

THE
MANIFESTO.

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VOL. XVI.

“Every plant which my heavenly Father hath not planted shall be rooted up.” — Matt. XV, 13.

SHAKER VILLAGE, N. H.

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The Manifesto.

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VOL. XVI.

JANUARY, 1886.

No. 1.

THE FOUR DISPENSATIONS.

ELDER JOSEPH MEACHAM.

First Dispensation.

WE believe that the first light of salvation was given or made known to the patriarchs by promise; and they that believed in the promise of CHRIST, and were obedient to the command of God made known unto them, were the people of God and were accepted of God, as righteous, or perfect in their generations; according to the measure of light and truth manifested unto them; which was as waters to the ankles, signified by Ezekiel's vision of the holy waters. (Chap. xlvii.)

And although they could not receive regeneration, or the fullness of salvation from the fleshly nature in this life; because the fullness of time was not yet

come, that they should receive the baptism of the Holy Spirit and fire; for the destruction of the body of sin, and purification of the soul.

Abram being called and chosen of God as the father of the faithful; was received into covenant relation with God by promise; that in him, (and his seed which was Christ,) all the families of the earth should be blessed; and these earthly blessings which were promised to Abram, were a shadow of gospel or spiritual blessings to come.

So that Abram, though in the full faith of the promise; yet, as he did not receive the substance of the thing promised, his hope of eternal salvation was in Christ, by the gospel to be attained in the resurrection from the dead.

Second Dispensation.

THE second dispensation was the law

that was given of God to Israel, by the hand of Moses; which was a further manifestation of that salvation which was promised through Christ by the gospel, both in the order and ordinances which were instituted and given to Israel, as the church and people of God, according to that dispensation; which was as waters to the knees, (Ezekiel, xlvii,) by which they were distinguished from all the families of the earth.

For, while they were strictly obedient to all the commands, ordinances and statutes that God gave them, they were approbated of God according to the promise of life; and blessing was promised unto them in the line of obedience, cursing and death in disobedience; for God, who is ever jealous for the honor and glory of his own great name, always dealt with them according to his word; for while they were obedient to the command of God, and purged out sin from amongst them, God was with them.

But when they disobeyed the command of God, and committed sin, and became like other people, the hand of the Lord was turned against them; and those evils came upon them which God had threatened; so we see that they who were wholly obedient to the will of God made known in that dispensation, were accepted as just or righteous; yet, as the dispensation was short, they did not attain that salvation which was promised in the gospel; so that as it respected the new-birth, or real purification of the man from all sin; the law made nothing perfect, but was a shadow of good things to come; their only hope of eternal redemption was in the promise of Christ, by the gospel to be attained in the resurrection from the dead. Acts, xxvi., 6, 7.

Third Dispensation.

THE third dispensation was the gospel of Christ's first appearance, in the flesh; and that salvation which took place in consequence of his life, death, resurrection and ascension at the right hand of the Father, being accepted in his obedience, as the first-born among many brethren; he received power and authority to administer the power of the resurrection and eternal judgment to all the children of men; so that he has become the author of salvation to all that obey him.

And as Christ has this power in himself, he did administer power and authority to his church at the day of pentecost, as his body; with all the gifts that he had promised them, which was the first gift of the Holy Spirit as an indwelling comforter to abide with them forever; and by which they were baptized into Christ's death; death to all sin; and were in the hope of the resurrection from the dead, through the operation of the power of God, which wrought in them.

And as they received the substance of the promise of Christ come in the flesh, by the gift and power of the Holy Spirit: they had power to preach the gospel in Christ's name to every creature,—and to administer the power of God to as many as believed, and were obedient to the gospel which they preached; and also to remit and retain sin in the name and authority of Christ on earth.

So that they who believed in the gospel, and were obedient to that form of doctrine which was taught them, by denying all ungodliness and worldly lusts; and became entirely dead to the law by the body of Christ, or power of the Holy Spirit were in the travel of

the resurrection from the dead, or the redemption of the body.

So that they who took up a full cross against the world, flesh and devil; and who forsook all for Christ's sake, and followed him in the regeneration, by persevering in that line of obedience to the end, found the resurrection from the dead and eternal salvation in that dispensation.

But as the measure of that dispensation was only as water to the loins; the mystery of God was not finished, but there was another day prophesied of, called the second appearance of Christ, or final and last display of God's grace to a lost world, in which the mystery of God should be finished as he has spoken by his prophets since the world began; which day could not come, except there was a falling away from that faith and power that the church then stood in; in which time anti-christ was to have his reign, whom Christ should destroy with the spirit of his mouth and brightness of his appearance; which falling away began soon after the apostles, and gradually increased in the church, until about four hundred and fifty-seven years from Christ's birth (or thereabouts) at which time the power of the holy people, or church of Christ was scattered or lost by reason of transgression; and anti-christ or false religion got to be established.

Since that time the witnesses of Christ have prophesied in sackcloth or under darkness; although many have been faithful to testify against sin, even to the laying down of their lives for the testimony which they held; so that God accepted them in their obedience, while they were faithful and just to live or walk to the measure of light and truth

of God, revealed or made known unto them, but as it is written, All they that will live godly in Christ Jesus, shall suffer persecution; and so it has been, and those faithful witnesses lost their lives by those falsely called the church of Christ, which is anti-christ; for the true church of Christ never persecuted any, but were inoffensive, harmless, separate from sin; for the true church of Christ by taking up their cross against the world, flesh and devil, and all sin, living in obedience to God they earnestly contend for the same.

Therefore it may be plainly seen and known, where the true church of Christ is; but as it is written, anti-Christ's or false churches should prevail against the saints and overcome them, before Christ's second appearance.

(TO BE CONTINUED)

AN INTERIOR VIEW. NO. 1.

OLIVER C. HAMPTON.

"DAYS should speak, and the multitude of years should teach wisdom. There is a spirit in man and the inspiration of the Almighty giveth them understanding. Hearken to me, I will also show mine opinion." Job xxxii., 7, 8, 10.

"In the beginning was the word, and the word was with God, and the word was God. All things were made (evolved) by him (the word) and without Him was not anything made that was made. In him (the word) was life and the life was the light of men." John, i., 1, 3, 4.

My first premise is, if the principles of our Institution are not of eternal duration and energy, it will go to pieces, as it can endure no longer than its sub-

structure. The *word* spoken of above, was first "of God" because it was an emanation, and secondly "was God" because it was Divine Energy. This emanation of the Infinite Wisdom and Love (Our Heavenly Father and Mother) is the Christ of the Universe, the cause of the evolution or projection of all visible entities.

John also says, i., 14. "And the word was made flesh and dwelt among us, and we beheld his glory the glory as of the only begotten of the Father, full of grace and truth." This was for the progress and perfection of undeveloped humanity in all worlds, even "God manifested in the flesh." (1 Tim. iii., 16.) Whether the man Jesus was the first visible male representative of the Christ of the Universe, and Ann Lee the first female thereof is of no consequence, as we are certain they are descendants from the same heavenly fountain of Divine Energy and their mission one of redemption and emancipation of man from all that is sinful, wretched and painful into the glorious liberty of spiritual peace and perfection.

The great fact is, that this benevolent manifestation of our invisible Parents, has been made in the flesh and was evolved through its spiritual power, an organization or living church wherein all mankind may find an asylum of forgiveness and atonement with God and all their fellow beings.

The internal as well as external form of this organization, is an unassailable proof of the goodness and blessedness of the divine energy or emanation which evolved it. This form with its entire practical operation is based on a law of the Universe enunciated by St. Paul, Heb. vii., 7. "Without all contradic-

tion the less is blessed of the better."

This law of eternal evolution, is parental in its character and operations, energizing all visible creation and moving the same to higher and higher perfections, man more than all else. It has a visible representation in Jesus and Mother Ann whose power and inspiration, have opened a way of peace and perfection in holiness for all humanity in this our poor imperfect rudimental sphere, for all time and all eternity.

In view of so great a boon, may we not exclaim in the sublime words of the rapt poet.

"Lo earth receives him (them) from the bending skies
Sink down ye mountains and ye valleys rise
Eternal Hope thy glittering wings explore
Earth's loneliest bounds and Ocean's wildest shore."

The character as well as the form of this church are beautifully and perfectly represented in the one established by Jesus and the Apostles 1800 years ago and which was re-organized, re-established and re-vitalized by Mother Ann Lee a little more than 100 years ago.

Its character, relative to its powers and the peculiar administration of its government have by Believers received the general name of "the visible Order of God." In this visible Order are included the principles, rules; regulations etc., necessary for the conduct, government, direction and protection, as well as the perpetuity of the organization in all things temporal and spiritual. It also implies a willing and cheerful compliance of all and every of its members, with the requirements of those appointed as spiritual and temporal directors and burden bearers; of which, in the true Order there should be an equal number of each sex.

None need ever be mortified or chagrined at this organization of leaders

and followers, because in the evolution of the ages every single human being in the universe will at some time in his or her experience, be both a leader and follower.

The law above quoted from Paul is universal and eternal. The parable of Jesus adverting to a servant was, "Well done—thou shalt be ruler of two, five, ten cities."

But probably the reader may inquire, Does this leadership or parentage always succeed in doing justly and righteously according to the dictates of Wisdom and Love in their treatment of those in their charge?

Answer. Rudimental human nature is weak and imperfect, and these leaders having imperfections like unto their Brethren and Sisters, do not always succeed in walking perfectly in this matter, even with their utmost vigilance. But these leaders and directors are required to suffer the pangs of self-discipline and self-abnegation, till all this dross of rudimentalism is thoroughly purged from the floor of their daily practical life and their dealing with those in their charge. If they are unwilling to meet this ordeal, they are unfit for leaders and are succeeded by those who are willing to sacrifice themselves and all their faculties and talents for Christ's sake and the good of their Brethren and Sisters, as well as all humanity.

And we do aver moreover, that any wrong or injustice done as above inquired about, is many times compensated by the peace and protection received from this visible Order, and the immunity from the galling yoke of a guilty conscience and the perfect atonement with God and all our fellow beings thus

gained by every faithful Zion traveler. In our next article, we shall more particularly refer to the practical issues growing out of this visible Order as embodied in our own experience and observation.

Union Village, Ohio.

Why I want to be a Shaker.

W. A. J. BEAUCHAMP.

LOOKING over our little planet we find, first, that it has interspersed over its surface, beings bearing so close a resemblance to each other as to justify the conclusion of a common origin, a common brotherhood—a "family."

Second, we find this order of beings classified into various nationalities, each having characteristics peculiar to itself.

There are dissimilarities in the languages spoken, in the forms of government, in the social customs; but, perhaps, the strongest marks of distinction are to be found in the various secular and sectarian ideas respecting those emotional feelings and exercises classed under the common appellation of religion.

As intelligencies transcending all other orders of being experience proves that as the grand aim of life, among all people and in all climes, is centered in the desire to enjoy life, and as certain conditions of life give a certain bias to temperament in the moulding of character, more or less, to surrounding circumstances, it became matter of expedience to organize this one great family into political and social orders composed of members temperamentally adapted to such order as is found most congenial to their "peculiar" temperament. Of course

I allude only to the various orders of the Adamic family.

So great is this disparity and such the idiosyncracies influencing the ruling powers that the common desire to foster and enjoy life does not halt at the legitimate means which the laws of being point to as the best, but those means are, by the masses, stultified, perverted, in the unnatural effort to secure happiness at the expense or cost of others.

How often do we hear it declared, even from the pulpit, that this is "human nature."

Is it not rather the inhuman in nature as adopted by the higher (?) intelligencies from the lower orders of creation?

In justification of the slaying propensity how often are we reminded that the lower orders of creation do the same, i. e. prey upon each other; as if they were to be regarded as our natural tutors and we were to look to them for an exact standard of morals.

In view of the various idiosyncracies referred to, together with the fact that all and each seek life's enjoyment and each on his or her own plane I will ask you to imagine yourself shipwrecked on some "inhospitable shore" where you find yourself surrounded by those of the "common brotherhood of man" whom we are pleased to term "savage."

Imagine your ears constantly assailed by a jargon of words as meaningless to your inner senses as they are harsh and discordant to the ear. In addition to this imagine yourself daily constrained to witness spectacles of religious worship utterly revolting to your ideas of consistency.

To them the pleasures of life in religious fellowship may be as complete as the nature of outward circumstances

will admit. To them life's pleasures are unalloyed. But oh! who but thyself can depict the horror to you consequent on your forced relation to systems and practices so utterly repugnant to your conception of pleasures refined.

Now let us change the picture. In this dreary region of your heart's desolation imagine yourself strolling listlessly along the beach. You observe something at a distance which proves to be a bundle which the waves have cast ashore. An examination of the packet discovers some printed papers. Yes, and now your heart leaps as you discover the familiar title of magazine or newspaper whose plain English type enables you to comprehend every word as word by word sends a thrill of joy to your lonely heart.

How eagerly you scan the treasured pages hoping to catch—ah! yes, here it is now—a friendly comprehensive communication from a well known friend, and Oh, the eager longing that possesses you to be gone from these harrowing, discordant and uncongenial scenes to join the friends you know. Friends whose every gesture, nay almost every thought awakens a kindred response.

Where harmonies sweet in accord meet.

Friends who understand you. Friends who speak to you understandingly.

Where with veil of mystery rent,
Life and time are sweetly spent.

Friends who, like yourself, perchance, have chosen that better part and seek through "transformation" grace to fulfill the sacred injunctions of the "golden rule."

Where heart beats to heart and joys unconfined
Insure a perfect rest unto the peaceful mind.

Reader, have I not told you why I want to be a Shaker?

Orange, Orange Co., Tex.

GOOD DESIRES.

MARTEA J. ANDERSON.

I WOULD that my hands were swifter
Love's duties to fulfill,
To meet life's needs in earnest deeds,
As prompts the heart and will.

I would that my feet were fleetest
To move with the mind intent,
To answer the call, do good to all,
On heavenly missions bent.

I would that my tongue in praises
Might tenderly, lovingly speak,
That never a word by passion stirred,
Would injure the strong or weak.

I would that my lips might seal the vow,
That nectar may from them fall,
Life's golden cup with joy fill up,
And blessing bring to all.

