealth to the spirit. Heavenly wealth never perishes, never disappoints, destroys not the body, corrupts not the soul. Be "rich toward God." Purity is a bright jewel—"the pearl of great price." Having it, you have riches untold.

Your Brother,
Daniel Orcutt.

THE MANIFESTO.

JULY, 1883.

NOTES.

WHATEVER may serve to stimulate a life in righteousness, certainly, that should be liberally encouraged. It may not be so much in the belief or in the unbelief regarding any form of Church government or in that of any one particular book, as it is in that which is more essential; in "living soberly, righteously and godly in this present world."

It is the varied influences for right that meet us on every hand, which aid us so effectually in building on the foundation of God's word. We hear, we learn and finally accept the testimony. On this we build our heavenly home.

By a careful and thoughtful study of the righteousness of the Scriptures, we may through them receive an understanding which shall have a potent effect in this direction and largely assist us in the development of a religious instruction.

A well regulated discipline of the body, and a corresponding discipline of the mind, agreeably to the best light of the present day, is a path toward that acceptable righteousness which Jesus so highly recommended to his disciples. It is the life of the Christian order, and a church devoted to the worship of God, in the beauty of holiness, must be a live church. The dull routine of forms and ceremonies may be more or less necessary for an organized body of worshippers, to hold in check the earthly relations, but they have no vitalizing power which shall make of an assembly, worshippers in spirit and in truth.

It is not, however, in a special demand

that shall rest upon any one person or on any one church, that they shall do so much in a given time, but rather that they shall do faithfully and conscientiously the work to which God has called them. An example that stamps its impression upon other minds for peacefulness and honesty would be quickly recognized as being in direct sympathy with the evangel of our Lord, Jesus Christ.

Men are not so dull of comprehension, that they require a lengthy investigation into the workings of a religious body, in order to determine its position. The light which is shed abroad in the world comprehends all corresponding light wherever it may be found. Truthfulness, faithfulness and temperance are within the reach of the whole race of man. To accept them is to accept a gift of God, a light from heaven. But if the sons of Belial fail to live to the righteousness which they fully understand, and the sons of God, in like manner, drop below their standard of right, with what prospect of hope can a church look forward in anticipation of harvesting the world into the Kingdom of God.

Why may we not in the fullness of our souls, sing in the rapturous strains of the poet:—

"Zion, arise, break forth in songs
Of everlasting joy.

To God eternal praise belongs
Who doth thy foes destroy.

Thou Church of God, awake! awake!

For light beams from on high,
From earth and dust thy garments shake
Thy glory's drawing nigh."

Men do not light a lamp and put it under the bushel, but on the stand and it shineth unto all that are in the house. This, like many of the lessons which

Jesus gave to the disciples, was to stimulate them to work more effectually for God. A light, even of the best quality if hid away in a box, was of no benefit to those who were passing in or out of the dwelling.

“Ye are the light of the world.”

As much as to say, put yourselves in a position where your light from God may do some good. To help others is the Christian's divine gift of happiness, as in this way he most effectually accomplishes his own salvation. Let the pathway to the Kingdom of God be lighted with all the gospel graces, and then we can with confidence, and with a loving assurance, extend the hand of fellowship to every one that starts on a pilgrimage from the darkness of Egypt to the City of our God.

Sanitary.

PURE WATER.

ONE of the chief agents in transferring disease germs to the human system is impure drinking water.

It is safe to suspect the water of any open well of containing impurities which are detrimental to health, unless a chemical analysis proves that the water is fit for drinking.

The reason for this is very simple. Open wells are built with stone or brick sides, both of which, being porous, allow the moisture in the surrounding soil, above the level of the water in the well, to trickle through the joints. Now, as the earth is filled with underground passages, through which the water flows, somewhat like the blood in the veins of an animal, the cutting off of these passages, by digging a well, leaves their ends open, and the water naturally drains out of them.

Meeting a porous wall, the water percolates that and enters the well. Consequently there is an excellently drained area surrounding

the well for a distance of a hundred feet or more. If, in this area, there is a leaky drain, or a cesspool, then that also empties into the well, with what results may be imagined.

There are two kinds of wells, that are, as a rule, safe.

The first is the driven well, for in that there is no open space, and, of course, no inclination for surrounding water to drain into it. The pipe is, at all times, filled with water, and its lower and open end enters the vein from which the supply is taken. These veins are usually streaks of coarse gravel, that are surrounded by a compact, hard layer of clay, which is impervious to water.

The other kind of well is made by digging, in the usual way, but, instead of bricking up the sides, they are built of drain pipe, of, say, ten or twelve inches in diameter, the joints being cemented, and the earth well packed around the pipe. This makes an open well, but no drainage can enter it because the sides are water-tight.

A pump or bucket may be used in it.

Where there is cause to suspect drinking water of containing impurities of an organic nature, a simple test may be made by putting into a glass of the water a drop of a solution of permanganate of potash. This will stain the water a delicate pink color. Let the color be just perceptible. Upon standing for an hour, if the color fades away, do not use the water. In making the test have the glass perfectly clean, and stir the solution with nothing but a glass rod.

All city water coming from reservoirs contains organic impurities, but they are generally not of an injurious character, being merely “pond life.”

A safe precaution is to boil all drinking water. This will destroy any organic germs it may contain. It must, however, be said that the cholera microbe is believed to be able to stand a much higher heat without being destroyed.—*Hall's Journal of Health*.

Some persons are capable of making great sacrifices, but few are capable of concealing how much the effort has cost them; and it is this concealment that constitutes their value.—*Selected*.

BUSRO, NO. 3.

SAMUEL S. MCCLELLAND.

On the 20th we again loaded our boats and pushed off into the stream. A good spirit was manifested by the Brethren which made the toils of this laborious passage pass more pleasantly. On account of the low water great care had to be exercised in managing the boats to avoid the rocks and the logs that so largely blocked the passage.

At noon, Sept. 25th, we reached the Ohio River and soon landed for the night. We passed Diamond Island the 27th and landed for the night fifteen miles below Red Banks. A heavy shower fell on the night of the 27th and our camping ground was all afloat. For a few hours our situation was very uncomfortable, but the rain ceased at about nine o'clock A. M. when we pushed off and came within sight of the town of Henderson before sunset. We had learned of the movements of the "Press Gang," and were not over anxious about leaving our boats till late in the day. We landed safely in the evening and at 10 o'clock P. M. entered the encampment of the Believers. As we had no covering to our boat, all our goods were thoroughly drenched, and for a while we were kept busy in restoring them to order.

All hearts were made glad at the arrival of Brother John Woods from Union Village. He was the messenger of love and encouragement. The church at Union Village had sent him to bear these good tidings. Samuel G. White also arrived the same day with a message of love from the Believers of South Union. The ministrations of these good gifts was very refreshing and was received by all with great joy. On the 30th, six of the Brethren returned to Busro to attend to some unsettled business. Those at the encampment put our tents in order, and attended to the care of the sick as best they could. Our hearts were saddened when we realized how we had been cast out from our beautiful home at Busro, from our fruitful fields and well tilled gardens, to make a weary pilgrimage of hundreds of miles, which could only be through great anxiety of spirit and severe toil of body. We remained at this encampment till the 9th of October, and then made

preparations to renew the journey. While at this place we had word from home and of the depredations committed on the place by the unorganized militia.

The Church at Union Village, under whose direction we were marching, had arranged the programme for the remainder of the journey. We were to move on to South Union, Logan Co., Ky. a distance of 112 miles from Red Bank: then on to Pleasant Hill, Mercer Co. Ky. 140 miles from South Union, and then to Union Village, Warren Co, Ohio 150 miles farther.

The "Press Gang" that took our horses, when on their way to Fort Harrison, had now returned them to Busro. James Brownfield was one of the company selected to return and secure the horses and household goods that had been left at that place. He went on horseback. The horses we secured and loaded with such articles as were most needed by the Believers at Red Banks. While this company were absent others were splitting shingles and making a roof to our large boat, for the better protection of our goods while ascending the Ohio river to Cincinnati.

On the 7th, Joel Shields and James Veeley arrived from Pleasant Hill with two, five horse teams. By them we received some 1500 lbs of flour which was a great blessing, as we had been unable to obtain sufficient, even for the sick. The gift of love and blessing from our kind gospel friends was also very highly appreciated.

Arrangements were now made for the continuation of our journey, and on the 9th inst the wagons, foot people, with the sheep and cattle took up their line of march, leaving the Elders and several other persons to wait the arrival of the Brethren from Busro. All were anxious to leave the encampment as we were hourly in dread of the return of the "Press Gang," and this constant fear made our encampment more or less like an imprisonment. So soon as the company that traveled by land had left the place, the boats were made ready and on Sunday morning, the 11th, pushed out into the river.

We will now follow the first company, and they unfortunately met with an accident early in the day by the overturning of one of the wagons. As no one was harmed, nor any-

thing broken the carriage was soon righted and again moving on the road. After going a distance of seven miles we encamped for the night. The next day we traveled thirteen miles, but this was attended with a great deal of difficulty on account of the poorly made and very muddy roads. A heavy shower on the 11th gave us a thorough wetting, and made the roads almost impassable. One of the wagons was overturned which added much to our burden. That nothing was broken in these accidents was a source of much satisfaction. A large part of the night was spent in feeding the fires and drying our wet clothing. As a whole it proved to be a very uncomfortable night for the rest.

Our next failure was in a yoke of oxen. Their strength was exhausted and this obliged us to procure a span of horses to take along the load.

The next day we spent an hour searching for the oxen that we had so kindly released from the yoke. So soon as these were found we moved on, and before night were again most thoroughly wet by the fall of heavy showers. This subjected us to another night of broken rest and to a large amount of work in drying the clothes.

On the morning of the 14th it was still raining, and our beds and wearing apparel were in a sad condition. The roads had in this time become extremely muddy and slippery, so that it was with difficulty that any of us were able to proceed. Seven miles only was the length of the journey for this day. At night we obtained shelter in the house and mill of a man by the name of Wilson. He was very kind to us in making this free will offering, and also in providing an enclosure for the stock. For this blessing we had abundant reason to be thankful.

On the morning of the 15th Matthew Houston and Samuel White from South Union, drove into our camp having in charge six horses. Several of the Brethren and Sisters now set off for South Union at which place their services were needed. Near noon of this same day we met James White and Robert Gray from South Union who had come to us with a load of provisions, and among these were some of the largest sweet potatoes we had ever seen. Before the close of the day

a heavy shower fell upon us, so that we could build no fires till after midnight. We fortunately found shelter for the sick and for the children in a meeting house which afforded them a very comfortable shelter. Those that remained in the woods had but little rest during the night. The drying of our clothes occupied several hours. We left this camping ground the next day at eight o'clock but had not proceeded far before a wheel to one of the wagons broke down. The repairing of this was attended with some difficulty on account of our peculiar situation. Nine more horses were sent to us from South Union, which proved a great blessing to some who had traveled so far on foot. On the evening of the 17th we reached Jasper Springs (South Union) and were received in all kindness by our beloved gospel friends. Every thing was arranged for our comfort, which we received with thankful hearts as it was the first place in which we had found any rest since the 15th of Sept. We remained with our dear friends three days, and found time to shoe our horses and to repair some of the wagons. Others found employment in various ways that proved profitable and very needful.

Eld. Peter Pease of Union Village accompanied by three other Brethren met us at this place and brought to us barrels of bread and biscuit; a large supply of boots and shoes and also other blessings. By advice it was thought best for some thirty persons to remain for the present in South Union, and in this number was included many of the sick and feeble. The Brethren also concluded to leave the sheep at this place.

Early on the morning of the 20th preparations were being made for a continuation of our journey. After taking a kind and affectionate farewell of our beloved gospel friends, we marched to the road and proceeded on our way toward Pleasant Hill. It proved to be a rainy day. The road became very muddy and the traveling was disagreeable. We reached Big Barrow before night, a distance of fifteen miles, but succeeded in crossing the river with only half of our wagons. On this account we were obliged to encamp on both sides of the river.

The next day we traveled sixteen miles. It pleases us to remark that we are now find-

ing better roads and that the weather is more favorable, which blessing we fully appreciate. Nothing worthy of special remark occurred till the 26th when we were obliged to travel in the rain and found the roads very muddy and disagreeable. For several days we averaged about fifteen miles each day.

On the 28th one of our wagons broke down. The load was distributed to the others, and as the carriage was well worn we concluded to burn it, and save the iron for future use. For the first time on this journey we were obliged to face a cold north east storm.

We arrived at Pleasant Hill at 2 o'clock P. M. on the 29th of Oct. where our good friends received us very kindly and treated us with Christian friendship during our stay. The sick received the best of attention, and all of the company were refreshed and rested as far as circumstances would admit.

Louis Willhite of Union Village met us at this place, and in his carriage we found additional accommodations. We left Pleasant Hill on the 31st crossed the Kentucky River and encamped on the hill just four miles from the Shaker Village. On the 2nd of Nov. we passed through Lexington and Georgetown and then encamped for the night. Our journey the next day was over a very hilly road. Heavy showers fell on the 4th and the roads became slippery and the walking very unpleasant. At night we found but little rest, and the rain prevented us from building our fires. The morning found us wet and our clothes well bespattered with mud. Our journey to-day was twelve miles. We suffered another cold north storm and were obliged to remain in our wet clothes all day and through the night as the fire-wood was so scarce.

On the 8th we met Elder Issachar Bates and John Wallace of Union Village. They came to accompany us to their home. We now moved on with increased zeal and crossed the Ohio river in the ferry boats, and all landed safely at Cincinnati. After continuing our journey about five miles farther we encamped for the night. The roads still continue to be muddy, but as we were anxious to see the end of our pilgrimage, we hurried on and at night encamped at a place only six miles from Union Village.

(TO BE CONTINUED.)

Books and Papers.

THE PHRENOLOGICAL AND SCIENCE OF HEALTH. June, Contents. New American Ministers to Foreign Powers; E. J. Phelps; G. H. Pendleton; R. M. McLane and S. S. Cox, with Portraits; The Science of Mind in Teaching; Concerning the Exploration of Human Nature; The Poet; King of Sweden, Ill; Musings in the Way; Mind Cure; Remedy for the Social Evil; Genius and Education; Only a Cipher; The Food of Children; Bible Sanitation; Notes in Science; Poetry; etc., etc. Fowler & Wells Co., 753 Broadway, N. Y. \$2 per year.

THE HERALD OF HEALTH. June, Contents. How to Strengthen the Memory; Kousmiss; Corsets and Waist Constrictions; Tobacco Opposed to Gentility; Should we Sleep with open Windows? Health Habits of F. E. Spinner; Diseases Spread by Cast off Clothing; How to Bathe a Fever Patient; Studies in Hygiene for Women. M. L. Holbrook, M. D. 13 & 15 Laight St. N. \$1 a year.

HALL'S JOURNAL OF HEALTH. June. Contents. Why Alcohol Intoxicates; Ginseng; A Dozen Hardy Shrubs; Out Door Life for Women; Disinfection and Disinfectants; The Faith Cure Folly; Scarlet Fever; Ventilation; Effects of Alcohol on the Arteries, etc. Publishing Office, 75 & 77 Barclay St. N. Y. \$1 per year.

Kind Words.

State Hist. Society of Wisconsin.

This Society has received the 'Manifesto' for the past year which is preserved in the Library. The thanks of the Society are presented for the same.

Dan'l S. Durrie. Librarian.

Baltimore, Mar. 1885.

The Maryland Hist. Society, gratefully acknowledges the receipt, as a contribution to its collections—The Manifesto.

J. Gatchell.

Assist. Librarian.

North Union, Mar. 1885.

Success to the 'Manifesto.'

C. Bush.



Credit to whom credit is due.—The communication under my name in May No. Manifesto, was mostly copied from Max Muller and is a continuation of the subject Encouragement to Missionaries which appeared in March No.


A. G. Hollister.

WHILE we regret the mistakes and errors of the past, let us strive diligently to live right in the present.—M. E. H.



GOSPEL TRUTH.

NORTH UNION, OHIO.



- 
1. Hail gos - pel truth thou precious gem, Thou rich, thou love - ly
 2. Not all the gold from Ophir's mine, Or pre - cious stones, or
 3. Since with this treas - ure I am bless'd, Let grat - i - tude per -
 4. Who would re-sign this great reward, For all the wealth that
- 




di - a - dem, Re - veal'd in these last days. No pearl with - in
 gems that shine, Can be com - pared to thee; Not all the robes
 vade my breast, For peace shall dwell with me. Yea let me safe -
 worlds af - ford, Or pleas - ures earth can give? Or, who would bow

the o - cean lies; No lu - cid orb that gilds the skies, Is half
 that Monarchs wear, Or diamonds which their crowns may bear, Can with
 ly keep this prize, 'Twill make me hum - ble, meek and wise, 'Twill ope
 to earthly kings, To lust, or pride, or car - nal things, And lose

so rich, so bright a prize, As thy life - giv - ing rays.
 this gos - pel truth com - pare, This gem be - longs to me.
 the door of par - a - dise, And there's where I shall be.
 this pre - cious pearl that brings Our souls with God to live?



A VERY ECONOMICAL AND WONDERFUL
STEAM ENGINE.
ENTITLED "THE SHIPMAN ENGINE."

THE Shakers of Watervliet, Albany Co., N. Y., have for some months been using a No. 2. "Shipman Engine" rated at full one horse power, to drive from 7 to 8 Sewing machines; the power is ample, and, no doubt is sufficient to drive still more machines if desired.

The engine works *more than* satisfactorily, *it works most charmingly!* requiring no engineer; is attended to by one of the sisters, a few moments, about four times a day, simply to supply the oil, and see that the water is duly supplied, without interruption by the engine's pump. The Company manufacture three sizes of Engines. No. 1— $\frac{1}{3}$ to $\frac{1}{2}$ horse power. No. 2, full one horse power. No. 3, full two horse power.

Said Engine is a wonderful *David* of a *Giant*.—Its weight about 245 lbs. Extreme floor space 42 by 23 inches, height about 2 $\frac{1}{2}$ ft. Pulley 9 inches in diameter; 450 revolutions per. minute. Cylinder 2 inches in diameter; stroke 3 inches. Price \$125.00. This includes crating and free delivery on Cars, from "Shipman Engine Company." No. 55, Franklin St. Boston, Mass.

"Description and explanation of the engine. This engine differs from all other Engines in the following particulars. 1st. It requires no engineer. 2nd. It is absolutely free from fire or explosion. 3rd. It can be started in the morning and takes care of itself until night, with only a notice of a few moments two or three times. 4th. It consumes only the amount of fuel required for the power taken. Our engine, No. 2, drives 7 sewing machines 10 hours, with 5 gallons of Kerosene Oil, at a cost of 32 $\frac{1}{2}$ cts. 5th. When the engine stops, instantly expense stops, as it puts out its own fire, and lights it again when necessary. 6th. The fire-box is surrounded by water, so that no heat is wasted by radiation. 7th. The Oil tank is surrounded by water. 8th. The fire is formed by the pressure of air or steam flowing through an atomizer which throws the kerosene in a *very fine* spray into the fire-box, this causes an intense blast of fire, getting up steam in about

ten minutes. The oil is thus consumed without any wicks, steam is often raised in five minutes. No smoke is made, no soot. A match puts fire in full blast instantly. 9th. There is a diaphragm so arranged as to control the steam so that an even amount can be carried, according to the work required. Thus, suppose 100 lbs of steam is required, set the diaphragm so that the pressure of steam will put out the fire at 105 lbs pressure. This diaphragm is absolutely an automatic fire regulator, the first *practical* one ever invented. It is also an *absolute safeguard* against over pressure in the boiler. Besides this, for double guard, there is a safety, or pop valve. 10. There is an automatic water regulator, so that if the water supply is sufficient this regulator will always keep the proper supply in the boiler, being another safeguard against accident. 11. There is a water glass, so that the amount of water can always be determined; this is located close by the pump. 12. A very important feature is a practical automatic oiling apparatus, so that all parts of the engine are oiled without the necessary care otherwise necessary attending it."

The Shipman Engine Co., aforesaid, have dealt so nobly and generously with the Shakers relative to the introduction of the aforesaid engine, (which, being among the first set up was attended with some difficulties, but which, at length, are all overcome,) that we publish this notice for the benefit of all who may see the same, and desire a small practical power. The same is published without the knowledge or solicitation of the company, by those who would desire to be true benefactors!

The Shakers,

Albany Co., N. Y.

Deaths.

OLIVER PRENTISS.

Born Sept. 1, 1798.
To Shakers Apr. 6, 1820.
To N. F. Apr. 1, 1862.
Died May 14, 1885.
Age 86 yrs. 8 mo. and 13 days.

MARY CHANDLER, May 17, at Harvard, Mass. Age 79 yrs. She is one of the faithful number. E. M.

The Manifesto.

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VOL. XV.

AUGUST, 1885.

No. 8.

Testimony of Eld. John Farrington.

IN consequence of an extraordinary revival of religion which took place at New Lebanon in the summer of 1779, and extended through the neighboring towns, I was brought into a deep labor of mind concerning my own salvation. In this revival I diligently attended the meetings, and was much engaged in religious exercises, by which I was greatly awakened to pray earnestly to God for deliverance from sin and from the nature of evil; but no deliverance could I find.

I closely observed the operations of this revival; but could not find that it wrought any abiding effect upon its subjects. I therefore diligently searched the scriptures, prayed to God, and confessed my sins to Him alone in secret places. But all this produced no abid-

ing comfort; for I found that in all my labors and struggles I could not obtain any victory over sin; nor could I see any among the subjects of the revival that appeared in any better situation, as to religion, than myself. Notwithstanding all my experience in the illuminations of the Divine Spirit, and all the flattering encouragements of many old professors, who earnestly endeavored to persuade me that I was a Christian and an heir of salvation, my feelings were not satisfied. I felt myself unworthy of the name of a Christian, and had no confidence in making a public profession of religion, unless I could live according to my profession; and therefore determined not to name the name of Christ, till I could depart from iniquity, nor call myself a Christian without being convinced that I was such in reality. (See 2 Tim. ii., 19.)

In the spring of the year 1780, I received intelligence of a singular sect of Christians who had come from England, and lived somewhere above Albany, and who excited much attention on account of the singularity of their religion and the remarkable power and operations which attended it. This intelligence made me very anxious to see the people for my own satisfaction, feeling myself fully prepared by my late experience and my knowledge of the scriptures, to receive an understanding, and to judge of the virtue and efficacy of their religion. In agreement with my parents I went to see them, (being then in the 20th year of my age,) and was among the first in this country who visited these remarkable strangers. I found them indeed a very singular people; and after critical enquiry and careful observation, I had evidence sufficient to satisfy me that they possessed the power of God beyond any other people I had ever seen. Instead of asking me to tell my religious experience, and inviting me to join the church, as my former teachers had done, Mother Ann Lee, the leader of this little community, taught me the necessity of confessing my sins in the presence of God's witnesses, and showed me the propriety of bringing my deeds to the light, and of being joined to the Lord in one spirit, according to the scriptures. I saw and acknowledged this to be right. I tarried several days, and saw with much admiration the wonderful displays of Divine Power among these people.

When I was about to take my leave of them to return home, Mother Ann told me I might open my mind and confess my sins, if I was so minded, before I returned home. I said I believed it

to be right to confess my sins; but I had thought to return home and labor to get a deeper sense of sin, and try to mend my life a little. Mother replied, "That is very good; but you can gain a deeper sense of sin after you have confessed them, as well as before, and be better able to mend your life." Being fully convinced by what I had heard and seen, that this was the real requirement of God, I undertook it, and made as honest a confession as I was able at that time. After I had got through, Mother said, "You have done very well so far; but you have not confessed all." She then told me of a number of secret sins that I had committed, which I had not recollected, and which I well knew was before unknown to any living mortal but myself: and I was fully convinced that she could not have known these things but by the revelation of God. I therefore felt able to return home and say as the woman of Samaria did of Jesus Christ, *I have seen a woman who was able to tell me all that I ever did in my life.*

Here I received that holy unction from Christ, through Mother Ann, that fully enabled me to cease from sin. Here I found boldness and confidence before God and all men, and felt my adoption into the family of Christ, and among the sons of God. Here I found an entrance into the pure and peaceable Kingdom of Christ, and felt my soul united to the invisible, heavenly host, and filled with the quickening power of God, which gave me strength to resist all evil, and to keep every sinful propensity in subjection to the law of Christ. And I felt a full assurance that by continuing in obedience to the testimony I had then embraced, I should gain a

complete dominion over the powers of darkness; and reign triumphant with Christ, in purity and holiness. In this I have not been deceived; for I have found my faith fully verified. Indeed it is impossible it should be otherwise; for the testimony that I received, and with which I united, was like a two edged sword against all ungodliness and every appearance of evil; therefore all who are obedient to it, must certainly be saved from all ungodliness. This grace I have obtained, and this power I have received through the special ministration of Mother Ann Lee, whose piercing testimony awakened the inmost feelings of my soul, and roused the sleeping faculties of my mind, which had long been bound in nature's darkness.

Thus did my soul receive a special manifestation of the healing power of God, as really as the impotent man at the Beautiful gate of the temple received the miraculous cure from Peter and John. (See Acts iii.) And here I would ask all candid people, By what authority and power did Peter and John heal the lame man's infirmity? Did they communicate that which they did not possess? Peter testified that God had glorified his son Jesus; and through faith in this same Jesus whom they had crucified, was this man healed. Even so I can testify before all men, that it was through faith in Mother Ann, whom God raised up and endowed with the spirit of Christ, that I was healed of the infirmities of my spirit; even through Christ manifested in that woman, who was shamefully persecuted, abused and slandered by a lawless and wicked generation; because she zealously maintained the principles of purity and holiness, and boldly testified, by

precept and example, against all the abominations of the wicked.

It must appear evident to every reasonable mind, that had she not possessed the spirit and power of Christ, she could not have communicated it to others. And had she been laden with iniquity, and fraught with evil and unclean spirits, as many have asserted, she could not have purged those things from other souls. Christ did not cast out devils by Beelzebub, and no one else could ever do it. The nature of evil and all evil deeds are directly opposed to godliness, and if ever subdued and purged out of a soul, it must be done by the spirit and power of goodness, or it never can be done at all. And had not Mother Ann brought forth the genuine fruits of righteousness in her own life and example, she never could have wrought in souls such conviction of sin, and turned so many from the ways of iniquity into the pure paths of peace and righteousness, as she has done; and that this was truly the fruit of her labors, many living witnesses can testify from their own personal knowledge and experience.

Now let the candid among mankind judge and compare evidences; let them contrast the accusations against her with her uniform testimony and doctrine. Her worst enemies cannot deny that her testimony was as opposite to every evil of which she is accused, as fire is opposite to water. Can any man or woman of common sense suppose that thousands of rational beings, born in a land of liberty and civilization, and brought up in the midst of moral and religious principles and instructions, and in the pursuit of a pure and undefiled religion, and who possessed all the propensities of

human nature common to other people, would deny themselves of all worldly pleasures and enjoyments, and subject themselves to the dictates of a woman of base character, who lived in direct opposition to those principles which she daily preached to others? Or are the people called Shakers such dupes to folly and fanaticism that they will constrain themselves against every dictate of reason and common sense and in violation of every feeling of nature, to maintain for such a long period of time, the principles of a fanatical female whose life and example contradicted her own testimony?

I was well acquainted with Mother Ann, and had many opportunities with her during her ministration in this country. Being a free man, and feeling a powerful religious attachment to her and the Elders with her, I embraced every suitable opportunity to visit them, and be in their company at the different places where they ministered the gospel. I often visited them at Watervliet, and was with them in prison at Albany—I was with them at Harvard, Shirley, Woburn, Ashfield, Richmond and Hancock, in Massachusetts, at Enfield in Connecticut, and here at New Lebanon: I have seen and heard them in many meetings, and was well knowing to their deportment in public and private, and was well acquainted with their manners at home and abroad, and therefore feel fully able to give a true statement of their lives and characters. And I feel it justly my duty to contradict the false reports which have been spread abroad by the tongue of slander concerning them: for in all my acquaintance with them, I have ever observed the same uniform exam-

ple of temperance, chastity, righteousness, and every gospel virtue. Their lives and characters were in strict conformity to the doctrine and example of Christ; and they constantly taught the same to others.

Although many malicious and abusive charges have been published abroad in the world, for the purpose of criminating the character of this Society and its first founders; yet all that can be said in the spirit of slander, is unworthy of the credit or attention of any rational person. Those who have little or no acquaintance with the Society, are not qualified to give any correct information concerning it. And as to those who have apostatized from us, they condemn themselves by violating their own faith and consciences; and to them the words of the beloved apostle will justly apply: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us." (See 1 John ii., 19.) Many such unfaithful members have vainly pretended to hold relation for a season; but their ungodliness has justly brought them under reproof; and instead of reforming, they have thereby taken occasion to indulge themselves in resentment and falsehood, and to deny the faith which they had once embraced, and become as traitors to those who honestly maintain the cross of Christ. Such apostates have often palmed upon the Society and its leaders the crimes which they themselves had committed, while pretending to hold relation with us.

Mother Ann was ever faithful in good works, she often deprived herself of comforts, that she might be able to comfort others. She spared not her strength nor her life in promoting the cause of

God, in strengthening the feeble, comforting the afflicted, reproofing the careless, correcting disorders, purging out sin, and zealously striving, at all times, to build up righteousness and peace in all who embraced her testimony.

I bless the God of Heaven that I have lived to see the fulfillment of those blessed promises, given us by the faithful messengers of truth, who first administered the gospel to us, "That if we would yield a faithful obedience to the law of Christ, now made manifest, we should be blessed in our outgoings and incomings—in our basket and in our store; and above all that we should enjoy the blessings of peace and salvation, which Christ had promised to the faithful." As the fruits of their precepts and examples of industry, neatness, prudence, temperance and godliness, I have seen a Society of people spring up, and grow and increase in order, beauty and harmony, till they are, in my view, the glory of the earth—a city of refuge, a shining light to the nations.

On the other hand, I have seen the false accuser, the vile slanderer and proud persecutor, who gladly would have trampled under foot the meek and lowly followers of Christ, either left to become a shame and a reproach to civil society, outcasts among men and vagabonds in the earth; or if their rask and standing in society has preserved them from these disgraces, they have not escaped the stains of dishonor, nor the stings of a guilty conscience. Numbers have lingered out their days under evident guilt and condemnation, and left this mortal stage with "a fearful looking for of judgment and fiery indignation," knowing that the day of reckoning must come.

Knowing and feeling a sense of these things, and standing in the fear of God, I solemnly warn all to be careful that they *touch not the Lord's anointed, and do his people no harm.* Remember the counsel of Gamaliel to the Jewish high priest and his council: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (See Acts v., 38, 39.)

Mt. Lebanon, N. Y.

PROGRESSION.

MARY WHITCHER.

ONWARD, onward, ever onward,
But be sure the road is right,
Leading upward, leading heavenward
To the prospect of delight.
Here we view the vernal landscape
Ever bright with joys sublime,
Earth the shadow of the substance
Well portrayed by things of time.
No exchange for lower station
When we reach our Zion height,
'Tis the soul's sweet habitation,
The abode of peace and light.

Canterbury, N. H.

LOVING-KINDNESS.

R. A. SHEPARD.

With Godlike love be all my actions crowned;
With loving-kindness may my heart o'er-flow;
And while I seek God's grace, which doth abound;
My soul to cleanse, and all my faults to show.
I'll take new courage and be moving on,
A conquest o'er my inbred foes to gain:
And though perfection is not easy won,
I'll persevere, till victory I obtain.

Canterbury, N. H.

If thou wouldst find much favor and peace
with God and man, be very low in thine own
eyes. Forgive thyself little and others
much—*The Advance.*

MODERN CIVILIZATION.

—
MARTHA J. ANDERSON.
—

THROUGH the various organic changes we pass, in process of evolution to higher degrees of perfective development, nature invariably adapts the wants of the physical system to the ability of acquirement.

As muscular vigor deteriorates in consequence of oft repeated violations of nature's laws, and, because of increased mental activity; we find all difficulties surmounted in the realization of the fact that mind is superior to matter, and brain rules over muscle, as is practically demonstrated in the wonder-working realm of inventive genius; from whose workshops come all the nicely wrought, and marvelously planned appliances, that are designed to lighten and lessen the heavy labors of life. Still we toil and grow weary; continually exhausting the vital forces, that we may maintain a certain standard of civilization, with all its complications, superfluities and extravagances.

If the ascetical does not balance the esthetical ideas of society, the needless will supersede the useful; and all beauty that has not a foundation in use, soon grows distasteful, and needs continual replacement with something new.

By wrong thinking and wrong living, the tastes of the people become vitiated; and, catering to those tastes in every department of manufacture and production, there is created and fostered among all classes, a spirit of competition and rivalry, in dress, equipage, fine houses, and epicurean pleasures. "The lust of the flesh, the lust of the eye, and the pride of life," rule society at large, and form the triple chain of the soul's enslavement

to the world. A bondage stronger than the yoke of the Egyptians, or the manacles of the slave.

"True to nature" is an axiom unknown to modern life. We seem to have so much to diminish care and make work a blessing, and yet we are not as comfortable or contented as our forefathers, who in the rude simplicity of their time had less of everything but health to enjoy, and who, in possession of that inestimable blessing, held the secret of happiness and sweet unruffled peace.

In the line of correspondency and improvement there seems to be no stopping place. As the mental faculties are quickened, the heart feels the impulse and the hands act in unison, these form a three-fold power, strong for action; but this combined force turned to the external alone, absorbs the whole being in earthliness, and needlessly drains the vital force.

To continually create creature-comforts for the sake of hoarding up beyond present needs, or a just provision for those who shall succeed us in our labors, seems to rob the soul of the greater blessing of striving for the acquisition of mental and spiritual wealth, and hence the triune forces of our being are not balanced into harmonious activity. It seems necessary therefore, if we would enjoy a healthful and happy existence, that we would justly consider our manner of living, in reference not to our wants, but to our needs, as the poet truly remarks.

"Man's rich with little were his judgment true,
Nature is frugal, and her wants are few,
Those few wants answered bring sincere de-
But fools create themselves new appetites."
[lights,

Let us live as sentient thinking beings should live, "using the things of this

world as not abusing them." Making our bodies fit temples for the Holy Spirit, and keeping our homes, sweet, clean, plain, and attractive. Ever remembering that above all riches are the treasures of immortal truth, garnered in the realm of spirit; and above all ornament and glory is the beauty of heavenly virtue.

Mt. Lebanon, N. Y.

"Blessed are the Pure in Heart."

HARRIET A. JOHNS.

WE often read, From the abundance of the heart the mouth speaketh, and As the heart is, so are we. It is the fountain from whence springs our thoughts, words and actions; and as in nature a stream cannot rise higher than the fountain from which it is supplied; so the streams of love and affection, welling up and dictating our actions, are governed and guided by the impulses of the heart; if they be earthward, as is too often the case, they lead us from God, and we become blinded to his goodness.

Through purity of life, we approach nearest to God, and are better able to understand the Divine nature of that Being, who is the embodiment of all righteousness. We may possess many virtues, and pass for Christian men and women; yet as long as envy, hatred, pride, hard and unkind thoughts, find admission, we are not strictly pure, saying nothing of the grosser elements that so often control human beings.

Christ likened the impure heart to a cage of unclean birds. God requires us to give our hearts to Him; and would they not be very unacceptable in this condition?

As man was made in the image and likeness of God he is, or should be, his representative on the earth. This likeness is manifested by the development of his attributes in the heart. When we strive to become pure, God draws near. If prepared, we see Him to-day and eternity will perfect us in the knowledge of the Divine. "The seven attributes, constituting the nature and essence of God," revealed to mankind, from which all others proceed, are: Truth, Wisdom, Mercy, Justice, Holiness, Love and Righteousness. Exercising ourselves in these according to our best understanding, we are able to receive additional knowledge, our sight becomes clear, and we comprehend more and more the spirit of God. But the work of first purifying the heart must be done; for unto the pure only is the promise given; "They shall see God."

Canterbury, N. H.

PARABLES.

SIMON MAREE.

JESUS many times in his day, spoke to the people in parables. When his disciples asked him why he did so, he answered; "To you it is given to know the mysteries of the kingdom of heaven, but to them that are without, it is not given." Doubtless there were other reasons, but this is sufficient for our present purpose. Jesus explained some of them, and some were left to be explained at his Second Appearing; of the latter class is the following.

He said: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened."

Part of a loaf of bread leavened and

part of it unleavened would render it unfit for use. The meal represented the people that were prepared to receive the leaven, which was the word of God, to be administered to the world by a woman.

Mother Ann, and all who received the leaven or word which she spoke, became one in the spirit of love, and one in interest, and purpose—and they all unite in supporting the testimony of Jesus and Ann. If it was right for the Apostles to know the mysteries of the kingdom of heaven in that day, why not for those who in this day are strictly living up to Christ and Mother's testimony. The requirements being the same, those who fulfill them by perfect obedience must be entitled to the same blessings.

Hancock, Mass.

GOD'S ANVIL.

TRIBULATION means threshing, and Trench in his excellent treatise on the "Study of Words," has carried out the figure, showing that it is only by threshing us that God separates the wheat from the chaff. Here is a precious little morsel which is credited to the German of Julius Sturm.

I HOLD STILL.

PAINS furnace heat within me quivers,
God's breath upon the flames doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper, As God will!
And in his hottest fire hold still.

He comes and lays my heart all heated,
On the hard anvil minded so,
Into his own fair shape to beat it
With his great hammer, blow on blow,
And yet I whisper, As God will!
And at his heaviest blow hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool and makes it glow;
And yet I whisper, As God will!
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer lived would be;
Its end may come, and will to-morrow,
When God hath done his work in me;
So I say trusting, As God will!
And trusting to the end, hold still — *Selected.*

LONG LIVE THE MANIFESTO.

S. Good morning, little Manifesto!
How do you prosper?

M. Pretty well, I thank you, still I am feeling somewhat sad now in anticipation of my future destiny.

S. Your future destiny child? It seems to me that you are too young to talk of destiny. Why, if I mistake not, you are only fourteen years of age, and consequently very immature. Pray, why are you so depressed?

M. I am young, indeed, but I have reason to fear that I shall not survive long, if the various rumors concerning me prove realities. You are aware that there have been attempts all through my checkered life to dwarf my growth, and it is very evident that I am not popular with the world. Some persons even recommend premature death to me as emblematical of early piety, quoting that, "Whom the gods love, die young." Some frankly state that the mission fund is low and that my expenses already form quite an item on the money record. Others claim that few persons abroad read the unique doctrines that I am trying to disseminate.

I am painfully aware that I am scurvily treated by the majority of unpro-

gressed minds, am often thrown into some dark corner where dust, soot and tobacco smoke "do congregate," am imprisoned for months with that objectionable literature called, "yellow covered," and my only solace is that I am *not of them* though dwelling so near. Happily at most Societies of Believers I receive marked attention. My pages are read and my theories discussed to profit. At some special localities, however, I find it hard to get the amount of *mental stimuli* that I need though I can find a good lodging anywhere. If what one modern writer states is true, then I need not wonder it is thought that I shall die young; just read;—"Literature of a higher order is universally neglected in this age. The most profound treatises upon scientific, moral and religious subjects are allowed to grow dusty on the shelves of libraries and book-stores, while the details of criminal courts, incidents of prize fights, baseball games, etc., are read with avidity."

This statement does not console me, in the least, but if I die it may be in a good cause.

S. Poor little Innocent. You have our warmest sympathy and we assure you that there is a better time coming. Why, you may well be termed our modern David who with the little missiles of truth will yet be able to slay the giants of selfishness, animalism and sordid Ignorance. The quotation, "Whom the gods love die young" is a mythical one in value and therefore unworthy your thought, for your God is the God of the living, you being his agent, should never die. Did you never hear the parable in the New Testament, of the woman, who put a little leaven into three measures of meal and the whole was

leavened? And of the mustard seed which is the smallest of all seeds, and which grew to the proportions of a tree? Just so we predict your mission will increase and expand in usefulness though you resemble the mustard seed in minuteness. Young though you are, you represent the moral and spiritual status of more than a dozen hoary headed Communities that have survived the storms of a hundred Winters and the intense heat of as many Summer suns without disintegration or decay. It is from these sources that you must continue to draw your life.

You are destined to become one of the most active Teachers of our youth who are to perpetuate the Testimony. To teach them that theirs is to be more than a mere muscular Christianity, only exercising the muscles in doing good, but that with you and for your special mission the brain, the organ that acts for the living soul must be equally tasked by reading, thinking, writing, talking and acting agreeably to the high profession which it is your duty to promulge. Take our suggestions, if you please and remember that our sympathies are enlisted in your behalf.

Kindly ever,

Asenath C. Stickney.

Canterbury N. H. }
Apr. 1885. }

THE PROMISES.

—
NAPOLEON D. BROWN.
—

"THE promise of God is the declaration of assurance, which He has given in his word, of bestowing blessings on his people. Such assurance resting on the perfect justice, power, benevolence

and immutable veracity of God, cannot fail of performance."—*Webster*.

"The Lord is not slack concerning his promises." 2 Peter, iii., 9.

We will quote a few of the promises of God.

1. "Blessed is the man that feareth the Lord." *Psa. cxii., 1.*

2. "All things work together for good to them that love the Lord." *Rom. viii., 28.*

3. "The prayer of the upright is God's delight." *Prov. xv., 8.*

4. "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." *Matt. xii., 50.*

5. "Blessed are the dead that die in the Lord, they rest from their labors and their works do follow them." *Rev. xiv., 13.*

6. "The just shall come out of trouble." *Prov. xii., 13*

7. "God giveth to a man that is good in his sight, wisdom and knowledge and joy." *Ecc. ii., 26.*

8. "He saved his people from the hand of him that hated them." *Psa. cvi., 10.*

9. "The righteous hate only the haters of God." *Deut. xxxiii., 11.*

10. "The Lord preserveth the strangers and relieveth the fatherless and widow." *Psa. cxlvi., 9.*

In the fifth chapter of *Matt.* from the third to the ninth verses we find promises as follows ;

"The poor in spirit shall obtain the kingdom."

"The mourner shall be comforted."

"The meek shall inherit the earth."

"Those that hunger and thirst after righteousness shall be filled."

"The merciful shall obtain mercy."

"The peacemakers shall be called the children of God."

"The pure in heart shall see God."

The pure in heart, only, are granted the privilege of seeing God, and of beholding him as he is, and of feasting on the beauties and comeliness of his being. To see God we must see him by and through our whole body. Our bodies must be full of light. God is a whole, not a part, therefore we must be a whole, or in other words we must be wholly cleansed from all impurity.

Our love must be cleansed. We must love God above all others. He should have no rival in our hearts. For-saking the worldly relationships of father, mother, brethren, sisters, wife, children, private property and their enjoyments, let us go on to purity and perfection.

Whosoever looketh on a [man] or woman to lust after [him] or her hath committed adultery already in his heart, *Matt. v., 28*, and Paul has said. "It is good for a man not to touch a woman." *1 Cor. vii., 1.*

For the better protection of Brethren and Sisters in the gospel of Christ's Second Appearing all undue familiarity is disapproved, and great care should be observed that we go not in the way of temptation. We may be defiled by the cherishing of impure thoughts, as we lose sight of God.

Have God first in the heart to the slaying of self and selfishness ; then love each other as brothers and sisters in spirit. This far excels any mutual worldly relationship. Thinking improperly of any person, will in the end prove to be defiling to the pure in heart. Let God only have a seat there and he will invite the guest to the wedding feast.

Let us ask. Do we make the purity of our feelings the greatest enjoyment we have? Do we feel that when we are "away from the world and the flesh," that we are nearer to God?

The only chain that is able to bind the natural man and to "crucify the world with its affections and lusts," thereby setting the spirit free, is, in truth, the order of Believers.

By obeying this purifying light, we are admitted into the Holy of Holies, and there we can see God and "follow the Lamb whithersoever he goeth." Such Christ delighteth to lead. "Blessed are the pure in heart for they shall see God."

Pleasant Hill, Ky.

In Memory of Eldress Anna Ervin.

BY THOMAS STROUD.

NOT often do we assemble on an occasion like this with unmingled satisfaction. Yet the present is one which admits of no sad reflections. Full of years and honors our beloved Mother has calmly stepped into the hereafter, leaving a life and example over which we may look with hardly a regret.

For more than three quarters of a century she has been on holy ground. Was the first young child taken into this Society to be trained in the Gospel life. Being docile and intelligent she readily received a planting in the faith.

Having become convicted of sin at an early age she received a baptism of the spirit by repentance and striving to make straight her paths. The true faith of the Gospel dawned on her young mind, and was received in a receptive and fertile soil. She saw that not only was ordinary morality necessary to become

a true child of God, but gained by labor a deep spiritual understanding. To become redeemed from the nature of the loss under which every child of Adam and Eve is created was her real life work. She perceived that a life of Virgin purity and Christian community could alone enable souls to work out their redemption, that in this relation the woman by cross-bearing becomes the equal of the man, and instead of being a slave, becomes a great power in the ultimate redemption of mankind. Her mind being of a progressive type, she received with much interest, and readily accepted on due reflection, all the progressive developments of spiritual light and understanding which have so abundantly been bestowed on the chosen people of God. While such was the real inward life of her soul, she was very capable in temporal business, and during the period of sixty years filled every office of trust among Believers; at the time of her decease she held the office of Trustee. She was able and willing to stand anywhere in society as her lead required, being meekly resigned to whatever lot was chosen for her. Thus adorned with simplicity, purity and resignation her life has been a blessing to herself, and to all who came within her influence. Her life example has been given to show that to build up the spiritual temple of God, the Virgin prophetic church of the ages, it is needful to support the order of God, and that while doing this, souls may become redeemed from the earth, living stones in the house of God.

Enfield, Conn.

THE aim of education is to show how to think.—*Beattie.*

CHEERING THOUGHT.

WHEN life's pilgrimage is over and
its cares and troubles end,
Ere we enter the dark valley
whither all our footsteps tend,
How 'twill cheer the solemn moments
if we feel that this is true,
That the world is some way better
for our having traveled through;
Some of its sorrow lessened, some of
its darkness turned to day,
Some of its thorns uprooted, some of
its burdens rolled away.—*Selected.*

UPWARD AND ONWARD.

BATTling in the cause of *Truth*,
With a zeal and strength of youth;
Upward raise the banner higher,
Onward urge your phalanx nigher
To the centre of the strife.
Strike where virtue finds a foe,
Strike while love directs the blow,
Where the foes of man are rife.
Be your watchword *Truth* and love,
Be your star the strength above;
'Mid the pure remain the purest,
'Mid the faithful be the surest.
Temperance your banner star;
Ask not rest nor pray for peace
Till the demon foe shall cease
Life and all its joys to mar.
Warriors in the cause of right,
Earnest in your zeal and might.
Joying in your high endeavor,
Onward press and falter never,
Till the victory be won.
Shout until the field you gain,
Press to those who still remain,
Batting till the work is done.—*Selected.*

RESPECT AND VENERATION DUE
FROM YOUTH TO AGE. No 2.

WILLIAM LEONARD.

I do not remember of ever suffering
the least harshness or unkind treatment
from one of these men, nor of ever giv-

ing one of them an impertinent word,
though I lived with divers of them for
several years. This habitual feeling of
respect has continued with me thus far
through life, and although I am now
over seventy years of age, I retain quite
a portion of my young feeling of giv-
ing precedence to persons much younger
than myself. This habit of feeling and
acting has been of great advantage
through life; it has made the path of
obedience and compliance to the feelings
of superiors easy, and I may say natu-
ral, though to some it seems hard and
unnatural.

It has enabled me to live in peace,
and gain the good-will of all the variety
of persons and characters with whom
it has been my lot to associate, so that
I do not remember an instance for over
fifty years in which there have been
difficulties and hard feelings existing
between myself and others. I am aware
that youth sometimes labor under pecu-
liar disadvantages. They live and work
with all gradations of age, from young-
est of themselves to the most aged, and
it is difficult to define the starting point
where this feeling of respect should
begin.

Add to this that there are always
some of adult age, and even some that
are aged, who expose their weakness to
such a degree as almost to cancel their
claim to respect. Although these are
serious disadvantages, they are not with-
out remedy. Generous minded youth,
as a first step and incentive to action,
will urge themselves deeply to consider
and appreciate the great moral worth of
character, which the genuine principle
of Christian love, and consequent po-
liteness and true benevolence, gives to
all who possess them. This pure prin-

ciple is the only sure fountain from which this *respectful feeling* of which we are speaking can uniformly flow. In order, then, to acquire this heavenly principle, we must *exercise it, practice it*, must give it scope in action—must cultivate it whenever an opportunity offers.

Rather than fail of attaining it, we had better bestow our kind and loving feelings on our *younger* companions, and train ourselves to treat every one, young and old, with due refinement, respect and kindness, let their treatment to us be what it may. If this is practiced toward the younger, it will be surely easy to bestow it on those more advanced in years. We have thus found a remedy for the first named disadvantage. The same principle would, I think, be also found a sufficient remedy for the second; but we will add an additional consideration, which will help us wholly out of the difficulty. All the weakness, unworthiness and coarseness of manners which we are displeased with in older persons, are the result of their not having acquired the true principle and practice of politeness in their youth, and we shall be just like them unless we succeed in gaining that principle. This we cannot do if we imitate their manners, and and treat them as they treat us and others. The only use we can make of their imperfections is to let them stand as a beacon to warn us of our danger, and induce us to ply every means to escape their sad condition.

We must not adopt the practice of being polite to those who are polite to us, and rude to those who are rude. This would show decidedly that we have no principle of goodness or politeness of our own, or in ourselves, but that our actions depend wholly on those of other

people. As we cannot admit a man to be just because he deals fairly with some people while he cheats others, so neither can a man be polite who treats some respectfully and others rudely. If youth have to associate with older persons who through their weakness and disagreeable qualities forfeit respect, still will it not be best to *treat them with respect for the sake of the principle*? Will not this be quite as effectual in disciplining and refining the manners and spirits of young people, as if the object were more worthy? Undoubtedly it will, and much more so, as it will be a victory and triumph over greater obstacles.

Respectful manners, or politeness, comes under the same law as that of *love*, of which our Savior says, "If ye love them only which love you, what thank have you? Do not even the publicans so?" And we may as justly say, "If you are polite to those who are polite to you, What thank have you?" This but places you on the very level of uncultivated nature, without the least refinement of manners, since the very savages will do the same! But by the practice and attainment of showing kindness and respect to all, regardless of their conduct to us, we are brought up to the threshold of a still higher and more Godlike principle, namely, to "*love and do good to our enemies!*" This our holy religion requires; but if we cannot love and be kind to our aged friends because they have some faults, how can we love, pray for, and be kind to our enemies, who are seeking to do us injury? But if we gain and practice the former, we shall have made a near approach to the latter. As we cannot love and do good to our enemies merely because they have evil dispositions and are injurious to us, we

place our actions on a higher principle, we will love and bless them because Christ requires it, and for the sake of imitating the Divine Benevolence, who sends the bounties of his rain and sunshine on the bad and unthankful; we can love them with a love of pity and compassion, knowing how unhappy they are, and must continue to be, while under the influence of hatred.

On more rational grounds we can descend so low as to love them for our own sakes, in order to put ourselves as far as possible from their deplorable condition, i. e., full of hatred. We will call nothing love that does not manifest itself in *deeds of kindness*. So reflect on two human beings, one of whom is constantly using every opportunity of abusing and ill-treating the other, while this other is as constantly improving every chance to show kindness in return, is making a contrast of character which it is hard to find language to express. Every rational being, however, will at once decide which is infinitely the more excellent of the two, and would of course prefer the possession of the good and Godlike character and disposition, rather than of the bad one. There are, however, few, if any human beings, so debased that they cannot be overcome with kindness; and how noble and Godlike is such a deed!

I remember to have read an account of a very depraved convict which will illustrate this. The said convict had been several times confined in the penitentiary, and had several times broken out, and was considered very dangerous and unmanageable. At length he was put in the Massachusetts penitentiary, whose keeper was noted for his ability to manage depraved cases. The convict had not

been long confined before he attempted to break out, and being discovered, got badly wounded by the guard in preventing his escape. The keeper called the physician, and took great pains to have the wounds well dressed, and with great kindness had the convict conveyed to his cell, and everything done necessary to make him comfortable. This was in the evening. Near midnight the keeper arose and went to the convict's cell and examined his wounds, and kindly inquired how he felt; told him, he had felt so uneasy about his sufferings that he could not sleep, and thought perhaps he could do something to alleviate his pain. He gave him good cool water to drink and redressed his wounds. This was too much even for this hardened convict. He burst into tears and wept, saying, "Sir, everybody has for years treated me as a beast, but you treat me as a man. I regret trying to break out and giving you so much trouble, and I now promise to make no more such attempts." He was as good as his word, and under the influence of that kind keeper he left the penitentiary a reformed man. I would rather be the author of such a deed than possess all earthly wealth.

To attain to such sublime heights of excellence, we must begin early in youth to train ourselves to kind actions; and the very lowest beginning point in this work is to treat our equals with fairness and justice, and our superiors in age with good manners and due respect. We must, if we expect to succeed, set out in earnest in this matter. We must have no condition, but resolve, let others do as they will to us, we will treat them, 1st, Politely; 2d, Kindly; 3d, Lovingly; and so persevere till we arrive at the sublime height of pure Christian love!

Harvard, Mass.

BUSRO, NO. 4.

SAMUEL S. MCCLELLAND.

THIS was to be our last night out. The next morning all were preparing quite early and the trumpet was sounded for a general move. At ten o'clock A. M. Nov. 10th, we arrived at the Village where we were cordially received by all the Brethren and Sisters. For several days many of the company were entertained in the meeting house. As soon as convenient a home was found for each one. In this case every family received an accession in numbers and were glad of the opportunity to be able to render this assistance.

From the exposure and fatigue that was borne while on this journey, several, of the company were subjected to chills and fevers which terminated only with their lives.

We will now return to Red Banks and keep company with those who are to make the journey in boats.

On the 11th. of Oct. with a fair wind and a good sail, well rigged we pushed off from the shore into the Ohio river. We had thirty-six passengers on board and on that first day made twenty-four miles. The next day by hard work at the poles we made only fifteen miles. On the 14th. a heavy rain obliged us to remain on shore. Our next move was a distance of ten miles, but even this proved very disagreeable to walk the running boards of a keel boat all day. On the 16th. we moved along slowly but safely. On the 17th. we had more or less difficulty by running on logs that were concealed under water, but received no injury. We pushed on fifteen miles and then went on shore late in the afternoon and encamped among the rocks. Some of our company are still afflicted with chills and fever, but bear their sufferings with great patience. We moved along carefully making each day a distance of about fourteen miles. With the catching of some fish and the killing of five wild turkeys we considered ourselves amply supplied with provision for a few meals.

On the 22nd. we overtook a boat managed by a company of rough men. They did not intend to let us pass. For a while we lagged behind them but this proving unpleasant we

attempted to cross the river that we might push on ahead. So soon as they discovered what we were about, they pushed after us. One of the Brethren in attempting to keep their boat from us, fell overboard. He was soon on the boat again, and after the exchange of a few boatman's compliments we pushed off and saw them no more. On this day we sailed twenty-three miles. On the 24th. we encamped just below the Falls, where we rest till the 26th. when we unloaded the boat and hauled all our goods up the river to a place where we could again carry them on board of the boat. It was a very laborious job and we became much fatigued. A heavy rain obliged us to stop in Jeffersonville during the day. Fortunately we found a boat and some goods at this place which we left here in 1811 while on our way to Busro. We loaded the boat and then took a receipt for all we left.

On the 31st. of Oct. we made twenty-seven miles which was our best record for travel up to this date. The next day Nathan Pegg and Wm. Price were sent on foot to Union Village. We now encamped at Big Bone creek, twenty-seven miles below Cincinnati. We reached the latter place on the 3rd. of Nov. here we met Elder Issachar Bates and Nathan Sharp from Union Village who kept us company the remainder of the journey. As this was our last landing place we unloaded the boat and stored our property and then commenced our journey to the Village, on foot. Our first walk was only a distance of three miles. At night we had excellent accommodations in a large and beautiful house. We had the most severe rain storm in the night that we had experienced since leaving Busro. In the morning the roads were muddy but we walked all day as best we could. As night came upon us we obtained some hickory wood for torches and marched on, reaching Union Village at eight o'clock in the evening of Nov. 5, 1812 where our friends received us with every manifestation of kindness. That night we lay down to rest, thankful that we had found an asylum of peace, away from the tumult of war.

Not less than six persons died during the winter of 1813 and several are still confined with a fever. On the approach of Spring

the Brethren found employment on the farm and in the shops, while the Sisters were engaged in duties about the house.

In August such favorable tidings were received from the War department, that the question arose about returning to Busro. The Indians had sued for peace and the prospect was very encouraging. On the 4th of October John Hancock returned to Busro, and called on his way at South Union. On the 18th. of the same month John Edgington and Daniel Redman went on horseback. On the 25th. four Brethren with a horse and an ox team left for Busro.

In 1814 preparations were in progress with the expectation of moving to the home in Indiana. On the 3rd. of Feb. six Brethren and four Sisters moved to Busro. March 12th. thirty Brethren and seven Sisters left Union Village for their western home. A part of this company traveled on horseback, the others went in a boat. Ten others went on the 22nd. of March. This last company had been to Pittsburg to make some purchases, and then sailed from Cincinnati. They landed at Louisville to unload some freight that was billed to that place. They write, We had a keel boat and a flat-bottomed boat. After leaving Louisville the keel boat pushed on, leaving the larger boat with two hands to come as best they could. We experienced some severe March gales, but set down to our oars and pulled for the mouth of the Wabash.

On the first of April we landed at the old camping ground, above Red Banks. On the morning of the 4th. everything was covered with snow. At twelve o'clock on the 15th. we reached the mouth of Busro. Leaving a guard for the boats the others of the company walked home. The next day the goods were hauled from the boat which ends this journey.

The Brethren that had been in Busro during the winter were employed most of the time in preparing the fields for the plow, hauling rails, making and repairing fences. We all felt thankful that we had landed safely on our own possessions, where, the Lord willing, we expect to remain through life. Wm. Davis went to Union Village on the 29th. of May and returned with the cat-

tle. On the 12th. of July another boat load of goods arrived from Union Village. On the 21st another company of Brethren and Sisters arrived having been on the journey eighteen days. The people were generally well after so fatiguing a march, but this was not to be of long continuance. Several of our people were taken with chills and fever and no medical applications seemed to relieve them. During the Summer season several persons were called from this to another life much to our sorrow and a great loss to the Community.

In 1815 the Brethren were busy in making repairs and in putting up new buildings for the better accommodation of the people. A mill was built and a reservoir made to hold a good supply of water.

A large number of persons were confined with fever, which served to cast a gloom over the minds of many through fear of its continuation.

A dwelling was built in 1816 under the direction of Joseph Lockwood. The building was forty feet square and seventy feet high to the ridge beam. In July we harvested ninety-five acres of wheat and thirty-five acres of rye.

On the 8th. of July, 1817, Father David, Elder Solomon, James Hodge, Mother Ruth and Eldress Hortensy arrived in eight days from Union Village. This company returned on the 11th. of August.

We passed a mild winter in 1818 but with the spring came cold and violent winds and also much sickness. At one time only seven persons were left without an attack of the fever. We enjoyed a remarkably mild winter in 1819. Showers were not uncommon accompanied with thunder and lightning, and during the month of Feb. the grass grew from two to four inches, so that all anticipated an early spring. In this, however, we were to be disappointed. On the 4th. of Mar. the snow fell to the depth of eight inches and the cold so increased that from the 4th. of Mar. to the 4th. of Apr. but little work was done on the farm. This gave a late spring after so mild a winter.

On the 7th. of May a fearful tornado passed a short distance South west from our Village. Everything in its path was swept

to the ground. One of our barns, sixty-five feet long and twenty-eight feet wide was hurled twelve rods from its foundation and broken in pieces. We saved the timbers as well as we could and after adding some new pieces, rebuilt the barn. On the 15th. of Aug. this building now finished was struck by lightening and considerably damaged.

On the 9th. of Feb. 1820 we were visited by a company of evil minded persons. They stole from us some irons which they found in the blacksmith shop, and they cut twenty-seven yards of linen from the loom. They also attempted the burning of our buildings, but the fire was discovered before much harm had been done.

The building of a brick dwelling 50x44 ft. was the first business of the Spring of 1821. The bricks were burned at the Village and all the work on the building was done by the Brethren. A mill for washing clothes was built and accidentally, its first motion broke two fingers on the left hand of one of the Sisters. The Society was visited with a great deal of sickness this year and several of our members were taken from us.

(TO BE CONTINUED.)

Letter Box.

Shaker Village, Mer. Co., N. H.

July 7, 1885.

DEAR MANIFESTO;—January 23, 1883, my Grandfather asked for a home and my Father placed me with the Shakers. Just three months before this happened my Mother was attacked with a serious illness, called Spinal Meningitis. After six weeks of suffering she expired, or her spirit passed out of her body. Her last words were, "Father take me home," often did she repeat them. Her greatest anxiety was that her children, a little brother and myself, should be kindly and wisely cared for, after she was gone. I know many children who can tell the sad experience of an irreligious Mother, not so with mine.

I often wondered why Mother prayed with us so many times and read the Bible so much, now I think perhaps she thought she should not live long and so she tried to teach us how

to be good that we might be protected when she should leave us. Had my Father not placed me with the Shakers, I should have missed my dear Mother very much. I think I love her as I cannot tell and I think she loves and watches over me, I would love to speak to her so much. I am a favored child and I will try to be just as good as I can to repay my kind friends who are my Mothers so I am not an orphan.

I have written this so that if there are any little children abroad who read the Manifesto and who lose their mothers they may ask for this good home with me. They must be willing to leave all their naughty ways.

Address, Maud Mansir.

PANSIES.

I THINK pansies are a very pretty flower they have very pretty colors, some are yellow some are dark red some are spotted yellow and red and some are purple; they look very pretty in the gardens, they smell very sweet. This is all I know about pansies so I will tell all I know about violets. I think violets are very pretty flowers some are purple and some are yellow, they grow wild, they grow down the road as we come and go to school.

Gertrude.

BURYING SIN.

THERE are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding seed or root in the ground. It draws strength in its concealment, and finally pushing up though the soil, brings forth fruit, thirty, sixty, and a hundred fold. Sin is not dead enough to be safely buried. It is like a smoldering flame. It is a poisonous seed; it will ruin in its concealment, and finally break out into ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place, and extirpated. Hiding it only gives it a fresh hold. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy.—*The Advance*."

THE MANIFESTO. AUGUST, 1885.

OFFICE OF PUBLICATION.

THE MANIFESTO is published at Shaker Village, Mer. Co. N. H. All articles for publication should be addressed to HENRY C. BLISS, and all letters on financial business to A. Y. Cochran.

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NOTES.

As was said of those who stood at the corners of the streets and in the synagogues, having a personal satisfaction in their protracted religious exercises, so it may be said, equally as well of the religious world of to-day, in their preaching, praying and singing. "Verily, I say unto you, they have their reward."

It is the reward that follows directly upon the consummation of the work. It is the self-consciousness of receiving that for which we have sought. If the work has been done in the interest of the children of this world, we can only look to them for a corresponding compensation. It seems to be an idle notion when one assumes to seek for that which they do not want, or to ask for that which they would not accept.

History on its first pages records,

most distinctly, the reward, or as we would say, the fruits of unrighteousness. The reward must come. Whether appreciated or not it must certainly come. There cannot be even the shadow of a mistake.

Men in their wanderings have sometimes lost sight of the principles of righteousness, and have accepted darkness for light, and have even flattered themselves into the belief that they could violate the laws of God and yet remain unpunished.

They entertained, only, a vague idea of the laws of retribution, and had written for themselves a formula which included a certain class of trespasses, and their consequent punishments. All these days of ignorance have been carefully mantled with charity, and the time has been when almost every form of transgression has received the commendation, either directly or indirectly, of the religious and irreligious world. In these times men ran rapidly on to destruction.

A better day has dawned upon us. Ignorance no longer commands respect. Every man is expected to give a reason for the course that he pursues. To those who fear God, the sun of righteousness has arisen "with healing in his wings." Knowledge has accumulated and every department of the life of man is filled with light. He can if he so chooses walk the highway of peace and happiness, or take the road that leads to inevitable ruin.

It was no idle word that Joshua spoke to the children of Israel, "Choose ye this day whom ye will serve." In this he gave them the privilege to exercise their own free will. To keep the laws of God in the discipline of their minds and bodies would protect them in all

their rights and lead them successfully into the land of Canaan;—a land flowing with milk and honey, while a neglect of these laws would lead them into captivity and make them the slaves of their enemies.

The history of man abounds with lessons of corresponding interest. At every step he finds himself face to face with God's law which plainly teaches the blessings that follow in the path of right doing, and no less the anxiety and sorrow that is sure to follow in the footsteps of the transgressor.

Although there are instances where a penalty seems to pass over one generation that merits it and is inflicted on a future class who are not the active transgressors, yet this fact is being learned in its entirety and often to the deep sorrow of the afflicted. The good apostle was positive on this point, "Whatsoever a man soweth that also shall he reap." "If he sows to the spirit, he shall of the spirit reap life everlasting," but if he sows to the world and the flesh he shall of the flesh reap corruption. Like begets like as the inevitable sequence of the law.

Here again we have the most convincing evidence of the workings of the spirit of God. It cannot be thwarted. The simple minded man who had such a large appreciation of the beautiful, as to sow his field with thistle seed, gave to himself and to his posterity a great deal of hard work for which they received but a slight remuneration.

Some men banter with their lives as a matter of the least importance. Carelessly and foolishly they move along from one degree of transgression to another, till they actually solicit the tempter to ensnare them. Others who glory in error, after finding that "sentence is not

executed speedily against an evil work" allow themselves to entertain the falacious hope that no especial harm will ever arise from the course which they have chosen to pursue. Charmed into security by the voice of the syren, they easily fall into the broad way and pass on to destruction. "Verily I say unto you, they have their reward."

Sanitary.

DRAINAGE.

THERE is a common mistake regarding house drains—that they are made too large. It is incorrect to suppose that a very large drain is safer than one of moderate size, because the smaller the drain the more concentrated the flow, and the more thorough the flushing when larger amounts of water than usual are passed through it; as on washing days. If the liquid drainage is received directly from the kitchen without any provision for stopping grease, a twelve-inch drain will soon become partly filled with a greasy sediment; and the water-way will assume a broad, flat form, over which the flow will spread itself and become too thin and too slow to ensure the proper scouring effect.

A much smaller pipe would have this deposit of grease confined to a narrow channel, and the whole of a copious flow, being concentrated on it, would have a much better chance to cut it away and remove it. It may be taken as a rule that no private house, no matter how large, can need for its drainage, a pipe larger than four inches in diameter. Neither would it ordinarily be prudent to use a smaller pipe than this, for any house.

The smaller the amount of drainage a pipe is to carry, the more perfect must be its construction; for, a deposit of offensive matter is much more easily retained in a drain which is little used than in one which is often flushed with large quantities of liquid. Angles and curves must, if possible, be avoided in the drain; for, besides affording lodgment for the

sediment, they diminish the force of the stream, on account of the increased friction they offer to it. In a strait drain, moreover, it is often easy to remove any obstruction, by means of a wire brush thrust into the end of the pipe and pushed on through, like a chimney sweeping-brush. The fall or indination of the drain need not be great, but must be uniform, or obstructions will almost surely result. The best material for drain pipes is iron; but if the expense is considered too great the next best thing is glazed earthenware. In any case the joints must be water-tight. It is customary to lay the pipes loosely, and fill in the joints with clay; this plan is liable to result seriously for the health of the persons using the drain. The joints should be cemented together in such a way that a large mass of cement surrounds the joints. The brick, stone, and cement drains are dangerous. The importance of exercising the utmost care in building drains will be felt when it is known that the greater number of cases of diphtheria and typhoid fever may be traced to defective drainage, as a cause.—*Halls Journal of Health*.

SAUL OF TARSUS VS PAUL THE PREACHER.

A Story for Children.

LEWIS HORTON.

AMID the burning sands of the Syrian desert, not a great many miles from Jerusalem, there is an "oasis" a bright green spot, about twenty-five miles in circumference, fragrant, blooming, and fruitful with the growth of spices and other tropical productions. This spot of emerald earth has been kept fresh and fair for many thousand years by a small river running through its centre in a steady constant flow of pure water. It was, and is now, a halting place for the caravans that came across the desert from the cities and towns of the Orient, laden with the choice and valuable goods so famous in the history of the ancient East.

This traffic led to the founding of a city, which is now so old that no person on the earth can trace the time of its origin. It is the city of Damascus. A city that was old when Jesus of Nazereth was a child. It was

old when Abraham was a boy. It was old when Jacob journeying across the plain of Mamre, laid himself down at night to sleep, with a stone for a pillow, and saw that beautiful vision, a ladder set up on the earth, reaching to heaven and angels ascending and descending, a prophecy of the blending of the two worlds which should come to pass in the latter days.

This strange city of Damascus whose history can be traced back thousands of years, still flourishes in its intermingling of ancient and modern architecture; watered and refreshed by the river that flows through its centre.

In the rise and growth of primitive Christianity, it found an abiding place in Damascus, Jerusalem and other cities of Oriental history, under circumstances of cruelty and terror. Saul of Tarsus satiated with his persecutions of the Christians at Jerusalem, obtained permission of the high priests to proceed to the city of Damascus on a blood-thirsty mission against the Christians in that place. Armed with written credentials, with a retinue of followers, all in warlike array, "breathing out threatenings and slaughter" glorying in the number that he should bring bound, unto Jerusalem, of the innocent followers of the Divine Teacher. When within but a few miles of this noted city of Damascus, behold there shone round about him a light brighter than the sun, Saul, dazzled, smitten and blinded fell to the earth in terror paralyzed by a spiritual manifestation which has no parallel in modern history. A voice spoke from above his prostrate form, crying, "Saul, Saul, why persecutest thou me?" Saul answers, who art thou Lord? The reply came back, "I am Jesus whom thou persecutest," Saul of Tarsus inquires again, Lord what wilt thou have me to do; "Arise and get thee into the city and it shall be told thee what thou must do." Saul arose, and was led with blinded eyes into the city of Damascus, thence to the house of Ananias, who restored his sight, and sent him forth as Paul preacher of the Gospel of Christ. Gifted above the men of his time, as warrior, scholar and orator, he became well adapted with his spiritual gifts of healing the sick, comforting the weak, prayer, exhortation, &c., for

the mission which the spirit of his Divine Master called him to perform. Thus, through obedience do we become exalted and prepared for a noble mission, both here and hereafter and which grows fairer, and brighter with each victory won.

Canterbury, N. H.

THE PRIAR'S WARNING.

THERE was in olden times in Naples a convent of the Dominican Order, where the rule was but carelessly observed, and in which a spirit of pride and self-indulgence was creeping in among those who had promised themselves to the service of God. It was however the purpose of the Almighty to bring this community to a state of perfection, and thus a vision was granted them which aroused them to a spirit of greater fervor.

One day when the brother whose duty was the care of the refectory, went to make ready for dinner he beheld, to his surprise, a number of religious sitting on the benches, perfectly motionless, but there was something so terrifying in their stillness that his very flesh seemed to creep with fear as he gazed on them. Then running to the Prior, the brother told him what he had seen, explaining that these strangers who were in the refectory gave him such awful sensations of fear that he suspected they must be demons from hell.

The Prior was alarmed, and, after a moment's thought, he called the community together, and bidding them follow him to the church, he took out the Blessed Sacrament, that it might be carried in solemn procession to the refectory. He entered, followed by the brethren. Yes, it was indeed true, there sat the strange friars; but as the Prior advanced, bearing our Divine Lord in his hands, they rose and prostrated their forms to the ground, and again seated themselves as silently as before.

Then said the Prior, "In the name of God, who is here present, tell me who you are, and from whence you come, and what you desire."

The strange company immediately threw back their hoods and displayed countenances

blackened as if by fire; then they opened their habits, and the red flames were seen consuming their very bodies, and one of them spoke these terrible words:—

"We are all your brethren," said the voice: "behold us who were once priors, sub-priors, masters, and leaders; and we are all eternally lost!—Lost for our contempt of poverty, for our neglect of rule, for our pride, our slothfulness, our self-indulgence; and we have come here to warn you, lest by like sins you come into like condemnation."

Striking a blow upon the table, the strange company disappeared. But their visit of warning was not thrown away, for it sank so deeply into the hearts of the brethren that they became models of piety and perfection, and never afterwards gave way to the promptings of their lower nature. —*The Catholic.*

SOFT CHRISTIANITY.

MUCH of the Christian character of the day lacks swarthiness and power. It is gentle enough, and active enough, and well-meaning enough, but is wanting in moral muscle. It can sweetly sing at a prayer meeting, and smile graciously when it is the right time to smile, and makes an excellent nurse to pour out, with steady hand, a few drops of peppermint for a child that feels disturbances under the waistband, but has no qualification for the robust Christian work that is demanded. One reason for this is the ineffable softness of much of what is called Christian literature. The attempt is to bring us up on tracts made up of thin exhortations and goodish maxims. A nerveless treatise on commerce or science in that style would be crumpled up by the first merchant and thrown into his waste-basket. Religious twaddle is of no more use than worldly twaddle. If a man has nothing to say he had better keep his pen wiped and his tongue still. There needs an infusion of strong Anglo-Saxon into religious literature and a brawnier manliness and more impatience with insipidity, through it be prayerful and sanctimonious. He who stands with irksome repetitions, asking people to "Come to Jesus," while he gives no strong common-sense reason why they should come, drives

back the souls of men. If, with all the thrilling reality of eternity at hand, a man has nothing to write which can gather up and master the thoughts and feelings of men, his writings and speakings are a slander on the religion which he wishes to eulogize. Morbidity in religion might be partially cured by more out-door exercise. There are some duties we can perform better on our feet than on our knees. If we can carry the grace of God with us down into everyday practical Christian work, we will get more spiritual strength in five minutes than by ten hours of kneeling. If Daniel had not served God save when three times a day he worshiped toward the temple, the lions would have certainly eaten him up. The school of Christ is as much out-door as in-door. Hard, rough work for God will develop an athletic soul. Religion will not conquer either the admiration or the affection of men by effeminacy, but by strength. Because the heart is soft is no reason why the head should be soft. The spirit of genuine religion is a spirit of great power. When Christ rides in apocalyptic vision it is not on a weak and stupid beast, but on a horse—emblem of majesty and strength: "And he went forth conquering and to conquer."—*Dr Talmage, in Leslie's Magazine.*

Kind Words.

Enfield, Conn. April, 14th, 1885.

BELOVED EDITOR;—"Baptism," "Peace on Earth," "Be Peaceable," and "The One Talent," in April Manifesto, are instructive lessons.

Who can read such lessons and not be taught? Who can drink at the fountain of truth and not be filled with higher, holier impulses? We thank you for a journal of such pure teachings. Blessings on our Manifesto. May its fifteen volumes be increased to one-hundred, and the good you are bestowing upon thousands of people, return to you with ten-fold richness.

With full appreciation. Yours, Lovingly.
Daniel Orcutt.

GRIEVE not the holy spirit by neglect of duty.—II. II.

KEEP THE CHILDREN PROFITABLY EMPLOYED.

AGNES E. NEWTON.

THE activity of childhood requires a variety of employment to meet the demands of mind and body. The duties imposed upon children, whether of a mental, or physical character, should be made as pleasant and attractive as possible; and the healthful, needful plays of childhood should never be ignored.

Manual or mental labor should not be assigned as penance for some unwise speech or act; because it creates a dislike for the tasks, from unpleasant association. If the offence be a serious one, fifteen or twenty minutes of quiet reflection, seated by parent or teacher, is, we think, the better remedy. To know how the children are employed is the duty of parents and teachers.

We recall the satisfaction expressed by a mother that her daughter, an active girl of twelve years caused her so little trouble during the long school vacation, consoling herself with the thought that the girl was so contented to remain at home, and spend hours alone by herself with her books. Had the mother accompanied the child and investigated the reading, as she should have done, she would have found it to have been from Magazines and Ledgers, which were the property of an older brother, who, upon the false theory, which is now rapidly losing ground, that boys can be allowed to read, and engage in many pursuits, that would be considered morally detrimental for their sisters was the possessor of many such books.

The effect of light reading is to unfit the mind for study requiring close application. It requires years of careful guidance under religious influences, to eradicate the taste which should never have been acquired. "Feed my lambs," was the injunction of the great Teacher whose precepts and life proved that he loved the children. Both soul and body require to be fed from the wells of superior intelligences resulting in salvation from ignorance and sin.

Canterbury, N. H.

NEVER accuse others to excuse thyself.

THE BEATITUDES.

Mt. LEBANON, N. Y.

The pure in heart are bless - ed, For they shall see the God of

love: Bless - ed are the merci - ful, For they have mer - cy from

a - bove. Blessed are they who thirst and hun - ger
Bless - ed are they

aft - er truth and righteousness; Bless - ed are the meek
hun - ger aft - er truth Blessed

for they shall earth and heav - en both pos - sess.
are the meek

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. July, Contents. Autobiography of Heinrich Stilling; The Afghan Question; Ill.—On Indications of Character in Hand-writing; Memoirs of Horace Mann; Louis Riel; The measure of Strength; A little more Love; Victor Hugo, Ill; A few Noted places; Who was it? The Value of Diet Reform; Honey and Vegetarianism; Disinfectants and their use; Notes in Science, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y. Terms \$2 a year.

THE offer to send the "Household Primer," post paid, on receipt of a two cent stamp has brought so many orders to Messrs. D. Lothrop & Co., Boston, that none of the stories of the wonderful sale of Webster's Spelling Book will equal the sale of this new Primer. Immense editions are in press so that all orders are promptly filled.

ATHEISM AND ARITHMETIC: OR, MATHEMATICAL LAW IN NATURE. Arithmetic in plants and Planets; Mathematics in Musical Science; Number in Vital Action. By H. L. Hastings, Editor of *The Christian*. Crown 8vo. 64 pp. Cloth, 35 cts.; strong manilla covers, 15 cts. Boston: H. L. Hastings, 47 Cornhill. London: S. Bagster & Sons.

An interesting and instructive work. It is well worth a careful perusal.

THE FOOL AND THE RIVER.

"I HAVE at last resolved to break off my evil habits," said a friend whom I had often advised to change his manner of life but in vain.

"And when," replied I, "do you intend to carry into effect this determination?"

"Next week I shall certainly do so," said he.

"But why not to-day; why not do so this very hour? Why incur the risk of failure by delay?"

"Oh! I cannot all at once break the links of so strong a chain; I must have a good opportunity—a reasonable excuse for such a step; some opportunity will doubtless arise in a few days, and then be assured, I shall avail myself of it."

As we walked and conversed thus, we arrived at a river, on the bank of which sat a man with his eyes intently fixed upon the water as it rolled along. My friend was anxious to know the reason of this, and he asked

the man the reason why he looked so attentively at the river.

"I wish," replied he, "to pass to the other side of the stream; and as there is no bridge or boat, I am waiting until the water ceases to flow, and the bed of the river becomes dried up."

Turning to my companion, I said, "My friend, in this foolish man you see a picture of yourself. You lose in forming fine intentions the most precious of your days, and in waiting for some future time, at which if you arrive, your task will probably be still more difficult than it is now; you wish to pass over the stream; cast yourself in at once, and swim vigorously for the opposite shore. To wait is folly. The river flows on, and will flow on forever."—*The Catholic*.

TOBACCO.

HOW A CLERGYMAN CURED HIS APPETITE FOR TOBACCO.

I HAD a deep well of very cold water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls, until the craving ceased. By a faithful adherence to this practice for about a month *I was cured!* And from that time to this have been entirely free from any appetite for Tobacco.—*Medical and Surg. Reporter*.

Dr. H. V. Miller of Syracuse furnishes the following from reliable records.

A French physician investigated the effects of tobacco smoking upon *thirty-eight* boys, between the ages of nine and fifteen, who had formed this habit. The result was: twenty-seven presented marked symptoms of Nicotine poisoning; twenty-three serious derangements of the intellectual faculties, and a strong appetite for alcoholic drinks; three had heart disease; eight decided deterioration of the blood; twelve had frequent nose bleed; ten disturbed sleep; four ulceration of the mouth in its mucous membrane.—*Selected*.

HAPPINESS consists in occupation of mind. Small minds require to be occupied by affairs. Great minds can occupy themselves.—*Select*.

The Manifesto.

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VOL. XV.

SEPTEMBER, 1885.

No. 9.

Considerations Concerning a Theory of Recent Origin, that Man is not a Fallen Being.

GILES B. AVERY.

PRELIMINARY OBSERVATIONS.

IN order properly to treat this subject, it is first necessary to have an understanding of our terms. If, by the term "fall" is meant "Original Sin" that is, hereditary taint—meaning, sinful by ancestral violations of God's laws, we wish to be understood as not treating the subject in that relation. Thus considered, the question involves a very different analysis than if it be considered in the sense of one's personal violation of known laws of God.

In this article we propose to consider the subject in the latter phase. And, 1st. What constitutes rectitude? Ans. Obedience to all the laws of righteous-

ness instituted by our Creator! 2nd. What is a fall? Ans. A violation of known laws of righteousness! Measured by this rule, is not man a fallen being?

THE ARGUMENT.

If man hath never fallen, then he hath no sin, for sin premises a departure from rectitude—uprightness; that is, a violation of known laws of God.

2nd. If there is no sin in the world, then there is no spiritual death! Is humanities' conditions all spiritual life and light? 3rd. If there is no sin in the world, there can be no sorrow; for sin is the cause of all sorrow known to man! Sorrow, is sufferings, for the violations of Law! Is there no sorrow among mankind?

4th. Spiritual death is the consequence of sin. Is there no spiritual death in the world? If not, then there

is no resurrection from the dead, as taught by Christ! The English word "resurrection" is from the Greek word, "Anastasis" which means, "to stand up again." How that can stand up again that never hath fallen down from an upright, or standing position is a question for cavilers to answer! If there is no fall, consequently no resurrection from the dead, then Christ is not risen, and he said untruly, "I am the resurrection, and the life." 5th. If there is no spiritual darkness, the fruit of sin, among men, then Jesus' testimony "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." John, iii., 19, was falsehood, and nonsense; for condemnation is alone the fruit of sin.