I would that my eyes were clearer;
Their vision reaching far
Might pierce the trail through the misty vale
And the gates of heaven unbar.

I would that my ears were dull to sounds,
That rise from the world's great strife,
And could only hear from the inner sphere
The songs of eternal life.

I would that my heart's full measure
O'erflowed in its melody,
To meet the strain of the glad refrain
That floats from eternity.

Oh, sun of my being's centre,
Immortal and God-like soul!
Through outward things thy life takes wings
Unto perfection's goal.

Mt. Lebanon, N. Y.

CALLING THE ANGELS IN.

WE mean to do it. Some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away;
And grant to our loaded hearts a hush
That is only enough to let them hear
The footsteps of angels drawing near.

We mean to do it. Oh, never doubt,
When the burden of daytime broil is o'er,
We'll sit and muse while the stars come out,
As the patriarchs sat at the open door

Of their tents, with a heavenward-gazing eye,
To watch for the angels passing by.

We've seen them afar at high noontide,
When fiercely the world's hot flashing beat;
Yet never have bidden them turn aside,
And tarry a while in converse sweet;
Nor prayed them to hallow the cheer we spread:
To drink of our wine and break our bread.

We promise our hearts that when the stress
Of the life-work reaches the longed-for close
When the weight that we groan with, hinders
[less,
We'll loosen our thoughts to such repose
As banishes Care's disturbing din.
And then—we'll call the angels in.

The day that we dreamed of comes at length,
When, tired of every mocking quest,
And broken in spirit and shorn of strength,
We drop, indeed, at the door of rest,
And wait and watch as the day wanes on—
But the angels we meant to call are gone!
—*Selected.*

A JUST CRITERION.

AMELIA CALVER.

"How" said an earnest disciple of
one of earth's truest noblemen, "shall I
know in what estimation I am held by
my fellow man."

"An easy problem that" was the all-
wise reply "study to know what is your
estimation of those whose minds you
seek to read."

"Ah but how can that be a true
measure, when we have occasion for so
wide a difference in our appreciation of
others; some you know are worthy of
all honor; some, merit it only at times;
others are, by their very nature repul-
sive to any kindly thought; I am sure I
cannot yet be measured by the first; I
must not by the last, nor do I wish a
fluctuating merit like the second of the
three classes." "Indeed," was again
the reply, "it is not by any one act of
your life, that its worth is weighed;

neither will your color of thought for any one individual, so reflect its corresponding ray, as to brighten or blacken your whole life; mass the thoughts you have for others, good, bad and indifferent, find their average, and you have the picture of yourself, as reflected upon the mind's retina of your surrounding friends."

If, by lack of methodical thinking, this is a knotty problem for you, write down a list of all with whom you come in contact, and opposite each name, write your general thought of the individual. *Love* and *confidence* against those to whom it is due. *Charity* for those whose faults you reluctantly see; thus using every good in its various shades; but by no means neglect the evil you think of others. Envy and jealousy, twin cause and effect; distrust with all its malignant train, must stand to the front; and when after a careful assortment, you find the pre-eminence, that you may take as your average standard, in the estimation of others.

And furthermore, I would say, if you wish to know what people say of you, measure yourself by this same rule; and should you find your list of evil speaking, longer than your kindly words for others, beware, for such will inevitably be your harvest, unless your lot is fortunately cast among those of an exceeding high grade of moral excellence, this is an exception, not the rule. On the other hand, you may be kindly disposed to all, yet be unjustly represented for a season; this also is an exception which will naturally right itself in time.

We can find no better criterion by which to judge other's thoughts or words concerning us; for we shall reap what we sow if not all. This sensitiveness

of reputation is an excellent guard, even where conscience would be dilatory in its correction, if we can only remember not to say of others, that which we do not wish said of us; but pity, O, pity is for those, who so lost to all right, all delicacy, that in their wretchedness they do not care what others think of them,—if there be such,—they alone are a bane of life for which there is no antidote.

Mt. Lebanon, N. Y.

COMFORTING REFLECTIONS.

HARRIET SHEPARD.

WHERE our Heavenly Father permits one angel to afflict, He always sends many more to comfort. I have many angel friends who love me well. Their gentle expressions lead me by pleasant ways, and their musical voices and the kindness of their words make me better.

The passages of scripture are pictures of immortality, dews of heavenly perception; pearls of celestial sweetness, and gems of divine wisdom. The Bible breathes of love, the home of the saints and pleasures too pure to die. Would more of its divine instructions were practically mine and I had strength and prudence enough to make them my constant guide. "Lo! I am with you always" is not a promise. but a declaration.

Happiness does not so much depend on circumstances as we think. Within our souls the fountain must abide, or no number of tributaries can long keep active its joyous, gushing, delightful streams. If the consciousness of making others happy is earth's purest happiness, may we not all learn how to obtain it? As the heavens are higher than the

earth, so are God's ways above our ways; it is not always the most useful who dwell longest in this mundane sphere, or to whom the power of doing good is longest preserved. Let us all become more philanthropic; lovers of mankind; sympathize more deeply with suffering, and open a hand more readily and more widely to relieve it. "As the ancients held sacred the oak riven by the lightning, so a sympathetic mind always regards one who has been afflicted, as if touched by the hand of God himself." As in nature, the brightest sunshine casts the deepest shadow, so human life is made up of contrasts of lights and shades, calms and storms, pleasures and sufferings. Now the sky is covered with clouds, showers of rain are falling fast. Oh! that the showers of heavenly love and the sweets of forgiveness would so descend upon mankind as to make it all like a well watered garden, bringing forth plentifully the fruits of righteousness. The future is bright before many of my readers, and its emblems are big with joyous meaning. Were I to ask a boon for each of you, it would not be a life free from adverse winds and storms. Pleasure hath her ministers, but affliction alone subdues and strengthens the spirit. As the rod of the sainted Hebrew brought grateful waters from the rock so sorrow moves the susceptible springs of the heart.

Forget not the farewell words of a good Professor, "First of all be Bible students." To be unenlightened in anything else may be palliated, but if we lack knowledge of the Scriptures we have no apology. It will add knowledge to our thoughts, tranquillity to our lives and thereby advantage will be ours, and life shall be prolonged.

North Union, Ohio.

Translation of the Fifty-third Chapter of Isaiah.

RICHARD MCNEMAR.

"Whoso hath confidently embraced our testimony, and in whom the seed of Jehovah hath produced a change, he shall shoot forth as a young twig before him, and as a root out of dry ground no form to him, no liberty to go about and be seen, and no appearance that he should be lusted after. Despised and totally neglected of personalities, a person of the appearance of a conjurer, feeling (or causing to feel) the most exquisite pain and as concealing his aspect from us, he is despised and esteemed as nothing, surely he hath borne with our weakness, and been burdened with our evil spirits! and at present we esteem him, in this manner, in contact with God and humbling himself but he was pierced with our transgressions and humbled by our acting upon him. To teach us, the way of peace is laid on him, and by joining to him health, and soundness is restored to us.

We all like sheep have gone astray,
Each one has turned to his own way;
On him Jehovah caused to light,
The only gift to set us right."

Union Village, Ohio.

EXPERIENCE.

MARY WHITCHER.

WHEN farthest from this world of ours,
And nearer to the distant shore,
We feel the strength of higher powers
Which we have never felt before.
How plain this truth to understand,—
A giving up ere we obtain
What is above us or beyond, [claim.
Though earth and heaven we both might
Canterbury, N. H.

Correspondence.

Pleasant Hill, Ky. Oct. 1885.

DEAR BROTHER;—Enclosed, please find draft on New York for amount of subscription to the Manifesto by the Society at Pleasant Hill, Ky., for the current year, which we hope may reach you in safety.

We hope it may aid in the good cause, to keep the bright banner of Truth waving, as hitherto, as a beacon light, with increasing effulgence, before a benighted world, and lead them in the paths of Wisdom,—which are peace and pleasantness to the Fountain of all good—Eternal Life—where the sin-sick, sin-forsaking, upright souls, can be freed from the bondage of sin, and find peace and rest, and dwell together in the unity of the spirit and in the bonds of peace.

And may that true light so shine as to penetrate the mist of darkness that broods over a slumbering and sinful world, and minister that word “which is quick and powerful, sharper than any two-edged sword;” and awaken and carry conviction into the hearts of the lovers and partakers of sin and pleasures; and kindle that fire that shall burn as an oven, and lay bare the fountains of iniquity that corrupt the world, and fill the earth with violence, “that all the proud, yea all that do wickedly,” may be consumed as stubble, that it may leave them neither root nor branch in their sinful life,

“For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” Professing to have the truth of salvation *from sin*, while living *in sin*. All unrighteous-

ness is sin, and sin when it is finished bringeth forth death. The soul that sinneth it shall die.

O! the deceitfulness of the father of lies; to blind and deceive poor lost mortals in such manner, that they can lay the flattering unction to their souls, that they can be saved in their sins. If they remain in their sins they are not saved from sin, then what are they saved from?

But the voice of God to the fallen race in mercy is, “Cleanse your hands, ye sinners, and purify your hearts, ye double minded, and turn to the Lord and he will have mercy upon you, and to our God for he will abundantly pardon.” This will bring salvation from sin, and give peace and rest to the soul. This standard is raised, a refuge for the weary travelers and sin-sick souls to find peace and rest.

And may the Herald of truth spread the tidings, to the ends of the earth, and the light continue to glow with increasing splendor, and the fire to burn more fervently and consume the dross, till “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

B. B. Dunlavy.

West Pittsfield, Mass. Dec. 1885.

OUR ESTEEMED MANIFESTO:—We have often wished, for months past, to greet you with encouraging expressions; but for reasons (we do not like to tell you just yet,) we have failed to respond to our promptings.

There is an adage, something like this, that “Man as he grows older, grows wiser and better.” This is true in some cases with both men and women. But we are about to adapt this saying to you

dear Manifesto, thinking it can well be applied. You come to us every month promptly, and every time laden with something worthy our thought, consideration and attention.

We find you maintaining the beautiful spirit of humility and peace. This spirit, we realize, every religious reader is pleased with and will recommend.

We would like here to notice, and make mention of the many good and spiritually inspiring articles you have given us within the year from dear Brethren and Sisters, as well as worthy selections from other authors. Here is an opportunity for sacrifice, and we must try and be brief, knowing your love and necessity for this element,—brevity. We cannot do much but render praise, and our hearty thanks to your contributors both aged and youth—all who have worked in the least for your and our interest, and in behalf of those who do not understand the “Way.”

Your testimony has been calculated to point to religion “pure and undefiled,” full of heavenly virtue.

In Feb. No. (1885) Sister N. G. Danforth describes the “Way, the Truth and the Life;” and then says, “in this way we 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 our heavenly Parentage not by believing merely, but by actually living, the “Way, the Truth and the Life.”

The intelligent mind can see how that by cultivating the higher and more spiritual part of the garden of the soul, the noxious and foul weeds must wither and die out. These latter, Jesus said, “The

Father hath not planted.” All may be sure then that He will never recognize or tolerate them. We must just mention those wise sayings occasionally inserted by our well tried sister H. H.

“Such as abide in the light, no power can harm them.” And then those verses and short poems by dear sister M. W. so often filling up your spaces give evidence and manifest the interest and soul activity of such as have lived “unspotted before the world.” It is good for us to contemplate how these have made themselves white by coming up through tribulation and risen above the “earth earthy,” by living the “pure virgin life.”

Others we would like to notice who have added to your wealth and ornament for the special benefit and better understanding of your readers, of the Way and the Life of principles which hold the saving power. Now dear Manifesto we dare not, must not, will not fail of accepting the “Good Word” you have brought from time to time; for in this we have a surety of being partakers of the “Powers of the world to come.”

We will not engage your attention but a few moments more. We have perused all your “Notes” with pleasure and pronounced them good and for the interest of the people of all lands. Time has passed away so swiftly that we cannot recall your age, but we know you are somewhat advanced in years, possibly you will tell us sometime how old you are, at least how old you “think you are.”

The passing year and your labors and kindly visits during its continuance are nearing the end; we again say, thanks for all your toil. And we wish that the New Year so close at hand may open

upon you and all Christian co-workers with manifold blessings. May they have clear vision and behold the prospect of the glorious reward promised to such as endure and prove faithful to the end.

Kindly adieu.

Betsey Johnson.

LONDON, ENGLAND, Sept. 1885.

DEAR ELDER EVANS:—I have read the three years' numbers of the "Shaker and Shakeress" you so kindly sent me, and cannot help expressing how agreeably surprised I was to find in its pages so much in accordance with my own, and my wife's views. I have been much blest in my soul in its perusal. Many of the sentiments contained therein we can fully indorse; and it is difficult to specialize any one article, as the best one, for the unity and harmony of the writers are all of a price. They speak one pure language; which I believe is ultimately to be the language of the race—the universal Fatherhood and Motherhood of God, and the Brotherhood of Man. Admitting of course the law of growth from the lower kingdoms up to the perfected earthly one, and from thence into the Kingdom of our Lord Jesus Christ; "where they neither marry nor are given in marriage but are as the angels of God."

We have been both delighted with the experiences of different Brothers and Sisters who have been so many years in Shaker Communities, many of them of an advanced age. Bless God they were ever brought into his kingdom on earth. Such blessed testimonies speak for themselves and send a thrill of joy to the responsive heart of those in the world

who have not yet found a true home among true kindred spirits.

Ourselves pant for a fellowship that we cannot find in the churches of today. O how empty are the professions of all man made creeds; there is no room for the soul to grow, you dare not express your thoughts, you are cramped and stunted at every turn. There is no freedom for the spirit to work, or evolve a new thought, the mouth of inspiration is closed, new revelations are not allowed in the churches. I find by the "Shaker and Shakeress" that true inspiration is encouraged and truth from any source is acceptable whether manifested by the saviors of the past, or by those of our times through whom Christ, the spirit, makes known the will of God to men. Jesus said, on this rock, namely, *Christ the Spirit*, will I build my Church, against which the gates of all the hells shall not prevail.

I feel I could say a good deal on this subject but forbear at present.

My wife joins me in love to you and to all the dear Brethren and Sisters.

I remain yours respectfully

P. B. Alsop.

West Gloucester, Me. Dec. 1885.

DEAR READERS, OF OUR EXCELLENT MAGAZINE, THE MANIFESTO:—In this world, a little time is allotted us, in which we may do good to others and prepare ourselves, for the unseen future "The Beautiful Beyond." Each of us have a mission here, to fulfill, therefore I feel anxious to "Do what good I can with care," and as little harm as possible.

Wherever I see an opening for religious conversation I love to step in

and be a hearer of the word, and, hearing I would also be a doer of the work. The human mind is something wonderful! In it is a broad field of thought, of labor.

Our Magazine may be likened to a field of grain; we sometimes find in the farmer's field, several kinds of cereals sown, Wheat, Rye, Barley, Oats, and perhaps Buckwheat, (all good and wholesome) all growing in one great field. Each, goes to sustain life, the physical, so in our MANIFESTO, we find beautiful gems of thought and precious grains of truth, purity and love and each is a lesson in and of itself, to be learned, by the wise and prudent.

Here also we find the names of our Brethren and Sisters, who are fervent in spirit and who are to day, building their houses, not upon the sands of time, but, upon the everlasting rock, the rock of ages. Let the rains descend, and let the floods beat against houses like these, and they will stand unmoved and unmarred through time and through all eternity.

Who shall say that Shakerism is a thing of the past, and is fast dying out? Not I! It is not in my heart, and may I never be left to utter words like these. I firmly believe if we who are already called, should dwindle and die out Shakerism would live. Its principles are living and not dying; Life and not Death. Let us live, let us breathe in a clearer, purer atmosphere, keeping alive our good faith, by corresponding works of righteousness. Let us not keep our lips closed, for the testimony of our good mother, must be preserved in its purity and sweetness. How shall it be done? If these shall hold their peace, the very stones will cry out against them,

(said one auciently.) Will it not be said of us, if we keep silent?

In this Book of ours, I find still other names, those whose names are registered in the Heaven's, "The Lamb's Book of Life," and while I read the sacred records which they left, let me not read them, as I would, some "old, old story," which perhaps might please and interest for the moment; nay I would read with care and thoughtfulness, with deep concern, and a desire to be profited thereby. I would compare my life with their lives, my sacrifices with their consecrations, my religion, with the religion which they taught and which they as earnestly lived. These have passed from death unto life, they have gone up higher to enjoy the sweets of immortality, the fruits of their labor. To these dear ones has come the harvest time; they are reaping those golden grains, to which we refer sometimes in our beautiful songs. Let us hold their names in loving remembrance, and emulate their glorious example.

I am reminded just here of another little Book, very precious to most of us, we could not well do without it. It is the book of memory. Let us turn back some of the leaves and carefully read those well filled pages, they tell us of wonderful things. We read that about the year 1840 and 41, there was a revival of true religion, in the Shaker Churches, throughout the land. The angels of the Lord came down and great power was manifest (many were blest with heavenly visions, prior to this time) but now came something greater, a baptism of the Holy Spirit and fire. It was then I received this heavenly baptism. One by one I confessed my sins, as I committed them and this I did

without making any reserve. Full well did I know then as now, that the Ananias and Sapphira, spirit, could not, would not prosper. I wanted no part nor lot in it. I aspired only to be a true heir to a gospel inheritance, a child of God.

How glad I am that I began this work, early in life and gave my heart to God. The little sacrifices I have made from time to time, are but small when compared with the blessings I have received,—the blessings of a *Gospel Parentage*.

Dear Friends, I believe in inspiration. The inspiration of to day, which leads good men and women to do noble deeds of love; to speak words of truth, which the world hath no power to gainsay. These are the able workers of our time. They speak out and tell the people, what are the crying evils in our land; the secret abominations, that bring down the judgments of God, upon the people. These men and these women are called of the Lord. They are the servants of the Most High, and this is their work, none others can do it as effectually as they. Blessed, yea thrice blessed are all such. Go on dear friends, friends in the cause of right. Friends to our glorious institution, go on, and may the Lord sustain you, and his right arm of power be your support. The world needs you, every one. Ye are workers in the Master's great field, and each will receive a just reward, at the harvest time. Life is short. Let us dear gospel friends, do our work faithfully, cheerfully and keep our identity; that by the lives we live, the dress we wear, and the language we speak, we may be a "Light to the world," (not hidden under a bushel) but a shining light which will never go down, but will

grow brighter and brighter unto the perfect day. So will our fathers and our mothers bless us and we shall become a strong people, whose God is the Lord, and it shall not be heard in all Israel, "Shakerism is a thing of the past and is fast dying out," but those who are known as Shakers, will live in the hearts of the people, a praise in the Earth a glory in all the Land, while their names will appear in the "Book of Life," wrought in letters of Gold.

Mary A. Gillespie.

WE SHALL KNOW.

A. T. LANPHERE.

We shall know when in the future

Death shall roll the mists away,

Hiding from our earthly vision

Glimpses of the coming day;

When the shadows o'er us passing

Shall be merged in joyous light,

And earth's sombre colored garments

Shall be changed for spotless white.

We shall know when in the morning

We awake to clearer light,

Freed from all the doubts and darkness

That environ us at night;

When the sunshine of our being

Shines in splendor o'er the hills,

And the beauty of existence

All our joyous being fills.

We shall know, Ah! golden vision,

When life's weary watch is o'er,

Why our barques are rudely driven

Ere they reach the quiet shore;

Why the storms of passion raging

Throw their shadows o'er our way,

Ere the night of sin and sorrow

Ripens into perfect day.

We shall know why death hath veiled us

From the presence of our own;

Why our dearest ones have left us

In this world of care alone;

Why these partings, and these longings

For the dear ones gone before;

Why we ford the stream of sorrow
 Ere we reach the further shore.
 We shall know why the Eternal
 In his wisdom placed us here,
 Why we pass through earthly shadows
 Ere we reach life's golden sphere;
 Why the sunshine follows darkness—
 Why the morning follows night—
 Why the darkest hour in passing
 Ushers in the morning light.
 We shall know, Ah! blest assurance,
 More than mortal mind can know;
 We shall roam where crystal fountains
 O'er the sands of knowledge flow;
 All our sorrows will be banished
 By the joys of love divine,
 While the light from God's eternal
 Throne, shall round about us shine.
 —*Religio-Philosophical Journal.*

TALE-BEARER.

The words that can never be recalled.

A PENITENT to a holy father went;
 Confession of her sins was her intent,
 And so her misdemeanors, great and small,
 She faithfully rehearsed them all;
 And chief in her catalogue of sin,
 She owned that she a *tale-bearer* had been
 And borne a bit of scandal up and down
 To all the long-tongued gossips in the town.
 The holy father for her other sins,
 Granted the absolution asked of him;
 But while for all the rest he pardon gave,
 He told her this offence was very grave,
 And that to do fit penance she must go
 Out by the wayside, where the thistles grow,
 And gathering the largest, ripest one,
 Scatter its seeds, and that when this was done,
 She must come back again another day
 To tell him; his commands she must obey.

Feeling right glad she had escaped so well,
 She went next day but one, the priest to tell;
 The priest sat still, and heard her story through,
 Then said, there's something still for you to do;
 Those little thistle seeds which you have sown,
 I bid you to re-gather every one.
 The woman said, "But father, it would be in vain
 To try to gather up these seeds again;
 The winds have scattered them both far and wide;
 O'er the meadowed vale and mountain side,"
 The father answered; "May I hope from this,
 The lesson I have taught you will not miss?
 You cannot gather back the scattered seeds,
 Which far and wide will grow to noxious weeds,
 Nor can the mischief once by scandal sown,
 By any penance be again undone."—*Selected.*

If God's omnipotent, and reigns o'er all,
 The starry systems, great and small!
 Two hundred millions; they count at least,
 While billions of creatures on each would
 And provisions there for all. [feast,
 Yet puny, selfish, erring man,
 On this small world, for God, will plan;
 Be teaching daily, what He should do,
 To save his race, or, at least a few!
 Perhaps 'tis best that He can do,
 From "Adam's fabled fall."

Why should a God to man not say;
 "Leave me alone, I beg, I pray!
 For, should I your pleadings all obey,
 My God-ship would be cast away!
 And you would rule; not I!
 Did I make worlds, and all life too,
 And know not then, what's best to do?
 That worms of dust, Yea erring man
 Should know what's best, and for me plan!
 Don't I all life supply?

Who brings your Seasons, rain and snow;
 Who makes all things on worlds to grow?
 Your fruits and flowers, all grain and seed,
 Your fish and beasts, all fowls I feed,
 Without their prayers each day!
 Can you not learn—all Nature's plan?
 How all was made for beast and man!
 Can you not live and honest be?
 Then *never*; need you pray to Me!
 So I might rest, I pray!" (Amen.)
 —*George Newcomer, M. D. Cleveland, Ohio.*

ZION's glory and advancement, depend on
 the advocacy and maintenance of heavenly
 principles and beatitudes, that shall be an
 out-growth from within, of true spirituality
 and soul travel. All the outward adornment
 and beautifying of her courts, cannot com-
 pensate for the lack of redeeming and resur-
 recting power, that binds souls together in
 the unity of the spirit of Christ, and makes
 them strong pillars in her temple, to go no
 more out.—M. J. A.

It is just as much of a duty to commend a
 person for doing well, as to reprove him for
 doing ill.—*Selected.*

A BRIGHT day may as truly exist without
 light, as true religion without love.—*Selected.*

THE MANIFESTO.

JANUARY, 1886.

OFFICE OF PUBLICATION.

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1886.

More Work for Willing Laborers.

AGAIN we welcome the dawning of a New Year! Hail Happy, New Year! May it be filled with abundant blessings to every one: with an out-pouring of the gifts and graces of the Divine Spirit, and bring to us that increase which may be desired by a pure and honest heart.

In the rapid march of time it seems but a few days since we were calling the attention of our readers, of the MANIFESTO, to this same duty, at the introduction of a previous year. Since that date our little messenger, in the spirit of the sacred Teacher, has gone into the homes of thousands and carried to them the revelation of God's love to man.

All who have taken an interest in this beautiful work of glad tidings and in helping to sow the seeds of goodness and truth in the hearts of mankind, will most assuredly feel a blessing of God in their souls. Those who work for God are earning a treasure which the world can neither give nor take away.

In the simplicity of our souls we love to take a review and accept the comfort-

ing assurance that while our efforts are but a feeble offering, yet it has been one of which we need not be ashamed.

Our labor is that of Love. God in his merciful kindness has given to us of the abundance of his blessings, and as worthy and faithful sons and daughters, we should anxiously proffer the same to our fellow man so far as we are able.

"Freely ye have received, freely give."

The opening of the New Year should also awaken new thoughts and clothe us with inspirational zeal to bear in our lives that light which shall safely direct the Zion traveler into Wisdom's ways of pleasantness and into her paths of peace.

It should impress upon our minds the necessity of active and continued efforts in the work which has become our haven of rest in this life, and our assurance of the promise of our Savior in the world to come. We should work while our day lasts, and send out from month to month that testimony of truth which we have received from God, and which in the honesty of our hearts we believe is for the peace and happiness of our fellow man.

It requires but a limited observation to see quite readily the urgent demands that are needed on every hand. Angels of mercy and charity are at every door, while there is so much sin and suffering.

The appalling flood of intemperance that is in the land must make the heart of every sensitive Christian man and woman tremble, through dread of the fearful consequences that may overtake them from day to day.

Our order cannot wholly escape the burdens which come through the wide spread traffic in intoxicating liquors. While we regret the sad havoc that has been made in many noble minds, we can

only be assured of preservation by vigilant watch through every coming day.

The Manifesto is a witness for the testimony of Jesus Christ, in its self-denial, in its separation from the world, in its virgin life, and in its consecration of soul and body to the service of God. For the term of fifteen years it has maintained, unflinchingly, a straight forward course in the advocacy of a better and better life for man and woman.

If the march from the habits and practices of the world has been slow, we trust that it has been satisfactory and that what may have been gained in the principles of righteousness, will not fade away and be lost from our spiritual home.

—If the church would have power over the world and be able to bring men to Christ, she must be zealous in spirit, pure in heart and holy in life. She cannot successfully convince men of the necessity of salvation, unless she practically exhibits its blessings and its virtues. By her daily walk she must demonstrate that there is a higher and holier plain of life than the world occupies. By this she must convince men that vital piety is the inheritance of the Saint, and that a life and a walk with God, means separation from all that is worldly, sinful and impure. If she fails to do this, and becomes formal and cold-hearted, her arm for good will become palsied and her glory depart. In that degree that she lays aside her holy seriousness, in the same degree, she not only dishonors her Lord, but loses her hold on the confidence of men.—*Star and Crown*.

It is with pleasure that we take the above from the *STAR AND CROWN* and present it to our readers as a thoughtful and careful admonition. It is in the interest of the church and we will say of the church militant which must keep up an aggressive warfare against the sins of

the world. It is an interest of right over wrong in which the witnesses of God arise to teach men to walk and work in practical righteousness, through which is to come the salvation of the race. Any manifestation which awakens us to more active duty, that stimulates care and sympathy for all our fellow men, is the inspiration of God which will sustain us through all trials, and direct us to that home eternal in the heavens.

The church of Christ has a mission, indeed, of life and light to perform which may not be deferred. It is a duty which carries with it weighty responsibilities. "I must work the works of him that sent me, while it is day," said Jesus, for "the night cometh, when no man can work."

If the church would have power over the world, it must be an honest representative of the divine Teacher. The work is clearly defined; there is not the shadow of mystery. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

There must be light and by this light will be seen the pure in heart, the spirit of peace and the anxiety for righteousness. The church can have no influence for direct good, if it condescends to walk with the world. Wherever this is done, in the least degree, the church becomes crippled, loses its spiritual power and suffers, in its fulness, the penalty which the transgression inflicts.

Righteousness and unrighteousness cannot be expected to harmonize, and the attempt to reconcile both in one mind will always prove a failure. The apostle has left for our careful consideration this wise remark.—To be spiritually

minded is life and peace, but to be carnally minded is death. In this the church has its course so carefully laid out that there can be no need of failure, if the plan is carefully regarded.

Sanitary.

FACTS WORTH REMEMBERING.