6th. If there is no sin and sorrow among men then all our senses belie us. 7th. If man hath not sinned, then he is not lost, and needs no salvation; and Jesus Christ, as a Savior, hath vainly been sent upon earth, for, there is nothing lost to save, and Jesus uttered a falsehood in saying, "I came to seek and save that which is lost." The language should have been, I came to seek and save that which never hath been found, or developed.

8th. If man is not fallen, then the present work of generation among mankind is perfect, or, the scriptures belie the character of Noah. Is it the general character of mankind that they are perfect in their generations? Nay, verily, the corruption of generation is the crying sin of our whole race, in all nations of the earth.

9th. It is impossible for man to sin without falling from his uprightness, and, if man hath not sinned, and fallen,

then the whole law and the prophets, is a humbug, and of mere human institution, for, they all recognize sin in the human family, and gross sin too. And, let any one read "Newton" on "The Fulfillment of the Prophecies" and he must be convinced the Prophets were inspired from on High. 10th. If man hath not fallen then the whole Gospel plan for man's redemption from a fallen state is a farce, and God has made a great mistake of man's needs. 11th. If the testimony of Moses and the Prophets is a myth, the Gospel of Christ is a myth also, for, it is the fulfillment of the Law, and the prophecies of the Prophets. 12th. If man hath not fallen, all the testimony of Jesus concerning tares in the Gospel field is false, and the whole crop is good wheat, only not fully grown! What does universal experience say to this? 13th. To deny the fall of man, is to deny the whole revelation of God to man, manifested in both the Old and New Testament Scriptures!

14th. If man hath not sinned, and fallen, there is no regeneration necessary, because there is no degeneration from which to be regenerated, since, according to this theory, man hath nothing lost. 15th. If man hath not sinned and fallen, then the peaceable state of the Kingdom of Christ, anticipated by the prophet, when the lion and the lamb should lie down together, is now reigning on the earth, or, God created man in a state not good; that is, not in harmony with creation at large! But, does universal peace now reign? 16th. If man hath not sinned and fallen, then the Brute is not fallen, and man is his lord, and the whole brute creation is his willing subject. Is it so?

17th. The Gospel testimony is, that,

when man had fallen, and rebelled against God, the brute fell, and rebelled against man! Do we not witness this rebellion? 18th. If man hath not fallen, then the testimony of Jesus concerning taking the Kingdom of Heaven by force, is a falsehood; because Heaven is man's pristine home! Or, God created him in misery; thus, there would be no need of a warfare to take it!

19th. If man hath not fallen, then, either the harvest of the world inaugurated by Jesus Christ is prematurely commenced and God had no cause to send His Son to inaugurate that dispensation, or, being inaugurated and souls, by the voice of God being called to come into it through God's Vice-gerents on earth, all souls would immediately obey the command of God, as the next step in their normal and legitimate development; This they do not do!

20th. If man hath not fallen, then, as do the waters form the sea, so doth the knowledge of God cover the earth; for, it would be cruel in God to create an intelligent and accountable being, make that being punishable for not obeying His will, but not reveal to him that will until myriads of ages after his creation. But, does the knowledge of God cover the earth?

Nay, man is in darkness, loss, sin, sorrow, and woe, and very much needs salvation and redemption! To deny it, is to deny all the revelations from God to man, of which we have any manifestation. It is to make Noah, Moses, all the Jewish Prophets and historians; John the Baptist, Jesus, and all the Apostles of the New Testament Scriptures, liars, and blasphemers; It is also to deny all present experience; for, there is not a living man of intelligence, but

recognizes, that in some degree, either great or small, both himself and his fellow have transgressed some known law of right, for which a degree of condemnation hath rested, or is resting upon the soul, until confessed and repented of.

Mt. Lebanon, N. Y.

THE FRUITS OF THE SPIRIT.

JOSEPH WOODS.

THE Apostle Paul said, "If any man have not the spirit of Christ he is none of his." "Every good tree" said Jesus, "bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Ye shall know them by their fruits." Paul in writing to the Galatians, after enumerating the works of the flesh, and declaring that they which do such things shall not inherit the kingdom of God, informs us that the fruits of the Spirit are Love, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance.

LOVE. God is Love. The apostle John says, "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? We know that we are passed from death unto life, because we love the brethren." Jesus said, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you. The joy of the true Christian is such as no earthly joy can bear any comparison, as worldly joys are momentary fleeting and perishable. While an individual consecrated to God soul and body possesses that joy, satisfaction and true happiness which has no end; knowing that he has in heaven an enduring substance, far better than the whole world

can give. Jesus for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. The Psalmist, "Thou wilt show me the path of life; in thy presence is fullness of joy and at thy right hand are pleasures forevermore."

PEACE. Paul said, Follow peace with all men, and holiness, without which no man shall see the Lord. Jesus said, "Blessed are the Peacemakers. My peace I leave with you; my peace I give unto you." The soul that follows peace with all men, that has made its peace with God, by confessing and forsaking every known sin, is sure of the blessing promised the peacemaker. To all such souls the gospel is sown in Peace.

LONG-SUFFERING. Paul says, Charity suffereth long and is kind. Rejoice that ye are made partakers of the sufferings of Christ. Jesus said, "If any man come to me and hate not his father and mother and wife and children, and his own life also, he cannot be my disciple." He should hate the carnal, worldly, generative life in his relations, and forsake it in himself, in thought, word and deed. Let the wicked forsake his ways and the unrighteous man his thoughts. Jesus said, whosoever he be of you that forsaketh not all that he hath and his own life also, he cannot be my disciple. This is the condition of such as bring forth the fruits of the spirit.

GENTLENESS. One of the apostles said, the servant of the Lord must not strive, but be gentle unto all men, patient, apt to teach. To always keep a calm, peaceable spirit when circumstances seem to place you where there is a boisterous opposing element or spirit of evil, is evidence that the fruit is good.

GOODNESS. "My people shall be satisfied with my goodness, saith the Lord." Unless any people or individual render obedience to the will of God as made known to them daily, they do not possess the goodness of God, are not fruit-bearers.

FAITH. Faith is the gift of God; it comes by hearing it is the substance of things hoped for. Blessed are those that hear the word of God and keep it. By faith we are saved through the grace of Jesus Christ, that bringeth salvation, teaching us that denying ungodliness and worldly lust we should live soberly, righteously and godly in this present world.

MEEKNESS. Jesus said Blessed are the meek for they shall inherit the earth. Take my yoke upon you and learn of me, for I am meek and lowly, in complete submission to the will of God, he was mild, unassuming.

TEMPERANCE. The apostle Paul reasoned with Felix concerning righteousness, temperance and a judgment to come. The apostle Peter exhorts to add to knowledge and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound they make you that ye be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Canterbury, N. H.

THE SNOW CLAD HILLS.

ANNIE R. STEPHENS.

BATHED in a glory supernal,
Robed in a snowy shroud,
That is wrought by a fairy magic
Out of a fleecy cloud;

They rise in a kingly grandeur,
In their coronets of snow,
Standing like dauntless watchers,
Over the vales below.

The light of the sun breaks o'er them,
Tinging their peaks with gold;
While crystals, stars and diamonds,
Flash forth in a brightness bold.
Such beauty and earthly loveliness,
My soul with rapture fills;
While with reverent heart I'm looking
Up to the heavenly hills.

That land where the blest, transfigured,
In glory and light appear;
Where never a cloud o'er-shadows,
Where love dispelleth fear.
Sometime to that land I'm going,
And when my Father wills
I shall stand with the loved and dear,
On heaven's eternal hills.

Mt. Lebanon, N. Y.

A WORKER'S PRAYER.

FRANCIS RIDLEY HAVERGAL.

LORD, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.
O, lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.
O, strengthen me, that while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.
O, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.
O, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.
O, fill me with Thy fullness, Lord;
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O, use me, Lord—use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.
—*The Catholic.*

HONEST ADMISSION.

ABRAHAM PERKINS.

THE value of a thing is estimated, not always upon its merits, but more largely upon its cost. If to obtain it, the sacrifice is great, the greater the value of the prize and higher the appreciation. The quality of that which is cheap in its price is generally in equal proportion to price, and in the end the most expensive and the least to be prized. We realize this fact, both in the natural and spiritual order.

The treasure which is to be found in the gospel of Christ is the "pearl of great price;" and it costs all that a man hath to obtain it. For this reason, few there be, able or willing to make the sacrifice and pay the price to possess it. As a whole, we find the human will the greatest sacrifice man can render, as it is the dearest and most precious object in life; for the preservation of which, he will sacrifice everything. Consequently, it becomes his god to be idolized, adored, worshiped, fostered and preserved. Therefore, to come into possession of eternal life, the "pearl of great price," to him who has studied his own proclivities and knows himself, it is a self-evident truth that his will, his selfish life, his darling passions must all be surrendered.

It is sadly to be lamented, that the present age gives so little evidence of the existence of the vitalizing spirit of Christ in our churches. The outlook is

nothing short of utter failure and annihilation of the power of salvation upon earth, unless by the powerful arm of the Almighty, humanity is moved and drawn to the presence of the Most High. The earth needs a shaking that will reach and move even the heavens, and work upon man a revival that will bring him in humility upon his knees, and cause him to cry out, "Lord, what shall I do to be saved?"

The civilized world seems indeed on the verge of a great revolution; a revolution that shall make life more real, profession more practical and religion more an elevating and saving power. Where in all Christendom, (and we may extend it beyond) is there not more or less of a spirit of agitation and disturbance politically, financially and religiously? There exists generally unrest and dissatisfaction. Peace is largely taken from the earth, and the true God is little known among men. Nations are convulsed by a party spirit, a want of sympathy and common brotherhood. The ignoring of self-sacrifice for progress and reform, with a spirit to traduce character and work evil abounds. Such representation may seem unkind and uncharitable; but is it not too true, not to say universal, yet quite general and to the dishonor of a professed Christian people? Who that has common perception can deny the absolute necessity of a general subversion in the affairs of men, and the need of a more earnest seeking for the spirit of union in support of morality and Christian religion, the genuine doctrine of Christ, the support of principles that will eventually bring in the fullness of the work and the glory of the millennium.

We might well conclude with the Ad-

ventists, that the end of the world is near, and that its inhabitants are in a working condition to destroy themselves.

The mission of Christ was to bring peace on earth. Unless this is secured to man, labor is in vain and life not worth having. What then is duty? Common perception, general observation and a knowledge of our own hearts teach us our necessities and absolute requirements essential to the possession of eternal life, the "pearl of great price," whose concomitants are peace and joy in the holy spirit, and the godly love which brings man into love with fellow man, and makes him a brother in all the relations of life; insomuch, that no place is found in the heart for any selfish interest or debasing indulgence.

Enfield, N. H.

OUR GOD.

MARY WHITCHER.

A God that moves in all our ways
Denoting love and thanks and praise
Is God possessed, and will avail
When earthly gods and powers fail:
'Tis here the proof is well combined
When God in us helps all mankind
But without hands and heart to do,
Our God is distant from the view.

Canterbury, N. H.

BE KIND.

Be kind to each other
The night's coming on,
When friend and when brother
Perchance may be gone,
Then midst our dejection
How sweet to have earned
The blest recollection
Of Kindness returned.
Nor change with to-morrow,
Should fortune take wing
But the deeper the sorrow
The closer still cling.—*Selected.*

INSPIRATION.

ELVAH F. COLLINS.

INSPIRATION, is the main-spring of life in the soul, which directs the outcome of all its thoughts, feelings and actions.

As the nature of man is twofold, so also, his inspirations direct the impulses of his life and character, under these dual influences.

When yielding to the divine, he is supplied with inspirations from higher powers, which, diffused throughout his being, prompt to lofty aspirations of mind, beneficence of heart, and determinations for further progression in a spiritual life; while on the other hand, when the impulses of the lower nature assert their right, and claim the powers of mind and body in yielding servitude, he again draws an inspiration beyond and below himself, which strengthens the momentary desire, and blinds his eyes to all that is nobler and better for the time being, after which the higher return, to chasten and reprove, and through the chastening to render an atonement.

As these dual elements, created to properly balance each other, have become so unbalanced, (the lower sinking the scales lower, and the higher rising, from its lack of proportionate weight,) it becomes apparent to all that the efforts must be strongly directed to create and sustain the spiritual that it may at least balance the opposite, if it may not bear down the scales with an overbalancing degree.

To do this, one must study their inspirations, heeding those which come from above, and repelling foreign influences which seek to degrade. While

we as individuals have a certain amount of power to control and direct our course in time, to originate and plan for our own or others benefit or harm, yet, the great sum of life is largely made up from the combined influences and action of the mortal and immortal.

As the veil between the two worlds has been growing thinner since the inmates of both have held closer communion together, and as the doors and gates between have so often been left ajar the spirit world thus closely connected with ours, has brought a heavy strain to bear upon the mortal mind, for immortals, having the advantage of a clearer vision, over those in the form, are enabled to read our motives and intentions far more easily than we can discern between the good and the vile, who through easy access roam this world today, on missions of love or hatred. Therefore, how much we need to be educated in the science of Spiritualism, (or Spiritism,) to enable us to discern from which class to draw our inspirations.

Spiritualism, in the hands of the ignorant is a deadly poison; as such are easily deceived by wrong teaching, and led forth under a false inspiration, to teach the world of their mission. They are like ships foundered at sea, finally driven ashore by the merciless winds and waves, as mere wrecks of humanity. As are our hearts and lives, so will the fountain of desire gush forth to meet its kindred waters from streams whose source is in the land of souls.

The wary, or spiritually gifted, can alone test these waters, ere they partake of them.

Wisdom and understanding are the two great essentials to life, on either side the veil between the two worlds.

Waterclet, N. Y.

DON'T FRET.

Has a neighbor injured you?

Don't fret.

You will yet come off the best,

He's the most to answer for,

Never mind it, let it rest,

Don't fret.

Has a story false been told?

Don't fret.

It will run itself to death,

If you let it quite alone,

It will die for want of breath,

Don't fret.

Are your enemies at work?

Don't fret.

They can't injure you a whit,—

If they find you heed them not,

They will soon be glad to quit,

Don't fret.

Is adversity your lot?

Don't fret.

Fortune's wheel keeps turning round

Every spoke will reach the top,

Which like you is going down

Don't fret.—*Selected.*

PROFIT and LOSS.

MARION JOHNSON.

"WHAT shall it profit a man if he shall gain the whole world and lose his own soul?" Matt. xvi: 26. A question of such vital importance as this, and fraught with such serious and momentous consequences to the whole human race, should commend itself to the earnest and prayerful consideration of every soul. It is a question which, while it admits of no parrying or evasion, could not fail to reach the heart and find a lodgment therein, unless the incrustations of selfishness and worldliness were so deep and profound, that it failed to pierce their gloom. It breathes forth from the sacred pages as a warning voice, admonishing us of the danger

of seeking to amass wealth to ourselves, while we neglect to gain the true riches. It comes reverberating down the dim shadowy aisles of human progress, from mysticism, ignorance and superstition, into the radiant light of the nineteenth century, which dispels all those delusions and phantoms of past ages, and with a demanding voice appeals to the inner consciousness of every heart. "What shall it profit?" On the practical answer to this question may depend our weal or woe through the endless ages of eternity. Though we were able to accumulate riches until our possessions were countless; and though we might exceed in honor and fame all that had ever preceded us; or drink so deeply of the cup of earthly enjoyments that we were sated and no longer found pleasure in them; yet in all these we should find nothing to support and nourish the immortal soul; no abiding and imperishable treasure securely laid up in the heavens; no crown of glory which awaits only those who have overcome the elements of the world in themselves, and have counted all its treasures as but vanity and dross, for the excellency of the durable riches of righteousness. We may spend a long life in gathering and storing up the perishable riches, and find when we have finished our earthly course and passed to the spirit land, that we are poor and destitute. How much wiser, then, would be our course in laboring for and garnering up those spiritual treasures which are infinitely more important; for we are told in the Scriptures that "where our treasure is there will our hearts be also."

In the eager, hot pursuit for gain, how often is it the case that honor and justice, honesty and integrity, noble im-

pulses, all benevolent and compassionate feelings for the woes and miseries of others, are stifled and swallowed up; leaving the mind so warped and distorted by the unhallowed greed for gold, that all the kindlier emotions of the heart seem dormant and lifeless. Contrast with this picture the lives of those who are striving ever to live in an element of love and kindness; and holding to the Apostolic order of a united interest, and the Christ principle of loving our neighbor as ourselves, seeking only their best good regardless of selfish gain or aggrandizement; consecrating all earthly possessions to the service of God, and only seeking to know and do His will. This is the profession that we as a Christian church make, and let us earnestly endeavor to live faithfully up to the standard, that we may attain unto salvation and peace, power to overcome the world, "Even as I also, overcame and am set down with my Father in His throne."

Canterbury, N. H.

Correspondence.

Milton, Umatilla Co., Oregon.

June 24, 1885.

A. G. HOLLISTER—

ESTEEMED FRIEND ;—It has been sometime since I received the last copy of the MANIFESTO, which I received from you while I resided in Monroe Co., Ohio. I moved here with my family in December 1883 and have often thought of sending for the Manifesto, which I like very much. You will find enclosed the subscription price.

If you have an old copy with wood-

cut of Union Village on it I would be glad if you would send it to me. I find several in this country who are in favor of community life, having all things in common, but as they have never heard of the Shaker Society they know nothing about it. I am an out and out Shaker Spiritualist, but from what I know of your life in Shakerdom, we are far in the rear of you.

I often wish I was in a situation to live a purer life, then pure spirits would attend me and then I would be a happier man. My spirit begins to reach out for a purer atmosphere, where there is not so much selfishness and where can I find it. Not where every man is striving to accumulate wealth and riches of a material character and where impurity reigns supreme.

When Spiritualists come to understand the true object of Spiritualism we will find it demands of us to live a purer life, and adopt the communistic. Yours is imitative of angelic life and when you commune with spirits, you are sure of obtaining reliable communications which we often fail to get, because we do not live pure lives as the nobler class of spirits do.

I feel moved to say to you all. Be ye encouraged, for your light will eventually enlighten humanity. Brethren and Sisters (for such I feel privileged to hail you) do not forget that your manner of life is the happiest on this earth, for the sorrows and perplexities of a base selfish life are unknown to you.

Yours Fraternally,

W. W. Billmire.

P. S. Manifesto advertises a book from the pen of H. L. Eads have you said book on hand.

Mount Lebanon, N. Y.

July, 1885.

DEAR FRIEND,—I was much pleased to receive your letter of the 25th. which came through in six days. It is exceedingly agreeable to our feelings to see your desires reaching upward in the direction of the only normal and proper growth of the human spirit and intelligence, toward the ever increasing light of purity, and source of all true life and happiness. I do not know if there ever was a time in the world's history that the minds of men were more ready and anxious to receive light than at present. And God has provided the light required in those who walk in His commandments. I mean the light of the spirit of immortality.

Our faith and practice is based upon the conviction that human beings are accountable for the light they receive, and that no one is justified before God who does not obey or put in practice all the light given them. Only those who walk in the light, can long see clearly, and only those who see clearly can reason correctly from truthful premises to sound conclusions. Hence I believe that only those who live the true life, can teach from that life, can have the doctrine which imparts life to its receivers, only such are effective and safe teachers. All others are as it were, only reflectors, if they shed any light, or parrot like repeaters by rote or memory, or teachers of errors which must be unlearned, before the true light can shine in and set the soul at liberty.

No soul is really free, who cannot approximate in practice to his highest ideal of truth and purity, and clearest convictions of right and duty. And before one can be set at liberty, there

must first be a consciousness of bondage or servitude to inferior desires and habits; next, a desire awakened sufficiently strong, to enable him to work successfully for emancipation. Then spirits who have gained emancipation, both in the body and out, spirits who have risen to a higher level, can aid him according to the earnestness and sincerity of his efforts.

The proverb says "Steep and craggy is the path of the gods." What! a plurality of gods? Yea, all are gods in a limited sense, in whom the spirit of God rules with undivided sway. They are the lineal offspring of God, who dwells in them, and molds all their character and conduct.

Well, what of all this? Why, those who travel this path find it roughest and toughest at the beginning or initial end only, for though "hills peep o'er hills, and Alps on Alps arise," the summit is crowned with illimitable fields of beauty and glory, where all talents can be made useful, where all Godly graces and virtues flourish, where no mar nor imperfection, nor stain of corruption, nor alloy of selfishness, nor vexation, nor trouble can come.

"Obedience to law must precede the ripening of the soul." Hence though they wander ten thousand years in the boundless wilderness of nature, o'er bog, or fen, or desert wastes, or through enchanting scenes of beauty, wealth and fame, and all things delightful to the animal man, but which perish with the march of time, that hill or mountain of self-denial and self-conquest they must climb before they can rest from the weariness of toil, or gain that treasure of goodness within which alone can feed immortal desires, or liberate and perfect

those highest attributes of the intelligent spirit, the free and proper exercise of which alone can bring the joy of contentment and everlasting peace.

Would to God that all could realize the conviction of this. They would be in haste to begin the work of casting off the clogs of earthly desires, that they might ascend light and free to the celestial plains above.

Do not think these views speculative, nor rhapsodic, for they are partly testimony of experience, or plain inference from that which has been tested. Man's ideal of the happiness and peace to be enjoyed in the community order of life, where the talents of the strong and skillful are consecrated to God, and the shelter and uplifting of the weaker and less happily endowed brother or sister, is but a foreshadowing of the Real, which we believe is fast approaching through the honest, well directed labors of earnest toilers for a better hope. If you have doubts or questions to solve in relation to the whys and wherefores of our faith and practice, we are ready to try to remove the one, or solve the other as the case may be.

Believing you will not fail to find, according to the earnestness and persistency of your seeking, and hoping your example may draw others to the better way, I will close by subscribing myself thine fraternally for the truth and higher life.

A. G. Hollister.

GOLDEN SILENCES.

THERE is silence that saith, "Ah me!"
 THERE is silence that nothing saith;
 ONE the silence of life forlorn,
 ONE the silence of death;
 ONE is, and the other shall be.

ONE we know and have known for long,
 ONE we know not, but we shall know,
 ALL we who have ever been born;
 EVEN so, be it so,—
 THERE is silence, despite a song.
 SOWING day is a silent day,
 RESTING night is a silent night;
 BUT whoso reaps the ripened corn
 SHALL shout in his delight,
 WHILE silences vanish away.—*New Age*.

A GENTLE MAN.

BY W. H. VENABLE.

I KNEW a gentle man,
 ALAS! his soul has flown;
 NOW, that his tender heart is still,
 PALE anguish haunts my own.
 HIS eyes in pity's tears
 WOULD often saintly swim,
 HE did to others as he would
 THAT they should do to him.
 HE suffered many things;
 RENOUNCED, forgave, forbore;
 AND sorrow's crown of thorny stings,
 LIKE Christ, he meekly wore.
 AT rural toils he strove,
 IN beauty joy he sought;
 HIS solace was in children's words,
 AND wise men's written thought.
 HE was both meek and brave,
 NOT haughty, and yet proud,
 HE daily died, his soul to save,
 AND ne'er to Mammon bowed.
 EVEN as a little child
 HE entered Heaven's gate,
 IC caught his parting smile which said,
 "BE reconciled, and wait."—*Humane Educator*.

[We take from "THE INDEX of July 9th." the remarks that were made at the Convention of the Free Religious Association, held in Boston, Mass. May 20, 1885.—ED.]

Joanna J. Katne, a representative of the Canterbury, N. H. Shaker Community, arose in the audience and asking permission to say a few words, was cordially invited to the platform.

REMARKS.

I RISE to express the very great pleasure I have enjoyed here in attending the

meetings of Anniversary Week with you. When I look back and realize the changes that have taken place since the time the founder of our institution, who was a woman, came to this country, a little more than a century ago, and first pronounced many of the views I have heard expressed here this afternoon and during this week, I say to myself, The world does indeed move. Ann Lee, whom I am pleased to call "mother" first pronounced in this country, as we understand it, the equality of the sexes, and the duality of the Godhead, which is now recognized and indorsed by many outside of our institution. To set aside the doctrine of the Trinity was then considered almost blasphemous. Yet she did that, and established a parental form of government. She denied, too, there was any such thing as a literal physical resurrection.

Perhaps she established the co-operative system as early as any one. Of course, she preached the doctrine of peace and unity; and, coming at the time of the American Revolution, she was imprisoned as one who was a Tory, and as preaching what was detrimental to a republican form of government which our fathers were trying to establish. But the institution which she so early established has survived so far, and prospered; and whatever there may be of error, whatever there may be of wrong in it, I know that time and the blessing of God will purify it. It has been our effort to live true to the teachings of Christ, and to show ourselves to the world as earnest, Christian workers.

I am glad to meet in this hall with the members of the Free Religious Society. My early days were so blessed with the ideas advanced by the anti-slavery movement, and all the way up since I joined the institution I am in, that I feel I live in the very atmosphere of free thought. My father was an intimate friend of Mr. Nathaniel Rogers, and the *Herald of Freedom* was as well known in our family as the Bible. I remember reading with tears of the murder of our lamented Lovejoy in the West. I have kept pace with the progress of all those movements, and I always feel it a pleasure when I meet any of the friends of woman suffrage or of Free religious thought.

I came upon the platform to speak these few words, simply from a conviction of a religious duty I owe the institution of which I have been a member almost forty years. That institution has afforded me every opportunity for freedom of thought, for freedom in every respect; and if any advancement is lacking, and there is much which I hope to gain in the future, it is not owing to our institution. I thank you, Mr. President, for the privilege I have enjoyed. I am very glad to have met all these friends here and hope you may prosper as our prayers go up to God for your success.

Remarks of Mary L. Wilson, of the Canterbury Community.

MY DEAR FRIENDS,—In listening to the earnest speeches this afternoon and throughout the week in behalf of a purer Christianity, of woman suffrage, and temperance, and moral reform, I said often to myself: "Can I leave the city without telling the friends that I live in a home where I believe the kingdom of heaven is established upon the earth? Can I leave the city without proclaiming this truth, and inviting all who have any interest in this direction, who are seeking and asking what they shall do to be saved, to come with us; to go wherever the spirit of God will lead you to seek a higher life and a greater truth that will bring your souls nearer God?" I have found this life. I have found the truth that has been spoken of this afternoon. It is in Christ. It is a Christian life. It is the purity, the uprightness, the honesty, the nobility, that alone gives a noble character to any one in this world. And it is this character that will bring about the reform that is needed, that will result in the Free Religious associations, that will result in the greatest benefit to mankind. And the Shakers, my friends, are thoroughly in earnest in this work. They are really members of your Association. We are not able to become actual members, but in life and in principle we are members. And I want it to go far and near. I ask you to bear it in mind, and remember us in your prayers before God as brothers and sisters, as co-workers with you in this universal brotherhood.

This principle is thoroughly exemplified in our Societies. Practical peace is there taught, and it is there practiced. And there are many other noble principles; I might speak of, all taken from the beautiful example of the life of Jesus. We live after that pattern. We have no other God but the God that you are serving.

[The following lines were written by Sister Arabella at the age of eighty five years.]

INVOCATION TO ANGELS.

ARABELLA SHEPARD.

Angels guard my erring footsteps,
While life's mazy path I tread,
Till my days grow long and weary,
Till the morn of life is fled.
Till the deep'ning shades of evening,
Gather round my sinking form.
Then kind Angels sent from Heaven,
When the night of death shall come;
Lead me safely through the valley,
Take, Oh, take my spirit home,
Angels take my spirit home.
When I fly my homeward journey,
Grant me wings as pure as thine,
Place a crown upon my forehead,
There forever more to shine.
On a harp of heavenly music,
Teach my willing hands to play
Anthems such as angel choirs,
Chant through everlasting day.
Holy Angels sent from Heaven,
When the night of death shall come,
Lead me safely through the valley,
Take, Oh, take my spirit home,
Angels take my spirit home.
When my evening sun is setting,
Gently let the shadows fall,
When I leave this earthly temple
To obey the Master's call.
Guide me through the chilling waters,
Light my pathway to the tomb;
Rob the arrow of its sharpness,
And the churchyard of its gloom.
Gentle Angels sent from Heaven,
When the night of death shall come,
Lead me safely through the valley,
Take, Oh, take my spirit home,
Angels take my spirit home.
North Union, Ohio.

WHY IS IT SO!

SOME find work where some find rest,
And so the weary world goes on;
I sometimes wonder which is best,—
The answer comes when life is gone.
Some eyes sleep when some eyes wake,
And so the dreary night-hours go;
Some hearts beat where some hearts break,
I often wonder why 'tis so.
Some hands fold where other hands
Are lifted bravely in the strife;
And so through ages as through lands
Move on the two extremes of life.
Some feet halt while some feet tread,
In tireless march, a thorny way;
Some struggle on where some have fled;
Some seek, when others shun the fray.
Some sleep on while others keep
The vigils of the true and brave;
They will not rest till roses creep
Around a name above a grave.—*Anon.*

BUSRO, NO. 5.

SAMUEL S. McCLELLAND.

IN 1822, two brethren came from Pleasant Hill, Samuel Harris and James Voris and from South Union, Robert Johns, to assist us in finishing the new dwelling. The family arranged to move into the building on the 23rd of May and Elder Archibald read the rules and regulations that were to be observed.

It was not uncommon at this date for the Brethren and Sisters to pass from Busro to Union Village, in a carriage or in the saddle. The distance is 300 miles and the trip occupied from eight to eighteen days.

In 1825 we had a cold and open winter. The spring and early summer were very favorable but a drouth commenced about the first of July and continued till the first of September. This proved very injurious to the crops, especially to the fifty six acres of corn. The death rate this year was large and the unhealthiness of the place began to be more and more a matter of discussion. The country was but sparsely settled, and the low lands could not be sufficiently drained, so that as warm weather approached the at-

mosphere was charged with malaria. Those who were delicate in health or overtaxed by physical exertion soon fell victims to the scourge, and were taken from us, much to our sorrow.

In 1826 John Dunlavy and Samuel McClelland made a visit to Pleasant Hill, Ky., on the 19th. of January, arriving at that place at ten o'clock in the evening. Samuel returned on the 27th of April but John remained in Kentucky till the third of June. Thirty or more persons were sick with the fever in the spring and before the year closed nearly every member of the Society had been under the physician's care.

On the 8th of Sept., Br. John Dunlavy was taken sick and confined to the house only eight days, as he passed away on the 16th. He was able to walk about the house till the last day.

Several of the leaders of the Society made a visit to Union Village in the month of Oct., and on the 19th. of Nov., the Society was informed that the Ministry, Elders and Trustees in the communities of Ohio and Kentucky thought it to be for the best that the people should move from Busro and leave the place forever.

Small parties were made ready and sent to South Union, Pleasant Hill or to Union Village. On the 25th. the great removal took place, but the journey was comparatively light as the roads were so much better and the conveyances more convenient. It required much care and wisdom to be able to arrange for those that remained for the present at the old homestead. All the property of the Society was passed into the charge of the Trustees of Union Village and Pleasant Hill as officers in order before them.

Several parties had already gone to the Societies in Kentucky and Ohio since the opening of the new year and were finding good and beautiful homes in these several localities. On the 10th. of Mar., four wagons that had arrived from South Union, returned to that place with twenty eight persons. For two or three weeks the making of boxes and the packing of plunder, (baggage) kept all hands very busily employed, and all minds filled with anxiety.

The trustees of Pleasant Hill had agreed

with the officers of the steamboat—Lawrence, to take us and our baggage on their return trip. The boat arrived on the afternoon of the 19th. when the sailors began to tumble the property into the boat, with but little care so that we were put to much inconvenience as it was to be unloaded at several places. At thirty five minutes past five P. M. we pushed off from McCarter's landing and bid adieu to all our hard earned possessions on Busro prairie.

The boat stopped at Vincennes during the night. Many of the citizens who had been acquainted with us, seemed sorry for our departure and sought to entertain us with instrumental and vocal music, and many good wishes for our welfare. To many of us it was a sleepless night, and a season of solemn meditation. At three o'clock the next morning the boat left the landing. We made a stop at Harmony for about an hour and then soon reached the Ohio river. We sailed all night and passed Evansville at daybreak and landed at Yellow Banks at one o'clock, P. M. Here we unloaded the property belonging to those who went to South Union, and left it in care of Samuel McClelland and Washington Rice. These Brethren then proceeded on foot to their home where they arrived safely on the 26th.

Our boat sailed along easily and pleasantly up the Ohio and arrived at Shipping Port at 6 P. M. and remained there through the night. We soon learned that the steamboat could not pass over the falls. Two Brethren from Pleasant Hill came on board today 24th. much to our surprise and pleasure.

We are now, the 25th. spending the Sabbath, and are visited by a great number of people from Louisville Ky., and Shipping Port Ky., who look with astonishment at the observance of a Sabbath on board a steamboat. On the 26th. we left the boat, and all of our goods were unloaded and conveyed above the falls.

Those that were going to Union Village had their goods shipped on board of the steamer, Decatur, which would stop at Cincinnati. Those for Pleasant Hill were put on board a keel boat and this was lashed to the side of the steamer. By this move we were forced to another degree of separation.

We had bid adieu to the dear friends who had passed on to South Union and soon must take our last farewell of this company bound for Pleasant Hill. At night we reached Louisville and remained in port till the next morning.

The engine was in motion quite early on the 27th. We had a high wind and rough sailing but arrived at the mouth of the Kentucky river at 7 P. M. The distance between the boats prevented the expression of many good wishes for each others welfare, so that one of the Brethren acted as the speaker in the ceremonies of adieu.

The keelboat was unlashd and fastened to the shore during the night. The next morning it pushed off into the Kentucky river, and the sailors were now obliged to use their oars and poles as they had lost the aid of the steam engine. The progress, however, was necessarily slow. Several of the Brethren and Sisters were suffering from severe colds and were quite unfitted for such a long and laborious journey. This company arrived at Pleasant Hill on the 9th of April where they found many friends. After a few days of rest they were all pleasantly settled in their new homes.

The steamer moved along very pleasantly for awhile, but as ill luck would have it, the steamboat Atlanta carelessly stove into our wheel house. That we were all very much frightened, might well be expected, but we soon learned that the accident was not very serious. Some hard words and strong speeches were freely used by the officers and sailors of both companies. The boats separated, the fright passed away and we once more moved safely along.

Mar. 28th. at the mouth of the Big Miami river, Elder Archibald and several others landed at Lawrenceburg. We then passed on to Cincinnati where we were met by friends from Union Village, who had prepared carriages for our special conveyance to their and our home. As we were to remain in the city over night, we gladly retired early; we so much needed the quiet rest.

At eleven o'clock on the 29th. the whole company moved off and having reached the village of Reading we made a halt for the night.

Early the next morning the company were again moving along and arrived safely at Union Village where our friends uniformly bld us welcome and treated us with all the kindness our hearts could wish. We spent several days in resting and in visiting from house to house, when we were conducted to our respective homes, where we expect to dwell for the remainder of our uncertain lives.

Pleasant Hill, Ky.

(THE END.)

TO THE MANIFESTO.

REBECCA A. SHEPARD.

DEAR LITTLE MANIFESTO ; How could we give thee up? Even if there were no other reason, than to continue the sweet interchange of thought and feeling among the different Societies of Believers, the universal Brother-hood. I love to read it and enjoy communion in its pages ; I love to see the varied expression of sentiment among our Brethren and Sisters. Is it not a bond of union among ourselves? And then added to this, is the one paramount reason, why we should send out the precious gospel truths, which we believe to us are God-given. The world at large are needy of them ; and our God " will not hold us guiltless," if we refuse to disseminate them. Some of the words of an ancient missionary hymn are brought forcibly to mind, viz :

" Shall we whose souls are lighted,—

By wisdom from on high,

Shall we, to men be-nighted,

The lamp of life deny?"

O nay, God forbid ! We must "send out our light." Then go forth, dear MANIFESTO, and bid the gospel kindred to let their light shine abroad ; say to them do not " hide it under a bushel ;" but send it forth to the needy and op-

pressed. Surely, we feel it is a blessing to us, ought we then, to cease our efforts to dispense it to others? Shall we not rather make some sacrifice, in order to sustain the dear little "Herald of Truth?" I am willing for one, I think, to sacrifice all personal feelings, and contribute my "mite" to help sustain thee; and bid thee "God-speed" in going forth to the needy abroad, laden with the blessed gospel truths.

Go and carry them far and near; and may the blessing of the Lord attend the writers word; for we know "though Paul may plant, and Apollos water, God giveth the increase." Do we not, each one of mature age certainly owe our efforts, even though they are small, to further the cause of God? owe it to the human race? And the Sister-hood, to our own sex? We certainly are for "Woman's rights," in the best, truest sense of the term.

Shall we not then, use our best endeavors to spread the gospel of truth and freedom abroad in the land, the glad tidings that have brought a blessing to us? Thou Herald of Freedom, go and make manifest these things; teach our race of a higher, purer life, awaiting them,—a nobler existence.

Canterbury, N. H.

LIFE AND LIGHT.

NANCY G. DANFORD.

"In Him was life; and the life was the light of man." John i; 4. "Ye are the light of the world." It is evident from these texts that the life of Christ was called a light, and this same light he imparted to his followers, thus constituting them "the light of the world." It is also evident that those

disciples could not have that ministration except they followed his example by living strictly as he lived, renouncing all that might be called good or great by the proud and self-exalted ones of earth; bearing a full cross until the Master could approvingly say, "Ye are not of the world, even as I am not of the world." They had made a perfect separation from all the elements which constitute or sustain merely a worldly life. Their lives were so fully permeated with that living testimony which he preached that they stood forth as "The light of the world." It is thus that every Christian is called to live, that our lives may be, not merely a candle on a candle-stick, but shine forth with the beauteous rays of the morning illumined by the "Sun of righteousness." Then shall we be disciples in very deed.

Canterbury, N. H.

THE EASIEST WAY.

WHEN one gets his hand in a lion's mouth, it is best for him to get it out just as easily as possible. A man who will wrong you, will be likely to abuse you if you resent the wrong. A man who misrepresents you, will slander you all the more if you contradict him; and a man who has damaged you in purse, will damage you in reputation also, if his interests require it.

"In nine cases out of ten the wisest policy is, if a man cheat, stop trading with him; if he is abusive, shun his company; if he slanders you, take care to live so that no one will believe him; no matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than a cool, calm, quiet way of dealing with the wrong we meet with."

"Beware of dogs." If men persecute you in one city, flee into another. "If it be possible, as much as lieth in you, live peaceably with all men."—*Selected*

Letter Box.

Shaker Village, Mer. Co., N. H.
June, 1885.

DEAR CORA:—I am glad to have the pleasure of writing a few lines. I am going to try to get my lessons so that I can have a Summer ride. I hope my report will be good. I hope I can go to walk sometime, it is so pleasant to go to walk.

I am going to try to talk gently while at my work. The flowers are very pretty. I set in type that motto you told us about in "THE MANIFESTO." I liked it last evening very much. I am glad I have got a little flower bed. I like to take care of flowers.

I should like to get 100 in all my lessons. I should be glad if I could. Sister Marcia said she would like to hear how I was getting along in school sometimes so I shall tell her. I don't know as I can think of much more, but after all I have a few more lines to write.

I like my flower bed very much, I think it is very pretty. I hope it wont rain this evening if it does then I cannot go out and see about it. I should like to set another piece after I get that one done that I am doing. I hope I can have one next week. I shall try to get all my lessons next week. After I finish this letter I shall take my Arithmetic. I wish I could write a longer letter. I have tried to keep my motto.

Your little, Daisy Cook.

THE BROOM.

I HAVE thought that this useful article was quite undervalued because of its commonness and yet how soon we should discover its loss should we occupy a room void of this article. I have learned that the word broom was first given to a kind of short bushy shrub which grew in India, finally it became the custom to gather this broom and tie it together to use for sweeping purposes.

It is of the leguminous species because it bears a legume or pod which is divided into two divisions or valves having the seeds attached to one suture like the pea pod. More recently broom corn has become more pop-

ular and is used quite extensively. It is a tall reed with jointed stem, the head only being used for brooms.

I have read that Dr. Franklin planted a single seed in this country which he took from a whisk of broom corn in England and from it have sprung all the broom corn plants that have been raised in this country.

The plant that is most commonly cultivated is nearly twice the height of an ordinary man and resembles Indian corn very closely but the head or brush from which brooms are made is much larger than that of Indian corn. It bears no ear, the seed being all on the brush, but these seeds have to be taken off before it can be used and quite frequently they are given as food to horses and poultry.

The handles are made of several kinds of wood.
Mary Ellen King.

Shaker Village, Mer. Co., N. H.
May, 1885.

DEAR TEACHER, JEANNETTE FOREST:—As you feel very anxious and interested to know that we are becoming good writers and nice composers I thought of telling you a little story about elephants. I have read that the elephant is the largest and most awkward of land animals they are about eight feet high.

The "Young Folks' Encyclopedia" says that they become full grown when about thirty years old, and they sometimes live from one hundred and twenty to one hundred and fifty years. The head of the elephant is very large but they have very short necks, they could not reach to eat or drink without the aid of their trunks.

In the picture their trunks look to be about four or five feet long. The food that they live mostly upon is vegetables, leaves, grass and roots. Their tusks are made of ivory covered with a hard enamel.

Elephants are found in Central Africa. I have heard that the Arabs are the principle hunters. They sometimes kill over seventy a day. They generally do their hunting on foot and towards noontime. They do their hunting at this time because the elephant wishes to lie down to rest. This is all I learned from the story, but I hope some day to compose and write as nicely as you do.

Ever your sister, Celia A. Havens.

THE MANIFESTO.

AUGUST, 1885.