SUDDEN DEATHS do not come from heart disease, one case in twenty, but from congestion of the lungs or brain, or from apoplexy. More die from congestion of the lungs than of the brain, and more of congestion of the brain than from apoplexy.

Sudden death from heart disease is usually caused by rupture of some large artery near the heart; from congestion of the lungs, by instantly stopping the breath; from congestion of the brain, by causing pressure on the brain, which paralyzes and instantly destroys life; from apoplexy, by hemorrhage in the brain.

Heart disease most frequently results from neglected or improperly-treated rheumatism. It more often follows mild rheumatism than the severe kind, because severe rheumatism receives prompt treatment, while the mild form is often neglected and left to work its way to the heart.

Persons who suppose themselves suffering from heart disease, because they have pain in the region of the heart, palpitation, seldom have any disease of that organ. In nine cases out of ten, they are sufferers from dyspepsia—nothing more. Congestion of the lungs is most frequently caused by a sudden change from the heat of an ill-ventilated room or railroad car, or street car, to the cold air outside, without being protected by sufficient clothing; hence, many persons thus seized drop dead in the streets.

Congestion of the brain most frequently results from trouble and anxiety of mind, producing sleeplessness, followed by engorgement of the small blood vessels of the brain, sudden loss of vital power, and almost instant death. Apoplexy may be an inherited

disease, or it may be induced by too free living, or its opposite, too great abstemiousness. Paralysis may affect only a small portion of the body, from a finger or toe to an entire limb, or it may disable half the body, or the whole body, when death soon follows. When half the body is affected by paralysis, we may be certain that the seat of the disease is in the opposite side of the brain, because nerve fibres cross. Partial paralysis is often temporary when caused by the rupture of a small blood vessel, if the clot is got rid of by absorption or otherwise.

Although this is a disease that all classes of people are liable to, its most destructive work is done among the depraved and dissipated. There is no doubt that the habitual use of tobacco is one of the most prominent causes of paralysis and other nerve diseases.

A SEVERE COLD can be soonest cured by remaining within doors, in a warm room and near the fire, until all signs of it have disappeared. Then care should be taken to prevent a relapse by having the feet warmly clad, and the whole body, and particularly the chest and the back of the neck, well protected when going out.

A RECENT COUGH will almost always yield to the following treatment within two or three days: Mix in a bottle 4 ounces of glycerine, 2 ounces of alcohol, 2 ounces of water, 2 grains of morphine. Shake well. Dose for an adult, 1 to 2 teaspoonfuls every 2 or 3 hours. Half this quantity to children from 10 to 15 years. It is not safe to give it to infants or children under 10 years of age.

TO STOP BLEEDING, if from a cavity in the jaw after a tooth has been extracted, shape a cork into the proper form and size to cover the bleeding cavity, and long enough to be kept firmly in place when the mouth is closed. This, we believe, is our own invention, and we have never known it to fail. It has served us in desperate cases.

WHEN AN ARTERY IS CUT, the red blood spurts out at each pulsation. Press the thumb firmly over the artery, near the wound, and on the side toward the heart. Press hard enough to stop the bleeding, and wait till a physician comes. The wounded person is

often able to do this himself, if he has the requisite knowledge. The main object of this "Journal" is to teach its readers, not only how to protect themselves from diseases, but how to save life in accidents and emergencies.

SIMPLE FRACTURES may be adjusted by almost any one. Get the limb as near as possible in the natural position, and then send for a doctor. There is no great urgency in such cases.

IN CASE OF POISONING, the simple rule is to get the poison out of the stomach as soon as possible. Mustard and salt act promptly as emetics, and they are always at hand. Stir a tablespoonful in a glass of water, and let the person swallow it quickly. If it does not cause vomiting in five minutes, repeat the dose. After vomiting, give the whites of two or three eggs, and send for the doctor.

IN FRACTURE OF THE SKULL, with compression and loss of consciousness, examine the wound, and if possible, raise the broken edges of the skull so as to relieve the pressure on the brain. Prompt action would often save life.

BURNS AND SCALDS are soonest relieved by an application of cold water. Dry carbonate of soda, or baking soda, sprinkled over the burned spot, is the latest remedy, and is said to be very effectual.

These means are only temporary. In severe cases, a physician should be sent for. — *Hall's Journal of Health*.

CHRISTMAS.

CORNELIUS BUSH.

How the tinkle, tinkle of the bells carry our minds back to our childhood. The gentle snow so soft and white seems to come for the delight of children both old and young, for, although our hair may turn gray, and our eyes grow dim, yet the first sight of the snow, which is an emblem of purity and innocence, seems to make us all young, so that the boy of fifty can feel the life and

glow of the boy of ten, and almost forgets the intervening space of years.

It is truly said that the soul which is the source of the mind, is forever young; that it is only the body that grows old, and sometimes I think, that when we have laid off this garment, which we call our body, we shall find ourselves only children, with one Father, and one Mother, God! and that other children, some older than ourselves, will as of old, help us over the rough paths, and dark places, and although to our eyes the waiting may seem long, yet in good time, we shall all be gathered to our Father's and Mother's home in heaven.

North Union, Ohio.

FRIENDSHIP.

How hard it is to find a friend,
One on whom we can depend.
Sometimes we think the treasure got,
Till trial proves we have it not.

Many, to serve their selfish ends,
Warmly declare they are your friends:
But soon as serving self is o'er,
Behold they are your friends no more.

Others will act a part more base,—
Always be friendly to your face;
You turn your back, then they your name
Expose to obloquy and shame.

Apparent friendship others show,
That you may confidence bestow;
Your secrets thus they oft obtain,
And use to injure your good name.

Those who of others tell you much,
My counsel is, Beware of such;
They bring your neighbor's faults to view,
And, absent, speak the same of you.

A faithful friend I highly prize,
But mere pretense I do despise.
Whene'er disposed a friend to trust,
Be always sure to prove him first.

— *Selected*.

KIND WORDS.

Hancock, Mass., Sep. 1885.

We are glad that you continue to publish the **MANIFESTO**. It is a neat and most welcome messenger,—soul feasting and morally uplifting. We pray for its continuance.

Julia L. Sweet.

Mt. Lebanon, N. Y., Sept. 1885.

THE Circulars, "WHAT SHALL I DO TO BECOME A SHAKER" and "INFORMATION FOR INQUIRERS" are at hand. They are neatly printed and fully satisfactory. We have sent some into several of the states and have also sent some to England. We will circulate our leaflets and pamphlets and books to herald the Christian Invitation.

Your Brother

Giles B. Avery.

Mt. Lebanon, N. Y., Oct. 1885.

Prosperity to the **MANIFESTO**.

Louis Basting.

Canton Mo., Oct. 1885.

THE Oct. **MANIFESTO** is at hand, addressed to "Risk's Library." I have read it myself, and find valuable information in each number. Thanks. It will always be distributed among appreciative readers.

Your brother, J. C. Risk.

TURNER PUBLIC LIBRARY.

Randolph Mass. Nov., 1885.

EDITOR OF THE **MANIFESTO**,

DEAR SIR:—Permit me to officially recognize your favor, and thank you heartily for your kindness in placing at our disposal your very neat and estimable publication, "The Manifesto." Its pages are bright with good words and Christian cheer.

THE **MANIFESTO**—so characteristic of the Shaker world and ways—is ever welcome, always read and carefully preserved.

Yours very truly

Charles C. Farnham, Librarian.

Concord, N. H., Dec. 1885.

THE trustees of the "Concord Public Library" gratefully acknowledge the receipt of one copy of the **MANIFESTO** from Jan. to Dec. 1885.

D. F. Secomb. Librarian.

AS A MAN EATETH SO IS HE.

Who, temperate, lives

On fruit and grain,

Is clear in thought

And free from pain.

—*Star and Crown.*

THE Rev. Samuel Jones, the southern Evangelist, says in one of his sermons,—
"Every man and woman has to get every vestige of the hog element out of their characters before they can become Christians. I am here to assist in destroying this hog element. O Lord, come down and help us kill hogs. I want this to be a regular hog killing meeting."

THE Rev. Samuel hits the nail square on the head. He is right. The hog element should be driven out. Men and women, north and south need something better to warrant them a recommendation into the "Holy City." By all means keep the hog out of the souls and bodies of the Christians.

THIRTY thousand acres of tobacco are under cultivation in the state of Wisconsin. The Methodist conferences held in the state declare their belief that Christian men ought not to raise or sell tobacco.

MY CREED.

I HOLD that Christian grace abounds

Where charity is seen; that, when

We climb to heaven, 'tis on the rounds

Of love to men.

This I moreover hold, and dare

Affirm where'er my rhyme may go:

Whatever things be sweet or fair,

Love makes them so.—*Alice Cary.*

"EITHER be silent, or say something that is better than silence," was the advice of a Heathen sage, which it would be well for all to ponder.

NOT ONE SPARROW.

MT. LEBANON, N. Y.

Not one sparrow is for - gotten, E'en the raven God will feed;

The first system of musical notation for the song 'Not One Sparrow'. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps) and 3/4 time. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are printed below the treble staff.

And the lily of the valley From his bounty hath its need.

The second system of musical notation, continuing the melody and accompaniment from the first system. The lyrics are printed below the treble staff.

Then shall I not trust Thee, Father, In thy mercy have a share?

The third system of musical notation, continuing the melody and accompaniment. The lyrics are printed below the treble staff.

And through faith and prayer, my Mother, Merit thy protecting care?

The fourth and final system of musical notation on this page, concluding the melody and accompaniment. The lyrics are printed below the treble staff.

DIARY.

A Trip to Sodus Bay, N. Y.

BY ELDER BENJ. WHITCHER.

On the 9th. of June 1834 we, the Ministry,† leave the Society of Enfield, N. H., at three o'clock A. M. and reach Windser Vt., a distance of twenty two miles, where we stop a few hours for the good of ourselves and our horses. We pass through Wethersfield, Chester and into Andover. We are now fifty three miles from Enfield, and conclude to remain here through the night.

June 10th. We pass through Peru, Arlington and reach Jackson, and stop in this place the second night.

June 11th. On reaching Pittstown we meet Br. Frederic Wicker and two Sisters from the Society in Watervliet, N. Y. They have come some thirteen miles to see us and to welcome us to their home, where we arrive at five o'clock, P. M., a distance of one hundred and thirty seven miles from Enfield. Among these gospel friends we receive a very kind welcome, from the Ministry, Elders, Brethren and Sisters.

June 12th. We walk to the orchards and to the gardens. Every thing is flourishing. In the garden we find several Sisters picking strawberries. We pass to the mill where some of the Brethren are engaged in the carding of wool. At the Second Order we meet Br Aaron Wood, and listen with pleasure, while he sings some of the beautiful songs that he learned of Mother Ann and the Elders. The children at the Second Family make a recitation of some Scripture lessons, which are useful to them and very interesting to us.

June 14th. We make a short visit in the South Family. On our return to the First Family in the P. M., we enter the Cemetery. Every thing is neatly and simply arranged. The stones, instead of bearing the whole name of the individual, had only the initials.

June 15. A public service is held in the A. M., which is well attended. At 1.30 P. M., the Church Family held a service in the

same place which was a season of spiritual refreshment. These stand among the first of our gospel blessings, and for which we should ever return our humble thanks and praise to our Heavenly Father.

June 16th. We leave our kind friends at Watervliet and are taken to Schenectady, where we expect to enter a "Packet Boat." Two rail roads enter this place; one from the City of Albany and the other from Bawls-town. This manner of traveling was entirely new to all in our company and we were very much interested to see the cars come and go. They were drawn by horses and as many as thirty persons left the cars that were drawn by one horse. At eleven o'clock we went on board the "Packet." It was the United States, under the direction of captain Boswell Haskill. Our journey is now through a beautiful section of country, dotted here and there with fields of wheat, rye, oats and corn.

Our boat glides pleasantly along at a moderate speed, giving us ample time to view the surrounding country, which proves to be very satisfactory. At nine P. M., the passengers are all called upon to choose their berths for the night. As there were fifty or more persons on board, it was rather an amusing scene, and very much like a child's play. Being strangers to this mode of traveling, the captain very kindly made choice for us. The hours of night finally passed away and we had the satisfaction of enjoying some rest.

June 17th. On the approach of daylight we are again on deck, enjoying the beautiful scenery that is spread out for several miles on each side of the canal. We pass the village of Frankfort at five o'clock, A. M. We were interested in the very nice appearance of the meeting house. It was attractive. We also observe several stores, two taverns and some of the dwellings which had, recently, been finished. At Utica we go on board of another boat, the "Swan," which is under the direction of Captain Wellington. With all our baggage on board, we start with a good team and a brisk wind for Rochester. It is said that our speed is quite rapid for canal navigation. Excellent farms are constantly before us which represent the industry of the managers. Contrasted with the farms

† Elder Benjamin Whitcher, Br. Joseph Johnson, Eldress Esther Ferrin, Sr. Lucy Williams.

of New Hampshire, this becomes a wonderful country.

We pass the village of Whitestown and the buildings are so neatly painted, and all being white, that everything looks apparently new. We now pass through extensive woodlands where a variety of trees may be seen. It is a level expanse as far as the sight can extend. A large stone building is seen, and we are informed that it is the U. S. Arsenal. The roof is covered with tin. We speak particularly of this, as it is the first building that we have seen covered in this manner. In the great prophetic future when nations shall learn war no more, and when pruning hooks shall be used instead of spears, a more peaceful occupation may be carried on within these beautiful walls.

It is raining and the passengers are driven below. Some twenty persons are doing the best they can to pass the time pleasantly. The best of order is maintained and we sail along quite comfortably. Two Indian boys are running by the side of our boat. It was some time before we could comprehend what this could mean, but soon learned that they were money catchers, and that they would sometimes follow the boat for several miles to obtain a few pennies. It was, in fact, a matter of business. Some of the passengers to have a little sport would occasionally throw a few cents into the muddy bank, when the little fellows would spring to see which should get to them first. In their eagerness to obtain the pennies they covered themselves quite freely with mud.

June 18th. As the sun rises, we rise and again go on deck. A beautiful country is before us of evergreen pastures and fruitful fields. We enjoy, more and more, the loveliness of the scenery which is so varied and at the same time so beautifully new. We pass an extensive track of land called the marshes of Montezuma. Thousands of acres are covered with flags, flat grass and rushes. Passing this we enter a beautiful country where the wheat fields are in advance of anything that we have yet seen. At the village of Lyons we meet several of the Brethren and Sisters who live in the Society at Sodus. They are twelve miles from their home. We accompany them to the tavern where they have

prepared for us a sumptuous meal. We accept the kindness with thankful hearts and rejoice with them that we have arrived safely so near the home of our gospel friends. At 3.30 P. M. we are in the Believers' settlement and are received with great kindness.

June 19th. We have an interview with the members of the Church Family, which numbers about fifty persons.

June 20th. We join our friends and take a ride to the shore of Sodus Bay. It is a very enjoyable privilege and affords us much pleasure in the new forms of scenery. The company are taken into a small boat and we sail across the bay to the shore of Lake Ontario. We are near the site of a temporary fort that was thrown up in the war of 1812. On a high point of land, not far distant, where the bank of the lake is nearly thirty feet in height, we had an excellent view of this great body of water. In the distance we discover a ship and a steamboat. After partaking of a refreshing lunch we go on board our boat and row along on the north side of the bay. On our return we call at the East Family, which numbers about twenty persons. At this place we measure the stump of a chestnut tree and find it to be five feet and four inches in diameter. Everything seems to have a wonderful growth. For a smoke house, in which to cure meat, the Brethren had made use of a hollow Sycamore tree.

(TO BE CONCLUDED.)

GUIDED.

MARY WHITCHER.

THROUGH reason and conscience
The Spirit meets me;
I hear not a voice
And no object I see.
I feel, heaven grant it
The guide of the true,—
And with this sweet influence
My course I pursue.

Canterbury, N. H.

MANY men mistake the love for the practice of virtue, and are not so much good men as the friends of goodness.—*Selected.*

Books and Papers.

THE PANSY edited by "Pansy" herself holds a place in the hearts of the children and also of the parents. REACHING OUT will be Pansy's serial story for 1886. Golden Text stories will be an interesting feature. The story of St. GEORGE AND THE DRAGON, by Margaret Sidney will run through the year. Stories of discoveries, inventions, people etc., will be told by Rev. C. M. Livingstone. Pansy will write under the title—Where I went and what I saw.—Each number will contain selections from our standard poets, suitable for recitation, &c. Space will be devoted to answers to correspondents. Fully illustrated. \$1.00 a year. Address orders to D. Lothrop and Co. Franklin and Hawley St. Boston, Mass.

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HERALD OF HEALTH for Dec. gives the best of medical advice and among other good things says. "It is a sin to be sick." M. L. Holbrook, M. D. 13&15 Laight St. N. Y. \$1.00 per year.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. December, Contents: Prof. Hubert A. Newton; Indications of Character in Handwriting; Self-esteem and Approbateness; The Highland Home of the Queen; Biometry; Is it worth while? The Squires "Come-up-ance; Elizabeth Fry; The Christian Church; Paralysis of the Organ of Language; Scarlet Fever; Catarrh Remedies; Notes in Science, etc., etc. Fowler and Wells Co. 753 Broadway N. Y. \$2.00 per year.

HALL'S JOURNAL OF HEALTH, for November has a long list of excellent articles, for the promotion of health. Only 10 cts. per copy or \$1.00 per year. Office 75&77 Barclay St. N. Y.

Manners make a man.

TOBACCO.

I ADVISE you to quit.—Gentlemen I advise you to clean yourselves and quit. You will smell better, and that will be a relief to the noses of your intimate friends. It is a nasty, ruinous habit. Some one will say, "I can't give it up; I have tried, and can't do it." If you are so enslaved that you can't break your chains, I will help you a little. Stop at once. Don't use any to-morrow. The first day is not very hard, but the second day is pretty tough. Along in the evening of the second day your memory is a little doubtful. You can't say exactly whether it was one brother or three brothers that came over. Things are a little mixed. Be patient. The third morning brings the tug. Now go and take an old-fashioned sweat. Place an alcohol-lamp under your chair, three or four blankets round your shoulders, letting the other ends rest on the floor, and sweat until the skin is fairly parboiled. You will be just as comfortable for one day as you could wish. There will be no dryness of the mouth, no nervousness. You are perfectly comfortable for one day. The next day you will be in trouble again. Take another sweat; take even a third or a fourth one. Sweating does not hurt people, sometimes it is good for them. Take three or four thorough sweats, and you will go off under easy sail and have no further trouble from your enemy.

This narcotic, a native of America, now cultivated extensively in many parts of the world, is a powerful poison. It is used by man in many different ways;—chewing, smoking, snuffing, snuff-rubbing, smoke-swallowing and plugging —*Dio. Lewis, M. D.*

THE five points—not of Calvinism—but of Ritualism, are "eastward position, altar lights, vestments, wafer bread and mixed chalice." Paul does not mention them, nor yet Peter, nor John. If to-morrow they all vanish from the earth the gospel of Jesus Christ would be as complete, as effectual, and as gracious as it ever was.—*Evangelical Churchman.*

Debt is the worst poverty.

The Manifesto.

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No. 2.

THE FOUR DISPENSATIONS. No. 2.

ELDER JOSEPH MEACHAM.

Let no man deceive you by any means for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition. 2 Thess. ii., 2.

And it was given unto him to overcome them, and power was given him over all kindreds, tongues and nations. Rev. xiii. 7.

And this is the state Christ prophesied the world of mankind should be in at his second appearance.

And as it was in the days of Noah, so shall it be in the days of the son of man.

Even so shall it be in the day when the son of man is revealed. Luke. xxvii., 26, 30.

Plainly referring to his second appear-

ance to consume or destroy anti-christ, and make a final end of sin, and establish his kingdom upon earth: but the revelation of Christ must be in his people, whom he had chosen to be his body, to give testimony of him and to preach his gospel to a lost world.

Fourth Dispensation.

THE fourth dispensation or day, is the Second Appearance of Christ, or final, or last display of God's grace to a lost world, in which the mystery of God will be finished and a decisive work to the final salvation or condemnation of all the children of men, (which according to the prophecies rightly calculated, and truly understood, began in the year of our Savior Jesus Christ, 1747.) See Daniel and the Revelations. In the manner following.

1st. To a number, in the manifesta-

tion of great light and mighty trembling by the invisible power of God, and visions and revelations and prophecies ; which have progressively increased with administration of all those spiritual gifts that were administered to the apostles at the day of Pentecost, which is the comforter that has led us into all truth, which was promised to abide with the true church of Christ unto the end of the world, and by which we find baptism in to Christ's death.

Death to all sin, become alive to God, by the power of Christ's resurrection, which worketh in us mightily ; by which a dispensation of the gospel is committed unto us ; and woe be unto us if we preach not the gospel of Christ.

For in finding so great a salvation and deliverance from the law of sin and death in believing and obeying this gospel which is the gospel of Christ, in confessing and forsaking all sin and denying ourselves and bearing the cross of Christ, against the world, flesh and devil, we have found repentance of all our sins, and are made partakers of the grace of God wherein we now stand ; which all others in believing and obeying, have acceptance with God, and may find salvation from their sins as well as we ; God being no respecter of persons but willing that all should come to the knowledge of the truth and be saved.

Thus we have given a short information of what we believe of the dispensations of God's grace to mankind, both past and present ; and in what manner the people of God have found justification, or acceptance with God, which was and is still in believing and obeying the light and truth of God, revealed or made known in the day or dispensation in which it is revealed : for as the wrath

of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness or live in any known sin against him.

So his mercy and grace is towards all them that truly fear him, and turn from all their sins, by confessing and forsaking and repenting, which is the way and manner in which all must find the forgiveness of their sins, and acceptance with God through our Lord Jesus Christ, or finally fail of the grace of God, and that salvation which is brought to light by the gospel.

But to conclude, in short, as we believe and do testify, that the present gospel of God's grace unto us, is the day which in the scripture is spoken or prophesied of, as the second appearing of Christ to consume or destroy antichrist, or false religion, and to make an end of the reigning power of sin (for he that committeth sin is the servant of sin and Satan) over the children of men ; and to establish his kingdom, and that righteousness that will stand forever.

And that the present display of the work and power of God will increase until it is manifest to all, which must be done in due time ; for every eye shall see him, and he will reward every man according to his deeds, and none can stand in sin or unrighteousness ; but in that righteousness which is pure and holy, even without fault before the throne of God which is obtained by grace, through faith in obedience to the truth of the everlasting gospel of our Lord Jesus Christ, in denying all ungodliness and worldly lusts ; by confessing all sin and taking up the cross of Christ against the world, flesh and devil.

We desire, therefore, that the chil-

dren of men would believe the testimony of truth, and turn from their sins by repentance, that they might obtain the mercy of God, and salvation from sin before it be too late.

Mt. Lebanon, N. Y.

Persons of Principle, v. s. Persons of Circumstances.

GILES B. AVERY.

IN a retrospective view of humanities' history one special class of the human family ever command our respect, reverence and gratitude; to them we look for strength in times of weakness; light, in dark hours; nourishment, when fainting; refreshment, when weary; courage when resolution grows faltering; stability, when temptations and trials thorn our way. These are they who have guided and squared their course in life by principles of righteousness, as judged by the Divine Law.

While the unnumbered millions of earth's giddy throng, in surging masses, have drifted with passions foaming waves, or been driven by the tide of circumstances, in various directions, according as its tide hath flowed and ebbed in various directions, but veered from heaven's course, now turning, for a moment to the right hand path of truth and virtue, if fortune's winds blew in that direction; then to the left, to wander in the wiles of sin, if temptations, or the influence of the multitude led in that course, persons of principle have held on the path of virtue, true as the needle to the pole, and steadfast as the rocks of Gibraltar.

In all ages, in all climes, in all kingdoms or governments of the world, the citadel of strength, and the bulwarks of

protection for human society have been built up and sustained by those stable benefactors of society, (few though their numbers have been, compared with the masses,) who have consecrated their lives, fortunes and honors, unselfishly, to work God's work as best they understood it, though reviled, scoffed, or persecuted by the heedless, giddy throng of persons of circumstances!

Noah, Abraham, Moses, John Baptist, Jesus, Peter, Paul and their coadjutors—the saints and martyrs of yore together with the “Two Witnesses,” male and female servants of God, who all adown the dark ages, kept their eye on God, and his work for human weal, and wrought with its spirit and power. These, together with nameless and numerous others, who, regardless of opposing circumstances, have consecrated their life work to human reform and progress, and become the great benefactors of our race.

Of these were those who received the baptisms of the prophets of Bible record, and of the French prophets of later date, and lived in obedience to the inspired dictum of those periods. A few of these fled from the tyrannous persecutions of France, to England, and their work culminated in the advent of a new and great dispensation of God's mercy and grace; when the spirit of the Lord brooded over the waters of human conditions, and prepared a few noble souls to receive the Testimony of Christ's Second Appearing, those who buckled on the armor of faith, and fought the fight of the Christian warfare, to the pulling down of the strongholds of Satan. Of this number were Mother Ann Lee, and pioneer members of her little church.

However noble the endeavor and en-

terprise that persons of circumstances engage in, for a season, when obstacles are thrown in their way, when opposition is to be encountered, when persecution lifts her thong, these laborers forsake their field of toil, fold the banner they had thrown to the breeze in the days of prosperity, abandon their noble enterprise, and slink back into listless indifference and disgrace, reminding us of the patriarch Jacob's admonition to his son Reuben—"Unstable as water; thou shalt not excel!"

But, did Jesus relinquish the strife when thousands who encored him with praises and believed on him one day, forsook him the next? In no wise! He pursued his godly course till life's bitter end! Did the suffering disciples, and the noble martyrs who followed Jesus in ages past shrink from duty, and lock up their testimony and heart's fervor in silence because of the wicked opposition of souls unwilling to bear the cross of Christ? Far from it! They toiled on till life's threads were spun!

Did Mother Ann Lee, and the noble Elders with her, or their faithful successors, the early pioneers of this gospel work of the "Latter Day," the day of *Christ's Second Appearing*, relinquish their efforts to save souls, by constant labors, early and late, because many souls who once set out fair in the way of God turned back, no more to tread the goodly paths of self-denial and the cross? They did not! They toiled on, through life, to plant and establish souls in the Gospel of Christ, in this land of liberty of conscience.

Even worldly philanthropists, from secular or humane motives, have been more persevering than to abandon noble pursuits, because of meeting buffetings,

disappointments, sufferings, oft-times intense. Witness John Howard, who gave his fortune and his life to relieve the sufferings of his fellow men impaled in prison's doleful precincts. Witness the unflinching efforts of the world's discoverers and inventors, Columbus, Americus, Morse, Harvey, Ged, Arkwright, Watt, Fitch, Howe, McCor-mick; and numberless others,—Cyrus W. Field, in starting and instituting the Atlantic Ocean Telegraph cable. To accomplish this he crossed the ocean fifteen times, and, though he met with many failures, and the loss of immense fortunes, and 1488 miles of cable, worth many hundreds of thousands of dollars, he persevered until his labors were crowned with success, and an immense fortune is his reward personally, while the value to the civilized world, in mercantile and civilizing purposes is beyond the reach of human calculation at present.

Examples numberless might be presented for patronage. But, to souls who, with open eyes can trace human history, the task is needless. The most gigantic and noble enterprises ever accomplished by the sons of men, have been achieved only by a dauntless perseverance, under exceedingly harassing and burdensome difficulties.

Difficulties sternly met and overcome, tone the spirit with a deathless energy, sometimes apparently almost superhuman; while a good and possible purpose relinquished for want of persevering effort, is the author of discouragements and, sometimes, of dissipations, ignominy and disgrace!

But, life's pressing needs are before us; there are millions who need salvation; there are souls seeking the bread

and waters of life, ministering spirits, heaven born souls, are needed to herald the gospel testimony to the suffering millions groping in spiritual blindness, and wading in the marshes and pits of sensual degradation and sinful pleasure.