OFFICE OF PUBLICATION,

THE MANIFESTO is published at Shaker Village, Mer. Co. N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. Cochran.

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NOTES.

THE establishing, growth and final decay of the primitive Church is one of the most eventful instances in religious history. Its advent had been heralded for thousands of years and a wonderful anxiety had pervaded the Jewish nation which anticipated the honor of becoming the favored people. The word of God came and dwelt among men. The testimony of the two edged sword was used as only God's devoted messengers could use it.

A light was upon the earth which could comprehend all darkness. False coverings were of no avail for God through these ministers of his word declared that what had been hid should be manifested, and that which had been done in secret, should come to the light. It was the wonderful day of God's power. It gave evidence of this in the

external demonstrations of healing the sick, giving sight to the blind and hearing to the deaf; even the dead were raised and came forth praising God.

After the falling away of this first Christian Church, and during the long period of spiritual darkness, many faithful messengers of God appeared from time to time and permitted their light to so shine that others were led to glorify God through them.

In the Revelation of St. John they are called the Two Witnesses, and indeed, they were witnesses, as they represented the family of man, and as fully and faithfully the two gospel dispensations. They were the living witnesses of the word of God and their united testimony was given with great power against the subtle and pernicious doctrines of antichrist's kingdom. Other witnesses arose to speak the word of God. Faithful to the divine voice, they maintained the testimony of truth, and many were called to lay down their lives in defence of the faith. These were the celestial lights that were to be seen more or less distinctly during the long and gloomy night when "darkness covered the earth, and gross darkness the people."

This church of Christ was established through the revelation of God, and in proper time gave to the world the benefits of its spiritual light and power. It was the temple that the prophet saw in his beautiful vision.—"Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. xi, 3.

This church, so long as it stood faith-

ful to the cause of truth was a swift witness against the sins of the world and could not be overcome. Not even the gates of hell could prevail against it. It was, however, in the charge of human agencies. Servants of God, more or less faithful were the guardians of the heavenly treasure. In process of time another element was found to be gradually working its way into the order and finally to overcome the church so effectually that it was said to have been trodden under foot and the blessings of religious liberty largely driven from the earth.

More witnesses continued to arise and testify boldly against the powers of darkness. It was the midnight of anti-christian reign and ruin, but their voices were heard and the force of the persecuting spirit began to decline. Truth and light again dawned upon mankind, religious liberty was brought forward, and receiving the support of such able advocates as were to be found among men, it continued to increase till liberty of conscience found a permanent resting place, once more upon the earth.

Gifted classes arose under the name of heretics, fanatics, enthusiasts, Puritans and New lights, and testified of the incoming of a wonderful work of God among men.

"Liberty of conscience was a remarkable display of the providence of God in favor of this divine work.

At this time the spirit of life from God entered into the witnesses and they stood upon their feet. In obedience to the voice of eternal love which called them, they rose up in the life and power of their testimony, above the power of antichristian tyranny and all its corrupt principles and doctrines. But from the

time these witnesses began to rise, it was a number of years before they could gain real possession of the holy city."

Prophetic numbers led us along from year to year, till the word of God became established in the order of a church which should bear the testimony of eternal life.

Of this *we now become the active witnesses*. Light and truth has been revealed and we are made partakers of His unbounded love.

Sanitary.

CONSTIPATION.

THERE is a vast deal of truth concentrated in the poet's statement that "There's a poison drop in man's purest cup." Unalloyed pleasure has not yet been vouchsafed to man. This fact, so patent on all sides, is not due to any deliberate design on the part of a beneficent Creator, but rather to the failure on the part of man, to fulfill the conditions of perfect beatitude. This failure is either the result of deliberate contravention of nature's laws, or is due to an ignorance of these laws. When men shall have learned to thoroughly understand these laws, and to yield unreserved obedience thereto, their happiness will, doubtless, be complete. Such knowledge and such obedience, however, imply a state of perfection which is in the very remote future.

Referring to the drawbacks to complete happiness under the civilization, enlightenment and far-pervading wealth of the present age, we find them to exist principally in the discomforts and diseases arising from an improper cuisine and deficiency of exercise. Among the discomforts or diseases thus arising, to which we would now more particularly refer, is constipation. The prevalence of this condition detracts from the sum of happiness to an extent which cannot be appreciated except by one competent to discriminate

the train of complex ills directly traceable to it. The intestines may aptly be called the main sewer of the body. While very important products of waste are eliminated through other channels, this is that through which the great bulk is carried off. Physical well being depends quite as much—and indeed more—on a proper discharge of waste than on a proper supply of food. The body generates poisons which, if they were not carried off, would be speedily fatal; and to the extent that they are retained, through arrest of the function of the intestines and other emunctories, we have physical discomfort and disease. A surprising percentage of such discomfort and disease is traceable to constipation. This fact is very generally recognized, and as a consequence, we have the immense popularity and use of cathartics and nostrums whose chief virtue lies in their cathartic properties. The great defect in the cathartics in vogue, lies in the fact that they work only temporary relief, and instead of improving the condition to which the constipation is due, they but aggravate it.

Constipation is due to deficient tone or contractile power in the muscular coats of the intestines. While a brisk cathartic of Epsom salts for instance, may unload an accumulation which the diminished contractile power of the intestines is incompetent to propel onward, it does so by stimulating the muscular fibre. Now, it is a philosophical law that stimulation is followed by depression and this law is illustrated in the increased torpidity of the bowels and constipation which follows a brisk catharsis. What is required in the treatment of constipation is a remedy which, while evacuating the intestines, restores the lost tonic of the muscular coats to which the difficulty is due. Physicians seek to effect this double object by combining such drugs as nux vomica or strychnia, etc., with the laxatives which they prescribe. Drugs of the latter nature must be employed with great circumspection, and never without the advice and under the supervision of the physician. They are thus not adapted to domestic use.

A harmless tonic cathartic that seems to have grown into great favor during the past few years, is Rhammer's purshiana, or Cas-

cara Sangrada. This drug is the bark of a small tree found on the Pacific coast in this country; the excessive bitterness of the crude bark has been overcome by the use of aromatics in the preparation known as Cas-cara cordial. It operates without griping, and has the great advantage of imparting tone to the muscular fibre of the intestines.

The mistake is often made by the patient of "pinning his faith" to a single remedy, and hence he is often disappointed in the result. In addition to the use of cascara cordial he should continue the employment of those means which all have found advantageous: as bread made from whole wheat flour, pearly oats, etc., besides the free use of fresh fruits. We do not, as a rule, recommend the use of enemias; but there are cases of constipation that bid defiance to all other remedies, and in these cases they should be resorted to, cautiously but persistently, until the object is accomplished; their daily use may become imperative during life. We have frequently recommended the more simple and usually more effective plan of using suppositories conjointly with the use of cascara cordial, as above referred to.

When it is considered that habitual constipation is the cause of more than half of the diseases that afflict mankind, and that it cannot exist for a long time without undermining the constitution, no thoughtful person will neglect the employment of any safe remedies that afford the remotest promise of relief.—*Hall's Journal of Health.*

[Contributed by J. S. Prescott.]
PROFANITY.

"Thou shalt not take the name of the Lord thy God in vain." Deut. v: 11.

THIS was a commandment to Israel, and is equally binding on every one of Adam's race. All are alike the workmanship of the matchless and uncreated One. All share in His boundless fullness, protection, redemption and inexpressible love. All are accountable to Him for the use of their time and talents, and it is God alone who can unfold our spirits with his resistless power.

It is a fearful thing to fall into the hands

of the living God, and David says: "While I suffer thy terrors, I am distressed;" and God assures us, "He will not hold him guiltless who taketh his name in vain." Shall poor dying man take the name of the Most High irreverently into his polluted lips, and hope to escape his righteous judgments? Tremble, ye swearers; the withering curse, edged with horrid wrath, hangs over you. Let no one imagine that the occasion or circumstances will excuse him. Not even the sacerdotal robe can shield the guilty from retributive justice.

If there is any difference in the sin of profanity, that uttered from the pulpit is the more shocking and heaven daring, and demands the severest rebuke. The remark of the young man on returning from church when he had listened to one of those wild harangues sometimes called sermons, was not far from correct. Said he, "If I had profaned the name of my Maker as the preacher has today, I should be fined tomorrow:" and one could hardly blame the little boy who in his artless manner said; "Ma, I do not want to go to meeting again for the minister swears so." Could men but realize the low, degrading vulgarity of swearing, a sense of shame, if not the fear of God, would deter them from a habit so vile and inconsistent.—*Selected.*

We lay us down in peace, Thy touch divine
Our eyelids closing; [shrine
Darkness—Thy secret place—becomes the
Of our reposing;
Gently we breathe our souls into Thy care,
So glad to be
One day more near to that home rest of thine,
Which we may share
With saints and thee.

—*M. J. Genevieve.*

SOME persons readily demolish for improvements, but seldom repair to accomplish the improved condition. They need a "finisher" to follow up the undertaking and restore comeliness. This is one variety of life, and if this is "spice of life" so be it, existence is not without its savor.—*Selected.*

BANDS OF MERCY.

The Pledge.

"I will try to be kind and merciful to all living creatures, and will try to persuade others to be the same."—*H. Educator.*

INGRATITUDE.—It is an old saying that if you do a man nineteen favors, and for any reason decline to do the twentieth, he will forget the nineteen requests that you have granted, and only remember the one that you have refused—and for that refusal he will hate you for ever after.

This is true of some men; it is true of mean and narrow nature; it is not true of all. It is as natural for a noble soul to cherish a lively recollection of kindnesses received, as it is to breathe. And while we are often shocked to see acts of friendship toward others, which have cost us a good deal of time and of labor, entirely overlooked and forgotten, we not unfrequently, on the other hand, are surprised by the grateful reciprocation of some favor long since rendered, and the very performance of which had passed from our own recollection, until reminded of it by the recipient.

We have always regarded gratitude as a feeling which is hardly susceptible of being taught to any one. A lecture on gratitude, to whomsoever addressed, instead of awakening that emotion, is very apt to engender a feeling of indignation and hatred. People never like to be told to be grateful. And it is of no use to tell them. If it is not natural to the soul to appreciate the good nature of others it can never be taught such appreciation.—*Selected.*

KIND WORDS.

Beverly Public Library,
Beverly Mass., April 1885.

ED. OF MANIFESTO:—At a meeting of the Board of Trustees, it was voted that the thanks of the Trustees be extended to the Shaker Societies for the copies of the Manifesto presented to the Library the past year.

Truly yours,
F. Leach.—Sect.

Books and Papers.

THE AMERICAN PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. August, Contents: George G. Rockwood; Ill. Some Old School-masters; Ill. The Lakes of Killarney; Ill. Chrysostom as a Preacher; Love's Victory; John Pierpont's Centennial; Interaction of Organs in Mental Phenomena; Traumatic Insanity; Ill. The American Climatological Association; A Symmetrical Old Age; Amateur Doctors; Records in Anthropometry; Poetry; Notes in Science, etc., etc. Fowler and Wells Co. 753 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH. July, Contents: A Presentiment; Old London Bridge; The Olive and its Oil; Oil in Storms at Sea; How to tell a Horse's Age; Cremation; Intestinal Obstruction; Tobacco; Leprosy; Fear a cause of Death; Putting coins in the mouth; Medical Fantasies, etc., etc. Publishing Office 75&77 Barclay St. N. Y. \$1 a year.

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BEAR EACH OTHER'S BURDENS.

I WILL mourn with those who mourn,
And repent with those who stray;
Ne'er the broken-hearted spurn,
Ever pray with those who pray.
If my God will me forgive
I'll not hold another's sin;
Ne'er the wounded spirit grieve,
But the wayward strive to win.—*M. E. H.*

[Contributed by G. T. Sproat.]

A LEGEND BEAUTIFUL.

FROM THE ARABIC.

'Twas thus the Dervish spake: "Upon our night
There stands, unseen, an angel with a pen,
Who notes down each good deed of ours, and then
Seals it with kisses in the Master's sight.
Upon our left a sister angel sweet
Keeps daily record of each evil act;
But, great in love, folds not the mournful sheet,
Till deepest midnight; when, if conscience racked,
We lift to Allah our repentant hands,
She smiles, and blots the record where she stands;
But, if we seek not pardon for our sin,
She seals it with a tear, and hands it in."

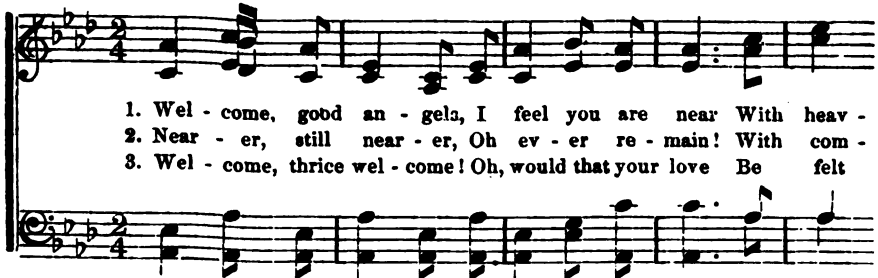
EARNEST PREACHING.

I DO not love sensation preaching,—the personalities for spite, the hurrah for our side, the review of our appearances, and what others say of us! We come to church properly for self-examination, for approach to principles, to see how it stands with us, with the deep and dear facts of right and love. At the same time it is impossible to pay no regard to the day's events, to the public opinion of the time, to the stirring shouts of parties, to the calamities and prosperities of our own town and country; to war and peace, new events, great personages, to good harvests, new resources, to bankruptcies, famines and desolations. We are not stocks nor stones, we are not thinking machines, but allied to men around us, as really, though not quite so visibly, as the Siamese brothers. And it were inhuman to affect ignorance or indifference on Sundays to what makes our blood beat and our countenance dejected Saturday or Monday. No, these are fair tests to try our doctrines by and see if they are worth anything in life. The value of a principle is the number of things it will explain; and there is no good theory of disease which does not at once suggest a cure.—*Selected.*

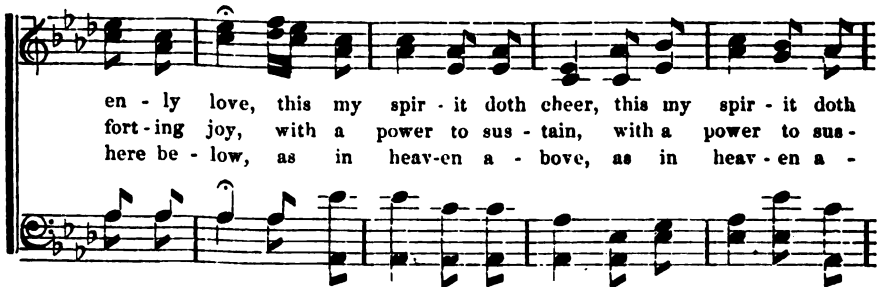
WE had better be employed in searching for good in others, than for their errors, if it requires more time and keener observation. The first, like gold, may lie at the bottom; while the errors float on the top.—*Selected.*

WELCOME GOOD ANGELS.

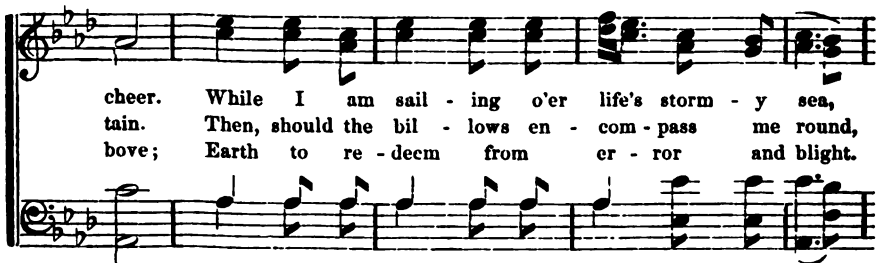
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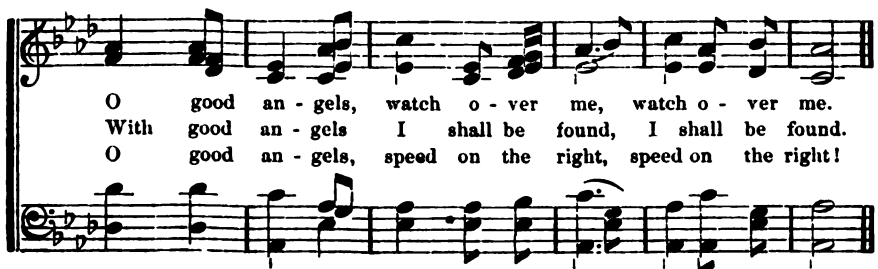
1. Wel - come, good an - gels, I feel you are near With heav -
 2. Near - er, still near - er, Oh ev - er re - main! With com -
 3. Wel - come, thrice wel - come! Oh, would that your love Be felt



en - ly love, this my spir - it doth cheer, this my spir - it doth
 fort - ing joy, with a power to sus - tain, with a power to sus -
 here be - low, as in heav - en a - bove, as in heav - en a -



cheer. While I am sail - ing o'er life's storm - y sea,
 tain. Then, should the bil - lows en - com - pass me round,
 bove; Earth to re - deem from er - ror and blight.



O good an - gels, watch o - ver me, watch o - ver me.
 With good an - gels I shall be found, I shall be found.
 O good an - gels, speed on the right, speed on the right!

THE GOOD OLD WINTERS.

IN 401, the Black Sea was entirely frozen over. In 763, not only the Black Sea, but the Straits of Dardanelles were frozen over, and, in some places the snow rose fifty feet high. In 822, the great rivers of Europe—the Danube, the Elbe and others were so hard frozen as to bear heavy wagons for a month. In 860, the Adriatic was frozen. In 991, everything was frozen, the crops totally failed, and famine and pestilence closed the year. In 1067, most of the travelers in Germany were frozen to death on the roads. In 1134, the Po was frozen from Cremona to the sea; the wine sacks were burst, and the trees split, by the action of the frost, with immense noise. In 1236, the Danube was frozen to the bottom, and remained long in that state. In 1316 the crops wholly failed in Germany. Wheat, which some years before sold at 6s. per quarter, rose to £2. In 1308, the crops failed in Scotland, and such a famine ensued that the poor were reduced to feed on grass, and many perished miserably in the fields. The successive winters of 1432, 3, and 4, were uncommonly severe. In 1363 the wine distributed to the soldiers, was cut with hatchets. In 1683, it was excessively cold. Most of the hollies were killed, coaches drove along the Thames, the ice of which was 11 inches thick. In 1809, occurred the cold winter; the frost penetrated the earth three yards into the ground. In 1716 booths were erected on the Thames. In 1744, and 1745, the strongest ale in England, exposed to the air, was covered, in less than fifteen minutes, with ice an eighth of an inch thick. In 1809, and again in 1812, the winters were remarkably cold. In 1814, there was a fair on the frozen Thames.

—*Hunt's Merchant's Magazine.*

NEVER TOO LATE TO LEARN.

SOCRATES, at an extreme old age, learned to play on musical instruments.

Cato, at eighty years of age, learned to speak the Greek language.

Plutarch, when between seventy and eighty, commenced the study of Latin.

Boccaccio was thirty-five years of age when he commenced his studies in light literature, yet he became one of the grandest masters of the Tuscan dialect, Dante and Petrarch being the other two.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this he became a learned antiquarian and lawyer.

Doctor Johnson applied himself to the Dutch language but a few years before his death.

Ludovico Moenaldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own times.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek until he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. Dryden, in his sixty-eighth year, commenced the translation of the Iliad, his most pleasing production.

We could go on and cite thousands of examples of men who commenced a new study, either for livelihood or amusement, at an advanced age. But every one familiar with the biography of distinguished men will recollect individual cases enough to convince them that none but the sick and indolent will ever say, "I am too old to learn."—*Exchange.*

PREACHER arriving drenched: "What shall I do, Mrs. McGregor? I'm wet through and through." Old Scotch Woman: "Get into the pulpit as sune as ye can Ye'll be dhry eno there."

"You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ears of a tale-bearer, for disbelieving most of the ill reports, for being kind to the distressed, for being patient toward everybody, for doing good to all men, for asking pardon for all wrong, for speaking evil of no one, for being courteous to all."—*Selected.*

WISHING, dreaming, intending, murmuring and repining, are all idle and profitless employments. The only manly occupation is to keep doing.

The Manifesto.

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VOL. XV.

OCTOBER, 1885.

No. 10.

TESTIMONY OF ELIAB HARLOW.

IN consequence of the many vague and contradictory reports which have been spread abroad in the world concerning the first founders of this Society, many candid and respectable people have expressed a desire to receive from living witnesses, belonging to the Society, a true statement of facts respecting its first rise in this country, and especially concerning the character and manners, moral and religious, of the first founders and leaders. As I was one among the first who embraced the faith and tenets of the Society, and have had a general knowledge of the circumstances of its rise and establishment, and was intimately acquainted with Mother Ann Lee, and the first Elders and leaders, I shall endeavor to give a little sketch of

facts which came under my own observation at different times and places.

Having received intelligence of a strange people living in the wilderness above Albany, who came from England, and who attracted considerable attention on account of the new and very singular religion which they professed, I felt an inclination to visit them. Accordingly, in the fore part of June, 1780, I set out one Saturday morning, in company with a number of other young people, to go and see them, with a view to attend their meeting the next day. As I was, at that time, about 18 years of age, of an airy turn of mind, and full of vanity, I did not go with the expectation of getting or seeing any good; but merely to gratify my curiosity, as I had heard that they were exercised with singular and strange operations. But when I came to see the people and their worship, and

heard their testimony and observed the remarkable operations which attended them, my mind was struck with the fear of God, and I was fully convinced that the power of God was there.

Mother Ann's appearance seemed truly beauteous and heavenly, while walking the floor under the beautiful operations of the power of God: such Godly fear and heavenly love I never beheld in any person before. As my mind, at that time, was not biased with any kind of prejudice, neither in favor of the people nor against them, I could look on with an impartial eye, and felt able to judge with candor. The beautiful singing of Mother Ann so attracted my feelings that I was really delighted with it; and indeed no one could listen to it without admiration; even her very countenance could not but inspire a heavenly sensation. In passing by me, as she walked the floor, she turned to me and said, "Young man, you must wait with patience; your time is not come yet." This she repeated several times, which inspired me with a feeling of reverential love. What it meant I could not then comprehend; but I kept my feelings from my companions.

After returning home and reflecting on what I had seen and heard, I found that I was not yet prepared to take up a full cross against the world, the flesh and all evil, according to the testimony which Mother had held forth. I was very proud, and was not willing to let my faith and feelings be known to my nearest friends. So I went on, consulting my own feelings, and trying to pray to God and keep myself from sin; but I found I was not able to resist temptations, and was frequently overcome in many ways, until I drew up a determi-

nation to take up my cross and confess my sins as soon as I could get a suitable opportunity. After this, I had power to resist temptations, which strengthened me in my resolution.

Persecutions soon arose, and through the malicious influence of those who hated the cross, and were determined to put a stop to the increase of the work of God, Mother and the Elders were imprisoned in Albany, together with a number of leading characters who had embraced their faith, from New Lebanon. This prevented me from visiting them again until a little before Mother was separated from the rest of her companions, and sent to Poughkeepsie jail, when I visited them in prison, and still found them the same wonderful people, still bearing a powerful testimony against all sin, with a courage and fortitude which remained entirely unshaken by their imprisonment. Though confined within the walls of a prison, they could speak the word of God through the grates of the prison to multitudes of people with undiminished confidence in that divine authority by which they were commissioned. In this prison I had a privilege to fulfill my promise, and confessed my sins to one of the Elders. Ever after this I found increasing strength to bear a testimony to others, and to keep my justification and live in obedience to the instructions which I had received from Mother and the Elders.

After they were released from prison, I had many opportunities with them at Watervliet, Harvard, Ashfield, Hancock New Lebanon and Stephentown; and I always found their example to correspond with their teaching. They maintained an inflexible and undeviating testimony against all dishonesty, fraud, covetous-

ness, injustice, slothfulness, idleness, hypocrisy, lies, lust, pride, fleshly affections, and intemperance of every kind. They taught us to be prudent and saving in all things that God had entrusted to our care: for (said they,) "you cannot make one grain of corn, nor one spear of grass grow without the blessing of God." They taught these things by example as well as by precept; for they were remarkably prudent in all these things.

Mother always manifested great concern for the protection of those who had set out to take up their crosses against a carnal nature, and follow Christ in the regeneration. Knowing that we were unskillful and unacquainted with the subtilities and wiles of Satan, and were exposed to be caught in his snares many ways, she spared no pains, day nor night, to teach us how to shun the snares of the adversary. She would often speak to the young people after this manner: "See that you do not lay temptations to provoke carnal desires in each other; but shun every appearance of evil. Ye young women, see that you behave modestly in all your manners before the young men, and in no wise entice them. And you young men, see that you lay no temptation before the young women, as they are the weaker vessel. But if they should be overcome in their feelings, and offer themselves to you, stand ye like men of God, and teach them the consequences of those things, and save yourselves and them."

* Mother also taught the married people to be careful, and see that they laid no snares for each other. "But do your duty to each other in the fear of God, (said she,) and love one another as Christ loves the Church. Christ never

had carnal knowledge of the Church; so you must labor to subdue a carnal nature in yourselves; and in so doing, you may be helps to each other. And be agreed to bring up your children in the fear of God, and be careful to govern them. See that while one is correcting a child, the other does not take the child's part; for that will spoil the child, and neither of you will be able to govern your children."

Thus did she instruct the married and the unmarried, each according to their situation and circumstances, and spared no pains to plant the principles of purity and righteousness in all. And all who were faithful and obedient to her instructions, found an increasing victory over the nature of evil, and proved the truth of her testimony by their own experience.

Many evil reports have been circulated in the world against Mother and the Elders, in which they have been stigmatized as the basest of characters. Those who continued to obey the light of God revealed to them through Mother and the Elders, received the fruits of their labors, which are righteousness and peace, and a justified conscience.

The truth is, Mother saw the loss of man to be in the lust of the flesh, and took up her cross against that fallen nature, in all its branches, and labored in sufferings and cries to God for deliverance from it. She continued to labor for mortification and death to that nature until she found complete redemption from it, for all her conduct clearly showed it; and I have not the least doubt that she was so in the sight of a pure and holy God. Hence she was able to teach and lead other souls out of that corrupt nature; and her testimony

was like a flaming sword against it in all its branches. This was so opposite to the nature and feelings of fallen man, that she and her testimony were both despised and hated. And this has been the cause of all the evil reports that have been spread abroad against her and her followers. I can testify that all those slanderous reports are without the smallest foundation in truth.

When I take a view of the goodness of God in calling me from the course of the world, in the prime of life and in the height of youthful vanity, to take up my cross and embrace the gospel of Christ's second appearance, through Mother Ann, I feel myself under the greatest obligations of thankfulness to God: for this gospel has saved me from the pollutions that are in the world through lust. And I am confident that the gospel which is able to save me from sin in this world, will save me from the punishment of sin, which is death and hell, in the world to come. By strict obedience to the orders and counsels which have been graciously given by Mother Ann, and those who have stood as her successors in the lead, I have found that degree of mortification and death to all carnal inclinations, that instead of feeling desirable, they are odious and loathsome to every feeling of my soul.

And I can truly say, that the comfort and peace I daily enjoy in the gospel, more than repays me for all the crosses I have taken up, besides the assurance I feel of eternal happiness hereafter. Therefore I can testify by my own experience, to the truth of our Savior's promise: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or

lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses and lands, brethren, and sisters, and mothers, and children, with persecutions; and in the world to come eternal life." (See Mark x: 29, 30.) After having forsaken all for the gospel I have received an hundred fold of heavenly blessings and gospel union, with parents and elders, brethren and sisters, which I would not exchange for all the glory, riches and honors of this world.

Mt. Lebanon, N. Y.

An Interesting Discourse Delivered at South Union, Ky. by Elder H. L. Eads.

TEXT—Behold I create new heavens and a new earth. Jerusalem a rejoicing and her people a joy.—Isa. lxx., 17, 18.

Mankind in general seem not to know that God hath established in their midst the long promised new earth and new heavens and set up His kingdom therein, which will never have an end. It has come upon them unawares, "as a thief in the night," and being yet in the mustard seed form it has not been visible to the world at large; but, as promised, it will yet spread to the ends of the earth. Although existing here in this mundane sphere, it is distinct from the old, having no connection nor blending therewith, in spirit nor purpose.

This new earth is that which is re-deemed from sinful, selfish man and occupied and used for regenerative purposes, while the old is held by selfish man and used for generative purposes; there being no more connection between them than there is between flesh and spirit. The new heaven is the new kind of happiness enjoyed by the deni-

zens of the new earth, where "Jerusalem is made a rejoicing and her people a joy." The old heaven is the old happiness enjoyed by the selfish generative world. It is thought by some that the new earth is to be a part whereon propagation will be confined to God's law of nature, and from this orderly propagation will the new heavens be supplied. Than this there can be no greater mistake.

If true the animals already occupy the new earth, and old Father Noah did the same; but how did his orderly offspring turn out? Were they better prepared for the new heavens than others? The child born in the gutter is as pure, as holy, and as near to God, as the child born in the King's palace. His displeasure rests not on the child, but on the disorderly parents. The highest and most chaste generative work is born of lust, and hath no place in God's new Earth; for "When lust hath conceived it bringeth forth sin, and sin, when it is finished, it bringeth forth death. Do not err, my beloved." James i., 15, 16.

The Apostle was right in saying: "Not many wise after the flesh, not many mighty, not many noble are called." 1 Cor., 26. There are more pearls to be found down in the mud than up on the mountain top; gather them in and wash them and they will shine. It will ever be as it has been, more difficult to go up and bring them down than to go down and bring them up: hence Christ's words in the parable: "Go ye into the highways and hedges and compel them to come in that the Lord's table may be filled." It is neither the duty nor the province of the new earthians to undertake to discipline the old in matters pertaining to generation; their

whole duty there is to reap the ripened grain and gather it into the garners of God; but, while orderly generation should rule the old earth, yet the better children are made more by better training, better surroundings and associations than by better propagation, because, in its best form, it is destitute of anything spiritual. It is all carnal.

To redeem souls from these lower conditions is the object of the creation of the new earth, where generative propagation is wholly excluded. Here souls are created anew, raised into holiness of life and become the children of God. Believers, called Shakers, are now the privileged occupants of God's new earth and heaven, wherein dwelleth righteousness; than which nothing better nor higher is possible to the world, neither in the present time nor in any coming age or "cycle."

The way, the conditions are God-made, God-given and perfect. None other can be more so, for herein the opportunities are given by which all can, if they will, be "perfect, even as their Father in heaven is perfect." Matt. v., 48. Any attempt to change God's plan of redemption would be to weaken its efficiency and mar its beauty and perfection. The requirement now is to give up all, including our own wills and our own lives, to the will of God in his appointed order—to be as was Christ Jesus; in our humiliation let our own judgment be taken away, as was his.

To the worldly wise of the old earth this seems to be foolishness; but it has been this very foolishness that has builded and upheld the work for more than one hundred years; and this only will perpetuate it, the equal of which (and I say it not boastingly) is not to

be found anywhere on the whirling footstool of God. Then let me repeat: Nothing less will answer God's demand on every soul who enters His new earth, and nothing more can possibly be required. Be not deceived. It is the meek that shall inherit the new earth, and "blessed are they that do His commandments that they may have right to the tree of life and enter in through the gates into the city." Rev. xxii., 14.

Of this temple the two foundation pillars are Jesus, the Bridegroom, and Ann, the Bride, whose "teachings are celibacy, community, peace, simplicity in dress, demeanor and language and separation from the world," with its vanities, pride, fashions and customs. They are the shepherd and shepherdess, their sheep do hear their voice and follow them; no goats in the flock. If any of the divisions of God's new earth should conclude that the way is too crossing, that the requirements are unnecessary, and persist in such thought, they will fail; but if all will turn in simplicity and obey, then with them there will be no such word as fail, but theirs will be an eternal success with the upholding power of God and His blessing evermore. "And there shall be no more curses, but the throne of God and the lamb shall be in it, and His servants shall serve him, and they shall see His face. For the Lord God giveth them light and they shall reign forever." Rev. xxii., 3, 4, 5.

Some suppose that in a second cycle a change will come, when a "central head will be unnecessary, as then, all will perceive truth for themselves, which will be the controlling and growing power;" and then "it will no longer be said, know ye the Lord, for all shall

know Him, from the least to the greatest." The mistake here is in supposing that God can be known by any one outside of his order, "where He has placed His name for salvation." All coming cycles will be repeated like those of the sun.

All who will be saved must travel the same road to reach the same end. All must take Christ's yoke upon them and be meek and lowly of heart as he was, and all must confess their sins alike, as he did. All must repent alike. All must crucify the flesh with its affections and lusts alike. All must give up their own wills and obey alike. These are to be repeated in all the cycles of time without end, or complete redemption will not be found, because this is God's plan, and He cannot have two ways to do the same thing. If any think they are wiser, let them remember that the "foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Cor., 25.

As said, all our success and prosperity depend entirely on our compliance with and doing God's will—not God afar off, in or above the clouds, but God in his appointed order. Those who fail in this fail in all; then they are wont to say: "This is like all other religions, a failure—it has had its day and must pass away, to be followed by something else that will share the same fate, as all history has shown. But not so, God will not be defeated in his purposes. After all the flood-spewings out of the Dragon's mouth a remnant will be left of the faithful to carry the pure work down into the centuries to save the world in the coming ages.

NEVER wish a thing done, but do it.

CHRISTIAN COMMUNISTS.

DEAR AND RESPECTED FRIENDS :—I have been impressed for a considerable time that I should address you upon a subject of most vital importance to you, as Spiritualists—to us as a people, and to the human family at large. You cannot be ignorant of the fact that the various phases and features of the so-called spiritual phenomena had their beginning and origin among us as a people, and yet you date the commencement with the Foxes at Hydesville, N. Y., which is not the true facts in the case. Our instruments and mediums prophesied and declared again and again, that the work would cease with us, and that it would soon break forth in the outside world, and in accordance to which, it started at the above named place. If you need correct information touching the matter in hand, I would refer you to our books, in which is recorded all that I have here stated ; and for you to date the Anniversary of the New dispensation, as you call it, at Hydesville, N. Y., is far from doing justice to the cause ; you are really only the second edition of the work, and are our children, and should so represent yourselves to the world of mankind.

Until this is done, you will fail to fulfill the true object and design of your mission as given from the Spirit world, to prepare souls for the kingdom of heaven on earth, in which is embraced the Evangel, life and teachings of the great founder of practical Christianity. Jesus, our elder Brother, also constituting a true brotherhood of interests, both temporally and spiritually, with a strictly pure and virgin life, with all its self-denial, self-sacrifice and self-abnegation.

From our standpoint, we find you still occupying the selfish Adamic plane, with all the so-called Christian churches of the day, who openly violate in their lives all the conditions of discipleship to the one they profess to follow.

The time has now come, dear brethren, when their mask of hypocrisy and deceit will be removed with all their inconsistency, and they will stand in their true colors before an astonished world. Our friends, the Spiritualists, have had far greater and superior light, hence their obligations and responsibility are proportionally increased for them to assume their true attitude and position in the line of reform and progress with us, with all the attendant sacrifices on their part ; if they, as pioneers and leaders, fail to heed the present call, as I have endeavored to present it in love and unbounded sympathy, the same will go forth throughout all their ranks.

Think not that I am an enthusiast and a religious monomaniac ; not so. The foregoing sentiments are not mine alone, but those of the whole body of people, of which I have been a member nearly forty years, and known to all intents and purposes, whereof I write. The case of A. J. Davis is only a sample of hundreds and thousands, that will soon follow his steps, by rejecting the light that will soon burst upon you. Had he obeyed his light and call as touching the cause we have espoused, years ago, he would now have been a redeemed and happy man.

The question of organization has been more or less agitated among Spiritualists for years ; the elements of discord have evidently forbidden it. Let me assure them in all kindness, that it will never be accomplished, having no authority

from the spirit spheres for such a measure. A communication similar to this will be forwarded to all the editors of the spiritual papers, so-called, throughout the country. Should they not deem it worthy their notice and attention, we shall select other channels through which the foregoing can be brought before the public; the issues dependent upon it call for immediate action.

We are the only people on the globe that do practically demonstrate by a daily life, before all men, the heaven-born principles embodied in the beautiful Evangel of Jesus, having done so for one hundred years; yet the Spiritualists never allude to us in their writings no more than if we did not exist and justice had departed from the earth. Oh! consistency, thou art a jewel! With assurances of esteem and respect, I remain, very truly, your friend,

CHARLES CLAPP.

Warren Co., Ohio, March, 1885.

THE SECRET OF A HAPPY DAY.

JUST to trust and yet to ask
Guidance still;
Take the trainings or the task
As He will;
Just to take the loss or gain
As He sends it;
Just to take the joy or pain
As He lends it.
Just to have in His dear hand
Little things;
All we cannot understand,
All that stings:
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing.
This is all! and yet the way
Marked by Him who loves thee
Secret of a happy day, [best]
Secret of His promised rest.

—Selected.

SERENITY.

MARTHA J. ANDERSON.

MOUNT silent muse! thy loftiest strain employ.
Like Orpheus, tune to praise thy silver lute,
Till nature's strongest passions, dumb and mute,
Shall baffle not the soul's serenest joy.
O bliss ineffable! shall sin destroy
The growth that springs from love's pure root.
The harmony that bears such blessed fruit,
The soul to satiate, but never cloy?
Look up! from sordid self and low complaining,
The spring-time wakes to life earth's noblest powers;
The clustering fruit hides in the cradled flowers;
O'er all creation life and beauty's reigning.
Take lessons in these bright and passing hours,
Let good the ascendancy be gaining.
Mt. Lebanon, N. Y.

LIGHT.

WILLIAM LEONARD.

In the primitive Church their attempt at a united earth order was good, as far as it was carried, but its foundation was not solid. It was a male attempt, altogether, and if woman was not admitted to counsel and help hold it up, then it must come down.

Our order of the heavens is for men and women. They regulate and rule the earth order which is likewise for man and woman, and for the lords of creation to be compelled to give woman her right and let her take her birthright in the heavenly order and in the earth order, is something new under the sun.

In the former periods there existed a very small degree of heaven and a great deal of earth, in the same people.

We certainly have the foundation principles of a new Heavenly Order and a new Earthly Order, but in both we need to step forward. Jesus declared, till heaven and earth pass, these simple requirements pertaining to diet, as written in the Law, and all the rules of physiological life would stand as God's laws to Christians. Many are beginning

to feel that the outpouring of the spirit will be in Zion's laws to govern the appetite; rule the bodies more consistently and set apart the very food and show the way to prepare it to produce health.

We need new rules to regulate our outer life that we may be raised into a glorious, physical resurrection. This would sweep away a host of diseases, unnecessary labors, needless expense and intemperance. It would relieve many sufferers, bring us into closer connection with the heavens and let in a flood of light and power for the prosperity of the Church. As a people we should be preparing ourselves by conscientiously living up to our present light. Our physical condition as a people demands it.

As the Lord liveth and as the gospel will increase, new rays of light, or physical life will break in upon us, inspire our spirits, revive our health, so that the Christian man and woman will not say, "*I am sick.*"

Harvard, Mass.

PRACTICAL CHRISTIANITY.

SOME months since, two young men, members of the Episcopal church, in the city of New York made a profession of the vows of "poverty, chastity and obedience" for the purpose of more fully and freely living a life of Christian usefulness to the poor and needy in that modern Babylon. This act was approved and accepted by their ecclesiastical superior the Bishop of New York, who was thereupon remonstrated with by the presiding or senior Bishop of the church in the United States. And against what was this remonstrance made? Against following practically

the teaching and example of Jesus. He said, "foxes have holes, and the birds of the air have nests, but the son of man—Jesus—hath not where to lay his head." Was not that poverty? He said, "they which shall be accounted worthy to obtain that world and the resurrection from the dead—sin—neither marry nor are given in marriage." Was not that teaching chastity? He said, "Father, not my will but thine be done." Was not that obedience?

And yet this practical christianity, this actual following the life of Jesus, causes this Christian Bishop to express his "astonishment and distress" at what he calls an "unexampled act," and one which he says must create "anxiety and alarm" in the Episcopal church. If he is correct in this opinion as to the effect upon the church of which he is the official head, we can only say, what a church to call itself Christian. He further says that "the purpose of the novice (which designation he affixes to each of these young men,) is to devote himself to a religious life—so-called. He forever surrenders all that he possesses or of which he may hereafter become possessed. He promises to continue in the virgin state for the remainder of his life." A lofty purpose, an unselfish surrender, a holy promise; and yet this Christian Bishop reprobates *such* a purpose, *such* a surrender, *such* a promise. Does he forget that Jesus set an example of "poverty, chastity and obedience to his followers? If so, had he not better remonstrate less and read his Bible more?

We think that the worthy example set by these young men if followed and lived faithfully, would produce results befitting the name of Christian. It

would tend to elevate and purify the mass of humanity now sunk in lust, selfishness and greed. There is work enough of this nature for thousands of other young men in this broad land, work of purity and self-denial which will be approved by the great Teacher of right living even though it be disapproved by an Episcopal Bishop.

Any church calling itself Christian, and any minister professing to be a follower of the "meek and lowly Nazarene" ought to offer peans of praise and thanksgiving that there are yet those whose love for God and man has prompted them to enter into such a work. Such young men as these, seem to have some of the elements of Shakerism, and if they do not reach the goal to which others have attained, we feel that at least they are on the right road. The world would be better for *more* such as they are and *fewer* such as he who condemns them.

A.

Canterbury, N. H.

ORDER OF GOD.

JAMES S. PRESCOTT.

"Touch not mine Anointed and do my Prophets no harm." Psalm cv., 15.

UNDER the Mosaic law and Apostolic dispensations God had an order through which he communicated his mind and will to the people; and through that line of order established in that day, he could lead, warn, admonish, and administer his love and blessing to his own chosen people. And while they rendered obedience to that order, he always recognized them as obeying him; and blessed them in so doing. Yea, he blessed them abundantly, in their basket and in their store, in their out-goings

and in their incomings. No good thing did he withhold from them who walked uprightly, and were subject and obedient to the order of God in that day.

On the other hand those who were disobedient and rebelled against that order, never failed to meet with the displeasure of God, if not with his immediate judgment, and a curse. Witness for instance, the case of Korah, Dathan and Abiram. See Numbers xvi: 1, 3. Let every one read this chapter.

By what has transpired in past dispensations, in relation to disobedience and rebellion against the order of God, we may learn if we will, what God requires of us under the dispensation in which we live, which is emphatically, a *spiritual* dispensation and not so great in outward display, as formerly, because it is an inward spiritual work; therefore souls ought to be the more careful how they treat it. God is unchangeable the same yesterday, today and forever. Although the order varied in each succeeding dispensation in some respects, adapted to the day and age in which it was given, thus the Jewish ceremonial law, was superseded only by obeying the higher and superior law of Christ, and continues so to this day; but the order of the priesthood was changed, and St. Paul tells us how, and in what manner.

"And God hath set some in the church, first, apostles, secondly, prophets, thirdly, teachers, after that, miracles, gifts of healing, helps, governments." 1 Cor. xii., 28. "And he gave some apostles, and some prophets, and evangelists, and some pastors, and teachers," and for these reasons. "For the perfecting of the saints, for the work of the Ministry, for the edifying of the

body of Christ, the "ANOINTED." Eph. iv., 11, 12. Elders were ordained in every church." Acts xiv. Deacons, were also appointed after the following manner.

Then the twelve called the multitude of the disciples unto them and said, "It is not reasonably that we should leave the word of God to serve tables. Wherefore, brethren look ye out among you, seven men of honest report, full of the Holy Spirit, and wisdom, whom we may appoint over this business." Acts vi: 23. Take notice, whom we may appoint. It was not done by majority vote,—it was done by the gift of God, to the apostles and their successors, on whom the appointing power was established, as St. Paul expressed it. "Now then we are ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v., 20. i. e. through his order.

This was the order of God in Christ's first appearing, and was rejected and overthrown by the spirit of antichrist, which already began to work in the Apostles' days; not so much at first, by open rebellion, as it was by a false lying spirit, to work out of sight, under a mask, under a smooth outside Christian name, by denying Christ in any form of visible lead, not confessing that Christ had come in the flesh, or in human shape. Such, St. John denounced as the spirit of antichrist. "Ye shall know them by their fruits."

North Union, Ohio.

(TO BE CONTINUED.)

Do nothing you would not like God to see.

Never spend your time in such a way that you would not like God to say, "What art thou doing?"

DISCIPLINE.

NANCY G. DANFORTH.

WEBSTER defines discipline as, "instructing in correct principles and habits." Self-discipline is, to so control the natural passions and impulses, as to form good habits of thought and action. If, in the natural order, cultivation is necessary to enable one to pass through life respectable, inasmuch as the kingdom of heaven is higher than earthly kingdoms, so will it take higher degrees of culture in order for the soul to stand free from the clogs of an earthly inheritance. One may pass through life bearing a good moral reputation, still be coarse and rough in manners, speaking in loud harsh tones; may indulge in many unseemly habits, and still be respected by acquaintances. But the gospel of love calls for that discipline and purification of life and affections which will bring more than merely a good reputation but will lay the foundation of character deep in the Christian virtues and graces. This will teach the tongue to utter kind words in gentle tones; the feet to walk softly as in the fear of God; the hands will handle all things as being consecrated, will close doors with care, also be careful not to mar or injure anything that will require time and labor to restore to its former beauty and excellence.

The soul that is thus disciplined for Christ's sake and the gospel which he taught, and not for worldly fame or applause will find sweet peace and comfort while dwelling in this clay tenement also the blessed assurance of an increase of happiness as the eternal ages roll on their way relaxing not the discipline till redemption is complete.

Canterbury, N. H.

SHAPING THE FUTURE.

BY J. G. WHITTIER.

WE shape ourselves the joy or fear
 Of which the coming life is made,
 And fill our future atmosphere
 With sunshine or with shade.
 The tissues of the life to be
 We weave with colors all our own,
 And in the field of destiny
 We reap as we have sown.
 Still shall the soul around it call
 The shadows which it gathered here,
 And, painted on the eternal wall,
 The past shall reappear.
 Think ye the notes of holy song
 On Milton's tuneful ear have died?
 Think ye that Raphael's angel throng
 Has vanished from his side?
 Oh, no! we live our life again;
 Or warmly touched, or coldly dim,
 The pictures of the past remain—
 Man's works shall follow him.—*Selected.*

[Contributed by Eldress J. J. K.]
 GOD AND HIS FLOWERS.

THE flowers of many climates
 That bloom all seasons through
 Met in a stately garden
 Bright with the morning dew.
 For praise and loving worship
 The Lord they came to meet;
 Her box of precious ointment
 The Rose broke at His feet.
 The Morning Glories fragile,
 Like infants soon to go,
 Had dainty toylike trumpets,
 And praised the Master so.
 "His word is like to honey,"
 The clover testified,
 "And all who trust Thy promise
 Shall in Thy love abide."
 The Lilies said, "O trust Him,
 We neither toil nor spin,
 And yet His house of beauty,
 See how we enter in!"
 The Kingcup and her kindred
 Said: "Let us all be glad;

Of His redundant sunshine,
 Behold how we are clad."
 "And let us follow Jesus,"
 The Star of Bethlehem said
 And all the band of flowers
 Bent down with rev'rent head.
 The glad Sunflower answered,
 And little Daisies bright,
 And all the cousin Asters,
 "[We follow toward the light!"
 "We praise Him for the mountains,"
 The Alpine Roses cried;
 "We bless Him for the valleys,"
 The Violets replied.
 "We praise Him" said the Airplant,
 "For breath we never lack;"
 "And for the rocks we praise Him"
 The Lichens answered back.
 "We praise God for the waters,"
 The gray Seamosses sighed;
 And all His baptized Lilies
 "Amen! Amen!" replied.
 "And now for the green, cool woodlands
 We praise and thanks return,"
 Said Kalmias and Azaleas,
 And graceful Feathery Fern.
 "And for the wealth of gardens
 And all the gardener thinks,"
 Said Roses and Camellias,
 And all the sweet breath'd Pinks.
 "Hosannah in the highest,"
 The Baby Bluets sang,
 And little trembling Harebells
 With softest music rang.
 "The winter hath been bitter,
 The sunshine follows storm,
 Thanks for His loving kindness,
 The earth's great heart is warm."
 So said the pilgrim May Flower
 That cometh after snow,
 The humblest and the sweetest
 Of all the flowers that blow.
 "Thank God for every weather,
 The sunshine and the wet,"
 Spoke out the cheerful Fansies,
 And darling Mignonette.
 And then the sun descended,
 The heavens were all aglow;

The little Morning Glories
 Had faded long ago.
 And now the bright Day Lilies
 Their love watch ceased to keep—
 "He giveth," said the Poppies—
 "To His beloved sleep."
 The gray of evening deepened,
 The soft wind stirred the corn,
 When sudden in the garden
 Another flower was born.
 It was the Evening Primrose,
 Her sisters followed fast;
 With perfumed lips they whispered,
 "Thank God for night at last."
 —*New York Evening Post.*

THE MORMON CHURCH.

—
 LOUIS BASTING.
 —

THE strange spectacle is witnessed to day to see the most liberal government in the world compelled to interfere with the practices of a religious sect. It must be remembered that the warfare of the U. S. Government against the Mormons of Utah is not directed against any article of faith or belief held by them, but against the practice of polygamy. Bigamy or polygamy, is considered to be a crime in every state of the Union; and it is punished as such, not from any religious or moral consideration, but for social and political reasons. There must be but one law for all; if polygamy is a criminal offence in New York, then it is one in Utah, and the authorities are only doing their duty in suppressing it.

When Mormonism first attracted public attention, polygamy was not one of its doctrines; even as late as 1849, its missionaries in Europe, when called upon to explain the rumors of polygamous practices which had travelled across the Atlantic, utterly denied their truth

and charged them to the hatred and malignity of their enemies. It was not till 1853 that the "revelation" authorizing polygamy, claimed to have been given to Joseph Smith ten years before (who was murdered in 1847) was published.

It is interesting to observe the shrewdness with which the declaration of Jesus that there is no marrying in heaven is made to harmonize with this new revelation. There is, they say, indeed no marriage in heaven; marriage is contracted on earth, with this difference; marriages contracted in the ordinary manner are for this life only; when the parties thereto enter spirit-life they become "angels of heaven who neither marry nor are given in marriage," they become ministering servants to the gods. The gods are they who have married according to the law of the new revelation; such marriages are for time and eternity, and the more numerous the wives and posterity are, the greater will be the exaltation in heaven.

Such teachings were not heard of in the early days of Mormonism. The claims made for the new faith were that it was Christianity restored, the visions of by gone ages being again vouchsafed to man; angels had descended to earth; a great prophet had arisen preaching the gospel of the last days; gifts of prophecy, of healing, the working of miracles, were now as in the days of the Apostles, witnesses to the power of God. The lost tribes of Israel were to return to Zion; grace, pardon and everlasting bliss promised freely to all who would repent and be baptized into the new covenant.

Their preachers spoke with a fiery earnestness that carried conviction with it. The gift of tongues, visions, trances

and other physical demonstrations produced by religious enthusiasm, were often witnessed. When undertaking to heal the sick, the elders would anoint the patient's whole person and also administer a large dose internally. Then they would lay their hands upon the sufferer and pray with all the fervor that only those who sincerely believe in the efficacy of their instrumentality can possess, for the removal of the disease that God's power might be manifested to the world. Often were they compelled to wrestle many hours in this manner before success rewarded their efforts.

The songs of a people are always considered to be true indicators of the sentiments and aspirations that produced them. Listen to the following :

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory bursting from afar,
Wide o'er the nations soon will shine!

The Gentile fullness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in the promised Canaan stand.

Angels from heaven and truth from earth
Have met and both have record borne;
Thus Zion's light is bursting forth
To bring her ransomed children home.

It is said that the strains of the old Mormon hymn below would often arouse the assembly to the highest pitch of enthusiasm :

The spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.
We'll sing and we'll shout with the armies of
[heaven,

Hosannah! Hosannah to God and the Lamb!
All glory to them in the highest be given,
Henceforth and forever! Amen and Amen!

A noteworthy feature of Mormonism is the missionary zeal developed by it. Without any provision, often unacquainted with the language of the country, enduring every privation, they invaded every country of Europe and succeeded to gather 100,000 souls to their faith within one generation.

The story of their persecution in Illinois; their heroic pilgrimage of 1500 miles across the pathless desert; their industry that caused the barren wilderness to smile with fertility, are well known. The order and sobriety and general thrift maintained in their settlements have received the praise of every unprejudiced observer. Such achievements are accomplished only by convictions that have a nobler purpose and a higher aspiration for their sustaining power than any sentiment springing from polygamy only can ever produce.

Let us hope that the Saints of Utah may be blessed with a further revelation that shall enable them to get rid of the obnoxious feature of their system and thereby become entitled to fall into line with the many agencies that are working for good, for God and humanity.

Mt. Lebanon, N. Y.

BAKING POWDERS,
SALERATUS, SODA AND SALT.

DANIEL FRASER.

SOLON ROBINSON in "Facts for Farmers" states "No one would think of eating potash, but we eat saleratus! Soda rots cloth, and takes the skin off the hands of washer-women, yet we put it into bread and cakes. Our stomachs were not made to digest metals." He adds "One of the signs of the Millen-

nium, will be a kitchen that sends forth food conducive to health, and be an aid to Christianity." We read of a good time coming when "The pots in the kitchen would be holiness unto the Lord." Be consecrated to the fulfillment of Hygienic Law. Therefore, Hygienic Institutions must be the beginning of that day. That it may dawn in every household in the land, is the object of this paper.

The time was when neither saleratus nor soda, or any kind of baking powders were used in food. Any person on reflection, rejects the idea of being daily dosed with powerful drugs, even should he be ignorant of their mode of operation.

THE CHEMICAL CHARACTERISTICS OF THESE METALLIC SALTS.

They combine with any kind of fatty matter and form soap; and *readily attack all kinds of animal tissue*. They are also used in making glass; they help to melt the sand.

WHEN USED AS BAKING POWDERS,

they are the carbonates of Soda or Potash, as the case may be. In plain English, these alkalies are fully charged with carbonic acid gas (the gas of death) for which they have a strong affinity. The acids of these powders under the action of heat and moisture, liberates this gas, and it expands the dough. This gas, whether given out as in fermented bread, or from baking powders, is not known to increase the digestibility of bread, but the contrary.

THESE ALKALIES WHEN TAKEN IN FOOD,

pass through the digestive processes, form new compounds, and float off into the circulation, impressing every drop of blood with their saline affinities. The inhering power of saline solutions is to soften, relax, and consequently to injure in the blood, the muscular and other tissues about to be formed from the vital fluid, as will be shown hereafter.

SALT AS TAKEN BY MAN

and other animals, operates as a solvent in the blood. The salt water of the ocean is also a solvent, not a preservative of animal matter. In the use of salt, imitate the animal creation. They take enough at once to

move their bowels, and then let it alone; hence but little enters the circulation. With man, the case is otherwise, minute doses do not move the bowels; hence the salt takes a more circuitous route.

SALT TAKING IS AN ACQUIRED HABIT

and may so far prevail in a family, till the entire circle of cookery becomes saline. No animal stays long at a salt-lick. Let us so cultivate ourselves as to be true to the fitness of things; then we will enjoy the natural flavor of all the grains, roots and vegetables. If a dose of salt is needed, take it; but do not live in a salt-lick.

SEVENTY FIVE HEAD OF HORNED ANIMALS.

The herdsman for a special purpose gave to the cows oft repeated doses of salt. After a while lameness took hold of the herd; and a fine growing heifer could be seen limping along to pasture. The salt was discontinued and the herd got well. In feeding salt to animals be careful not to induce foot-rot.

THE QUESTION IS NOT SALT, OR NO SALT;

but the proper use of it. The worst possible way of taking that article, is a little at a time. What would we think of a sheep taking a pinch of salt with every mouthful of grass? Under the force of habit, silly humans do so daily.

WHY IS NOT SALTED MEAT AS WHOLESOME AS FRESH?

Is answered by Dr. Holbrook in his admirable work "Eating for Strength" page 138. "It carries far too much salt into the system. Much of the impaired health farmers have in spring comes from this source. It would be better for them to substitute oatmeal, molasses, cream and fruit, for salted flesh. With this diet they would rarely have the debility so common in Spring."

At the end of a chapter on salt, he states "Its use on almost everything, is a mere habit." And advises, "To learn to use some articles without it." Those who have not seen his book, their education is not finished.

THE CHEMICAL OPERATION OF THESE METALLIC SALTS ON THE BLOOD.

See these highly colored cakes, they are almost yellow. That color indicates that the

flour has been chemically attacked by the potash of the saleratus, and impressed upon the flour its own affinities. An affinity for oxygen the life-giving gas of the atmosphere? Not in the smallest degree, but for carbonic acid gas, the gas of death. These salts, and all saline solutions in the circulation operates, as already stated, to soften, relax, and to dissolve. They have another effect, they impress the vital fluid with an affinity contrary to that of venous blood for oxygen. This twofold action breaks up the coagulating power of the blood, makes it watery; and induces a diminished vital cohesion of that important fluid, thereby impairs bodily strength, causing langour and debility. As is evidenced in every household in the land where saleratus, soda, and baking powders are in use; and by the frightful ravages of scurvy at sea caused by salt provisions.

PROF. YOUMAN'S OPINION

of soda, saleratus, and of course, of baking powders. "They are not nutritive, and exert a disturbing action on the organism. In the common use of these substances much of the alkali enters the system in its active form. Their habitual use, we consider injurious and unwise."

A CRY FOR PURER WORDS.

I HAVE always believed the power of good was stronger than evil in the world, and that the profanation of purity because of the over-weighing power of virtue must cease to exist. My doctrine, which blossomed encouragingly, fruits slowly and in my weaker moments I grow discouraged in regard to the harvest of our generation.

That God blesses every effort for good, I am morally and spiritually sure; and that we, God's handmen and handwomen, are insufficient in our endeavors to crush out bad customs and foster purity, I am just as conscientiously certain. The labor is great, never ending, and disheartening; our measure of strength slight, and we fold our hands, vainly thinking the right will prevail; that we must not be so sensitive and particular; that we can surely endure the jars of wickedness for a few years until we are called to

the saintly rest beyond their sound. "There will be no swearing or drunkenness in Heaven," we attempt to console our conscience by whispering, and that our voice would have no influence at any rate, and it is better to leave things to take their course.

But it is this spirit of sufferance and inactivity that is demoralizing our nation, and allowing evil the upper hand, until in some of our boroughs and traveled ways a person can scarcely walk a hundred yards without hearing men, boys and even babies exchanging oaths. Intemperance is the root of profanity, but the branches overshadow even more than the root. The babies learn to swear before they are taught to drink.

Country reared people, who have at least breathed pure air and been accustomed to sweeter sounds and silence, can scarcely reconcile their ears to the jargon of oaths. If there are no active measures taken to hush profanity on the streets, should there not, at least, be rules of discipline adopted to prevent the use of such language in our public schools and institutes of learning? The presence of a few foul-mouthed pupils who are unrestrained in a school of two or three hundred boys, have a demoralizing effect on the weak, and make it gratingly unpleasant for those of finer moral taste.

We are progressing as a people in many regards, and while the good grows, can we not in a measure choke out the weeds? Mental development is grand, good and needful. "Education makes the man." Why must the finer spiritual senses be subject to such blunts and jars to acquire it? The work of temperance is the great initial movement, but while we dig at the root let us not lose sight of the branches. The Woman's Christian Temperance Union of Pennsylvania has in circulation a petition asking the enactment of a law requiring scientific temperance instruction in our public schools. Michigan, Vermont and New Hampshire, through their respective legislatures have adopted this wise and promising law. While laboring for its advancement in other states can we not lower the voice of profanity?—*Mrs. S. L. Oberholtzer, in Phrenological Journal.*

Write nothing you would not like God to hear.

Letter Box.

Enfield, Conn. 1885.

DEAR CHILDREN:—"Buy the truth and sell it not." Truth is a jewel that you cannot too highly prize. As water purifies the body, so truth purifies the soul. You will never regret being true. Truth sustains and invigorates the spirit. If you have not truth for your foundation, your superstructure is unsafe. "Truth will make you firm and strong." Honor and eternal life belong to truth. It requires constant watchfulness to be true. Those who are true are safe, and only those. Let truth be your motto and you will overcome, if you persevere. "One grain of truth will outweigh a life-time of falsities." Separate the chaff of folly and sin, from the grain of purity and truth. "A sure protection against falsity is in the love of truth; against evil, in the love of good; against uncleanness, purity." Never depart from the stronghold of truth.

Your Brother,
Daniel Orcutt.

POLITE MANNERS.

CULTIVATE your manners while you are young and when you are more mature they will come quite easy and natural.

To obtain good language is something for which every one should strive. It is not always the correct speech that is considered nice language, although very necessary but the government over the words that we utter is the essential point that I wish to illustrate in my life, as well as on paper.

There are so many hasty and improper words spoken without even a thought of the result in the minds of those to whom they are addressed.

Now, when you think, has not the mind as much rule over the tongue as it has over the fingers? Every part of the body is really governed by the mind. First have the mind pure by being careful what you read, who you associate with your thought.

Now have these perfect and I assure you, there will be less trouble with that great and unruly member the tongue.

I have read that silence at times is golden, but I think that truthful, kind, and sincere expressions coming from a good heart are more golden because they accomplish more good.

Ida May Farwell.

Canterbury, N. H.

FENCING.

FIRST get some timber, and in the spring repair the fences, there are persons who have a certain fence to repair every spring. There are three kinds of fences that I know and have seen one that is called or made of wire, it has some small poles put in the ground about three or four feet in height, and about the same distance apart, with wires attached to them, on these wires are little prickly pieces of wire, these wire fences I have heard are to keep cattle from getting in where grain is growing. The Virginia fence is built all in and out. Then the common straight fence.

Jenniellinn White.

Canterbury, N. H.

LITTLE THINGS.

LITTLE words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dew. Agar's is a model prayer; but then it is a little one, and the burden of the petition is for but little. The sermon on the mount is little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and is glorious with little stars.—*Selected.*

It is the bubbling stream which flows gently, the little rivulet which runs along day and night by the farm-house, that are useful, rather than the swollen flood or winding cataract. So it is the quiet daily virtues of life that accomplish the greatest good, rather than fine-spun theories and high-sounding pretensions.—*Selected.*

THE MANIFESTO. OCTOBER, 1885.

OFFICE OF PUBLICATION.

THE MANIFESTO is published at Shaker Village, Mer. Co. N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. Cochran.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40

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A NEW sect of religionists has arisen in Russia, which will try to reconcile Hebraism with Christianity. It is known as the "Biblical Brotherhood." So far they have suffered much persecution, and some have been compelled to leave the country. They accept the moral and spiritual teachings of the Bible, but the historical traditions are undeserving of belief.

REV. SAMUEL JONES of Alabama, a revivalist of the southern states is attracting considerable attention at the present time for the plain and truthful form in which he teaches gospel truths. "An idea," said he, "is a thought worked into shape ready for hand, tongue or foot. As you think, so you are. Tell me what you are thinking about to-day and I'll tell you what you will be doing tomorrow, so let me tell you, brethren, you'd better mind what you are thinking about to-day, if you know what's good for you."

NOTES.

WORKING in the interest of righteousness, we have a broad and beautiful field of labor. In this we find so much

to do that we have no need to fear. We shall always, in all probability find those who will need assistance on the journey of life. To do right or righteously is quite an essential feature in the pursuit of happiness.

The day has gone by when a mere profession will be of any vital worth to the individual who is bound for the kingdom of God. A man will be known better, in this work, by what he accomplishes among men, than by the multitude of words which he may speak.

If he seeks to establish a good name in the society of his friends, he must do right. "Do unto others as ye would that others should do unto you," is the only safe rule. For a man to say he is honest is not sufficient evidence to warrant the fact. The manner in which he conducts his business will much more readily determine the fact.

To say that he is a Christian because he performs some few religious offices, cannot be a very permanent foundation upon which to stand. Religion does not consist in the performance of outward rites, but it should be made a discipline of the soul. Bad men, sometimes do good deeds as a matter of policy, expecting through this means to obtain some advantage as a compensating reward.

Righteousness may be the pleasant accompaniment of every moral and religious life. Creeds, forms and ceremonies however much they may be used, can never build up or establish a character. This will be accomplished only by earnest and persistent efforts to do right, because it is right. Prayer, even may be a form of words, and these may be repeated while upon the bended knee, and yet be destitute of righteousness.

Alms may be bestowed upon the poor, and the deed bear the outward form of a charitable gift, and yet the whole may be more closely allied to selfishness, rather than to righteousness.

Christian professors may sometimes place more value upon their organization than upon the quality of fruit which their lives bear while in the organization; forgetting that most essential lesson which Jesus gave to his disciples,—“By their fruits ye shall know them.” “Do men gather grapes of thorns or figs of thistles?”

Churches, Societies and Institutions are all very essential for the good and happiness of mankind. If it might be possible to be without them, it is certainly of great advantage to have them. Having established the Church or Society, the principle of righteousness should be of the utmost importance in every transaction. And even this should be an active and living growth in which a healthy circulation of gospel duties may be maintained.

All quite well understand that the advent of the gospel work was to be known for the promotion of peace, and for the manifestation of brotherly love. Those who accepted it would be designated as the sons and daughters of God, and their righteousness would be one of the marked features of the order. This test of a religious body should always be open for inspection, as a system of religious discipline that did not make righteousness one of the most essential points for cultivation, could not in this age of the world be regarded as the spiritual house of the Lord our God.

Read no book of which you would not like God to say, “Show it to me.”

Sanitary.

SALT AS DESTROYER OF THE TEETH.

At a recent meeting of the New York Odontological Society, Dr. E. Parmly Brown said: I will venture the assertion that the excessive use of common salt is one of the main factors in the destruction of human teeth to-day. I am now engaged in collecting some statistics on this point, from which I hope in time to demonstrate, what seems to me to be the fact, that common salt excessively used is a great solvent of the human teeth. If it will injure the human teeth through the chemistry of our systems in some way or other that I will not try to explain to-night, why might it not also have the effect of preventing a good development of the teeth when taken into the system in excess? I have lately procured some statistics from the Sandwich Islands, from a gentleman who has been there, covering a period of over forty years, that are very suggestive and interesting.

Within that period the teeth of the Sandwich Islanders have decayed rapidly, and since they have begun to decay it has been noticed that the natives are in the habit of biting off great chunks of salt and eating it with their food. According to all accounts, the teeth of the Sandwich Islanders were formerly the most free from decay of any people on the face of the earth, if I remember rightly. You will find that people who eat a great deal of sugar are often entirely toothless. I know several instances of candy storekeepers where three generations are entirely toothless.

People who eat an excessive amount of salt are tempted to eat large quantities of candy, pickles, and vinegar. There seems to be a craving for those substances after the excessive use of salt.—*Scientific American*.

FRUIT-EATERS NEED NO DOCTORS.

WE were struck recently by the remarks of a doctor friend of ours, who said no one thing will do so much to make people inde-

pendent of the medical profession as the daily free use of fruit. He had noticed that those farmers in whose families fruit was regularly and largely consumed, seldom needed his services. We thought what a pity that every farmer in the land could not be convinced of these truths. It is a deplorable fact that farmers' families do not enjoy that robust health that country air and out-door life, with plenty of exercise, should give.

It is also a fact that, living on farms whose rich acres are aching to produce abundant crops of the varied fruits, but very few have plenty, and many never have any fruit, except it may be an occasional apple. The standard food in a majority of farmers' houses consists largely of bread, butter and meat, mostly pork fried in grease, and, where pastry or cake is used, it has lard in large proportion in its composition; and this food is eaten at least twice, and in many families, three times a day, year in and year out. Is it any wonder that they are not more healthy, and that their prevailing diseases are such as indicate an over-consumption of greasy food? If fruits were expensive or difficult to raise, there would be some excuse; but there is no part of the country without plenty of varieties adapted to its soil and climate, and just such as are fitted by nature to both nourish and cleanse the body, and no more skill is required to grow them than to grow corn and wheat.—*Rural New Yorker.*

THE LOVE OF GOD.

AMELIA TAIT.

As we turn to the pages of the New Testament, and read the glowing words of the Apostles, expressive of the wonderful love of God, a love stronger than death, a love that casteth out all fear; we realize our inability to comprehend with our finite minds, the height and depth of the love of God which passeth knowledge.

This love is vitalizing, ever growing

deeper, purer, and more fervent. What a peaceful assurance pervades the soul that is in full possession of this love, how calm the spirit how divine the joy that springs from a confidence that our spirits are united to the spirit of God, by a living faith and loving trust in all His promises.

Such love can alone express the deep and holy meaning of those sublime words, uttered by the Savior, to the mourners in Bethany, whosoever liveth and believeth in me shall never die; but this redeeming love and tender mercy of God, is too often used as a covert for low aims and unworthy purposes, without fathoming its deep and vast significance, or remembering that justice is also a part of love.

What a blessed change does this love produce in the hearts and lives of those who have felt its renewing effects wrought within by the spirit of truth, ever urging onward and upward to a full and complete consecration of the whole life to God, keeping our hearts open to the reception of divine influences drawing out in the fervency of our spirits, prayer for the salvation of those who know not God.

And may we who have been brought to a knowledge of this marvelous love, ever prove true to its teaching; realizing its uplifting power, elevating us above all worldly and selfish aims and purposes, cutting loose and separating from the soul, all that would defile or in any way bring bondage, for where the spirit of the Lord is there is liberty, and where this love is the ruling motive in the heart, every thought and action will be brought into obedience to it.

God's promises will never fail,
To those who trust and patient wait.
And in the end are sure to find
His loving kindness, O, how great!

Canterbury, N. H.

TOBACCO MANIA.

THE New York Evening Post says :—"The case of M. O. C.—who was taken to the almshouse a day or two ago, is a sad one. He is only twenty-eight years old. When he came to this country he was the owner of property to the value of some ten thousand dollars, which had been left him as his share of his father's estate. He became an habitual and inveterate smoker, and his nervous system became so affected that his brain was injured, and insanity followed. Physicians warned him of the danger of smoking so much; but he failed to give up the habit. He was sent to an Asylum, and there, deprived of the means of gratifying his appetite, improved, and was discharged as cured. But, once out, he again resorted to narcotic stimulants, and again became insane. This is the second time he has been sent to the almshouse. The bulk of his property, it is said, is gone. "And yet," says the Congregationalist,— "a great many professing Christians, even ministers of the gospel, use tobacco, with no seeming regard as to its effects on their own bodies or the influence of their example in the world." Dr. Burroughs, of Iowa, says in his Journal :—"It is authentically stated that there is a young man in Battle Creek, Michigan, that is suffering with delirium tremens from the use of tobacco. This is not the first case of the kind that came under our observation; a man died with this terrible disease in Monee, Illinois, a few years ago, who was never known to use any kind of liquor, but was an inveterate user of tobacco. We should be temperate in all things."

—From the Christian.

BE THOU TRUE.

CARE not what others say,

Be thou true!

If they gossip to betray,

Be thou true!

Be consistent and do right,

For the truth makes a good fight;

Do what thou dost with all thy might;

Be thou true! Be thou true!

Let thy love be sincere—

Be thou true!

Only God hast thou to fear;

Be thou true!

Since our joys must pass away

Like the dewdrops or the spray,

Wherefore should our sorrows stay?

Be thou true! Be thou true!

Friendship's very hard to find,

Be thou true!

True love is not always blind;

Be thou true!

Time at last makes all things straight,

Let us not resent—just wait—

But not trust too much in fate,

Be thou true! Be thou true!

—The Home.

KEEP THE HOE GOING.

THAT "ill weeds grow apace" we cannot gainsay,
For proofs of the proverb come forth with the day;
If we don't clear them thoroughly out of the ground,
A plentiful crop of their seeds will be found:
Making waste of our work, without reason or gain,
And changing our prospect of pleasure to pain:
So the use of my motto I now would be showing—
To keep the weeds down, we must keep the hoe going.
Bad temper will grow like a weed in the heart,
Striking deep with its roots like a venomous dart;
And they who encourage it nourish a devil,
That changes whatever is good into evil; [ness,
Then words that should comfort give nothing but sad-
And deeds that should bless are productive of badness;
The weed of ill-temper, I now would be showing,
Must be struck at the root—we must keep the hoe going.

Intemperance oft is a troublesome weed,
Changing health to disease, and plenty to need;
Embittering life, destroying all quiet,
Consuming the household with wasting and riot.
Avoid the temptation, keep out of the folly:
Why sacrifice gladness to dark melancholy?
Go work in the garden, and soon you'll be knowing,
Health and mirth may be gained if you keep the hoe going.

Envy, Hatred, and Malice are virulent weeds;
Where charity faileth they scatter their seeds:
Bright flowers of love, and sweet fruits of kindness,
Are choked by their growth and the soul in its blindness
Takes evil for good, and the wrong for the right;
And goes forth in darkness as hating the light.
Oh! tear up such weeds ere their seeds they be sowing
In the garden of life, and keep the hoe going.
See Hypocrisy spreading a blight on each hand,
Where Candor and Truth have no hold on the land.
See Deception and Craft and Selfishness grow,
Where Simplicity shrinks like a rose in the snow.
Oh, such weeds are too rank in humanity's field.
Too fast in their spread, too malignant their yield:

We must summon our courage to hinder their growing,
We must work, we must wait, we must keep the hoe
going.

Come back to the motto, "Ill weeds grow apace,"
There's a clear course for all and our life is a race;
The Honest and Truthful and Good make the running,
And loss and disgrace are the wages of cunning.
Cut down the bad weed, give sunshine and air
To the blooms that are sweet and the grains that are

[fair:

Be taught as from Heaven to see that I'm showing,
One way to be happy is to keep the hoe going.

—J. H. Jewell.

[Contributed by E. Myrick.]
COMPLAINT OF THE NORTH DOOR.

KIND friends, your attention I earnestly crave,
For without your assistance I'll go to my grave.
I think that I am sick, or at least, ought so to be,
For upon my poor body great mars you will see.
In this place I have hung nearly forty long years,
No complaint have I uttered, tho' I've shed many
tears.

I have kept out the cold, the rain, heat and snow,
To the best of my knowledge you very well know.
A true non-resident you judge me to be,
While I'm injured by many, none are injured by me.
It is an old saying that patience wears out;
That mine is quite thread-bare you no longer will
doubt.

But I see you're quite anxious to know my complaint;
It is this: I am banged without any restraint.
The tall and the short, the lame, weak and strong,
All feel it their duty as they pass along
To slam me and bang me as hard as they can,
As tho' I had injured the whole race of man.
O, how I do shiver and quiver and shake.
When one I see coming with fear almost quake,
For I know what a clatter they'll make with my latch,
My hinges, my panels and door-sill to match.
Now I am quite fearful that alive I'll be buried,
For I over-heard a sister quite worried,
Declare she would take me right off the hinges,
And hide me away,—at this my frame cringes.
Since in friendship and greeting my life has been
spent,

And to render good service I am ever intent;
E'en the sick and afflicted who're over my head,
Will start with a spring almost out of their bed,
And then with harsh epithets lay themselves down
With a wish that poor me was laid under the ground.
Sweet spring and fair summer bring me no relief,
Unlatched I am left to annoyance and grief.
When the soft gentle breeze creeps over the hill,
And enters the door yard where all is quite still,
It moveth the grass like the waves of the sea,
Then with joyous delight it boundeth to me.
It finds me unfastened and slams me at will,
Quite enough one would think to break door-latch
and sill.

O, could I convey to your innocent minds,
I would speak it in prose or sing it in rhymes,
How ashamed I do feel that here I am placed,
Shaker Door is my name, O, how I'm disgraced,
By you gentle folks for slamming me so.
Don't think me too hard for I tell you 'tis true.
Now my story to you I have simply related,
Yet not half my grievances have I narrated,
But if all will remember softly me to close,
I'll never, nay never, disturb your repose.

Harvard, Mass.

LOOK UP, NOT DOWN.

LIFE to some is full of sorrow,
Half is real, half they borrow;
Full of rocks and full of ledges,
Corners sharp and cutting edges,
Though the joy-bells may be ringing,
Not a song you'll hear them singing;
Seeing never makes them wise,
Looking out from downcast eyes.

All in vain the sun is shining,
Waters sparkling, blossoms twining:
They but see, through these same sorrows,
Sad to-days and worse to-morrows.
See the clouds that must pass over;
See the weeds among the clover,
Everything and anything
But the gold the sunbeams bring.
Drinking from the bitter fountain,
Lo! your mole-hill seems a mountain.
Drops of dew and drops of rain
Swell into the mighty main.
All in vain the blessings shower,
And the mercies fall with power,
Gathering chaff, ye tread the wheat,
Rich and royal, 'neath your feet.

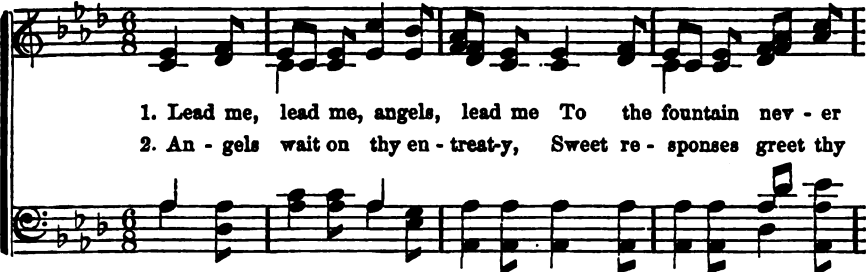
Let it not be so, my neighbor;
Look up, as you love and labor,
Not for one alone, woe's vials:
Every one has cares and trials.
Joy and pain are linked together,
Like the fair and cloudy weather,
May we have, oh, let us pray,
Faith and patience for to-day.

—The Catholic.


TAKE all sorrow out of life, and you take
away all richness, and depth and tenderness.
Sorrow is the furnace that melts selfish hearts
together in love.—Selected.

ENTREATY.

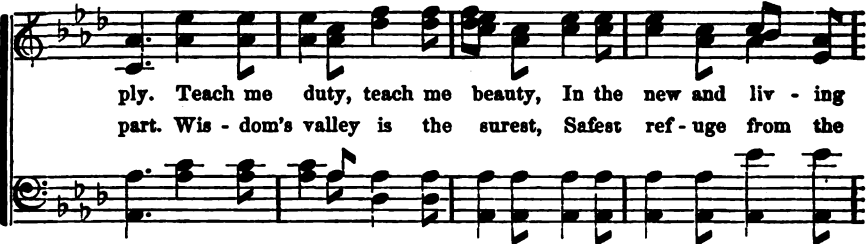
CANTERBURY, N. H.



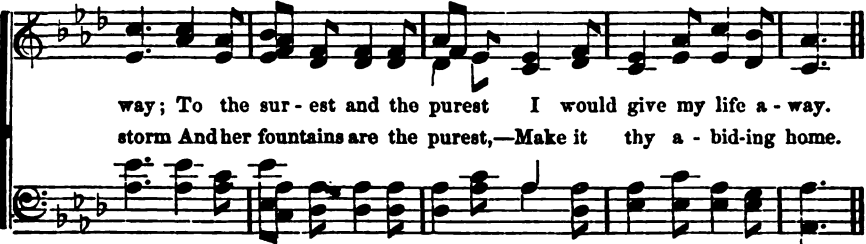
1. Lead me, lead me, angels, lead me To the fountain nev - er
2. An - gels wait on thy en - treat-y, Sweet re - sponses greet thy



dry; Heed me, heed me, an-gels, heed me, Do my thirsty soul sup-
heart; We will kindly act our mis-sion Teach thee of the bet - ter



ply. Teach me duty, teach me beauty, In the new and liv - ing
part. Wis - dom's valley is the surest, Safest ref - uge from the



way; To the sur - est and the purest I would give my life a - way.
storm And her fountains are the purest,—Make it thy a - bid-ing home.

KIND WORDS.

Calhoun, Mo. Dec. 1884.

THE MANIFESTO is doing a wonderful mission work. I cannot express my approbation better than one has done in closing a letter in Dec. No. "Thousands like myself bless your testimony."—*E. Bushnell.*

Moline Ill. Aug. 1885,

DEAR SIR AND BRO.— The copies of "Manifesto," and your card, came to-day, for which, please accept the thanks of our Association. Yours Truly,

N. W. Woodford.

Books and Papers.

THE AMERICAN PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. September, Contents: Two members of the New English Ministry; Indications of Character in Hand-writing; Mrs. Dr. John C. Lord; Hebrew Advancement in American Business; The Character Race or Anglo-Saxon; An Afternoon with the Digger Wasp; An Unrecognized Woman's Right; Called Back; My Friend's Object Lesson; Sunlight and Health; The Danger of Narcotics; Fat in Food; Notes in Science; etc., etc. Fowler and Wells, Co. 753 Broadway, N. Y. Terms \$2. a year.

THE HERALD OF HEALTH. September, Contents: Nervous Exhaustion; The Cholera in India; Cheese Poisoning; Automatic Cerebration; Without Medicine; A Life's Lesson. Studies in Hygiene for Women. M. L. Hollbrook, 13 and 15 Laight St. N. Y. \$1 a year.

HALL'S JOURNAL OF HEALTH. August, Contents: How to eat wisely; How to avoid colds; Air sunshine and health; The approach of age; Curing rheumatism with celery; Staining room floors; Animal language; The Delusion of growing fat; For Stutterers; Catarrh; Physiological Aphorisms; Inoculating for cholera; Taking Medicine; Checking perspiration; The Teeth; Pain: Poisons; etc., etc. Office 75 and 77 Barclay St. N. Y. \$1 per year.

Deaths.

Charlotte Amelia Sharp, Aug. 14th. at Second Family, Mount Lebanon, N. Y. Age 47 yrs. 2 mo. and 16 days.

An angry word but faintly heard,
May do a deal of harm;
But thoughts refined and accents kind
Will ever lend a charm.
An angry deed can never breed
But angry deeds again;
But loving acts are telling facts,
Which never prove in vain.—*Selected.*

Strive early for the truth and right
Forego the cross to win the crown,—
That crown of peace forever bright
And one above the earth's renown.
Above all others, truly those
Who wield the power of self-control,
And wiser far who've early chose
The life that satisfies the soul. *M. W.*

How much happiness is destroyed by repeating to others what is said about them. Some one is unkind enough to say something naughty about some one; it would do them no good to hear of it, indeed it would do harm, for it would cause them to feel unhappy and uncomfortable; but a thoughtless individual goes directly to them with the story, and, perhaps, repeats it in such a manner as to give it a worse coloring than was intended, thereby causing grief and hard feelings. It would be much better for all, were these meddlesome tale-bearers to mind their own business, and let other people's alone.—*Methodist Recorder.*

An every-day religion—one that loves the duties of our common walk, one that makes an honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, and improves all opportunities—will best and most heartily promote the growth of a church and the power of the gospel.—*Bushnell.*

THE spirit of the world is self-love; that of the religion of Jesus Christ is love to others. He who fosters the former cannot carry out the life and spirit of the latter. One cramps and narrows mind and soul, the other expands both. —*M. J. A.*

The Manifesto.