There is a harvest field ripening and ripe for the sickle of the Lord; and willing reapers are needed to gather into the heavenly garners the prepared guests to the wedding of the heavenly Bride and Groom. Well up, welling up daily, are all the urgent necessities for action in the house of God. To be idle, is to provide for destitution and loss. To be indifferent, is to be shamefully degraded. To be negligent of duty, is to incur the displeasure of the heavenly hosts, and all living souls in the house of God on earth. To be opposed to the work of creating souls anew, giving them a birth into God's Kingdom, is to incur the necessary chastisements from the hand of God that gloom the soul in misery and merited woe, while, to unflinchingly work for God, is to win crowns of glory, honor, and immortal life! Ho for the workers in God's field of redemption from sin, and progress of the human race in wisdom and virtue.

Mt. Lebanon, N. Y.

TESTIMONY OF HANNAH COGSWELL.

I RECEIVED faith in the present testimony of the gospel in the fore part of January, 1781. I was then in my eighteenth year. I went to Watervliet to visit Mother and the Elders, and was received into their family. I lived and lodged in the room with Mother Ann more than four months. She taught me to confess and repent of my sins, and

take up a daily cross against my carnal nature. In obedience to her teaching I have found salvation and have "escaped the pollutions that are in the world through lust."

Mother left Watervliet, N. Y. and set out on her journey for Harvard the first day of June following. I remained there till the twentieth of November, and then came to New Lebanon, N. Y. to live. While Mother remained with us, she visited many places where her testimony had been received, at some of which she spent considerable time, particularly at Harvard and Ashfield. I visited her in every place where she tarried any length of time, and I ever found her a perfect pattern of godliness, both in word and deed. Her soul was filled with the power and gift of God, and her testimony against sin was as a sharp two-edged sword; yet she was meek and merciful, kind and charitable, always ready to comfort the afflicted and help the needy.

I have been with her in times of persecution, and have repeatedly witnessed the wounds and bruises which she received from the hands of her wicked persecutors, who hated her for the testimony which she bore. She was truly, "a woman of sorrows, and acquainted with grief." I feel confident that in point of suffering and persecution, sorrow and cries to God, day and night, for the salvation of lost souls, she came the nearest to the Lord Jesus Christ of any woman on earth. I know from personal acquaintance that she was a very temperate woman in all things; and she taught the same to others.

I can testify with confidence that, in obedience to her precepts, I have been kept from sin and from all manner of

wickedness. This blessed power of God which was in Christ Jesus, I received through Mother Ann. Can it be possible that so much virtue and goodness, justice and truth, as we have truly found in her, ever proceeded from a corrupt fountain? All the false accusations and slanderous reports that have been spread abroad in the world, cannot injure Mother Ann, nor destroy her testimony. And though they may deceive and impose upon the understanding of strangers, yet they cannot alter the feelings of any of her faithful followers, who know the truth by personal acquaintance and actual experience.

Is it not very singular that those who had very little, if any personal acquaintance with her, and some too, who perhaps never saw her, except when they came with mobs to persecute her, should pretend to know so much more about her than those who were with her day and night, and knew all her proceedings, and who can confidently say, in the truth and sincerity of their hearts, that they never found any evil in her? Can rational people be led to believe that we were such dupes and idiots, as to be incapable of knowing whether the abominations alleged against Mother and the Elders were true or false, when we had so fair an opportunity? Will they suppose that we were so blinded by delusion and fanaticism that we could not have seen, if any thing of the kind had been transacted? The truth is, we were not blinded nor deceived. Mother Ann's testimony was keen enough against every wicked thing to keep us on our watch; and had she been guilty of those sins, it would have destroyed our confidence in her at once.

I have not been led blindfold by a

vain imagination these forty-five years past. I know by the revelation of God in my own soul, that Mother was the Lord's anointed, and that Christ really began his second appearance in her, and dwelt in her, and that her body was a temple for the Holy Spirit. 1 Cor. vi., 19. However incredible this may appear to an unbelieving world, we know that we are not left in darkness and doubt concerning these things; they are as clear and certain to us as the light of the sun. Here we find the promise of Christ verified: "He that followeth me shall not walk in darkness." Jno. viii, 12.

I know of a certainty, that Mother Ann had the gift of prophecy and the revelation of God, by which she was able to search the hearts of those who came to see her; for I have myself been an eye witness of it. I have known some to come to her under a cloak of deception, thinking to conceal their sins in her presence; and I have seen her expose them by the searching power of truth, and set their sins before them; so that they have been constrained to confess, with guilt and shame, that she had told them the truth, and to acknowledge that the light and revelation of God was in her. I can say with the apostle Paul, "I speak forth the words of truth and soberness;" my eyes have seen and my ears have heard what I have stated: it is no vain imagination.

By obedience to the testimony of the gospel, which I received from Mother Ann and the Elders who stood with her, I have found salvation from sin; and this feels more precious to me than all created things. Why then should I hold my peace? I am not ashamed to acknowledge Mother Ann as my mother in Christ. I know she lived a pure and

sinless life. I know that she loved righteousness and hated iniquity; and I can bear witness that her soul abounded in goodness and love; and that she was able to minister the same to others, as I have seen and felt it in numberless instances. I know that the spirit of Christ was formed in her; and I have ever found the same spirit in all her faithful followers. I have been well acquainted with all her successors in the Ministry, and I have always found in them the same godly example, and the same Christ-like spirit. I feel a firm and unshaken confidence that, in obedience to her precepts, they follow her as she followed Christ. Under their ministration, and in obedience to this gospel, I feel my faith established and my soul resting on a sure foundation, against which the tongue of slander and the gates of hell can never prevail.

To the truth of these things I can freely bear witness in the presence of God and before all men. I express my feelings with a heart of thankfulness and gratitude to God for such a privilege. Under his divine blessing and protection I leave this testimony, for the benefit of all who love the truth.

Mt. Lebanon, N. Y.

[Contributed by Harriet Shepard.]

MY HEART'S DESIRE FOR THEE.

Colossians i., 9—11.

G. M. TAYLOR.

On the dower of heavenly treasure
I would wish for thee to-day!
Oh the endless, countless blessings
I would strew upon thy way!
Not the world with all its glories
Nor the wealth that it can bring,
But the truer, lasting riches
From the hand of Heaven's King.

There are depths of bliss unfathomed,
There are heights of joy unknown,
There are pleasures unexhausted
That may yet be all thine own.
I will lift my heart with longing
To the Golden Throne above,
I will seek for thee from Jesus
All the fullness of his love.
So thy life shall pass in gladness.
And thy daily path shall be
One of brighter, clearer shining,
As the Lord reveals to thee
All the secret of his presence,
With its wondrous light and love.
Precious foretaste of the rapture,
In the blessed life above.

DEATH.

MARY WHITCHER.

We do not speak of death
With careless air;
But with a reverence
And Christian care.
Although we live to die
And die to live,
As was the Savior's word.
Our life we give.
For whoso saves the first,
The sinful life,
Must forfeit higher claims,—
The Christian strife.

Canterbury, N. H.

SUNSET.

HARRIET A. JOHNS.

ONE evening on silently watching the sun as it slowly descended behind the western hills, I was deeply impressed with the grandeur of the scene. The western sky was as a sea of fire while all things in nature illumined by its brightness seemed to bespeak the perfectness of the Master workman. Its diverging rays as they passed through the soft fleecy clouds gave to each a different hue and while these floated leis-

urely by each other the colors constantly changed yet the beauty of a harmonious blending was gorgeous indeed. The birds meantime were singing their evening praises, while the soft breathings of the zephyr I fancied to be in such close communion with their Maker as to repeat the injunction of our Lord and Savior: "Be ye therefore perfect even as your Father which is in heaven is perfect." The sun having lighted this part of our globe was about to shed its cheering beams upon another portion of God's vast handiwork. As my eyes lingered on the loveliness of nature my thoughts reverted to the time, referred to in the Bible when the morning stars sang together. The constant recurrence of the seasons, the unchanging character of all that God has made in nature is proof positive that there must be a Supreme Being who cares for the unfoldment and highest good of all his works, and that I even I am one of those upon whom his rain descends and his sun shines and I asked myself, in whose or in what service am I giving the powers which God had assigned for me to use? Am I living and simply caring for those things which perish with the using and laying up my treasure where moth and rust doth corrupt and where thieves break through and steal? Of this manner of living I have been duly instructed, and if I have turned my attention to seeking first of all things the kingdom of heaven and its righteousness and if my Brethren and Sisters are the angels of that heaven then I should be exercised in their good, should always be giving the kind word so becoming to a gospel companion, always be trying to cheer the weary and more heavily burdened. In this way, toiling

with hands and heart I shall gain the treasure which will be as food and clothing in the eternal realms.

Ah the moral lesson which I seem to draw from the sunset is perpetual constancy and faithfulness. Life is made up of littles, and our duties only come one by one, thus there seems no excuse for me to refuse any duty or sacrifice. The Savior having so plainly marked out the way for all to pursue who will be his disciples, my heart breathes the prayer that as I give my hands to the execution of life's duties I may be clothed and inspired with the spirit of divine love, goodness and mercy. That my life may draw others to glorify our Father in heaven, even as the glorious sunset changed my thought and filled my mind with love and adoration to God the author of such wondrous beauty.

Canterbury, N. H.

EXPERIENCE.

NANCY G. DANFORTH.

BEING blest in childhood with praying parents, I was early impressed with a sense of right and wrong, also the need of strength beyond myself to enable me to resist evil desires and to live aright.

Many places in my quiet home, could they speak, would bear witness to earnest prayers offered even when a child of not more than six years, and up to the age of seventeen, when after relating my spiritual exercises in presence of the elders of the church, I was judged worthy of membership with that body. Accordingly I was baptized, and joined the denomination of Free-will Baptists.

Notwithstanding being held in union by that church and striving to obey its teachings; still I did not find that salva-

tion which my soul desired. Thus passed six years amidst hopes and fears, with many prayers and cries to God for some way of deliverance from the reigning power of a sinful nature. About this time, when hope had nearly given way to despair and life was becoming a burden, I decided upon a visit to the Shakers in Canterbury. Being, through false reports, to some degree prejudiced against the people, I closely scrutinized all that I saw or heard. I soon found there was a testimony here which, if obeyed would save the soul from sin and give power to overcome all evil temptations and desires. This gospel testimony calls for an honest confession and repentance of every known sin; it requires a life of love and peace; purity of heart in all things. It is in this way that I have been striving to live for nearly forty years, and find that the closer I maintain these precious God-given principles, the more real happiness I enjoy. Life is no longer a burden, but all too short to accomplish the good I desire to do. Neither do I look into the future with dread forebodings of what may be hereafter. I have to-day in which to do good; to bless all the virtue I see in others; and where any wrong is manifested, to pray that this gospel of love, may eventually so light the dark places that error may be forever banished from the soul. Surrounded by those I love, who are striving for the same end, why should I not be happy and rejoice?

Canterbury, N. H.

THE most striking contrast between the Mosaic Dispensation and the law of Christ, is the bold materialization of the former, and the purest spiritualism of the latter.

[Contributed by G. B. Avery.]
THE KINGDOM OF HEAVEN'S WITHIN.

WILLIAM CLAY.

AH, what is the soul, in its prison of clay,
But a poor orphan child from the stars,
Like an eagle, it aims for the regions of day,
But strikes on the hard iron bars.

With bodily wants, and low earthly care,
It frets out its poor mortal life,
Now radiant with hope, now black with despair
Till it sinks down a wreck in the strife.

In this cold barren world of sorrow and pain
The spirit seeks vainly for rest, [gain
We chase the false phantoms of pleasure or
And find them but shadows at best.

We make ourselves slaves to this carcass of sin
And all for mere clothing and food,
While the God-imaged soul is starving within
For the noble, the true, and the good!

Would ye learn a great truth more precious
[than gold

Would ye fly for a refuge from sin,
Remember 'twas taught by the Savior of old,
That the kingdom of Heaven's within.

When man to his godlier nature is true,
And the conscience within is at rest, [hue
Then the earth and the sky take a heavenlier
Like the beautiful land of the blest.

When the brute in our nature is under control
And the heart to its maker is given [the soul
Then God's Divine Spirit doth shine through
As stars through the clear vault of Heaven.

Some pure gifted souls, like the great God of [light

Shed sunshine wherever they go. [bright,
All things that they touch grow both lovely and
And they make their own heaven below.

Like the poor blinded worm in darkness and
We are groping our way to the skies, [doubt,
Ah, 'tis only within and never without
That the secret of happiness lies.

What matters this life with its terrible jars,
Its trials, its sufferings and woe?

Let the spirit be calm and serene as the stars
While the clouds rage in fury below.

Would ye learn a great truth more precious
Would ye fly to a refuge from sin, [than gold
Remember 'twas taught by the Savior of old,
That the kingdom of Heaven's within.

—Selected.

THE APOSTOLIC COUNCIL.

LOUIS BASTING.

ONE of the most interesting episodes in early church history is the council held in Jerusalem, as recorded in Acts. xv., and it may be instructive to consider the cause which led to it, and the manner in which it was conducted and brought to a conclusion.

The first converts to the new faith had been Jews exclusively, among whom was a large company of priests. They had been brought up in the strictness of the ancient formalities of the law, and they still clung to those observances, especially circumcision and abstinence from food declared ceremonially unclean. Then came a revelation to Peter, in consequence of which he preached the gospel to the gentiles also, not requiring any conformity to Jewish customs. Paul also had converted many who had not been under the law. All this aroused the indignation of certain ones of the Jerusalem church, who took it upon themselves to go to Antioch, where Paul had established a congregation, and to represent that circumcision was necessary for salvation. Then the matter was brought to an issue, and the whole question was wisely referred to the mother-church for a decision. A crisis had evidently come upon the infant church: on one hand were all the influences created by national tradition and education, on the other were the far-seeing eyes of liberal hearts who recognized the gentile world as the true harvest-field and who felt unwilling to lay upon them the yoke of non-essential formalities.

The composition of the council by which these momentous questions were to be decided, was a most significant

one. There were the twelve apostles, every one of whom held his commission from the Master himself, yet they did not claim exclusive authority to decide the matter before them; nor did the elders, appointed by the apostles, arrogate to themselves legislative powers; the matter was decided by the apostles, elders and brethren—by the whole church in council assembled. The discussion was evidently unrestrained, for there was "much disputing," and the result of the debate was finally summed up by James, bishop of the local church. It is noteworthy that it was James, not Peter, the "rock" upon whom the church was to be founded, who acted as presiding officer and exercised the most commanding influence. Nor was James' "sentence" anything more than a counsel, embodying the sense of the great majority of the meeting, declaring that gentile converts should not be required to observe the Mosaic law.