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VOL. XV.

NOVEMBER, 1885.

No. 11.

TESTIMONY OF RACHEL SPENCER.

As I have found the gospel of Christ's second appearing to be the greatest treasure I can enjoy in this world, and as I was among the first in this country who received this precious treasure from Mother Ann Lee, and became personally acquainted with her, I feel it my privilege to maintain her testimony and bear witness of her character and ministry.

I lived in New Lebanon at the time of the great revival of 1779, when religion seemed to call the attention of almost all classes of people. I was then fifteen years of age; and though I sometimes attended their meetings, and was not without serious impressions; yet I made no profession of religion. I considered it no trifling matter to profess to be a Christian and not be one in

reality. I could not consider myself one; because I knew I did not follow Christ. Nor could I see among all the professors, any one that I thought did follow him as I believed a Christian ought to do. When I heard of Mother Ann and her companions, and was told of their faith and testimony, and the manner of life they lived, I felt a serious impression on my mind that they were the people of God, and I had a desire to see them.

I soon found that the reports which had made such an impression on my feelings, had produced a very different effect upon my parents, and filled their minds with prejudice against the people and their religion. Though the opinion of my parents did not alter my feelings; yet as I was young, I thought it best for me to keep still and say nothing till I could see them and judge for myself.

It was not long before I had an opportunity to visit them at Watervliet, in company with other young people from New Lebanon; and was soon convinced that they were, indeed, the true followers of Christ. We spent the Sabbath and attended their worship; saw the power of God among them, and heard their testimony, which made a solemn impression upon all of us. Many of our company had been very light and carnal while on our way; but they returned with very different feelings. On our way home, all were solemn, silent and thoughtful; scarcely a word was spoken by any of the company. None doubted of its being the work of God; nor did they hesitate long in making their choice.

I embraced the testimony with full confidence, and confessed my sins. I was then sixteen years of age, and have ever found cause to be thankful from that day to this. By faithful obedience to the precepts of Mother Ann, I have been saved from sin, and have been enabled to walk in the straight and narrow way, of self-denial and the cross which Christ and his apostles taught. In this way have I walked, and this cross have I borne for nearly forty-six years, and maintained my faith with an unshaken mind. It has proved to me a treasure more valuable than mountains of gold: nor would I exchange the name of a Shaker, and the heavenly treasure I possess with it, for all the kingdoms of this world.

With regard to Mother Ann, who was so much abused and persecuted while living, and whose character has been so scandalized by the wicked, I can truly say, I bless God that I ever found such a Mother. I can testify

before all people, that I ever found her remarkable in all piety and godliness, and a swift witness against every propensity, and every thing that pertained to the depravity of nature. She was faithful in strengthening and confirming the feeble, relieving the buffeted, comforting the afflicted, cheering the sorrowful, building up the good, and purging out the evil.

In her common deportment she was meek, modest, reserved and thoughtful; yet free and open in conversation when occasion required, and her words were words of wisdom. I really loved and feared her more than any person I ever saw. I loved her testimony and the blessed power of God which attended it; for it was life to my soul; yet that which was ungodly in me would often tremble at her presence. I then believed her to be a woman chosen and anointed of God, and endowed with the spirit and power of Christ. By the increasing light and understanding I have received, and the continual support I have felt from the same heavenly and Divine Spirit, I have been constantly confirmed in my first faith, without a doubt.

As to Mother Ann's religious character and conduct, I never felt under any necessity of going to her enemies for information, nor of listening to the tales of slanderers, "who know not what they say, nor whereof they affirm;" because I have had sufficient opportunity of knowing for myself. I have heard, seen and felt the true and genuine spirit of righteousness which she displayed in all her words and actions. I have seen her undaunted and composed even in times of the bitterest persecution, and saw her meet her en-

raged persecutors with a calm and unruffled countenance.

I was a witness of the cruel persecution which took place in New Lebanon, when Mother and the Elders were so shamefully and cruelly abused. I was at George Darrow's when that riotous mob assembled and surrounded the house. Mother and the Elders had been some days in the neighborhood, visiting the Believers from house to house. They had been to Jabez Spencer's in Stephentown, and on their return, accompanied by many of the Believers, they called and visited several families on the road, where they were detained, and spent their time in singing and serving God till a very late hour. When they arrived at the house of George Darrow we all arose and thankfully received them. We had a joyful and happy meeting. Mother was very bright and cheerful, and her soul seemed to be filled with divine power and love. She displayed nothing but godliness in any of her conduct or conversation.

After much exercise, the night being far spent, Mother retired to a small room on the lower floor, and the Elders up stairs. I was very early in the morning employed in the kitchen, with a number of the Sisters, in preparing breakfast and putting the house in order; and we had nearly finished our work when the mob came. The house was at that time neat and clean and all was still and quiet, when suddenly we were beset on every side by unprincipled men in mob array. The rooms below were nearly filled with the Brethren and Sisters, who endeavored to keep the mob out; but regardless of remonstrances or entreaties, they rushed in

like furious tigers. A number of them burst into the kitchen and furiously assaulted the Sisters who were collected there. We strove with all our strength to keep the mob back, but in vain. They seized and hurled us out of doors, one after another, with the utmost violence. I was thrown out and beaten severely. Many others of the Brethren and Sisters shared the same fate. Several doors were broken to pieces; the ceiled partition of the little room where Mother had retired, was torn down; and she was hauled out and thrown into the carriage without ceremony. Two of the young Sisters followed her.

The mob then drove furiously to Eleazer Grant's abusing all who attempted to follow her. Mother Ann was cruelly and shamefully treated. Indeed the inhuman conduct of this mob was such, that I should really think any persons of character would shudder at the thought of having their names exposed to the public, as being concerned in such wicked transactions. The appearance and behavior of the mob was indeed, more like intoxicated madmen than like sober, rational beings. When they left the house it looked shockingly. Mother Ann's deportment was perfectly upright; and as a passive sufferer in the hands of a cruel mob, no person could justly accuse her of the least impropriety. It is true she did not fear the mob; nor could they compel her to yield to any of their unjust requirements. Knowing her own innocence, and conscious that she was doing the will of God, and feeling confident of his divine protection, she could not fear the wicked; although she expected to suffer abuse from their hands. Had she been guilty of the base things

charged against her by her enemies, they would have had no occasion to continue their accusations down to this day ; for both she and the Society which she planted would have been sunk in oblivion many years ago. "The tree is known by its fruit ; and a corrupt tree cannot bring forth good fruit." This testimony of the gospel which Mother Ann planted in the midst of so much opposition, has weathered the storms of persecuting malice, and I am thankful that I am able to bear witness of it : I know it will forever stand, "and the gates of hell cannot prevail against it."

Mt. Lebanon, N. Y.—1826.

OUR CHRISTIAN HOME.

NANCY G. DANFORTH.

"I'll sing of home, my happy home,
A home beyond the wind and tide,
I find it here, with angels near,—
My happy home, my heaven."

Home ! how many sweet associations cluster around the name ; a place where father and mother, brothers and sisters dwell in love and peace, and sound of discord should never enter. This should be the condition of every earthly home, but the blessings of a gospel home far surpass all the joys of earth. A home where each inmate is pledged to give all his strength to upbuild gospel purity and love. They may have come from different nations, yet, making the love of God their guide, they seek to lay aside all incongruities of habit and disposition and mold themselves to the one pattern of love and good will. Our Christian communistic home is a place where all are striving to rise from that which is immoral or unchristian, and forsake all that pertains to worldly mindedness even the

life of generation, which in itself is good, being ordained of God as the seed time for the continuance of the race. But now has come the harvest when those who are ripened for the heavenly garner, are being reaped from earthly conditions and gathered to the home above. Above earthly, sensual desires ; though still on earth, yet above earth's elements or attractions. Here is found the bread of life which feeds the hungry soul, here flows the fountain of living waters, where all may drink to a fullness, and freely bathe until made pure and white, free from all the stains of sin.

We would invite all who are truly sick of sin, and earnestly desire to "lay their heavy burdens down," to seek this home, "beyond the wind and tide" of earthly strife, and find that peace and rest their spirit's crave. As all we possess is dedicated and consecrated to the service of God and his people, we have no right to appropriate aught for selfish purposes. Neither may we admit those who merely wish a worldly home where they can be cared for in their infirmities. Those who wish to be shielded from disgrace, still have no desire to relinquish the life leading thereto, need not seek admittance to our gospel home for those elements would soon destroy the order and harmony of heaven itself. Rather let such take their fill of the fading pleasures of earth until their souls are glad to seek the mercy of God. But to the humble and penitent soul the offers of salvation are free, for the mission of the Christ Spirit is to save people from, and not in their sins. Therefore we rejoice that we have found the "new and living way," where the old life is no "more remembered, neither comes into mind." Here we are called to live ho-

ly and unblamable before our most holy faith. Since we as a people are privileged to enjoy these rich blessings, we may joyfully sing,—

“Beautiful home, beautiful home!

Truth is thy brightness,

And peace is thy whiteness,

Thy fullness has never been told.

Home of the soul, home in God's love,

That love which endures;

Redemption secures,

Is a treasure more precious than gold.”

Canterbury, N. H.

SPECIAL PROVIDENCES.

—
WILLIAM LEONARD.
—

BELIEVERS in special Providences have long considered that the Marquis de Lafayette was one of the best mediums ever brought under natural inspiration. His physical, moral and circumstantial qualifications were happily adapted to his remarkable intuitive capacity.

He came forward in life a young man uncontrolled by others before he was of age. He was of noble lineage, great powers, strong mind, ardent love of character, strict moral integrity, and his sweetness of disposition inspired for him love and universal respect in all circles of Society, in a manner extraordinary. He was born to move among the highest aristocracy at the French Court. At the age of nineteen he was in public; and among the millions of Frenchmen none had more fairly entered the road to earthly glory and honor.

Before he was twenty years of age, he was commissioned in due form to hold rank in the French army. It was at this period that the American Colonies were struggling for independence. Prince William of England was making

a tour through France, near where Lafayette's regiment was quartered, and was guest to a French Nobleman in that neighborhood, and one of a select number invited to dine with him.

The loquacious English Prince though among the more liberty loving Frenchmen commenced an unreserved conversation respecting the American war. Perhaps none at the table but himself had any definite knowledge of the character of that struggle, or the true object the Americans were contending for. With Saxon frankness the Duke talked the whole matter out without the least duplicity or covering.

There is no believer in inspired cause and effect but would discern at a glance that his caution was controlled, his perception beclouded and his descriptive powers excited by some higher presiding agency. He is reported to have been very eloquent, candid, and to have represented the Americans an oppressed people struggling for liberty, though he seemed unconscious of what he was doing.

Deep down in the soul of the youthful Marquis lay slumbering a noble patriotism, unbounded liberality, a universal love of his race, and a disposition which would prompt him when rightly inspired to sacrifice treasure, and pour out his blood like water in defense of the rights of man.

The story of the Prince, and the spirit which inspired it, thrilled the inexperienced soul of Lafayette like holy fire. It awakened the budding powers of his manhood, and aroused the newer and greater qualities of his being into action. In contemplating the man, to many then he seemed quickened and transformed into a new being. He seemed suddenly

to have developed the wisdom of a sage and the courage and daring of a hero. He soon presented himself as the champion to help crush out tyranny, that human freedom might be erected upon its ruins. He seemed moulded for the very age in which he lived; his whole career in the new and old world, and the part he took in both proves it.

On the world wide plane upon which he acted no man ever had a better opportunity to show the weakness and blemishes of the human character; but though moving among the most varied and corrupt masses, and effecting the most fearful overturns, his character through life, for consistency, firmness and moral virtue ever stood untarnished.

Lafayette's first interview with Washington goes far to prove that he was a strong medium, passing review under the severe inspection of a Master spirit of the same organization. With a board of Officers he sat down to dine with Washington and before the hour had expired, by careful observation and deep impression his whole character was read, and read correctly, by the great American Chief. Though a child in years, by clear penetration, and the impulse of an incomprehensible inspiration, he was attracted to Washington at all times as to some guardian angel. In him he saw all the qualities of sage, soldier and civilian for which he longed; and drawing near to the great Chief to study these, he was unconsciously influenced by the same powers, which ministered to the Father of his Country.

We introduce this singular man in this manner, to claim that it was not possible for him to enter where any kind of inspiration was agitating human beings without being excited by it.

Among the many confidential labors and missions entrusted to Lafayette he was sent from Albany to negotiate with the Indian tribes, to take up the war hatchet for the Americans. In his intercourse with them he commanded their veneration and enlisted many of the red warriors in defense of the colonies.

It was on one of these missions as he passed that way that he called on Believers. It was an important period in the inspiring commencement of the latter day. A time when many were flocking to see Mother Ann and the Elders, to hear the gospel requirements and tidings which brought salvation. A period when all became quickened by the power and inspiration which attended the first witnesses of truth who proclaimed Christ's second coming. When the Marquis entered the neighborhood at Watervliet he heard of their meetings and in company with another Officer he called to visit them.

Among the Believers there were many who had been connected with the army from the beginning; some who had joined before, and some after Lafayette had entered the service; and as both officers were in second regimental dress they were easily recognized. He entered very quietly the little dwelling where they first held their meetings. Some were conversing, some passing in and out, and some were under singular inspired operations, among the most eccentric of these cases were the outward manifestations of Abijah Worster.

He and many others were men and women of strong minds, they had investigated diligently, had received faith correctly, and believing that Mother was inspired by higher spirits to declare to them the most self-sacrificing word of

God ever uttered, the power which attended her testimony had set them all on fire and all in commotion.

According to the laws that control organizations, it was utterly impossible for Lafayette with his singular powers to enter a place with such surroundings and not feel the state of the atmosphere and the electric current into which he had entered.

Lafayette was a tall, manly form and was observed by many. He was silently and as busily engaged in closely inspecting the strange scene before him. True to his mediumistic powers and instincts where the most remarkable inspiration was apparent there he was the soonest agitated and attracted.

Abijah Worster was at that time under perpetual agitations, jerking, shaking, twisting in sudden convulsions. Seated on the back side of the room Lafayette passed directly through the crowd and quietly seated himself by his side; to him he devoted his undivided attention. He did not seem attracted to the man but to the power that controlled and moved him. He looked steadily and watchfully upon him, and when agitated and moved, he would lay his hand upon the limbs of the subject thus agitated. By closely observing him at all times, laying on his hands much of the time, and continuing his investigations persistently, it embarrassed Abijah greatly. He said he felt him to be a powerful spirit that brought him into great bondage. Wishing to break this disagreeable spell and find relief from it, and the singular freedom thus taken with his gifts and person he said to Lafayette "*You seem desirous of obtaining this power,*" but the only answer received was, "*It is desirable.*"

By this time Abijah became so disconcerted, that he suddenly arose and walked out of the door, and Lafayette rose as suddenly and followed after him. Determined to make good his escape from him, he cast about in his mind what he should do next, and finally went down to the barn, but his investigator followed on and went to the barn also.

The condition of the pursued was rendered more awkward, in every movement the pursuer continued to make, and to make it appear to the latter that he had business there he seized the broom and went to sweeping the barn floor, taking all the pains to clean and put the place in order that was necessary; but the patience of his inquisitorial friend was not to be exhausted, for speechless and motionless he serenely waited to see what the next move would be.

The sweeper of the threshing floor now started for the house but close in his footsteps followed the man that stuck far closer than a brother. Resolved to escape at all hazards he lifted the hatchway and walked down into the cellar closely followed by the man who was not to be shaken off for trifles, who descended into the cellar also.

The confusion of Abijah at this period of the chase may be imagined, but not easily described, but he rallied and resolved upon one more effort. A rude ladder extended from the cellar to the room from whence they started; the victim followed ascended hastily but as hastily was he followed up by the unrelenting Lafayette. In all these moves, turns and round-turns nothing like levity or ridicule was apparent in the man, but a settled determination to learn what power or impulse controlled the man and caused these strange movements and

commotion in the object of his study.

When they returned, Mother Ann and the Elders and others were in the room. By these he was soon drawn into conversation; and as they became earnest in conversation, Abijah thinking he had already come in for his share of the entertainment seized a favorable moment to slip away. What followed after that he learned from the Brethren and Sisters who were present at the interview.

Lafayette enquired what the nature of the religious movement among them was that brought so many people together. Mother Ann described to him the work Believers were entering into. That the kingdom of Christ was gradually opening upon the world and many were awakened to see their lost condition and were coming to judgment. That after passing through the work of cleansing they received the spirit of Christ and became inspired with the true light and power of salvation.

Lafayette enquired to know why he could not share in this as well as others; Mother Ann now under inspiration plainly declared to him that his time had not come to share in this spirit. She seemed to enter quite into his case, and informed him that a great work lay before him on the earth plane and that he would have to pass through a wide field of suffering before he could ever receive the gospel of salvation. In after years he may possibly have called the words of this singular Prophetess to remembrance when what was promised under inspiration became a great fact in his sorrowful life. It may often have come back to his meditations as he lay bound for years in the cold dungeons of Olmutz and Magdeburgh. However this may have been, in the bloody struggles of the

French revolution or in his exile in foreign lands something of the kind was unquestionably revived in his recollection when his spirit took its flight from the noble earth form of the Marquis de Lafayette.

Many yet remember the startling intelligence that reached America of his sudden death. After his decease was reported in Paris the first packet that came to America brought the sad news, but ministering spirits at the time of his death honored Believers with the first reliable dispatches.

I have been informed that the night after his death, one of the Brethren saw Lafayette and others near him in a night vision, and from his own spirit he learned that he had passed into the regions of immortality. Daniel's vision was no more certain to him than this was to the more modern visionist. From the impression made on the dreamer was so confident of the fact that when he arose with the morning he stated without qualification, Lafayette is dead.

The statement made its impression, the dream of course was remembered, the date recorded, and when the tidings reached this continent all came out correct and true.

Washington was born to break the strong chain which bound the colonies to the old world, Lafayette was led by that power which guides the destiny of nations to join hands with Washington and pass through the first fiery struggle and be taught by his genius, and to drink deeply of his inspiration. Their real labors lay in two hemispheres. Washington ever cherished the same tender recollection of Lafayette that a father would for a beloved son. In the bloody struggle of the French revolution

the sympathy of Washington was the strongest power which supported the Marquis; and while suffering through gloomy years of prison life the toils he had shared and the good he had done under the Father of his country were among his most sustaining recollections. After he obtained his liberty he still toiled on for the welfare of France and died as he lived imitating the example of the man he held dear and who had long used all his influence to obtain his liberation.

On the hard fought fields of the American Revolution he formed a tender acquaintance with the old patriots and heroes which gained for America her independence. When his tried soul was released from the fetters of mortality his spirit instinctively turned to his dearest friend Washington and to his old associates in arms of revolutionary notoriety in this hemisphere. When his stormy life was closed and he was awakened to realize his entrance into the abodes of the departed dead the first consolation he sought was the sympathy and friendship of the noble patriots that first found a place in his youthful affections. In this far off nation were the dearest objects of his love and here he took his course. Inspiration teaches that many of these spirit friends were then in the work of God in the spirit land. At the head of these stood Washington, who like a guardian angel stood ready to gather into the order of redemption all who had suffered and bled with him in defense of the rights of man.

It would seem certain that many of these early friends, like ministering spirits hovered over the dying couch to soothe the last agonies of the noble French Hero. No doubt they were anxious to conduct him to that resting place

where they had found the treasures of immortality and eternal life. And when his soul had broken the fetters of clay they tenderly conveyed him to their own resting place.

Mediums in Zion in vision had informed us that they have often seen him thus associated. They have told us of revelations, and have presented gifts which they received from the spirit of Lafayette who with a noble band of patriots had become true children of God in the spirit land.

Harvard, Mass.

REFLECTION.

MARY WHITCHER.

How little we know what awaits us,
Yet still we have trust in a God;
Who kindly will lead and protect us
If subject to his guiding word.
The heat of our Summer has passed us,
And fruits of our Autumn been reap'd,
But we have no fears of the Winter
While stores of our gathering are kept.
We find there's a rest for the weary,
Not silent or hid from earth's care,
But change from an arduous labor
To quiet employment and prayer.
We've prayed always, e'en from our childhood
When form gave us thought of the same,
But now we have no need reminding
Our thought is our prayer without name.

Canterbury, N. H.

A THOUGHT.

REBECCA A. SHEPARD.

As a sweet smelling savor O may my life be,
Ever fragrant with holiness, love, purity,
As a well watered vine in the Vineyard of God,
Bearing fruit all divine, thro' the power of his word.
As a plant in his garden, that's pruned with great care,
And as well garnered wheat, fanned from chaff and the
As a well-spring of love, giving joy to the soul, [tare,
As a beacon of light, where the dark waters roll.
Canterbury, N. H.

RESIGNED.

SUSANNA BRADY.

How hopeful and happy must be the mind that is resigned to the beautiful life of a true Christian who loves it, and lives it each day. Such are true leaders and their examples are the lights that are illuminating our pathway and destroying the power of sin and darkness that surround us to-day. Those self-sacrificing lives, devoted to God do not live for the enjoyment of selfish indulgence, but are guided by a benevolent love for humanity. Such have helped to mature and give strength to the formations of all good Institutions, wherever located. All are in obedience to the will of God, when the purpose is to counteract the depravity of our natures and raise the soul to a better condition. Just so far as the spirit of Christ rules that body, it will be under the blessing of God, He allows us to make our homes as we may wish to, with many or few, provided we live in love and obedience to his commandments, have love one for another, and are pure and peaceable. All such have helps to mature and give strength to the great truth which will when souls are prepared to receive it, give to the mind that rest and repose, that is far beyond all the treasures of earth. Until a soul has within itself a reverence for God, and a love for his creatures, can it feel and know the happiness arising through the exercise of charity, love and sympathy, they move in action all the finer feelings of our natures. They enable us to look with compassion and sympathy on those whose lives have not fallen in pleasant places, and give to the soul that meekness and affection that draws the soul to

it. Let us bear in mind that our sphere of action here is not only to benefit ourselves alone, but all or any who wish to live the life of Christ and his followers.

Union Village, Ohio.

INWARD HEART THEROBS.

ANDREW BARRETT.

MY DEAR YOUNG FRIENDS ;—It is said, "Out of the abundance of the heart the mouth speaketh." This is the impression that rests upon my spirit. As the tongue is the mouth piece, so it will speak the heart-throbs.

As the Spring time is the season for sowing the seed for the temporal or physical support so is youth the spring with each individual for sowing the seeds of a virtuous life, forming those principles and habits that mark the perfect man or woman.

In gaining these principles there is something higher to reach after than the gaining of earthly fame or power. There are victories over self to be won, there are treasures of immortal inheritance to be gained which will brighten and adorn the spirit through all future life.

If this happy condition can be gained by self-abnegation and true self-denial, to me it is well worth the sacrifice.

How truly apparent it is that humanity needs the spiritualizing process, needs to cultivate the devotional spirit which lifts the soul above the narrow confines of the little selfish circle of *Me* and *Mine* into a condition of harmony, an atmosphere of purity where they can claim a relation with the angels.

An eminent mind once said, "Give me the first twenty years of your young

people and I will be responsible for the remaining years."

Habits that are formed within the period of those years make a life's impress. As our education is largely taken from books and periodicals how necessary that we select the right ones. Books and papers do more to determine the mental abilities and tastes as well as to form the character and disposition of their readers than perhaps any other cause.

How important it is young friends that your minds be directed to, and by the choicest of earth's literature.

The reading of weak, sensational literature never did and never will prepare a boy or girl to become a loving, helpful and tender hearted self-reliant man or woman.

The perusal of blood and thunder stories filled with tales of strife and horror, not to speak of the evil reports of gross wrong doing on the part of their heroes, is not calculated to awaken deep thought concerning the duties of life. A wise consideration of the future, a desire to be noble and grand in character, and to build up a self made practical existence, is the condition and the faith of the true Christian.

"Where there is no vision the people perish." "Hands at work and heart to God" is a revelation from God to the true disciple of Christ.

It is a self-evident fact that without faith in a spiritual ministration the people run into infidelity and materialism.

My young friends, "Character is the eternal temple that each one begins to rear yet death can only complete: the finer the architecture the more fit for the dwelling of Angels." Our life deeds form our character. Habits

formed in early life either elevate, strengthen and lift up, or dwarf or de-grade the spirit. They will be our judges or accusers. A bad resolution broken is far better than kept to the dishonor and shame of the individual. To covenant with death is to make a bad resolution and then to keep it regardless of the tender feelings of your instructors.

Dear young friends; to you we are looking as our successors. We expect you to occupy some of the important positions that awaits your generation. To do so successfully you must know how to handle the great problem of life. It is so enwrappt with every interest, public and private, moral, social and religious, that you cannot escape one or the other. If you meet them wisely and honorably let your principles be thoroughly based upon truth and well understood.

Rather suffer wrong than do wrong. Two wrongs never made a right.

In the day of trial you will show how much you have of the spirit of Christ. If you can extend the forgiving love of God to your erring Brother or Sister for the insult received, you are strewing your path with flowers and building up that eternal temple which is to be your home when you drop the mortal form.

Ayer, Mass.

RESPONSIVE.

Most the smiles you get from others
Are reflections of your own;
You may think the world at pleasure
With you, but when wiser grown
You will find 'tis but responsive
To the giving you bestow,
So 'tis well to give your kindness
If more kindness you would know.

M. W.

THE SABBATH.

MARION JOHNSON.

THE blessed, holy Sabbath,—
 What joy and peace it brings;
 To guide us onward, heaven-ward,
 On its celestial wings.
 Its brightness o'er us streaming.
 Dispels all gloom and care:
 And soothes the troubled spirit,
 With tranquil thought and prayer.
 Thy sun in splendor shineth,
 Thou golden Sabbath morn;
 The air, perfumed with fragrance,
 Sweeping o'er the flowery lawn.
 The birds in tuneful chorus
 Are warbling sweet thy praise,
 And leafy groves are ringing
 With rich melodious lays.

O may thy influence holy
 Flow into every soul;
 Baptizing deep the spirit,
 With love's supreme control.
 May Angels bright descending
 With blessings on their wings,
 To heaven our souls be leading,
 To dwell "mid better things."

Canterbury, N. H.

A GERMAN TRUST SONG.

Just as God leads me I would go;
 I would not ask to choose my way;
 Content with what he will bestow,
 Assured he will not let me stray;
 So, as he leads, my path I make,
 And step by step I gladly take,
 A child in him confiding.

Just as God leads I am content,
 I rest me calmly in his hands;
 That which he has decreed and sent—
 That which his will for me commands—
 I would that he should all fulfill,
 That I should do his gracious will,
 In living or in dying.

Just as God leads I all resign,
 I trust me to my Father's will;
 When reason's rays deceptive shine,
 His council would I yet fulfill;
 That which his love ordained as right,

Before he brought me to the light,
 My all to him resigning.

Just as God leads me I abide
 In faith, in hope, in suffering true;
 His strength is ever by my side—
 Can aught my hold on him undo?
 I hold me firm in patience, knowing
 That God my life is still bestowing—
 The best in kindness sending.

Just as God leads onward I go.
 Oft amid thorns and briars keen;
 God does not yet his guidance show—
 But in the end it shall be seen
 How by a loving Father's will
 Faithful and true he leads me still.
 —*Selected.*

Criterion of a good Believer and true Christian.

CHARLES JULIUS PRETER.

God is love, and to be with him and of him, love must be the breath of our nostrils, the life blood of our heart and the very spirit of our existence. "It is not he who says Lord, Lord, but the doer of the will of God shall be justified." And as every one shall be judged by his works, it is plain and evident, that the true Believers and real followers of Jesus can only be found and acknowledged as such by their works. The only way we can love God, is, to love one another. James ii, 8. "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." Mark, xii., 30. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength, this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Matthew declared xxii., 40, that on these two commandments hang all the law and the prophets. Every intelligent man

and woman must come to the conclusion, that the true meaning and chief subject of all the sacred writings are contained in these two simple sentences. As there is only "One Lord, one faith and one baptism," it is certainly a matter of the greatest importance to ascertain, who are in possession of this one faith and who make their love manifest to God by their works, loving their neighbor as themselves!

It is obvious and must be admitted, that this can be effected and carried out only on principles of the strictest equity and equality, true fraternity, charity and love. It follows, as a matter of course, that all sects and denominations, no matter what their name, who do not come up to this standard, are false. The primitive Christians set us an example, how to live, and to love one another, by having all things in common, in a joint interest, no one seeking anything better than others, all living and carrying out the principles of equity and equality. It fell to the lot of the writer of these lines, to live in the world before coming among Believers 29 years. I resided and came in contact with five different nationalities: German, French, English, Americans and Spanish, have carefully examined their dogmas, doctrines and general profession of religion, but when I considered their works, with the exception of Believers, (Shakers,) I found written on the wall "*mene, mene tekel upharsin*" that is, weighing in the balance, but found greatly wanting. I joined our community in the month of August 1840, just forty five years ago, and am nearly seventy five years of age. It must be admitted, that during such a lengthy privilege among Believers, I have had sufficient experience, to find

out, who are actually the true people of God, and who are not.

The first commandment of our Savior is self-denial. "If any one will come after me let him deny himself, take up his cross, (against the lust of the flesh, the lust of the eye and the pride of life,) and follow me." That is, live exactly as he did. Now to come to the point on this all important subject. If any one of my beloved Brethren or Sisters, or any one of our friends, has found a denomination, sect, or people, who as a body live and follow the life of Jesus, they have found what I never could find; but since I came among Believers, I became intimately acquainted with many who follow after and live the life of Jesus. "That which is highly esteemed among men is abomination in the sight of God." Lk. xvii., 15. Does not darkness cover the earth and gross darkness the people? They do not see the veil, the covering which hangs over all nations, that under the illusion of being married, they can violate the laws of nature with impunity. Shall men and women, created in the image of God, violate the laws of God? Was not the lust of the flesh the cause of the fall of Adam and Eve, whose first offspring was a murderer, was it not the cause of the flood, when all flesh corrupted its way, except the righteous family of Noah who were perfect in their generations, was it not the cause of all war and bloodshed, that ever came upon this earth?

Can any one be so benighted, as not to perceive, that most all the calamities and miseries, that ever befell mankind, were caused by their carnal propensities, and consequently the curse of God did follow? We find in Revelation xxii., 3.

"There shall be no more curse."
 "Those fleshly lusts cannot be modified or regulated, they have to be annihilated, extirpated, for as our blessed Mother Ann declared. "To taste of the forbidden cup is to drain it, and to drain it is to die." "To be carnally minded is death, but to be spiritually minded is life and peace. If ye live after the flesh ye shall die, but if through the spirit you do mortify the deeds of the body, ye shall live." Rom. viii., 6. 13. As in Adam all die, (or who live in the work of generation,) so in Christ (who introduced the regeneration, which is right the reverse of generation) shall all be made alive. 1 Cor. xv., 22.

To conclude, I wish to say to all our friends who have any desire to live a pure and holy life; The prodigal son has returned to his Father's house, the fatted calf is killed, and there is music and dancing. My time of probation in this mundane sphere is nearly ended, but the nearer I come to the end of my race, the brighter the way of God is growing to me. I am blest in my incomings and out-goings in my basket and store more than I ever expected and I hope, to hold out to the end faithfully, and that I shall be received into the mansions of bliss with those joyful words, "welcome good and faithful servant, enter thou into the joys of thy Lord."

Union Village, Ohio.

ORDER OF GOD. No. 2.

JAMES S. PRESCOTT.

"Touch not mine Anointed and do my prophets no harm." Psalms cv., 15.

WE have evidence to believe the Order of God is more perfect in its organization in this day than it ever was

in any preceding age of the world, of which we have any knowledge. During the dark ages and even in Christ's first appearing, it was a one-sided thing, because it was all in the male order they only saw in part and prophesied in part, because only a part was revealed in that day; but in this day of Christ's second appearing, through Mother Ann Lee, the "urim and thummim," light and perfection have come, and that which was in part is done away.

Woman is as fully established in the order of God, by divine Wisdom, as was the man. Two of each sex, when the order is full and complete.

Thus the spiritual house of God is four square, equally balanced, and on all sides equal. Thus the foundation principles were laid in the first millennial church formed at Mount Lebanon, Col. Co., N. Y. in 1792, of which all other churches of "like precious faith" were but branches of this. This church has stood almost one hundred years, in tact, without a schism, and stands yet, and is like to withstand the wreck of time; because it is founded on the Rock of revelation, of Christ's second appearing its principles are *divine*, and cannot be overthrown. It is built on the divine, and not on the human, i. e. It is built on the divinity of Christ, and not on his humanity. That which is divine is eternal, and abideth forever.

Moral reformers will yet be delighted to find in this church a living example, an embodiment, of all their reforms, especially, the "equality of the sexes," practically illustrated and thoroughly tested, by long experience, and found to be superior to anything in the natural order. Mother Ann of her self, was not divine, she did not claim to be, but

the revelation of Christ through her was divine, and this revelation of Christ's second appearing, which can no longer be questioned, was that which gave her the pre-eminence over all other women. She was the first and only woman of the human race, that was perfectly redeemed from the fall, while in the body. The first born among many Sisters. The Lord's Anointed—proved by many infallible proofs, and testimony of living Witnesses.

In the spiritual order of God it was necessary, that two of each sex should be appointed, that in the absence of the first, the second might fill the vacancy, that the body might not be left without a head, and the church never be left without a visible lead. Each sex stands first in its own order, and on its own side of the house, except by mutual agreement. If any man or woman undertakes to govern both sides of the house in this day, independent of the established order, it will fail. I have seen this tried, and proved a failure, in every instance, and always will. Why? Because it is built on the human, and not on the divine. And God will not own and bless it. It is building up the elements of the world more than the spiritual order of God.

"Touch not mine anointed and do my prophets no harm," was a sacred and divine injunction. Thus the order of God is established in this day of Christ's second appearing, forever more to stand. It is to be perpetuated by a regular line of succession. Noah was the order of God to the ante-diluvians, and as they treated him, so God treated them. So, it will be with the present generation; if they heed not the warnings given through the order of God in this our day.

North Union, Ohio.

SILENCE.

ANNIE R. STEPHENS.

ALL things great and good, have their first developments in silence. A gifted mind confirms this; "The mill streams that turn the clappers of the world arise in solitary places."

How many noble souls have blest the world with their powers of good, whose humble beginnings few may realize. As this is true of the moral world, so also of the physical. From the developing of the giant oak, to the unfolding of a blossom, under the subtle influences of light and heat, they reach perfection, without ostentation and without show. We gaze upon a lovely flower, it reveals a vision of beauty to our minds, but when we reflect that its beautiful life has been borne to it on the wings of solar light, it not only becomes lovely, but wonderful.

In all the vast laboratory of nature, the subtle laws of Alchemy are continually changing gross particles of matter, into the most beautiful forms, and their silent workings, still remain mysterious and undiscovered.

I have recently read an incident referring to silence, which to me, is very interesting. "Many years ago there existed at Hamadan in Persia a celebrated academy. One of its principle rules was expressed in these words. The academicians must 'think much, write little and talk less.' It went under the name of the 'Silent Academy;' there was not a scientific man in the kingdom who did not aspire to the honor of becoming a member. A certain Doctor, and a man of great science, heard that there was a vacancy, and he determined to apply for admission; upon arriving

he humbly requested the honor of filling the vacant place, but, it was already filled. The President arose, and, with an appearance of great disappointment, silently showed him a goblet full of water, so full that one more drop would have caused it to overflow. The Doctor saw at once that he was too late; but, without giving way to despair, he thought how could he convince the President that an extra number would not effect the well being of the rest? He saw at his feet a rose leaf, which, picking up, he let fall lightly on the surface of the water, so lightly that not a drop escaped. Every one applauded the ingenious response. The rule was, to have but one hundred members, but this was laid aside, and the Doctor was received with universal joy.

After he had inscribed his name, he wrote on the margin of the book, the figures 100, which was that of his new colleagues; then putting 0 before the figures he wrote underneath, 'they will be worth neither more or less.' The President answered the modest Doctor with much politeness and presence of mind, placing 0 after 100, thus making it 1,000 he wrote, 'they will be worth ten times more.'"

Silence is a virtue, and should be cultivated as such; some persons are naturally so noisy and obtrusive, that levity and wit appear to be the ruling characteristics of their minds, and apt we are to think that no good thing can flourish there, though often we are happily mistaken.

On the other hand, some are so habitually silent, that it grows into moroseness, seeming to possess no mental sunshine by which to cheer the hearts and lives of others; therefore, moderation in all things is much the better way.

We cannot overestimate the advantages of silence. Many wonderful facts in science have been brought to light, by the persistent and silent researches of the thinking mind, and lofty thoughts, aspirations and impulses have found birth in the silent chambers of the heart, that have developed to noble efforts for the uplifting of humanity, while God has crowned them with success.

One has truly said that "Silence is the perfected herald of joy." Who has not felt this in the silent hour of communion, when the soul's aspirations are reaching upward for an inward perception of the Divine; at such moments we realize a foretaste of blessedness that is of God; we also feel a vital influence impelling us to toil and struggle for the truth and right, assured, that only through a life of practical goodness and ardent effort can the soul expand in spiritual growth and loveliness.

A life of goodness is a life of silent praise, more audible in the ear of God than those mighty deeds which cause nations to tremble. To do our duty in the sphere assigned us, to unfold those God-given powers of the mind and soul that have ennobled so many humble lives without aggrandizement, should be the end and aim of our being. We may thus feel assured, that our lives of silent goodness have not been altogether in vain; but, like the way side stream has refreshed many a weary traveler on the journey of life; and when we silently cross the river of death to join the blest immortals in eternity, we may not receive the applause of the multitude, but that which is far better, the blessing of God, the benediction of His holy angels and the approval of our own conscience.

Mt. Lebanon, N. Y.

Letter Box.

TREES.

SOME trees are very tall and large and others are not so large. I will name all I know of. The Oak, the Maple, the Fir tree, the Chestnut, the Horse chestnut and the Willow. I will name the fruit trees, the Cherry, the Peach, Pear, Plum, Apple and the Quince. The fir tree keeps green all the year round. Gertrude Lackey.

Canterbury, N. H.

STRAWBERRIES.

I THINK that strawberries are among some of the best kinds of fruit. In picking strawberries they should be picked on the stems because if they are hulled they jam together and it is very hard to pick them over; and I have been told that in canning strawberries that the field strawberries are the best. I think that this is because in cultivating the strawberry to make it larger it takes away its real strawberry taste and makes it sour. Rebecca Hathaway.

Canterbury, N. H.

Shaker Village, Mer. Co., N. H.
June, 1885.

DEAR TEACHER, JESSIE:—When I go to School in the morning, I am thinking about my lessons, I thought I would try to get nice lessons so that I may have perfect lessons every day. I will try to be a good girl so as to set a good example to the little girls, and we will have a nice School to go to. I like to go to school while I am young so that when I am older I can teach school. It is nice to go to school in the Summer time. It is cool out here and we can study better. I think that the best thing that the children can do while they are small, is to help the sisters and go to school. This is all I have to say now.

Your child,
Pernella E. Uston.

Go to no place where you would not like God to find you.

SCHOOL.

THIS subject is of great importance. That we come to school to learn and to study hard. School days will not always last; if we strive to improve every moment, and learn all that we can, we will have all of that knowledge for ourselves and after our school days are over we shall feel satisfied with our conduct that is in regard toward the way in which we have spent our time. But if we go to school and do not improve our time there will be a great many regrets, for then we will realize more than we do now what we might have gained by diligence and what we have lost.

In order to learn anything we have got to put our minds to it and learn what we do learn thoroughly. If it was not for Education we could neither write, read nor use any correct language. Minnie Clark.

Canterbury, N. H.

[Contributed by L. Wentworth.]

NEVER COMPLAIN.

NEVER complain of your birth, your training, your employment, your hardships; never fancy that you could be something if you only had a different lot and sphere assigned you. God understands his own plans, and he knows what you want a great deal better than you do. The very things you most deprecate as fatal limitations or obstructions are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. Nay! a truce to all impatience! Choke that foolish envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or, rather, bring it up to receive God's will and do his work in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find your condition is never opposed to your good, but really consistent with it.

He that follows nature is never out of his way. Nature is sometimes subdued, but seldom extinguished.—*Bacon*.

THE MANIFESTO.

NOVEMBER, 1885.

OFFICE OF PUBLICATION.

THE MANIFESTO is published at Shaker Village, Mer. Co. N. H. All articles for publication should be addressed to HENRY C. BLISS, and all letters on financial business to A. Y. Cochran.

TERMS.

One copy per year, postage paid, .75
 " " six months, " " .40

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THE editor of a Methodist paper writes;—
 "You give nothing, you do nothing, and you are only reckoned a dress circle member of the church, and sometimes you wonder that you do not enjoy religion. You would not know what to do with religion if it was given to you."

The above is a pleasant reminder of religious duty.