A few prohibitions were however insisted upon, possessing great importance by having the effect of separating them from old customs and associations, and leading them to a new mode of life of higher rectitude.

And the future proved the wisdom of the council. A threatening crisis that had endangered the very existence of the church, was happily averted and unity of faith and action brought about. It would have been impossible for any one man, or any one set of men, to secure such results, no matter how high their standing or how pure their intentions might have been, but by the simple expedient of calling the faithful together and affording an opportunity for exchange of thought and discussion of views, they were enabled to arrive at a satisfactory

decision. A noble example was presented by the bishop of the Jerusalem church. He himself belonged to the old school and was opposed to innovations; yet when he saw the drift of the sentiment pervading the assembly, he gave his adherence to it at once and recommended its general adoption. His name has gone down in history as Saint James the just.

God dwells in humanity. "Where two or three are gathered together in my name, there am I in the midst of them." When, therefore, a crisis arises in the affairs of men, whether it relate to state or church, experience teaches that it is safe, wise and statesmanlike, to go to the people for counsel; for the masses of the people are honest and trustworthy and will sustain and support the leaders that have confidence in them. The advice of Lincoln to an aspiring young man was to keep as near as possible to the people. The wise leader, having the good of humanity at heart, will seek to ascertain the voice of the people, for it is the voice of God.

Mt. Lebanon, N. Y.

POLYGAMY.

CHAUNCEY DIBBLE.

GREAT efforts are being made just now to reform Mormonism. Is there any abomination in Mormon life that exceeds the degradation, depravity and dissipation that prevails in our large cities where schools of vice are tolerated yea licensed by law and that under the shadow of the churches? Men called Christians who would cry "Down with Mormonism," will deign to patronize by example these haunts of wickedness. How is it that law has no right to pre-

vent evils which are sinking young and old into misery and shame. Is it not terrible for Christianity to struggle under the intolerable disgrace from beings in human form educated in brothels. Is it not time for Christians to awake, and all philanthropists who desire the elevation of humanity, to an evil far worse than southern slavery?

Shakers, N. Y.

GOD'S PLANS.

MARIA WITHAM.

LET those who love God supremely, rejoice that they are counted worthy to suffer for his name's sake. Earth has no honors which can compare with those that come from God only. We may complain of the wickedness of the world at large, but this will not work a reformation. Can we make any efforts to increase the good, and counteract the evils, that now exist in society? There is a peace that God will bestow on those who do his will, and safely rest the result with Him; it brings us into communion with Him. Those who come the nearest to the divine standard will experience more of the divine favor, and will coincide with their Maker's will by a life of willing sacrifice. It is the faithful who eat of the hidden manna.

Enfield, Conn.

ACTION.

MARION PATRIC.

EVERY way we turn we see the necessity of action in the divine life. If a full granary would be had, we must make preparations to fill it; and if we would have the fullness of the heavenly

garners we must labor for it, and we must do the share of work that falls to us to do. The emotions, and pleasures, arising from self-sacrifice give satisfaction to the active worker in the Lord's vineyard. The peaceful haven may stretch itself out before us inviting in loveliness, but if we sit idly down waiting for some favorable breeze to waft us thither, we may be disappointed in our expectation. Our time on this earthly shore is of short duration, and every action will meet its due reward, therefore to insure the legacy purchased by the humble worker whose every desire is to do the will of God in all things, the utmost concord of feeling and action must exist, for success, and victory will distinguish the active Christian.

Enfield, Conn.

Correspondence.

Enfield, Conn., 1886.

DEAR CHILDREN:—A Happy New Year to you all. How swiftly the years pass away. Make the most of this one. Turn over a new leaf in the volume of your lives, and on it write virtuous deeds. Each new year seems like a golden promise, and may this one hold a germ of abiding joy for you.

What of the past year's journey? Have you made progress heavenward, or taken steps backward? There is no standing still. The question is a serious one for you to consider. So many things left undone, so many neglected opportunities dropped along the wayside never to be recovered, you would gladly turn back and gather them up. But alas! only the present is yours. In reaching for things that are past, you too often reap "a harvest of vain regrets." It is time for good resolves, for better endeavors, and a purer life. Virtuous living is worth more than resolutions. It is not enough to mean well. Do well. "Live unspotted from sin."

Never put off vows of amendment. "One

moment today is worth two tomorrow." No day like today. If your today is well spent, lasting happiness will be yours. Time well improved brings peace to the spirit. Cherish a noble ideal and strive to live up to it. Grow better today than you did yesterday; better this week than you did last; better this year than you did last year.

In eternity you will appear in the garment that you have formed during your earthly pilgrimage. There may you meet, sometime, and there may you greet each other in the happiest of all New Years.

Your Brother,
Daniel Orcutt.

Shaker Village, N. H. Dec. 1885.

BELoved ELDER:—Prompted by love as for a gospel parent, I in this express my gratitude for the same. I never come into the presence of souls purified by the gospel without an impression is made which opens an avenue of thought in relation to my own condition and purpose.

Our meeting of last evening was replete with testimonies against the spirit of the world in its every form. The one theme of thought that has occupied my mind since then, is that of the loveliness of young men and women, possessing the adequate faculties for every worldly pleasure, and who in obedience to light and conviction, are endeavoring to crucify every carnal propensity, that they may become true Brethren and Sisters in the virgin relation.

I love this relation because of intrinsic value to the soul and I feel determined to square my life by the testimony which makes a separation between flesh and spirit. They are opposite elements and cannot coalesce and any endeavor that any one may make to combine them will not only prove futile, but if persisted in, will eventuate in the spirit of the world.

I trust and have reason to believe that every one is endeavoring to do right, and yet my first and great concern should be and is, that I am trying, faithfully, to discharge every duty incumbent upon me both spiritual and temporal.

Accept the love and gratitude of a gospel child,
Arthur Bruce.

Shaker Village, N. H., Sept. 1885.

MY DEAR PUPILS:—I chanced to fall into a swarm of "Do's," this morning, while inspecting an old paper, and as they all seemed to be addressed to the girls of the present age, I could not bear to destroy them, though just on the point of polishing the cook-stove with the paper to which I refer. I thought just then, however, of half a dozen sensible school girls that I once knew, who would not only be interested in reading and thinking about this family of "Do's," but would adopt them as their own. You will perceive that there are nineteen petitions all introduced by the auxiliary "do." Will you kindly read and re-read them.

What Girls Should Do.

Do answer your letters soon after they are received, and do try to reply to them with some relation to their contents; a rambling, ill-considered letter is a satire upon your education.

Do, when you talk, keep your hands still.

Do observe; the faculty of observation, well cultivated, makes practical men and women.

Do attach as much importance to your mind as to your body.

Do be natural; a poor diamond is better than a good imitation.

Do try to remember where you put your gloves and card case; keep the former mended and the latter filled.

Do recollect that your health is more important than your amusements; you can live without one, but you'll die early without the other.

Do try to be sensible; it is not a particular sign of superiority to talk like a fool.

Do be ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

Do get up in time for breakfast.

Do avoid causes of irritation in your family circle; do reflect that home is the place in which to be agreeable.

Do be reticent; the world at large has no interest in your private affairs.

Do cultivate the habit of listening to others; it will make you an invaluable member of society, to say nothing of the advantage it will be to you.

Do be truthful; do avoid exaggeration; if you mean a mile say a mile, not a mile and a half; if you mean one say one, and not a dozen.

Do, sometimes, at least, allow your Mother to know better than you do; she was educated before you were born.

Do sign your full name to your letters.—*Exchange.*

Let me hope that you will resolve to respond to each petition practically, that you become a practical "salvation army" among the millions who need a saving influence so much. You may think my selection very plain and almost personal, but let me assure you that it is from a personal regard for each of you that the writer moves the pen, for you have been among my long cherished hopes for future usefulness.

To-day finds you in the blackberry field, a most interesting pastime I dare say,—One that should inspire you with gratitude to God for the bounties received without the asking. The fresh, sweet breezes, the sunshine, the shade, the vines loaded with fruit, and anon the ripe clusters lying half concealed in brake and brier, show to you what welcome, luscious fruit, can be found in the deep recesses of obscurity, apart from the varied confusions and influences of this big world.—So may you, like the more perfect fruits grow and ripen beneath the shelter of God's perfect law, on the enchanted soil of virtue, in the environments of modesty and innocence until the Christ spirit of purity and power, shall call you forth, to do and live for others, or in other words, till

you are spiritually able to be as a shelter and shade to other growing minds. You are only a few out of the millions of your age and nation! Is it not then of some consequence how you think and act? You who have in possession the knowledge of right and wrong. Dwell upon these mighty conceptions, my dear girls, and let all minor considerations be lost in your one desire to redeem your own souls, and help the grand army now lying encamped around you.

Your Teacher and Friend,
A. C. Stickney.

[Contributed by Elder F. W. Evans.]

THE COST OF MONEY.

A GOOD many shallow and improvident people rail at persons of substance for being so cautious in the expenditure of money. When a man or woman of means exercises judgment in purchases so as to secure the worth of their money, it is attributed to stinginess, and if they head a subscription with \$100 the foolish spendthrift makes an outcry because it is not \$1,000. The difference is not so often in liberal dispositions between these two classes of people as it is in sense.

The prudent persons have a realizing sense of the value of money because they know that it invariably represents hard labor somewhere. The fools talk and act as if it fell like the dew from Heaven. The prudent are governed in their outlays by considerations which embrace the future as well as the present, and they recognize a wide range of obligations and responsibilities in the distribution of a fund which always means the sweat and travail of anxious toil. The shallow pates throw money away as recklessly as if it were mere sand and pebbles, and when they have exhausted their store, usually levy tribute on the prudent and self-denying. They scorn the idea of judicious deliberation in their expenditures, but they rarely exhibit any pride when it comes to draining

those who have displayed more sense and self-restraint.

The so called "stingy" people don't leave their families unprovided for, if they have families who can be managed at all, and they don't leave unsettled debts. Their books always balance. They can help in private and public concern when they see fit to do so, and they are never found in the lists of bankrupts. It will generally prove to be the case that their imputed parsimony is only abstinence from extravagant pleasures and useless besides injurious luxuries. They do not cast quarters and half dollars loosely about because they know them to be component parts of a dollar, but when substantial sums are needed for building purposes and other enterprises on a scale of magnitude, the accumulated quarters and half dollars which they have saved enables them to carry out respectable plans and consummate some useful ambition. Whenever you hear some silly rattlepate of either sex denouncing anyone as "stingy" you are pretty safe in deciding that the person denounced has substantial and admirable qualities in comparison with the vaunting spendthrift who has no conception of the significance and cost of money — *Pittsburg Chronicle Telegraph*.

[Contributed by Chas. A. Cook.]

DIOTREPHES.

AMONG the portraits sketched by inspiration, which have come down through the ages to us, is that of Diotrephes, drawn by the beloved disciple John in his third epistle. Where Diotrephes was born, or lived, or died, we are not informed. He has left neither works or words behind as his memorial. No books embalm his thoughts, no traditions communicate the story of his good deeds. All we know of his story is embodied in these brief words: "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would,

and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."

Diotrephes was a church member, that seems plain. How he got into the church is not known. It was a poor fisherman who caught such a fish. But he was in, and was inclined to stay in, no matter who else might be shut out. He was probably an office bearer, perhaps an elder in the church. How he obtained office we do not know. We can only guess by comparing his career with that of others of similar character. Somehow, perhaps by smooth talk, apparent zeal, or a profession of piety and humility, he got himself into office; and once in, he could be trusted to stay there. He magnified his office, and magnified himself as the proper man to fill it. He not only filled his own office but run over into others, until he controlled the church. His predominant characteristic the apostle intimates, when he describes him as one who loved "to have the pre-eminence" among them. And as John in his old age was revered and beloved for his worth and labors, there was no place for him in the church where Diotrephes reigned; and so the aged apostle could say: he "receiveth us not." The epistle which John wrote to the church was treated with contempt by this stiff-necked demagogue, whom the apostle describes as "prating against us with malicious words;" and not content with maligning and abusing the apostles of the Lord, he would not receive "the brethren" and forbade them that would, and cast them "out of the church."

Diotrephes loved pre-eminence and attained it. He coveted power and usurped it. He evidently desired notoriety and he has it. His likeness is framed and hung up in infamy before the gaze of the ages. His exalted position only enhances his disgrace. Let the descendants and imitators of this ancient demagogue take warning, lest in seeking to be famous they become infamous, and not only bring upon themselves present disgrace, but at last receive the condemnation of the Lord in the judgment day.

—Selected.

MISS ANTHONY'S FIRST SPEECH.

A PITTSBURG Dispatch correspondent, indulging in reminiscences, says: The first woman who ever made a speech at a teacher's convention was Susan B. Anthony. She was a teacher in Rochester, N. Y., and after listening for hours to a discussion as to why the teacher's profession was not so highly respected as that of the preacher, the lawyer or doctor, without (as she thought) touching the root of the matter, the young Quaker girl rose to her feet and said, "Mr. President." This simple expression threw the entire convention into a state of utter consternation. The officers for a time were paralyzed with horror and amazement.

Finally the president got his wits sufficiently together to tremulously and mockingly inquire; "What will the lady have?" "I wish to speak to the question under discussion," replied Miss Anthony. And then and there were hurrysings to and fro. The frightened men flew around to consult each other and decide what to do. The women constituted a universal blush at her boldness. Finally a man got over his fright sufficiently to move that the lady be heard. This motion was discussed pro and con for half an hour or more. It was then decided that the women should have no vote on the matter and the question was settled by the men alone, who, by a small majority, allowed Miss Anthony to speak. The embarrassment of a young girl may be imagined under the circumstances: but Susan stood her ground and courageously and deliberately hit the nail on the head by telling them that as long as women were considered not to have brains enough to become preachers, lawyers and doctors, but only enough to be teachers, every man who entered the profession of teaching tacitly acknowledged he had no more brains than a woman; and, moreover, the reason why teaching is less lucrative is because of the cheap labor of women. So, gentlemen, if you want to do away with the disrespect of which you complain, and exalt your profession, you will have to exalt your co-workers and demand for them fair play and better pay, or words to that effect.—*Exchange.*

No cross, no crown.