A vessel recently sailed from Boston bound to West Africa stored with 132000 gallons of ardent spirits. A ship which sailed previously carried a few missionaries to the tribes on the Congo, and also carries 5200 gallons of rum to the same tribes.—*The Christian Home.*

NOTES.

SOLDIERS of the cross of Christ! What a beautiful, spiritual name, embodying as it does such wonderful possibilities. "Fear not little flock for it is your Father's good pleasure to give you the kingdom for which you contend."

The whole world, for ages, has been familiar with that class, that have entered upon the field of battle with weapons of warfare, and that have mercilessly contended with each other for the mastery of the kingdoms of this world.

The dominant spirit of man has, to a large extent, been on the side of personal selfishness, and every obstacle has been thrown from the way, that would in the least, prevent the accomplishment of this purpose. As was the ferocity of the lion and the tiger, and in fact of every wild beast, so has been that of man, among men. It was, indeed, a low and savage state of existence.

Admitting that the fighting quality as found in man, is good in its place, and necessary for the natural, wild man that he was, it is by no means the only good thing, and possibly not the best that he received from the hands of his Maker.

To secure his right among the beasts of the field, he in common with them must fight for it, and the same warfare has been maintained with his own race, so that his history has been one of wars and rumors of wars.

But we are living in an age when we can very readily accept this remark: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." The Apostle now urges us to enter the warfare that is not carnal, to fight the good fight of faith, and lay hold on eternal life.

This takes us into an entirely different element from the natural, fighting man. We are now to "Put on the whole armor of God." This is a spiritual work, and instead of contending for a government over others, it becomes a warfare against the passions that rule

in our mind, and we soon find that prayer is the Christian weapon which will overcome all opposition to the spirit of God.

With this preparation from on high, we are now soldiers of the cross of Christ. Not in name only, not in the beautiful external appearance, not because we have chosen to call ourselves Christian volunteers, but in that we have made ourselves ready and willing to contend earnestly for the faith.

Whatever may be the trials or crosses whatever may be the privations or persecutions, this warfare must continue from day to day and from year to year, till all the kingdoms of this world shall become the kingdoms of our Lord.

After having received the armor of God, to lay it aside, would prove ruinous. Our mission is a never ending battle against the sins of the world, and this warfare must be, as was that of Jesus, the Christ, so aggressive that the Scribes and Pharisees may be alarmed for the safety of their own temple, and for the foundation upon which they stand.

Sanitary.

PHYSIOLOGICAL APHORISMS.

1. THE foundation of three-fourths of all cases of consumption is laid before the age of twenty-five years; in women, during their teens.

2. The hereditary element is not of special account as a cause of consumption, as less than twenty-five per cent of cases are clearly of consumptive parentage.

3. One of the ruling causes of disease and premature death, in large cities, is found in that exhausting strain of the mental energies in the struggle for subsistence—a death-race for bread.

4. Insanity runs in families; but, as in the case of family likeness, it sometimes overlaps a generation or more.

5. Personal resemblance entails like characteristics of mind and disposition.

6. A current of the purest air from the poles, for half an hour, on a person sleeping, sitting still, or over-heated, is a thousand-fold more destructive of health and fatal to life than the noisomeness of a crowded room or vehicle, or the stench of a pig-sty for thrice the time.

7. To exercise in weariness, increased by every step, is not only not beneficial, it is useless and worse than useless; it is positively destructive.

8. As no good traveler, after having fed his horse, renews his journey in a trot, but with a slow walk, gradually increasing his pace, so in getting up to address an assembly for a continued effort, the first few sentences should be uttered in a low, slow tone, gradually intensified, otherwise the voice will break down in a very few minutes, with coughing or hoarseness.

9. A growing inability to sleep in sickness is ominous of a fatal result; in apparent health, it indicates the failure of the mind and madness; so, on the other hand, in disease or dementia, a very slight improvement in the sleeping should be hailed as the harbinger of restoration.

10. No one can possibly sink if the head is thrust entirely under water, and in this position a novice can swim as easily as walk, and get to shore readily by lifting the head at intervals, for breath.

11. Intense thirst is satiated by wading in water, or by keeping the clothing saturated with water, even if it is taken from the sea.

12. Water can not satisfy the thirst which attends cholera, dysentery, diarrhœa and some other forms of disease; in fact, drinking cold water seems, to increase the thirst, and induce other disagreeable sensations; but this thirst will be perfectly and pleasantly subdued, by eating a comparatively small amount of ice, swallowing it in as large pieces as practicable, and as much as is wanted.

13. Inflammations are more safely and far more agreeably subdued by the application of warm water than of cold.

14. Very excessive effort in a short space of time, as in running, or jumping a rope, etc., has repeatedly caused instant death, by apoplexy of the lungs, the exercise sending the blood there faster than it can be forwarded to the heart, and faster than it can be purified by the more infrequent breathing on such occasions.

15. No disease ever comes without a cause or without a warning; hence endeavor to think back for the cause, with a view to avoid it in future, and on the instant of any unpleasant bodily sensation, cease eating absolutely until it has entirely disappeared, at least for twenty-four hours; if still remaining, consult a physician.

16. The more clothes a man wears, the more bed covering he uses, the closer he keeps his chamber, whether warm or cold, the more he confines himself to the house, the more numerous and warm his night-garments, the more readily will he take cold, under all circumstances, as the more a thriftless youth is helped, the less able does he become to help himself.—*Hal's Journal of Health.*

FOR PATIENCE VINING.

KATIE BOYLE.

Go rest from thy toils, faithful pilgrim,
For the cares of thy earth-life are o'er;
Go reap the reward of thy labors,
In that land where turmoils come no more.
There, friends are in waiting to meet thee,
When the boatman has ferried thee o'er;
With welcoming voices they'll greet thee,
As ye launch on the evergreen shore.
Thy pilgrimage here has been lergthy,
And thy mission with blessing beep fraught;
Thou ever didst lend to the needy,
And strength to the weak didst impart.
When battles of life waxed the fiercest,
And the volunteers pressed to the front,
Like many a brave, noble hero—
For the vict'ry, thy strength, too, was spent.
Adieu, till we meet in that country
Where parting will never be more;
Then welcome, and guide us, dear sister,
When the boatman shall terry us o'er.

Mt. Lebanon, N. Y.

TO THE KNITTER.

MARTHA J. ANDERSON.

PLEASANT knitter, knit away,
Let the shining needles play;
Leg and gusset, heel and toe
Will through magic motion grow.
Stitch by stitch, around and round,
Almost noiseless is the sound,
As the skillful knitter plies,
And the changing needle flies.
O'er the bended finger joint
Spins the yarn to gleaming point,
In and out, each stitch is caught
Seemingly without a thought.
Now she sits with steadfast gaze,
As if lost in thought's deep maze;
Still the work is borne along
Like allegro speed in song;
Automatic as the time,
And as true as perfect rhyme.
Lo! she muses on the past,
Memory's shadows are recast,
Varied pictures come and go
Like a panoramic show;
Shuttles speed, and spindles twirl,
Wheels are flying with a whirl,
Feet are pacing on the floor
Just as they were wont of yore,
Drawing out a fibre fixed
That is not with shoddy mixed;
Warp and woof the weaver takes
Firm the fabric that she makes.
Spinning, weaving, happy sounds
Where the love of home abounds;
But, it proves a passing dream,
"And things are not what they seem,
For those halcyon days have flown
Onward to the dark unknown.
Still one industry she'll hold
Of the blessed days of old,
With no idle moment spent
Rests her mind in sweet content.
Art and skill in modern days
Have invented other ways,
Which have wrought with greater speed
Goods that meet the present need.
Manufactures fill the land,
Over-plus the great demand,
Makes the operatives poor,
And in feeling, insecure;

Gives them meagre homes and food,
 To the master comes the good.
 O Monopoly! thou ghoul!
 Robbing body, spirit, soul.
 Every man should have a home,
 Wherein want could never come,
 And a title deed to land
 None could rest from out his hand.
 But the grinding heel of power
 Robs the widow of her dower;
 Brings the orphan low estate,
 Fills the land with crime and hate.
 Angel justice! hast thou flown
 Far away to realms unknown?
 At thy bar we still would plead;
 Answer thou to human need!
 * * * * *

Rapidly the ball unwinds,
 As another theme she finds;
 Bright her home and pure the life,
 All with sweet contentment rife;
 Where equality for all
 Blesses both the great and small.
 Winter evenings, long and drear
 Pass away with pleasant cheer;
 Labor sweetens every hour
 With its hallowed life and power;
 Dissipation finds no place
 In this home of love and grace;
 Wealth of heart, of soul and mind
 Are with industry combined;
 And the muses with delight
 Often to their feasts invite,
 While the nimble fingers time
 Stitches to the passing rhyme.
 Drawing-room with music's charm
 Has its avenues of harm;
 Envy, jealousy and pride
 Turn the heart from love aside,
 And where social castes arrayed,
 Harmony cannot pervade.
 But, in blessing, we are blest,
 All united, toil is rest;
 And with sweet communion crowned,
 Love, and home, and heaven abound.
 Thus we meet—with noble aim—
 Duty's high and holy claim.
 Consecration rules each hour
 With her blooming wand of power;
 Hearts that keep her laws of grace
 Nothing sinful can deface.
 Thus, are all the threads of thought

In some precious work outwrought.
 So good knitter, knit away!
 Let the shining needles play;
 In unfoldment of thy powers
 Well improve life's passing hours.
Mt. Lebanon, N. Y.

FAITH AND FEAR.

THE faith that moves mountains differs only in degree from that which shrinks into fear when tried, and the prayer that would save a soul may be restrained and hang unuttered on the lips. When Peter placed his foot in faith upon the water, he felt it firm as the solid rock, and he walked; he feared, and he sank, and would have perished but for the timely interposition of the ever-watchful and loving Master. Fear exaggerates and misrepresents. It sees lions in the way that are lambs, vultures that are doves, mountains that are mole-hills, trials that are mercies. Courage conquers all things, and makes the path of duty easy and delightful. The coward dies a thousand deaths, the brave only one, and that covered with glory. Nothing in this world is gained without the courage to endure pain and hardship. The merchant works and wears himself to attain a perishable good. The mariner is oft exposed to death in storms. The warrior dares the deadly rain of bullets, and seeks victory and success at the cannon's mouth. None complain of mishaps or danger, but shield themselves with an invincible courage to reach the goal of their wishes and hopes. And shall the Christian, who has the covenant and the promises of God as his shield, be deterred from duty amid threatening danger? Nothing can harm him. Even the fiery trial of the Hebrew children resulted in their coming forth from the furnace unscathed, with not even the breath of fire upon their garment. Faith must effectually banish fear if we would gain the mastery and surmount the most frowning obstacles in our pilgrimage heavenward. Be assured we shall not reach the "Delectable Mountain" without first pass-through the "Slough of Despond" and the "Valley of Humiliation," and encountering all the obstacles which met the Pilgrim in his progress to glory. "In this world," says the divine Redeemer, "ye shall have tribulation."

But why need we fear? If faith be regnant, if the love of Christ constrain us, all difficulties vanish, toil becomes a pleasure, the yoke easy and the burden light. In the extremest depths of trial, if faith can but compass the assurance that "all things work together for good," the abomination of desolation is but a dissolving view, and when passed we see erected on its site a Bethel. The huge trouble, the Alpine sorrow overhung with clouds and thick darkness, becomes a mountain of beatitude.—*S. D. Burchard.*

A GROWING EVIL.

AMONG the growing evils of our time is that of disobedience to parents. Not only is it a growing evil, but one that leads to untold misery and threatens to sap the foundation of the family, of the church, and of our nation, however strong it may be. Young America is becoming too independent and too smart to have any regard for the parental command! At the age of five the self-sufficient youth may frequently be heard to say, "I won't do it," in reply to the command of his loving mother. A little mismanagement on her part and a little resolution on his, and the son is his own master. This accomplished, he is ready to travel rapidly on the downward road to ruin. Swearing must be begun at once; lying must follow as a matter of course, so as to conceal other wicked deeds; smoking and chewing will make the boy more like a man in his own opinion. But this will not suffice to admit him in the society of "the boys," and since he does as he pleases, drinking comes next. Now he can associate with "anybody," but his perverted passions and wicked desires drive him with accelerated speed to destruction of body and ruin of the soul. What a fearful calamity! A young man ruined himself and perhaps irretrievably influenced many companions. What a wide and deep chasm between such a sinful life and a life of usefulness and devotion to the cause of truth! Where did it all begin? Certainly not in the middle of the chain of wrong doing, but at the beginning of it—*disobedience to parents.* No doubt some boys are ruined because the fault is entirely their own; but in the majority

of instances the parent is to blame for the first dangerous step taken by the child. *A. R.*
—*Selected.*

[Contributed by Harriet Shepard.]

THE GOSPEL,

CONSIDERS differences with a cheerful face, and pleasant words: it throws a mantle of peace around dissensions; it sweetens life, and molifies its cares; it begets consideration, accommodation, respect and love. It enables us to be truthful in all our dealings with each other, and to be lenient. It enables us to be cheerful under all circumstances.

CHARITY.

CHARITY, chief among the heavenly graces. If there is a people that should disrobe themselves of all self-righteousness, should it not be Believers in Christ's second coming? *Principle* is the only enduring rock; the voice of God in the soul, the only divine voice, the only chart that never leads astray. Why should we withhold from erring ones the voice of love, a look of tenderness, a word of kindness, a tear of sympathy? These are priceless blessings to the needy and down trodden, and they cost nothing. They are like the dews of heaven upon the parched earth and all those that extend these divine offerings to the sorrowing heart, will beautify and elevate their own souls.

North Union, Ohio.

KEEP.

KEEP free thy tongue from words of ill,
Keep right thy aim and good thy will;
Keep all thy acts from passion free,
Keep strong in hope, no envy see;
Keep watchful care o'er tongue and hand,
Keep free thy feet, by justice stand.—*Our Dumb Animals.*

TRIUMPH.

CANTERBURY, N. H.

1. God's love is at the helm! We shall out-ride the storm;
2. And since we know the strength Of light and love in God,

Whose life is in the light, Can fear no earth - ly harm.
Shall we be found at length As those who doubt his word?

The pas - sage may be long Ere Truth o'er Er - ror rise;
Nay, truth our path shall fill And bring a cloudless sky;

But they are always strong Who make no com - pro - mise.
We'll trust and do his will Thus all our foes de - fy.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. October, Contents: Michel Eugene Chevreul; Baby Faces or a study in Psychology, with Illustrations; Johnson and Boswell on Liberty; Samuel Ireneus Prime, D. D. Liberty Overmuch; Notes from a Teacher's Diary; The scenery of the Canyons; Ready for a Divorce; Localization of the Functions of the Brain; Stimulants and Narcotics; Hot Water in Cholera; Signs of Health and Debility; The Two Doctors; Notes in Science, Wisdom, Mirth, etc., etc. Fowler and Wells Co. 753 Broadway, N. Y. Terms \$1 per year.

HALL'S JOURNAL OF HEALTH. September, Contents: Erysipelas; Toads as a Tonic; The air and the Telescope; Carboic Acid; Asthma; Fever and Ague; Tomatoes as Food; Sunstroke; Dietary for the Diabetic; Eating in the Cars; The Mind; Exercise; Poisoning Children; Checked Perspiration etc., etc. Office 75 and 77 Barclay St. N. Y. Terms \$1 per year.

THE HERALD OF HEALTH. October, Contents: How the memory may be strengthened; Nervous Exhaustion; Measures of Vital Tenacity; The Mind Cure; Life; Health Habits; A remedy for Damp Cellars; A New Disease; Studies in Hygiene for Women; etc., etc. M. L. Holbrook, 13 and 15 Laight St. N. Y. Terms \$1 a year.

We have just received from the enterprising publishers A. H. Andrews & Co. a most useful little volume, suggestively called "LOOK WITHIN FOR FIVE THOUSAND FACTS THAT EVERYBODY WANTS TO KNOW." It contains 75 pages of condensed information on Mechanics, Statistics, History, Medicine, Astronomy, Finance, Mythology, Education, Mathematics, The Bible, Politics, Agriculture, Religion, Science, Temperance, Trade, etc., etc., in fact there seems to be something for everybody and nothing that some one will not be glad to know. It is embellished with a number of colored diagrams, and is by far the most valuable and complete Pocket Cyclopaedia we have yet seen. It is offered for sale at the exceedingly low price of 15 cents, for which sum in stamps it will be sent post-paid by the publishers, A. H. ANDREWS & CO., CHICAGO.

Of the word "CLOUDS" in Scripture.

GILES B. AVERY.

"BEHOLD he cometh with *clouds*" meaning in a cloud of witnesses. "Wherefore, seeing we, also, are compassed about with so great a *cloud of witnesses*, let us lay aside every weight and the sin which doth so eas-

ily beset us, and let us run with patience, the race that is set before us, Heb. xii., 1. The Apostle Peter speaking of persons "who walk after the flesh in the lust of uncleanness, and despise government" says, "These are wells without water, *clouds* that are carried with a tempest, to whom the mist of darkness is reserved forever" 2 Peter, ii., 17. The Sodomites were spoken of by Jude as "*Clouds* they are, without water, carried about of winds; trees whose fruit withereth without fruit, twice dead; plucked up by the roots." Jude 12th.

This word is a Hebraism, and used to denote *witnesses*, or, media of representation, in this sense, when applied to the coming of Christ, it is in the same sense in which we use the word "*staff*" when speaking of the sub-officers of the General of any army.

CONQUEST, how far powerful.

INDIVIDUALS, no more than nations, cannot thrive by mere conquest; that is, power over other souls. There must be *progress* in the bosom of the Church, also, or, she cannot thrive. Religion, to *thoroughly permeate life*, must be domestic. Like the patriotic fire which makes a nation invincible, it never burns with inextinguishable devotion until it burns at the home hearth.

Mt. Lebanon, N. Y.

Deaths.

ELDER AVERY ALLEN, Sept. 21, at Second Family, Mt. Lebanon, N. Y. Age 76 yrs. 2 mo. and 2 days.

MARY HAZELDEN, Aug. 20, at Watervliet, Ohio. Age 74 yrs. 8 mo. and 10 days.

Patience Vining, Sept. 26, at South Family, Mt. Lebanon, N. Y. Age 85 yrs. 10 mo. and 13 days.

Sister Patience has been a faithful Believer during eighty two years, and has earnestly and fearlessly maintained the cause of Truth, by word and deed. "Well done good and faithful servant, enter thou into the joy of thy Lord. P. L.

The Manifesto.

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DECEMBER, 1885.

No. 12.

CHRISTMAS, 1885.

ASENATH C. STICKNEY.

"And I say unto you that many shall come from the East, and from the West, and shall sit down with Abraham, Isaac and Jacob, in the Kingdom of Heaven." Matt. viii., 11.

YE have come dearest friends,
As the Savior declared
From the East—from the West—
To a mansion prepared,
Where the faithful, the loyal
May hope to sit down
With the fathers and mothers
Of saintly renown.

As we look o'er the house-hold
Convened here today
And fancy how d stant
Our native homes lay,
Some queries like these,
Link themselves into rhyme;
What led you my friends
To leave country and clime?
Fathers, or mothers,
Houses, or lands?

But to win for the spirit
Its higher demands?

What caused you to leave
Worldly honor or fame
Profession or station,
A title, a name,
If not that the soul might
Its ransom secure
By seeking the real,
The lasting, the sure,
And shunning alike,
The false, the impure.

Ye unwritten miracles!—
Naught but a God
Could lead you thus wisely
To seek *one* abode!
The small voice of conscience,
The power within
Has marked as your destiny,—
"Freedom from sin!"

Behold here a group from
A far Western land
Another from Scotland!
From England, a band

And one from the North,—
 That cold realm of the snows
 Called Canada East;—
 All engaged in one cause.
 While miles, miles away from
 The North Eastern coast,
 Have journeyed two sisters
 Who've counted the cost!
 But most, represent the free
 States of our Union
 Where the "Eagle of Liberty
 Spreads its broad pinion,
 Rhode Island, Connecticut,
 New York and New Jersey
 New Hampshire Vermont,
 Massachusetts, Iowa,
 Here join heart with heart
 In holy endeavor,
 And here may they stand,
 Firm and loyal, forever.
 Thrice welcome! each one,
 To our chosen communion!
 God bless all at home,
 And hallow our union.
 And now, if all records stand
 Squared by the truth,
 If all debts are cancelled
 With age, and with youth,
 We may in the fullness
 Of freedom rejoice,
 And give to our gladness
 A tongue, and a voice,—
 That the birth of the
 Spiritual era, whose dawn
 Dating centuries back,
 To us is come down.
 In divineness of purpose
 Its power shall reach
 Through the ages to come,
 By divineness of speech.
 And let us rejoice that
 A Christmas is here
 With blessings uncounted
 To crown the old year
 And our home whose broad circle
 Embraces the whole,
 Where the sunshine of mercy
 Illumines the soul.—
 Let our pledges renewed
 For the New Year, become
 One in faith, one in purpose,
 In baptism, one.—
Canterbury, N. H.

THE MILLENNIAL AGE.

ALONZO G. HOLLISTER.

THE dispensation of the Spiritual Bride,
 ushered in by the Seventh Trumpet, estab-
 lishes the rule of right over might.

"Thou Angel Woman who dost wear the Sun,
 And glow amid the orient horizon,
 With all thy stars around thee, thou whose breath
 Is living tenderness o'er-mastering death,
 Whose eyes reveal great heavens of love to be,
 Whose white bands sow the world with charity,
 Whose bounteous breasts an orphaned race might feed
 Dawn from thy upper sphere—the nations bled
 And anguish for thy coming; send thy hosts
 Of risen Angels; people all our coasts
 With thy bright myriads, numerous as the flowers;
 Pour down thy inspirations like the showers.
 Melt the hoar frosts of evil with thy smile;
 Strike terribly each proud cathedral pile;
 Smite dumb prelatic lips that rail and curse
 And darken with their lies the universe;
 Break every yoke, let every bond one see
 Thy *Christ, and rise in love and wisdom free.
 So prays the weary hearted world."

—*Lyric of the Golden Age.*

EMERSON, an intuitive seer, with great
 descriptive force, says, "Our age is
 retrospective. It builds the sepulchers
 of the fathers. The foregoing genera-
 tions beheld God face to face, we,
 through their eyes. Why should not we
 have poetry, and philosophy of insight,
 and not of tradition [only.] and a religion
 of revelation to us, and not [merely]
 the history of theirs?"

These utterances of poet and sage,
 voice a need of the age, and for every
 absolute need of humanity, an All-wise
 Providence has ample supply, accessible
 to all who will pay the price. This
 feeling is caused among the thoughtful
 and penetrating, by the present shaking
 of the powers of the old heavens, pre-
 paratory to their removal as a scroll
 when it is rolled together, which Jesus
 said would occur just before the appear-
 ing of the sign of the son of man in

*Christ here means anointed female leader, teach-
 er and emancipator.

heaven. Hence it is one of the signs of our time.

Jesus, on one occasion, upbraided the Jews who could forecast the weather by the face of the sky, for not discerning the signs of their time of spiritual visitation, implying that the latter are as plain to be interpreted as the former. Carlyle, gifted with almost spiritual insight, says, "The crime of being deaf to God's voice, of being blind to all but parchment and antiquarian rubrics when the Divine hand-writing is abroad on the sky, certainly, there is no crime which the supreme powers do more terribly avenge."

To say that the revelations of the Holy Spirit given to man in ancient days are sufficient for all after generations, is absurd, as it would be to suppose that all the sunshine and showers necessary to fructify the earth for a year, should be given in one month, and leave the remainder to moonshine and desolation. What then shall be the estimate of the fragmentary record of that revelation which has no more light in itself than a broken mirror, or a chart which can reflect only the light which is brought to bear upon its interpretation. While the dead letter cannot compensate the absence of the life-giving spirit, it is yet of exceeding value as a history of spiritual experience and culture, and of the dealings of the Holy Spirit with man in past ages, and as a witness of what that spirit designed further to accomplish. That revelation cannot be final which announces another to succeed it, or which requires another to properly interpret it.

It is true that Jesus foretold a cessation of revelation when he said the time would come when ye shall desire to see

one of the days of the Son of Man and shall not see it. That the Sun would be darkened and the stars fall from heaven, and the night would come wherein no man could work the works of God. Micaiah uttered a similar prediction when he said, "The Sun shall go down over the prophets, and the day shall be dark over them that they shall not have a vision." But when after this, mankind should see the Son of Man coming upon the clouds of heaven, revelation would be restored. For none can see spiritual objects without spiritual sight, and such sight of holy beings, is itself a revelation. And as agreement is one criterion of truth, the new revelation must accord with the old in some degree, and the old must witness for the new, that it may be known to be the one announced.

Those who have heard the call of the messengers whom Christ said he would send to gather his elect, at the end of the age, possess a revelation which marks the beginning of a new dispensation, wherein the judgment work makes a plain division between truth and error, light and darkness, and the tares from the wheat are separated in faithful Believers, with whom the harvest is begun.

When the seven thunders uttered their voices in hearing of the Revelator, he was directed to seal up the things they spoke, and not write them. Then a mighty spiritual messenger raised his right hand toward heaven and testified that in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished.

The voices of the seven thunders, are the voices of the seven Spirits of God, mentioned Rev. iv., 5, and are represented in the original, (Ch. x., 4,) in

the feminine gender. Their utterances were not to be unsealed until the period of the seventh trumpet, which announced that the kingdom of this world had become, or was born of our Lord and his anointed. That is, was born of the spirit from above, that the time had come to judge the dead; hence it was the time for their resurrection, and to give reward to the servants and prophets of the Lord, and to those revering His name; therefore it is the harvest season of the fruit of their painful labor and travail; and to destroy those that corrupt the earth; that is, all the vile seed and products of the enemy of souls.

If it is the season of judgment, it is also the season for promulgating the aionian gospel. For the Revelator says (xiv. 6. 7.) "I saw an Angel flying in mid heaven, having the everlasting gospel to preach to those dwelling on the earth, to every nation, kindred, tongue, and people; saying Fear God and give glory to Him, because the hour of His judgment has come; and worship Him who made heaven and earth, and the sea, and the fountains of waters."

Hence it will appear that human probation does not end with the beginning of the judgment, but in that solemn hour, the creature is instructed in a superior and abiding rule of life to walk by, (which being aionian, must ultimate in complete separation from error.) and starts upon a new probation, for a higher, spiritual state of existence. That is, to form in himself the character exemplified in Jesus, and in the 144,000 virgins who stand with the Lamb on Mount Zion, (xiv.) which is the character and likeness of Sons and Daughters of God.

In the Judgment, each revives in

memory and carefully scrutinizes his past history, perceives the value of the gifts and talents bestowed by the Creator, with his present gain or loss by the right or wrong use of those gifts in the past, and feels the importance to his peace, well being, and happiness, of a wise improvement of those gifts in the trial season that remains. Every transgression of known obligations must be atoned for by the labor or sufferings of the doer, in order to restore and preserve the equilibrium of the balance of Justice, before the culprit is released from self imposed indebtedness to the general economy of social life to which he belongs, and to which he owes the best use of the talents given him, for mutual increase, and benefit.

The offense to the spirit of goodness, kindness, or mercy in others caused by wrong-doing, may be forgiven, that is, taken away, or covered, (which is what the scriptural atonement means, and nothing more,) by honest confession and repentance on the part of the offender. But evil consequences to ones self and associates, which have become the causes of other evils, and all their resulting progeny, can only be remedied by the toil or sufferings of the offender, sending forth an antidote, or counter-vailing good. The atonement effected by Christ, and still continued in his messengers, is an at-one-ment of the will and desires of the creature, with the Divine will, in those only who accept the messengers in their mediatorial capacity. This restores the culprit to favor and enables him to cancel his debts by voluntary labor, instead of suffering in duress and banishment.

He that has been faithful in his first trial is prepared to advance, with the

gain of his good conduct to assist him. All commence this new life with as full knowledge as can be given them of the results to themselves, both of obedience and disobedience, and as sure as God is just, He is pledged to give every soul a free and fair trial, and no final consequences can ensue to any soul, from actions not done with knowledge of their character, and in perfect freedom of choice. All have also, to assist them, the wisdom gained by experience and reflection, in their first trial.

Mt. Lebanon, N. Y.

CIRCUMSTANCES.

JOSEPH WOODS.

TURN as we will or plan as we may, circumstances often bear the sway. A family of children would have had an education if the father had not spent so much of his income for tobacco and rum. It became necessary for the support of the family that they should leave their school and form an acquaintance with that class which the boy in *Oliver Optic's* called "workuses."

St Paul was a lawyer. It is said that he was brought up at the feet of Gamaliel and taught the perfect law of the fathers. Paul was able to preach the gospel as the Spirit gave him utterance. The circumstance of his education enabled him to give us his permission gospel, of "all things to all men." Had it not been for his education, his writings might have been as few as some of the other apostles, and possibly his permission gospel would never have been written.

Some individuals are so deficient in their creation, physically, intellectually

and morally that a life time would not suffice, under good teaching, to bring them to be good moral people. Two acorns, equally alike, fall from the parent tree. One falls into a space where there is a good proportion of sunshine and shade. It germinates and grows until it becomes the monarch of the forest. The ship builder finds in it some of his most valuable timber.

The other acorn falls under the wide spreading branches of a hemlock. This also germinates and shoots up among the branches of the overshadowing tree, which being swayed by the wind breaks the top of the young oak and obliges it to remain a mere scrub,—nothing more.—Man was made a free agent. Had this not been in the creative plan it would seem to us a wise thing for God to sweep from the generative world all that were not perfect in their generations, and even those that did not remain so.

I suppose that St. Luke gave us the right solution when he said that where much is given, much will be required, and where little is given, little will be required. This being the fact, the man having but one talent has far less responsibility than the one having ten talents, and yet it may puzzle him more and cause him more anxiety of soul to place his one talent where it would be safe from harm and draw interest, than it would the man with ten talents. Sometimes we think,—What have we in the talent line? Neither birth nor education ever gave us a shadow of a chance in comparison with St. Paul, and even he compared preaching to foolishness.

If all were as we are, where would the preachers be? We thank God that

all are not like us. If we were to be the mouth-piece to preach the gospel, we should be obliged to tarry at Jerusalem until we received power from on high, and the probabilities are that we should make a protracted visit before that propitious moment should arrive.

Yet we will not be faithless as was the gate keeper in the day of Elisha the prophet. One of the apostles has said, There are diversities of gifts, and something may meet our capacity in some quiet way. God has placed some in the Church as Apostles, some Prophets, some Teachers, some Workers of Miracles, some gifts of Healing, some Helps, governments, diversities of tongues.

It is possible that we may help in some way. The poor widow with two mites cast more into the treasury of the Lord, than the rich man. We will give freely all that we have.

Canterbury, N. H.

Contributed by Eldress Harriet Goodwin.

THE SHAKERS AT HOME.

EVER since the visit of the Shakers to our city last May we have had a desire to see them in one of their own settlements, and on Saturday last, in acceptance of a standing invitation, we made a flying visit to Shaker Village, Alfred, Me. Elder Vance awaited our arrival at the depot and took us in a carriage to the village—some two miles distant. The ride was a pleasant one, with its varied hill-country aspects—and we noticed that the apple orchards in this region promised a fair yield.

The land owned by this community embraces about twelve hundred acres, and is mostly situated on very elevated ground, called Shaker Hill. Its south-

ern ascent (our way of approach) is very steep, while its northern slope stretches gradually away by the road for about half a mile—at the end of which is a saw mill, owned by the community. Embosomed in a happy valley and folding its loving embrace around the western base of the hill nestles Shaker Pond, a beautiful sheet of water some half a mile wide by a mile or more in length. Upon seeing it,—whether reposing with unruffled mirror face, or swept now and then by mountain airs which, “playing a wizard rout,” swoop down to brush its fair surface,—one is led to exclaim

“How beautiful the water is!”

To me ’tis wondrous fair.”

Upon the top of the hill is situated the village, consisting of about twenty-four buildings, and composed of two families one of which contains about sixty persons and the other fifteen. The smaller family, with its cluster of houses, lies a little apart from the other. Fine views of the surrounding country are obtained here. Grand old hills loom up in the distance, across the valley into which flows the stream which carries the mill. The houses of the village generally have the appearance of old-fashioned farm houses, and most of them are above eighty years old, but have been repaired and kept in good order. There being a line of houses on the street and another straight row in the rear, extensive green lawns stretch out between, intersected by foot-paths.

“A fine place for croquet,” we remarked, but did not observe any signs of the game.

“Yea,” said the Elder, “a very innocent game, well adapted to those of sedentary habits; but our people gener-

ally find something more useful to employ their time."

Upon our arrival at the village, we alighted at a good-sized house, having something of the appearance of a neat country inn. Over the door were the words, in conspicuous letters, "Trustee's Office." Here business was transacted and visitors received. We were at once shown the room in which we were to make ourselves at home during our stay. It was large, light and airy, and contained two attractive beds. They were high and narrow (compared with the family beds with which we have been acquainted,) designed to be occupied by only one person at a time, but very inviting indeed to the tired wayfarer of the world. That night, for the first time in our life, we slept in a Shaker bed.

"And, to sleep, you should slumber
In just such a bed."

"Shaker neatness" is a proverbial expression, and it was well exemplified not only in this apartment but all others which we visited. Our meals consisted of an excellent, wholesome bill of fare, unexceptionally, and were served with fastidious care and neatness in a little dining-room, where alone and unobserved, we took our own time to satisfy the tangible, *outer* man—the world's people not being admitted to the table with the Shakers.

The largest building in the village is the dwelling-house, a large three-story structure perhaps a hundred feet long, broadside to the street and having two front doors, wide apart. It is surmounted by an open belfry and a large bell which calls the people up in the morning and to their meals. The people all eat and sleep in this house, with

a few unavoidable exceptions. The prayer or conference meetings are also held here, and are not open to strangers. In rear of the dwelling-house is quite a large building called the infirmary, where the aged and sick reside, with attendants to take care of them. Another building is used as a laundry, where the washing for the whole family is done with conveniences not to be excelled in any city. The water is supplied, by simply turning a faucet, from a spring higher up on the hill, and instead of employing the slow process of wringing by patent hand-wringers, whole tubs full of clothes are put into a press similar in shape to some cider presses we have seen, and the water very quickly expelled. The waste water is poured into a receptacle through the floor, from which it runs away. Truly, this is the washer-woman's paradise. One building is used for a store-house, one for a paint shop and carpenter's shop, and another as a lounging place for superannuated old men—the fathers of the order. We conversed with one nearly eighty-two years of age. He had lived here "on the hill," he said, sixty-seven years, having joined when fourteen and a half years old. He would not exchange his lot with any rich man he knew—the victory which he had gained over self seeming to be the chief reason for rejoicing.

One of the main houses on the street occupied by the sisters as a workshop—the younger portion of the Shakeresses having a large department by themselves, where they engage in the manufacture of useful and fancy articles, while the elderesses and older women engage in a room by themselves in labors appropriate to their years. Here is also a room

where the Elder officiates as a tailor, and cuts the garments for the men.

There are separate barns for cows, oxen and horses. They are all ample, with ground mows, and arranged with a driveway to the second story, so as to allow of pitching the hay down instead of up. We entered one, built in 1833, which was probably as good a barn as was to be found in New England of its day. It is one hundred and forty-four feet long by forty-five wide. They were all well stocked with hay, it having been so good a year for the crop that some, of inferior quality, was left unharvested. There are other buildings on the premises, including a blacksmith shop.

On Sunday forenoon we attended public service. The day was pleasant, and forty carriages brought people to the Shaker meeting, some coming a dozen miles or more. Directly opposite the dwelling-house is the church edifice, an old-fashioned gambrel-roofed building, broadside to the street, with two doors corresponding to and facing those of the dwelling. Flagstones are laid from the sisters' end of the house across the street. When the hour for commencing services arrived, the doors of the dwelling opened and the Shakers and Shakeresses passed out simultaneously, two by two, with slow and solemn step, making two parallel lines across the street to the meeting-house. The Shakers were uncovered, and with long hair on the back of the head, but cropped short in front, made a unique appearance. The dresses of the Shakeresses were almost white; the skirts were not superfluously ample, were neatly plaited at the waist, and stopped short of the ground. Some of them had white

handkerchiefs, unshaken from the ironing folds, pinned squarely at the waist. All (except the little children) wore white capes, and white gauze caps neatly plaited around the back of the head. They formed in rows, in the church, four and five abreast, the Bible was read by the Elder, when they marched and counter-marched, singing songs and waving their hands, palms up, and as they thus "praised God in the dance," singing, "Let us clasp the hands of the angels." we imagined that if they had such "unseen company" and we were clairvoyantly endowed, it would be difficult to tell which were the angels and which the Shakeresses. The following is one of their songs:—

"The voice of God is calling us:

Come away, away from worldly strife:

All ye who name the name of Christ.

Come up and live a higher life.

O live to God and die to sin,

That ye with Christ may enter in,

For only the faithful few shall win

And wear a robe of righteousness.

No prayer was offered. It is very seldom, we were told, even in their private meetings, that a Shaker prays audibly. They do not believe in making long prayers to be heard of men, but follow the direction of Jesus, "when thou prayest, enter into thy closet."

After singing a few songs, the Elder, J. B. Vance—preached a very able discourse on the confession of sins, taking for his text the first epistle of John, first chapter, ninth verse:—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The speaker said it was well understood by the Jews as to whom the confession of sins was to be made, and what it consisted of. Instead of going away in secret and

talking them over to Him who knew all about them, or getting up in public meeting and confessing that they were sinners in a general way, the demand was that the very act committed should be confessed ("in that thing") to a man of God appointed to hear, with a repentance which led to the forsaking of their sinful deeds and making reparation, as far as possible, to those who had been injured. Other passages, both from the Old and New Testaments, were quoted in support of this view. It might be objected, to observe this rite of confession was too much like the Catholic Church. That the Catholic Church was the immediate successor of the early, true church could not be doubted; but it had suffered many abuses to creep into it. The mistake of Luther was in abandoning all its rites instead of correcting their abuses. The confession of sins, rightly conducted, was regarded by the speaker as perhaps the most important means of assuring an upright life.

At the conclusion of the sermon, the settlers were put aside, some of the Shakers gathered in a group in the center and sung, while others marched around them, singing and waving their hands.

At the close of the services the audience was requested to remain seated, until the Shakers had passed out, and thus ended the only public service of the day.

It was the calm still morning of Monday last that we rode down Shaker Hill to take the early train for Lynn. Inanimate nature wore its best smile, and upon the placid bosom of Shaker Pond floated a loon in conscious safety. Our good impressions of this people were

well sustained, in seeing them at their home, and we came away feeling that we had been greatly benefited, spiritually, by this short visit among them.

TRUE GREATNESS.

MARTHA J. ANDERSON.

Not in the pomp and circumstance of state;
Not in its war-like heraldry of fame;
Its pride of power and striving for a name,
Are found the qualities that make men great.
No conquering strength its lauded heroes claim
The beasts of passion to subdue and tame,
And graceless heart-wilds to regenerate.
True greatness forms the soul's sun-belted zone,
Where virtue grows to heaven—exalted deeds,
Where good, all direful evil, supersedes,
And love expands to meet all human need;
Where righteous works, for errors past, atone,
And mortal want and misery, are unknown.

Mt. Lebanon, N. Y.

DECEMBER.

THE snow has come at last,
The Winter sign is seen,—
Ere this, the cold and blast,
But now the solemn sheen!
All nature lies shut in,—
Bright Autumn's day is o'er,
Too late, here to begin
To lay our Winter's store,
But if our garner's full
We have no cause to fear,
With us it standeth well
At close as dawn of year.
Each season claims its place,
And man has but to learn
In nature, as in grace,
His needed bread to earn.—M. W.
Canterbury, N. H.

BOAST not of thy merits, the humble and wise
With modesty's mantle their virtues disguise;
And, like the sweet blossoms embowered in green,
Their fragrance exhales ere their beauty is seen.

—W.J.A.

HE has no right to think that he can enter hopefully on life who is not full of reverence before his own humanity, who does not deeply feel its wondrousness.

Correspondence.

TO JOSEPH CHAMBERLAIN,

RESPECTED FRIEND;—I have been measuring the moral altitude of Gladstone, Parnell, and yourself, as British Statesmen. Gladstone represents the British Government and of course its morality. Its actions in Egypt were but to secure to Egyptian landholders their dividends, (which, as you are well aware, must be paid by the laborers of Egypt) and to keep open a water-way to India through which the wealth annually created by labor may flow into the Thames. The morality of said actions, have no altitude whatever.

Parnell represents the worst cared for people within the limits of modern civilization. His position has a certain potential altitude. What does he profess to do with it? To increase the number of land-holders, and to give them the power to control their own affairs. Under this altitude, millions of the Irish people will be as in other parts of the British Empire, denied access to the land; and of course be servants—slaves—commodities, to those who have land. To be denied access to land, is perpetual eviction. And a recognition of the right of the Duke of Argyll to demand that a Gun-boat be sent to Skye to subdue the poor Crofters. Hence the moral altitude of Parnell, is as that of Gladstone, nowhere!

Your position is best defined by those who traduce you. "That you would confiscate, and inaugurate communism." Your traducers are blind to the fact, that an evicted man, denied access to the elements of subsistence, is also evicted from under all moral responsibilities.

Your position is neither more nor less, than to bring every person within the pale of moral responsibility. Hold that position. "The gates of Hell shall not prevail against you.

Moses the great Law-giver and Emancipator—the type of Jesus Christ; gave to every family a portion of land. He founded his Moral Code, upon a just apportionment of the land of Judea. Hence every Jew was held under moral responsibilities. Point your traducers to Moses the servant of God.

Did he not institute the "Acceptable year of the Lord"—the Jubilee—"A Land Restoration Law?" Did he not inaugurate communism? Declaring that every seventh year, the whole land of Judea should be one common table. That the fruit of the olive-yards, vineyards, and fields, should be common property. That the rich, the poor, and the shiftless should all fare alike! What a glorious year for Tramps, the whole land of Judea is alive with them. Sound an alarm in "Scotland yard!" Call out the "Horse guards." Let the Duke's Gun-boat take a position! For "The reign of Law"—divine law, is inaugurated. The castle of Imceraray shall lose its isolation, and a tidal wave from the Garellough shall wash away the sinecures of the House of the Lorne.

If Moses was but a shadow of Christ, what will ultimate communism be?

Through you, allow me to say a few words to Socialists, Internationalists, and to Dynamiters. You complain, that "Society" is organized against you. That you produce, and that others consume the products of your industry. That you sustain Governments instituted to oppress you, and forms of religion for which you have no reverence. Pay interest on enormous debts, which you did not contract. And to support Military establishments designed to oppress you. And to support swarms of idlers, whose chief employment is to devour your substance, and to corrupt public morals. That you are the wealth producers; yet you have no possessions. You also state, that the enormously productive energies of mechanical and chemical appliances of our times are not the products of a class, and that they belong of right to all. And being destitute of land, your necessities compel you to set and keep these mighty forces in motion till you glut the markets of the world. And that you suffer destitution from the very abundance you have created. Again you complain, that you are denied access to social elevating enjoyments. And that you are degraded personally by enduring unhygienic conditions, alike destructive of morals and of life.

On the presentation of these awful verities; why should not "Society" be seized with remorse, and rush to embrace you; relieve you

from such terrible pressure, assuage your anguish, and soothe your broken hearts. Invite you to their mansions, to the luxuries of their conservatories, and to the sweet air of their ample parks. And that all who call themselves "Society" would unite to bless you for your long endurance of such stupendous wrongs. And wonder, that in your desperation you had not torn "Society" into pieces, and strewed your pathways with destruction. And in profound gratitude for all they had enjoyed of the products of labor, crown you as the industrial moral heroes of the ages.

"Society" also has its complaints. Complains that you are ready to do violence. Well we know what Christ said "Whatever measure ye mete unto men, will be measured unto you again." Suppose Mosaic justice is applied in this case. "A blow for a blow" would clearly justify applying forms of force, to remove burdens unjustly imposed. "Society," has no cause of complaint. If she is dealt with, as she has dealt with you.

But stop here, make a halt; consider a few points. Are not the Great Land-holders who rule in their own favor, the fruit of long established usages? would you have done any better, had you been trained as they were? Take you as a whole, where is the man among you who would object to accepting a Dukedom? And where is the average woman who would not like to be a Duchess?

Is it not an all pervading, an ever present fact, that man's lower self-hood, with its animal loves and impulses, has created modern civilization just as it is. Suppose you had been so unfortunate as to be a Duke, would you like to have a little bit of dynamite applied to you? There is a better way. Suppose you try force, would not that invite repression, and cause the inevitable coming change to be an explosion? In such a case, the millions whom you represent would most largely be the sufferers. To deplete the population of Europe by ten or twenty millions would be to the "Law and order men," a godsend. For war, famine, pestilence, are factors in the creed of their economy. Do not give these men any such an opportunity. Those among yourselves who are the most violent, were they of the favored few, would

be the most reckless in applying force to you. "There is a better way." Is it wisdom to meet an army in front, when you can take it in rear? "The better way" to subdue armies is, never come into contract with them "The iron Duke" fresh from Waterloo, and flushed with victory, tried to rule with an iron hand. Public sentiment spoke six words, ("stop the Duke, go for gold") and brought the Duke to his knees. Public sentiment can make, or dismiss armies. "The better way" is, speak peace to all and maintain it among yourselves; for the day of your deliverance is nigh. The Law has gone, and is going forth from the Throne of the Eternal, that all men are equally his children, and equally entitled to have access to all the elements of subsistence. Declare that the acceptable year of the Lord is now, the Jubilee, the Land Restoration year.

Declare through all nations, that Land being the source of human subsistence, of social and judicial equality; and a regulator of the exchange and values of commercial equivalents; that every person should have access to land at all times. Declare, that the possession of land operates as a brake upon the fly wheel of destructive competition. And as a nullifier of the causes of Panics, Strikes, Want, and Crime. Declare also, that Gold was not made to grow, nor Mortgages to yield a crop. To have them do so, is to destroy the conditions of human equality.

Kossuth remarked "the Christian nation is not yet" under Christian ideas and sentiments, land can neither be bought nor sold. To do so, is to make those who cannot buy, a commodity, a servant, a slave. The veriest opposite "of loving the neighbor as we do self."

The Ballot and the Vote, are to the "landless" but "glittering generalities."

Get land and work it, and the comforts of life will soon be yours. The really useful goods of all nations, are reproduced every few years. And ever remember that destructive modes of acquiring property are demoralizing.

The Better way has been shown. Shall I show you the Best—the Higher way. When you get to the land, and have enjoyed a fullness of the good things treasured up in the

rich grains, and refreshing fruits, you may be better prepared to listen. However, I will venture now to do so. It has been stated, that modern civilization is the product of man's lower self-hood. The organic Law of that civilization is, "Me and Mine." Its mode of operation is to get all you can at the expense of others—make servants—slaves—commodities of men, women and children. If they resist, coerce them with the resources of civilization "the musket, the bludgeon, the crowbar, and said Gun-boat.

There is not a single nation on earth's wide circumference, which represents the "Higher Life" in man. "The Christian nation is not yet." There is indeed a phenomenal people "called Shakers," whose mode of procedure is love to the neighbor. They hold to the Mother, and Fatherhood of God. They say, that goodness is religion. And that to be beneficent is to be divine. And that any other kind of divinity is a spurious article. They also state, that their homes are open to all humanity, with this proviso—Restrain the lower—the animal emotions bear a daily cross against them. And come out of the bottomless pit of self-greed. Put your hands to work, and your hearts to the All Central Beneficence—God. And lovingly give of the products of your labor to sustain upon earth the economy of Heaven, "Unto this last, even as unto thee, will I give a penny." With them, there is neither want nor crime. Nor say they, the land is mine.

I have the happiness to be your friend,

D. Fraser.

Mt. Lebanon, N. Y. U. S. A.

Elder F. W. Evans, Dear Sir:—You will greatly oblige me by answering the following questions, which you may depend upon are not prompted by idle curiosity. First, What is the whole religious creed and doctrine of the Shakers? Second, What are their various rules and regulations and the benefit to be derived from the same? Third, do the Shakers believe the Bible to be the inspired word of God, and that Jesus Christ is the Son of God and our only Savior? Fourth, do Shakers believe that miracles can be

wrought in modern times as they were of old? Fifth, do Shakers believe science, knowledge and good morals, by their general diffusion, to be the most effectual instrument in the warfare with sin and the lusts of this life? Sixth, do Shakers believe ignorance to be the root of all moral depravity? Seventh, are the principles and rules of the different Shaker communities the same, or do they differ? Eighth, would the Shakers in the case of a boy nearly 17 years of age, who wishes to free himself from his kindred and the practices and modes of living that he detests, and join himself to your noble sect, be willing to pay a reasonable sum of money to his parents to whom he is in bondage until he is of age, in consideration of his services for the interval of four years? I am the said boy. Hoping to receive a speedy and satisfactory reply, I remain yours most humbly.

FREDERICK G. OBERMAIN.

THE REPLY.

Mt. Lebanon, Jan. 1885.

Frederick G. Obermain, Respected Friend:

Yours of the 15th inst. received. It contains a series of well put questions, which I will answer by numbers. No. 1. It would take all the books we have published to give you the "whole religious creed and doctrine of the Shakers." I have not time to write it out. No. 2. Our rules, &c., we can send to you in print. The benefit the Order promises, to an obedient member, is salvation from the corruptions that are in the world through the lusts of the flesh and the mind. No. 3. Do not believe the Bible to be the inspired word of God, until the learned, who wrote and printed it, got through revising it. And then, we, also, may desire to revise it in the light of the revelation of Christ's second appearing, in which we are living. In this light we learn what the apostles did not know, to wit., that Jesus is not the Christ, nor yet the "Son of God," only as his disciples became the Christs and Sons of God, by being baptized with the Christ Spirit, and living as he lived—a celibate, non-fighting, non-private property holding man and woman, and working out their own salvation just as he did. A person can nev-

or be saved from any evil except by ceasing to do that evil, and learning to do well—daily self-denials. No. 4. These signs shall follow them that believe in me. They shall lay hands on the sick, and they shall recover. They shall restore the blind, speak with many tongues, cast out devils, &c. Are these miracles? Is not the growth of grass a miracle? The ascent of sap to the top of a tree 300 feet high is a stupendous miracle, if a miracle be something for which we can not give a scientific reason, No. 5. "In Christ are hidden all the treasures of wisdom and knowledge." If so science and religion are one and the same. There is no science, except what is falsely so called, without religion. And there can be no true religion that is unscientific. Pure and undefiled religion is to gather the widow and fatherless, the sin-sick souls, into the kingdom of Heaven that has come upon earth, wherein they have daily bread, are separated and kept, unspotted by sin, from the world that buy and sell and then fight about it continually. The lusts of the flesh and of property being the source whence come wars and fightings, rich and poor, male and female, capital and labor. No. 6. We believe lust to be "the root of all moral depravity," ignorance included. Light—knowledge—is sown for the righteous who deny themselves of all ungodliness and all worldly lusts, living Godly and soberly in this present evil world. No. 7. All Shaker societies have the same fundamental principles. They may stand in different degrees of knowledge respecting the increase of the work of God. One degree of seven is about closing, and another degree is about opening. This makes diversity, as in a school of different classes, without contrariety. No. 8. We cannot take minors without consent of parents or guardian, and we pay no wages, even to adults, much less minors. At the first pentecost, when 3000 were baptized with the Christ Spirit, they loved one another so well that they converted their private property into community, having all things common, no one calling anything *mine* but *ours*. This is the Order of the second Pentecostal Church, now established under the second appearing of the Christ Spirit, the Kingdom of Heaven so long prayed for by all professing Christians.

F. W. EVANS.

West Pittsfield, Mass. Sep. 1885.

BELOVED SISTER MARCIA E. HASTINGS;—After many months delay we are forming a reply to your most beautiful letter to Sister Deborah.—How passing strange that Father Time of such vast age, can so adroitly and nimbly snatch away the precious, God given moments of this earth life. It seems a brief space of time since the reception of that welcome missive and lo! the golden autumnal season is with us in its display of gorgeous apparel, tempting fruitage and almost endless variety of earth yielding products.

This hallowed day (Sabbath) is one of unsurpassing loveliness and beauty, with a glorious sky and a balmy atmosphere. All nature seems in harmonious accord with our own uplifted thoughts. It is as though the mystic veil was lifted and heaven's rich glory had descended, flooding the earth with its marvelous light and matchless beauty. In our transport of wonder and admiration we had nearly forgotten the object for which we had taken the pen.

Sister Deborah received your word, and will transcribe a few remarks of her own pencilling:—

"Dear Sister Marcia, I think you are as the morning when the sun riseth: even a morning without clouds. As the tender grass springing out of the earth by the clear shining after the rain. Give of my best love to Sister M. whose memory I fondly cherish and whose love is fragrant with Christian grace and heavenly meekness. Finally to all the gospel friends. Your Sister, Deborah."

Sister Deborah is 79 yrs. of age.

The writer of this would also be remembered to beloved gospel friends.

Affectionately, Julia L. Sweet.

HARBOR NOT REVENGEFUL FEELINGS.

HARBOR not revengeful feelings
 When companions prove unkind,
 When vexations, stern and grievous,
 Scattered on life's path you find.
 When hard words are spoken of you,
 When bold slanders cut and sting,
 Do not dwell upon the sorrow,
 Rise above each vexing thing.

Harbor not revengeful feelings,
 Though a neighbor should mislead,
 Never fling back taunt and jeering,
 For a rude or unjust deed.
 Strive to render good for evil,
 Strive some kindly thing to do,
 In return for bitter troubles,
 Wicked hands deal out to you.

Harbor not revengeful feelings,
 Happy thoughts they cannot bring;
 Better overcome by patience
 Every woe that leaves a sting.
 Have you enemies? Forgive them;
 With forbearance meet each wrong;
 Love a foe hath often conquered,
 Changing hate to friendship strong.
 Sweet forgiveness brings a blessing
 To the heart that owns its away,
 Even though the culprit turn not
 From the error of his way,
 Let us bear in mind the precept
 That our Lord gave lovingly:
 "We must exercise forgiveness,
 If we would forgiven be."
 —*Humane Educator.*

PATIENCE.

SARA A. UNDERWOOD.

SWIFT-BEATING Heart, in patience curb
 Thy eager throbs, thy wild desire;
 Nor let opposing foes disturb
 Thy aim, nor quench thy steadfast fire.

Patience, stern Will! Though sluggish moves
 The event which thou wouldst fain control,
 Forget not wheels that form new grooves
 In virgin soil are hard to roll.

Patience, bold Brain! the startled crowd,
 Who "think in herds" ne'er yet did greet

New truth with acclamation loud,
 Until crowned victor o'er defeat.

Patience, O Conscience! do not haste
 Vainly to hurl indignant jibes
 At those whose sense of right is based
 On laws which popular rule prescribes.

Patience, proud Soul! e'en though the few
 Who ought to know misunderstand
 The unthanked work thou'rt called to do,
 So that thy work bear Wisdom's brand.

Patience, brave Toiler! Duty asks
 Thy isolation. Fear not thou!
 In loneliness, the grudge tasks
 Were ever wrought, and shall be now!
 —*The Day Star.*

Strange Scenes at a Kentucky Revival.

ON a sudden this community, that the preachers had often called Satan's stronghold, underwent a moral awakening such as this world had never beheld, says John B. McMaster, in his "History of the People of the United States," writing of a Kentucky "Revival."

Two young men began the great work in the Summer of 1779. They were brothers, and preachers, and on their way across the pine barrens to Ohio, but turned aside to be present at a Sacramental solemnity on Red river. The people were accustomed to gather at such times on a Friday, and by praying, singing, and hearing sermons, to prepare themselves for the reception of the Sacrament on Sunday. At the Red river meeting the brothers were asked to preach, and one of them did so with astonishing fervor. As he spoke, the people were deeply moved, tears ran down their faces, and one, a woman, far in the rear of the house, broke through order and began to shout.

For two hours after the regular preachers had gone the crowd lingered,

and were loath to depart. While they tarried, one of the brothers was irresistibly impelled to speak. He rose and told them that he felt called to preach; that he could not be silent. The words which fell from his lips roused the people before him "to a pungent sense of sin."—Again and again the woman shouted and would not be silent. He started to go to her. The crowd begged him to turn back. Something within him urged him on, and he went through the house, shouting and exhorting and praising God. In a moment the floor, to use his own words, "was covered with the slain." Their cries for mercy were terrible to hear. Some found forgiveness, but many went away "spiritually wounded," and suffering unutterable agony of soul.

Nothing could allay the excitement. Every settlement along the Green river and Cumberland was filled with religious fervor. Men filled their wagons with beds and provisions, and traveled fifty miles to camp upon the ground and hear him preach. This idea was new; hundreds adopted it, and camp meetings began. There was no longer any excuse to stay away from preaching. Neither distance, nor lack of houses, nor the scarcity of food, nor daily occupations prevailed. Led by curiosity, by excitement, by religious zeal, families of every Protestant denomination, Baptists, Methodists, Presbyterians, Episcopalians, hurried to the camp ground. Crops were left half gathered, cabins were deserted, and in large settlements there did not remain one soul.

The first regular camp meeting was held at Gaspar river church, in July, 1800; but the rage spread, and a dozen encampments followed in quick succe-

sion. Camp meeting was always in the forest, near some little church, which served as the preachers' lodge. At one end of a clearing was a rude stage, and before it the stumps and trunks of hewn trees, on which the listeners sat. About the clearing were the tents and wagons, ranged in rows like streets. The praying and preaching and exhorting, would sometimes last for seven days, and be prolonged every day, until darkness had begun to give way to light.

Nor were the ministers the only exhorters. Men and women, nay, even children, took part. At Cane Ridge, a little girl of seven sat upon the shoulder of a man and preached to the multitude until she sank completely exhausted on her bearer's head. At Indian Creek, a lad of twelve mounted a stump, and exhorted until he grew weak, whereupon two men upheld him, and he continued until speech was impossible. A score of sinners fell prostrate before him.

At no time was the "falling exercise" so prevalent as at night. Nothing was then wanting that could strike terror into minds weak, timid, and harassed. The red glare of the camp fires, reflected from hundreds of tents and wagons; the dense blackness of the surrounding forest, made still more terrible by the groans and screams of the "spiritually wounded" who had fled to it for comfort; the entreaty of the preachers; the sobs and shrieks of the downcast, still walked through the valley of the shadow of death; the shouts and songs from the happy ones who had crossed the delectable mountains, had gone on through the fogs of the enchanted ground, and entered the land of Buehah, were too much for those over whose minds and bodies lively imaginations held sway.

The heart swelled, the nerves gave way, the hands and feet grew cold, and motionless and speechless they fell headlong to the ground. In a moment crowds gathered about them to pray and shout. Some lay still as death. Some passed through frightful twitchings of face and limbs. At Cabin Creek so many fell that, lest the multitude should tread on them, they were carried to the meeting house, and laid in rows on the floor. At Cane Ridge the number was three thousand.

The recollections of that famous meeting are still preserved in Kentucky, where not many years since, old men could be found whose mothers had carried them to the camp ground when infants, and had left them at the roots of trees and behind logs, while the preaching and exhorting continued. Cane Ridge meeting house stood on a well shaded, well watered spot, seven miles from the town of Paris. There a great space had been cleared, a preacher's stand put up, and a huge tent stretched to shelter the crowd from the sun and rain. But it did not cover the twentieth part of the people who came. Every road that led to the ground is described to have presented for several days an almost unbroken line of wagons, horses and men. One who saw the meeting when it had just begun, wrote home to Philadelphia that the wagons covered an area as large as that between Market street, and Chestnut, Second, and Third.

Another, who counted them, declared that they numbered 1145. Seven hundred and fifty lead tokens, stamped with the letters A or B, were given by the Baptists to the communicants, and there were still upwards of four hundred who

received none. Old soldiers who were present, and claimed to know something of the art of estimating the number of the great masses of men, put down those encamped at the Cane Ridge meeting, at twenty thousand souls.

The excitement surpassed anything before known. Men who came to scoff remained to preach. All day and all night the crowd swarmed to and from preacher to preacher, singing, shouting, laughing, now rushing off to listen to some new exhorter who had climbed upon a stump, now gathering around some unfortunate who, in their peculiar language, was "spiritually slain." Soon men and women fell in such numbers that it became impossible for the multitude to move about without trampling them, and they were hurried to the meeting house. At no time was the floor less than half covered. Some lay quiet, unable to move or speak. Some of them talked, but could not move. Some beat the floor with their heels. Some shrieking in agony, bounded about, it is said, like a live fish out of water. Others rushed wildly over the stumps and benches, and then plunged, shouting "Lost! lost!" into the forest.—*The Catholic*.

PRAYER.

HANNAH E. WILSON.

WHAT devout mind does not love to commune with its God? How sweet at twilight to steal softly away from all busy haunts and there with humbleness of heart, and contrition of soul, lay our needs before God, feeling that blessed assurance that his ear is ever open to hear, bless and refresh the needy thirsty soul. O how sweet to come to him as a

tender Father; for, "Like as a father pitieth his children so the Lord pitieth them that fear Him." Sweet consolation for children of earth to feel the compassionate love of a tender Shepherd who carries the lambs in his bosom, as it were, and gently leads the flock to verdant pastures and living streams.

O that I may so carefully walk, keeping so closely within his fold, as to hear his gentle voice directing my feet. Though storm-clouds may threaten they cannot destroy while under his Almighty protection.

Canterbury, N. H.

RIGHTFUL HEIRS.

ELIZABETH STIRLING.

WHILE reading in the Manifesto, some historical sketches, I was led to compare the noble spirit of consecration which actuated the founders of these societies, with that which is manifested by the present inmates. They, as pioneers endured persecution for their faith's sake; yet were happy in the consciousness of serving God. With what steady, unwavering zeal did they pursue their course of self-abnegation and devotion to a cause dearer, to them, than life. Are we true sons and daughters of such parentage? Can we claim an heirship with the truly consecrated.

Some in our ranks are giving daily evidence of self-sacrifice by their willingness to spend and be spent for the interests of Zion, and the salvation of souls; but is not that number comparatively few?

If we believe that we have found the pearl of great price; the revelation of the gospel of Christ through Mother Ann, why should not every one, even

those of the least experience, be anxious and earnest to help sustain the cause?

Is it to our credit that the religious element wanes among us? We know that such is the case in the world at large, and that such conditions are liable to effect us to a greater or less extent, yet with greater religious fervor we may be able to combat and conquer the spirit of the world. We can have but little confidence in the spirit which says, "It is God's work, and in his own time and way He will sustain it."

We believe that God's work is a soul-saving work and whether we devote ourselves or whether we forbear, He will assuredly raise up agencies through whom to accomplish the same, leaving us in a condition similar to that of the Jews who, after waiting so many years for the coming of the Messiah neither knew nor accepted him when he appeared, and as a consequence, are still waiting his advent to return them to their "place and nation."

Our fathers set us an example of activity in the work of God, they established homes, and went from place to place preaching the testimony of self-denial and the cross. They braved all opposition with an ardor and zeal which proved their sincerity and devotion.

We have the benefit of their consecrated interest in the things spiritual and temporal, and unless our consecrations are equal, according to the day in which we live, can we reasonably expect to be counted as rightful heirs?

Canterbury, N. H.

We should live in the present; commune with the past for present improvement, and consult the future with confidence and hope. God is mindful of our necessities, and recognizes our humble active trust.—*M. E. H.*

THE MANIFESTO.

DECEMBER, 1885.

OFFICE OF PUBLICATION.

THE MANIFESTO is published at Shaker Village, Mer. Co. N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. Cochran.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send two cent stamp for specimen copy.	

THE Women's Temperance Christian Union of Boston has been instrumental in procuring laws in fourteen States for compulsory education in the effects of liquor on drinkers. The society now seems to feel the responsibility of indicating what the lesson ought to be. It has been decided that, in Massachusetts at least, children shall be instructed that alcohol is never desirable as an article of food, that any considerable indulgence in it is sure to be correspondingly injurious to the body, and that mental and moral ruin is bound to result from excess.—*Church Union*.

THE question of church government is, more than any other one question, that which divides, and will continue to divide the Christian world, until they all agree upon what was, the regimen of the early church. Any *diocesan* Episcopalian who desires to study into the early regimen will learn from the second and ninth book of Bingham's "Antiquities," that episcopacy, in the present form existing, is very, *very* far removed from the early regimen. Departure from it is *one*, at least, of the chief causes of the present divisions. And so a *return* to it may hasten the day when all may be one, for which many hearts devoutly pray. R. R. GOUDY.—*Church Union*.

NOTES.

WITH this number of the Manifesto, we reach the last month of the year.

One by one the days and weeks and months have gradually passed away from us in the completion of another of those wonder working cycles. Prayers have been made, hymns have been sung and God's word spoken, to the end that righteousness may be impressed upon the mind, and that our lives may be more fully in accord with the life of our Savior, Jesus Christ.

Testimonies of living witnesses have been carried into the world, and righteousness has found many interested advocates that have an established belief in the efficacy of practicing that which they preach. They have learned that the beauty of holiness, and spiritual loveliness are best attained by the combination of a living faith and of good Christian works, and that through these the love of God is made manifest by faithfulness to duty and an honest life before all men.

The world is filled with lessons of wisdom from which we may reap abundant satisfaction. In these, if we lose sight of ourselves, through prayer and a faithful continuance in well doing, we may be able to accomplish the work that is now placed before us. Every Christian worker travels through the experience of indifference, neglect and sometimes total want of appreciation.

If this, however, was the whole of life, in a good cause, the majority of workers would faint by the way or become disheartened and return to their former estate. But happily for the world this is not the case. The light which came into the world and which lighteth every man, grows brighter and brighter and the harvesting of good fruits for God is more extensive than at any former age. Nothing could be more to the

point than the lesson of wisdom in the parable of the sower in Matt. xiii.

Some seeds fell by the way-side and the fowls devoured them. Some fell on stony places and they were scorched by the heat of the sun, while some fell among the thorns, and the thorns choked them. Had the parable ended at this discouraging point, the workers in righteousness might with propriety have given up all hope, but there were "great and exceeding precious promises" to be looked for. "Whatsoever a man soweth, that also shall he reap." God's word had been sown in the world, and neither the labor nor the seed could all be lost. Some of the seed had fallen on good ground and had yielded a harvest of thirty or sixty or a hundred fold. There were some who could hear and understand the word, and were also able to treasure it in an honest heart, and this was the blessing that followed the earnest labors of the servants of God.

Our mission to be effectual must be in harmony with the life of the Divine Teacher, and the ruling element that seemed to direct his words and deeds, was a love to do the will of his Heavenly Father. It was, indeed, a beautiful attainment, and an element that accomplished so much for good in the minds of men. This same precious gift is needed, equally, as much at the present time for the protection and salvation of those who may choose to walk in newness of life.

What has been gained during the passing year and held sacred, may go far toward the suppressing of evil, and in the encouragement of a life for God. Certainly no effort in the cause of righteousness can ever fade away and no deed that is stamped with mercy and peace can ever be lost.

To-day we recount the blessings of a past age, and share with those who walked with God, the joy and satisfaction of a well ordered life. Whether in Eden or on the mount of Sinai, the same spirit is productive of the same good results. Prophets, lawgivers and Apostles, in their zeal for the restoration of Zion, have all advocated a strict self-denial, and a consecration of life that were eminently calculated to harvest them from the spirit of the world and make them the sons and daughters of God.

The fact which Jesus so pleasantly brought forward to prove to his disciples that like begets like, reaches back into the whole history of man. "Do men gather grapes of thorns or figs of thistles?" or by a better illustration, "A good man out of the good treasures of the heart bringeth forth good things."

It is through the increase of this work among men that we may yet be the witnesses of the millennial age, "when men shall not hurt nor destroy in all God's holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Sanitary.

THE SICK-ROOM.

How to manage a sick-room so that it shall be as wholesome, as comfortable and as cheerful as the possibility of the case admits, is a study which will probably never receive the attention it merits until the "art of nursing" shall be fully recognized as forming a legitimate and important branch of the art of healing.

No error of management in a sick-room is so common as a neglect of proper temperature and ventilation; yet upon these very

subjects physiologists have written more pages, and physicians spent more breath, than upon all kindred topics put together. Of course no inflexible rule can be formulated upon these points. An open window may be salvation to a man in the burning stage of a fever; at the same time it is fatal to one in the sweating stage. With all due regard for the thermometer, good sense and enlightened and careful observation should regulate these essential conditions.

Every one admits the necessity of keeping the air of a sick-room as pure as possible, yet how seldom, except in cases of contagion, do we see disinfectants about a sick-bed. Chloride of lime and carbolic acid are cheap and effective and something of the kind should always be used wherever fresh air cannot be freely admitted.

There should always be a towel-rack in the room, or just outside, where moistened cloths can be quickly dried. Cloths wet in pure water even give out an unpleasant odor if left lying in a heap to mold or dry as they best can. Keep one stand or table for food or drinks and another for medicines. A clean newspaper often renewed makes a better covering for such tables than a cloth. Have a basin of water always at hand, that whenever a spoon or wineglass is used, it can be rinsed immediately and ready for use. Guard against irritating noise, creaking doors, chairs or shoes, also against too much light and cross lights. Holes in window-shades and gaps in shutters are often first-class nuisances. Many an invalid is tortured by a single point of piercing light, which seems, like a faithful eye, to pursue him everywhere, and to which in spite of himself he is ever returning.

A little daily change in the arrangement of furniture, a little planning for such pleasant surprises as an invalid can bear, in the way of food, company and amusement, will often be more effectual in hastening the convalescence of a patient than all the tonics that have been used in the building up of infirm humanity since the days of Esculapius.

A soft tread, a mild, persuasive word, a magnetic hand, a tact—or shall we say a genius?—for detecting the interior aspects of disease, are invaluable adjuncts of good

nursing. Clatter of firearms, rattle of dishes and newspapers, loud talking and whispering, are about equally abominable.

Growing plants are usually interdicted in a sick room, but cut flowers are great brighteners of its somberness.—*Tribune and Farmer.*

HE WANTED TO "TAPER OFF."

A CLERGYMAN called upon a well known physician one day and said: "Doctor, I wish to consult you about my health; I am afflicted with very uncomfortable symptoms; my hands tremble and shake, my eyelids twitch and quiver, and my lips are without sensation, as if they were numb, Isn't it a serious matter? Am I not in danger of paralysis?"

"It is, indeed, a serious matter," replied the physician, who knew his patient, "but you can be cured entirely if you will follow my advice; but I am afraid you will not be willing to take my prescription."

"I certainly will, doctor; try me: what is it?"

"It is simply to give up the use of tobacco entirely and forever. That is the whole cause of your trouble."

"Aren't you rather hard on me, doctor? I own up, I both chew and smoke when I am digging out a sermon, and I need to. I couldn't write well without it. If I should give it up my people would see the difference at once."

"Excuse me, but do you really mean to say that you, a minister called of God to preach the way of salvation to lost sinners, must depend upon a filthy weed for your inspiration? What kind of a call is that?"

"I will give up tobacco if I must, doctor, but you will allow me to taper

off gradually, won't you? I am afraid it will injure my health to give it up all at once."

" 'Taper off!' it would soon be tapering on again. I never knew of a man who turned from a wrong way to a right way too quickly. My dear sir, if I were a repentant horse thief and had come to you for spiritual help, would you tell me I might 'taper off' and stop stealing horses and only steal pigs and chickens and smaller things, un'til finally I should reform altogether? No, you would not preach any such nonsense. You would tell me to leave off stealing entirely, once for all."

"If, after I had given it up for a week or two, a terrible hankering and craving should come over me, what could I do?"

"Go down on your knees and pray for divine help until you get it."

"Well, doctor, I think I must stop using tobacco, but I will wait until I go to the Adirondacks in the summer. I can attend to it better then than now."

"Like Felix, you would put off this important matter 'till a more convenient season. I warn you, sir, that you cannot trifle with your health in this way without serious consequences. It must be attended to immediately or I cannot answer for the result."

The patient finally concluded to follow the physician's counsel fully, and the gain in health and vitality proved the wisdom of the course.—*Mary Winchester, in the Christian Home.*

FORGIVENESS.

FRANK BUTLER.

FORGIVENESS of sin is the great blessing of the gospel. To forgive sin is the

exclusive prerogative of Jehovah, of whose law sin is the transgression, and the gospel makes known, not only that there is forgiveness with God, but also how he can forgive sin, and still maintain unsullied, the infinite purity and holiness, and perfection of his nature, government, and law, and even clothe them all with new glory. That all mankind have sinned and that none can be justified, accepted, and saved without forgiveness, none who believe the Scriptures of truth, will pretend to deny; and it is a truth equally undeniable, that without confession of sin, there can be no forgiveness.

We read in the Scriptures, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii., 13.

Let not the sinner say, he hath not sinned. It is with the mouth that confession is made unto salvation, and confessing our sins to God, by Christ the mediator, in his saints, is the only door of hope for salvation.

We read also "that they of Jerusalem and all Judea and the region round about Jordan, were baptized of John in the river Jordan confessing their sins," which was the beginning of the gospel of Jesus Christ. The consciousness of guilt is universal, hence, in all parts of the world among Christian and Pagan, savage and civilized, are found institutions or customs which have a direct reference, more or less clearly defined, to expiation and forgiveness, but the Christian scheme alone makes known a way of mercy, through Christ and offers forgiveness full, free, and everlasting, to all who will believe and obey the gospel.

The duty also of mutual forgiveness,

is urged upon man with the most solemn sanctions. This lesson is profitable and to the point, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" Jesus saith unto him, "I say not unto thee until seven times; but, until seventy times seven."

Therefore in view of this great salvation, let us forgive our erring brother or sister, as we hope to be forgiven of God. Let us labor continually to keep the unity of the spirit, in the bond of peace, which signifies a union of judgment, affection, and feeling, among those who constitute the one body of Christ. It is the gift of God, and in the primitive church, was remarkably enjoyed, and to-day is to be desired and sought after as among the chief of Christian graces.

Alfred, Me.

KIND WORDS.

Hancock, Mass. Oct, 1885.

DEAR EDITOR;—I never read the Manifesto to without rendering grateful thanks to all who are taking an active interest in sustaining our good and precious messenger of glad tidings. We know that many dear souls with faithful labors and untiring zeal are consecrating their lives to God. This is manifested by the spirit of God and by the testimonies of truth that come to us from month to month on the pages of our beautiful little Olive Branch. May God and all holy Angels bless those who have the immediate charge of the evangelizing work. Your Gospel Sister.

H. R. Agnew.

WHERE SHALL WE WORK?

ARE there new fields for us to take,
Or in our own is fallow ground
The Master would we cultivate
Until the seven fold abound?

No blessing in our slight at home
For other fields or calls afar;
Here labor given must be done
Ere we the faithful servants are.—*M. W.*

A RELIGION CALLED FOR.

WHAT is wanted now is a great amount of religion—that which is deep and true and abiding. Something is called for, and loudly, too, that will of itself and in secret, compel a man to give honest weight and measure; to deal by a customer as he would by himself; to leave off lying and stealing for a better reason than the fear of being found out; a religion that banishes small measures from the counters, pebbles from the cotton bags, sand from the sugar, chicory from the coffee, alum from the bread, and water from the milk-cans. This is something that everybody understands. It is not itself religion, but it is the unmistakable fruits of it. The man who has genuine religion will practice none of these things. The religion, which is to save the world, will not put all the big strawberries at the top and the little ones at the bottom. It will not make one half a pair of shoes of good leather and the rest of shoddy, so that the first shall redound to the maker's credit and the second to his cash. It does not put bricks at five dollars a thousand into a chimney it contracts to build with seven dollar material, nor smuggle white pine into floors that have paid for hard pine, nor leave yawning cracks in closets where boards ought to join. And so on to the end of the chapter. The first thing to do is to stir up human souls to their depths with fundamental principles, and reach down to the motives and springs of action, that things may begin at the beginning. There is dire necessity of a radical change like this. Affairs are running wrong now, and there must be a turning back to first principles, which are always those of truth. "Whatsoever a man soweth, that also shall he reap." "Behold, I come quickly, and my reward is with me, to give unto every man according as his work shall be."—*Pacific Christian Advocate.*

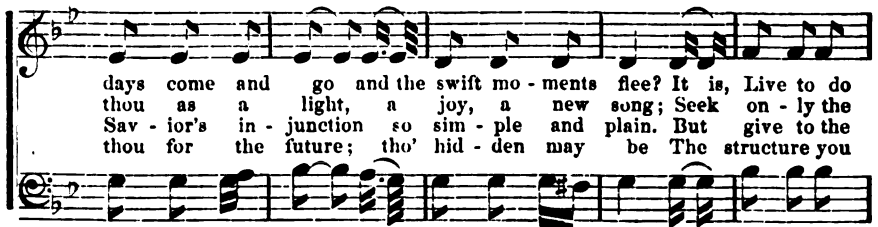
LITTLE said is soon amended.

MY MISSION.

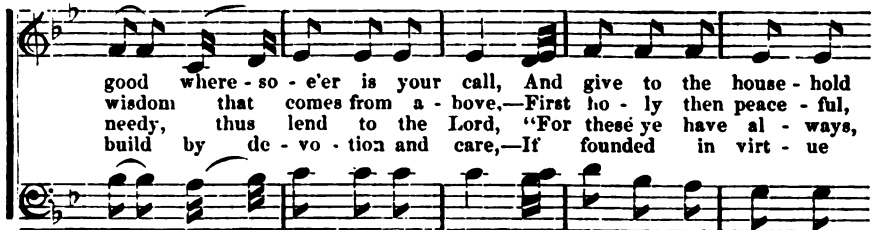
CANTERBURY, N. H.



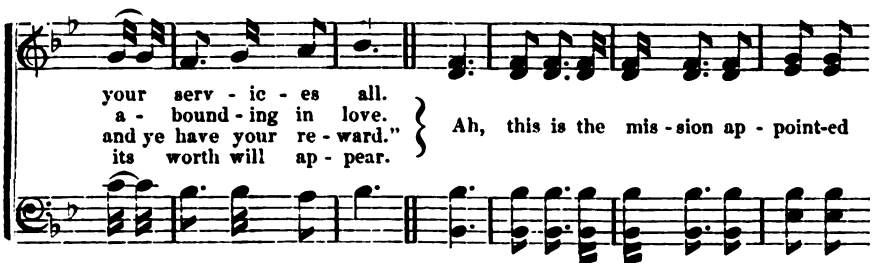
1. O what is the mis-sion ap-point-ed to me, As the
 2. Go strengthen the fee-ble, en-cour-age the strong; Be
 3. "And do not your alms to be hon-ored of men," Was the
 4. Like the dil-i-gent cor-al be-neath the deep sea, Toil




days come and go and the swift mo-ments flee? It is, Live to do
 thou as a light, a joy, a new song; Seek on-ly the
 Sav-ior's in-junction so sim-ple and plain. But give to the
 thou for the future; tho' hid-den may be The structure you



good where-so-e'er is your call, And give to the house-hold
 wisdom that comes from a-bove.—First ho-ly then peace-ful,
 needy, thus lend to the Lord, "For these ye have al-ways,
 build by de-vo-tion and care,—If founded in virt-ue



your serv-ic-es all.
 a-bound-ing in love.
 and ye have your re-ward." } Ah, this is the mis-sion ap-point-ed
 its worth will ap-pear.



to me, As the days come and go, and the swift mo-ments flee.

Books and Papers.

HERALD OF HEALTH. November, Contents: How to strengthen the Memory; Nervous Exhaustion; Pneumonia and Ozone; Inherited Tendency to Consumption; Studies in Hygiene for Women; etc., etc. M. L. Holbrook, M. D. 13 & 15 Lighthouse St. N. Y. \$1 a year.

HALL'S JOURNAL OF HEALTH. October, Contents: Fruits in Summer; Abominations in the Yard; The Best time for administering Medicines; Ampomorphia as an Emetic; The Rapidity of the Circulation of the Blood; Restoration to Life; The Danger of Contagion in Throat Diseases, etc., etc. Office 75 Barclay St. N. Y. \$1 per year.

THE PHRENOLOGICAL JOURNAL & SCIENCE OF HEALTH. November, Contents: Rev. Stephen Tyng, D. D.; Contrast of Heads and Faces; Prince Frederic Charles of Germany; Immortal Obligations; Cornell University and President Charles Adams; Our Colored Brethren; A Home Picture; George Eliot's Private Life; Notes from a teacher's Diary; Localization of the Functions of the Brain; The Influence of Inebriety; A Strait Diagnosis; Bronchitis; Notes in Science; Poetry, Wisdom, Mirth, etc., etc. Fowler and Wells Co., 753 Broadway, N. Y. \$1 a year.

THE October number of the **DORCAS** is up to its usual standard of excellence. It contains a choice assortment of designs and patterns, in knitting and crochet; several new stitches and revivals of old ones, in addition to an admirable article on Original Fancy Work, by Ella Hepworth Dixon, of London.

There is a novel design for the new craze, viz.: Gold Painting on Cash, and many timely hints on house and home decoration.

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CARE OF THE SICK.

A SICK-ROOM should always be one of peace and quietness, things used in the sick-room should be kept neat and clean also physicians should try to make it as pleasant for the patient as possible treating them with the utmost kindness and giving them all the attention possible to make them happy. Patients should not be worried and visitors should not come to see patients very often as they are liable to become exhausted.

Nellie.

No one who has not suffered deeply has ever loved deeply, prayed deeply, enjoyed deeply. The plow which cuts sharpest furrows in our hearts alone enables them to bear their richest harvest.—*Selected*

Deaths.

HORACE HASKINS, May, 30, at the Center Family, Mt. Lebanon, N. Y. Age 72 yrs. and 7 mo.

He united with Believers when a youth and has ever been a firm supporter of their faith and principles. Also a noble exemplar of true Christian kindness, and consecrated labor for the benefit of his brethren and sisters.

E. A. S.

DAVID PARKHURST, Oct. 26, at Union Village, Ohio. Age 84 yrs. and 7 mo.

CLARK HAYDEN, Oct. 25, at Mt. Lebanon, N. Y. Age 70 yrs. 8 mo. and 5 days.

In the prime of life he consecrated his strength time and talents, with all his earthly possessions to the United Society of Believers, and remained an earnest and faithful supporter of the Christian faith to the end of his days.

A. S.

ELDER HENRY PURDY, Nov. 7 at, Hancock Mass. Age 57 yrs. 11 mo. and 21 days.

Farwell brother Henry, we shall feel thy loss and miss thee in many places where thou hast born burdens, and toiled in the vineyard for the good of others. I. R. L.