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NOTES.

THE GIFT OF INSPIRATION.

WHATEVER might have been the influences that operated upon the minds of men in an earlier age of the world, in leading them to write and speak of God and his government among the nations, some have been pleased to recognize it as a divine inspiration, a special, plenary gift which directed them into this particular channel of thought and action.

Beautiful privileges are said to have been conferred upon man, of which the present age can see only the shadow or at best hear only the faintest echo. Men walked with God in the evening of the day, and conversed with him face to face, as a man converseth with his friend. On the other hand men were enslaved, imprisoned and deprived of life through manifestation of the same gift of inspiration. The food they ate, the garments they wore as well as a large share of their domestic arrangements came under this same spiritual guidance. A wonderful, mysterious age and unfortunately for us, we can obtain

but little satisfaction through which to pursue our investigation.

Like the thousand and one things that present themselves for examination we are unable to sit in conference with those to whom this gift is attributed, and can only conjecture what may have been the state of mind of those who were engaged as writers, speakers or actors in either sacred or profane history. Peter, the apostle, in referring to the biblical prophecies of an earlier age, informs us that they were not given by the will of man, "but holy men of God spake as they were moved by the Holy Spirit."

"Holy men of God." These have been considered as a privileged class, who under the inspiration of the holy Spirit have written for our reproof and correction and instruction in righteousness. All scripture written under the influence of so good a ministration from the holy spirit must indeed, lead to a life of holiness.

In the Christian church the Brethren and Sisters were urged to so live that they might be able to occupy a corresponding relation to the gifts of the spirit. "Know ye not that ye are the temples of God and that the spirit of God dwelleth in you?" All that might have been spoken or written by a class of men or women in whom the spirit of God dwelt, as was remarked by the apostle, must have been of a high order of inspiration and well worthy the acceptance of those who would walk in the light.

These holy men of God evidently accepted the advanced truths and warned the nation of the inevitable destruction that would overtake them if they failed to become established in righteousness. It could have been nothing less than the

influence of the holy spirit operating upon the conscience, that would raise men and women above the common level of the world, and infuse into their souls that light and zeal, which gave them a confidence to condemn their own fellow men, for the sins of unrighteousness which were becoming so universal in the nation.

Among these divinely inspired teachers, who did not hesitate to instruct, to warn and to admonish; Moses stands pre-eminent. The early age in which he lived and the order of civilization that then was, should always be duly considered, especially if we attempt to contrast the influence of the religion of that age with the present.

Very little direct reference is made to the subject of inspiration in the Scriptures. Only two passages contain that important word. One is found in Job and the other in Timothy, but in the revision of the Bible, even these have been thrown out, so that the theory of a plenary inspiration in the recording of all the cruelties and barbarities and unwonted atrocities of a semi-barbarous age has largely faded away from our former source of authority.

Our present definition of the term, however, is all that could be wanted and covers the whole ground for any need of a past or present age.

Inspiration in a well ordered mind is "a divine influence by which men and women are qualified to communicate moral or religious truths with authority."

It would be a sad comment on the age, if among the moral and religious teachers, none could be found authorized to act in that office. They might well return to the days of the Arab poet and learn of him. "There is a spir-

it in man and the breath or the inspiration of the Almighty giveth him understanding." The gift of a special inspiration is accorded to the writer of this very peculiar work, in which figures some questionable characters, to complete a very questionable story.

The enjoyment of a divine influence, which is the inspiration of the soul, and the minister of God's love to man, is certainly a treasure much to be desired. Receiving the breath of the Almighty, how can man be otherwise, while he is a living soul, than a subject of inspiration. Christians must admit that Christ was the fullness of inspiration, and that his testimony was the very spirit of prophecy, which gave him divine authority to teach moral and religious truths, and the sons and daughters of God in whom Christ dwells, must share in that same inspiration and be able to teach or write the principles of righteousness with a "confidence before God."

"ALL the signs of the time evidence that the voice of God is sounding on all sides and in many forms—all to the end that man may grow and compass the end for which he was made. All humanity is in a process of resurrection, the moving and life-power of which is the Spirit. All are encompassed in this good work of God, as any devout student of true science may discern; showing that in Deity we all have a common Father, and hence as we progress in the stages of our resurrection-birth, we see and realize and act on the truth that we are brothers and members of one body.

THE above from the pen of M. L. Bloom, in the Day Star of Dec. 24th. is another echo of the voice of God among men. It is one of the refreshing signs of advanced thought when one can stop in the whirl of excitement that

is chasing after gold and glory and calmly tell us that "all humanity is in a process of resurrection. That they are coming up into the varied stages of this resurrection birth, to learn of the divine Teacher how they may live and die no more. Those who accept this view of the subject have entered into a work which must ultimate in the Kingdom of God upon the earth. Jesus ascended so far in the resurrection that he spoke with confidence, "I and my Father are one." It was a glorious work, a far better ascension than that of the old prophet in a chariot of fire.

It was a discipline of the mind to that extent that his whole life was in harmony with a life in God; and as Jesus lived, so should those live who claim to be his disciples. Accepting this view we can have but little interest in a resurrection of dry bones as seen by the prophet, or in one of corruptible bodies at the anticipated end of the world.

God's good work, as the writer says, will encompass all, and we shall realize that we are brothers and sisters, members of one body. Our fortunate remove of more than a score of years from the frightful savagery of contending armies, has given us time to reflect, and to ask the question in all kindness, Are we not brothers? Should we not learn to treat each other as the children of one Heavenly Father and heirs of immortality?

If a revival of God's work can find a place among men, and the spirit of the resurrection of Jesus Christ call them forth into new life, which shall establish them in practical righteousness, then we may look with confidence to the advent of the millennium of God's love.

Sanitary.

LIGHT IN THE SICK-ROOM.

It is the unqualified result of all my experience with the sick, that second only to their need of fresh air is their need of light; that, after a close room, what hurts them most is a dark room, and that it is not only light but direct sunlight they want. You had better carry your patient about after the sun, according to the aspect of rooms, if circumstances permit, than let him linger in a room when the sun is off. People think that the effect is upon the spirits only. This is by no means the case. Who has not observed the purifying effects of light, and especially of direct sunlight, upon the air of a room? Here is an observation within everybody's experience. Go into a room where the shutters are always shut (in a sick-room there should never be shutters shut,) and though the room be uninhabited, though the air has never been polluted by the breathing of human beings, you will observe a close, musty smell of corrupt air—of air unpurified by the effect of the sun's rays. The mustiness of dark rooms and corners, indeed, is proverbial. The cheerfulness of a room the usefulness of light in treating disease, is all-important. It is a curious thing to observe how almost all patients lie with their faces turned to the light, exactly as plants always make their way towards the light.—*Florence Nightingale's Notes of Nursing.*
—*Hall's Journal of Health.*

THE CURE OF WARTS.

WARTS are caused by an abnormal growth of certain elements or constituents of the skin. They are more apt to appear in childhood and old age, because at these periods of life the nutrition of the skin is as a rule at its lowest ebb, most inefficient, and is therefore liable to abnormal manifestations. Strictly speaking, they are the result of the excessive growth or hypertrophy of a small group of papillæ of the skin, accompanied by greatly increased production of the cuti-

cle, forming an integumentary prominence. They may be of various kinds, as flat, with but slight prominence, and looking more like a dirty blotch on the skin than anything else, or they may have a prominence of a quarter of an inch or even more on some portions of the body. Being caused by perverted nutrition and abnormal growth, the best remedies for direct cure include such proper constitutional treatment as shall increase the vigor and healthy development of the whole body through improved nutrition. In addition to this, local treatment can be given to remove or dissolve the abnormal growth and stimulate the sub-adjacent parts to healthy nutritive activity. Applications of acetic or nitric acid or a saturated solution of caustic potash carefully made by means of minute pencils or sponges, are among the best methods of treatment.—*Laws of Life.*

TO PREVENT FELONS.—The following directions, carefully observed, will prevent those cuticular and osseous abominations known as felons. As soon as the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can instantly be taken out with the point of a needle or lancet.

CHRISTIANIZED CHRISTIANITY.

READING an article a short time since in one of the leading magazines of the country I came to this passage; "There is really great reason to hope that christianity can be christianized." What a commentary on the christianity of the day, the christianity which claims to be the outcome of the teachings of the pure founder of pure christianity. And *how* is this christianity of to-day to be christianized? Must it not be by returning to the path from which all of the so-called christian churches have strayed? Jesus Christ did not found a

church of stately ceremonial, of pealing anthem, of waving censer, of floating incense; but his church was established in the hearts and lives of mankind, a church of good works, of living fruitage. What church is there existing to-day which teaches and *practices* the christianity of the Savior? the christianity which was exemplified in celibacy, in community of goods, in leaving to "Cæsar the things which are" his, and giving to God the life and all things which are His? I know of none except the Shaker church. I do not mean to say that theoretically christianity is not taught, it is, but it is not lived even by its teachers, and were members of any so-called christian church, of any denomination to live strictly and faithfully according to the teachings of Jesus which these churches profess to follow, they would be looked upon just as we Shakers are, as "a peculiar people." The churches, like the nations, have become corrupted through pride, the pride of power and wealth. In the world how often is the expression heard, such and such churches are wealthy churches; and when that is the case with any church its christianity is of the kind that needs christianizing. Even that plain, simple church and people, the Quakers, have nearly become extinct; and why? because Quaker and money-maker came to be nearly synonymous terms. Assimilating with the world, lowering the standard of christian practice to meet the tone of modern morality and the religious tendencies of the day will weaken and corrupt any church. Therefore let us as Shakers, as followers in actual, daily life of the teachings of the Master, as practical exemplars of those teachings, show to the world that

there is *one* church which does *not* need to "be christianized," because it is a church which *is* Christian in the highest and best sense, Christian in its faith, in its teachings, in its life; that its christianity is a living, working one, not one of mere form and ceremony and profession.

May we keep the faith in its purity, may our lives yield plain and undoubted evidence that we are what we claim to be, so that "he who runs may read." May we not only keep the faith and live it, taking no step backwards, faltering not, and yielding not one iota of principle or practice, but may we "Lift the standard higher up," for

"Whoever bears the standard high
With purpose loyal to its name,
Can every principle defy,
Which would a Christian's honor stain."

A.

Canterbury, N. H.

IN THE MORNING.

HATTIE J. RAY.

THE darkness shall disperse, all gloom depart;
The dismal sounds that float through woodland
scenes,

That cause the shrinking soul to start

With dread alarm,

Shall silent be when morning light shall gild

With golden glory nature's vernal bower

To bless the hour.

The air is filled with want and pressing need,

Uncertain lights arise to lure us on,

The soul knows not to what they lead,

For darkness reigns.

Where will we stand when morning light reveals

The path our feet have trod through this long

night

Bereft of light?

Do angels guide our footsteps through the gloom,

Fair silent messengers, by God ordained

To cheer us onward to the tomb

Where all must go,

Where we shall find the morning of our dreams,

Eternal sunshine, light forever more

At Heaven's door?

—*Farmer and Dairyman.*

KIND WORDS.

North Carolina, Lib. Department.

Raleigh N. C. Nov. 1885.

KIND FRIEND;—Please accept thanks for copies of *MANIFESTO* received this date to complete volumes on file in this office.

Yours truly, J. C. Birdsong,
Librarian.

Brooklyn, N. Y. Nov. 1885.

I ENJOY reading the *Manifesto*, I wish you would write more on Temperance, I am engaged in that work, and always read what is in the *Manifesto* on that subject.

E. Youngs.

CHARITY.

ONLY a drop in the bucket,

But every drop will tell;

The bucket would soon be empty

Without the drops in the well.

Only a poor little penny,

It was all I had to give;

But as pennies make the guineas,

It may help some cause to live.

A few little bits of ribbon,

And some toys—they were not new;

But they made the sick child happy.

Which has made me happy, too.

Only some outgrown garments—

They were all I had to spare;

But they'll help to clothe the needy,

And the poor are everywhere.

A word now and then of comfort,

That costs me nothing to say;

But the poor old man died happy.

And it helped him on the way.

God loveth a cheerful giver,

Though the gift be poor and small;

What doth He think of his children

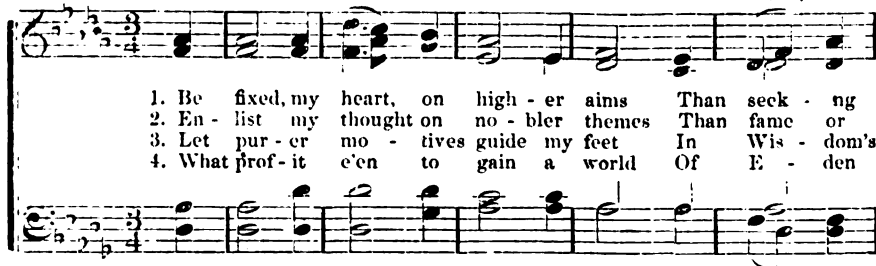
When they never give at all?

—*The Catholic.*

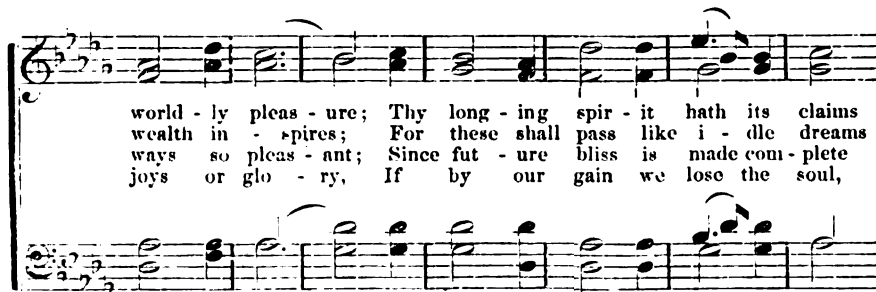
THE Believer's life should be molded and guided by prayerful dependence upon the source of his salvation. Humility which tends to a forgetfulness of self is an unfailing index of true discipleship. —A. E. N.

TRUE RICHES.

CANTERBURY, N. II.

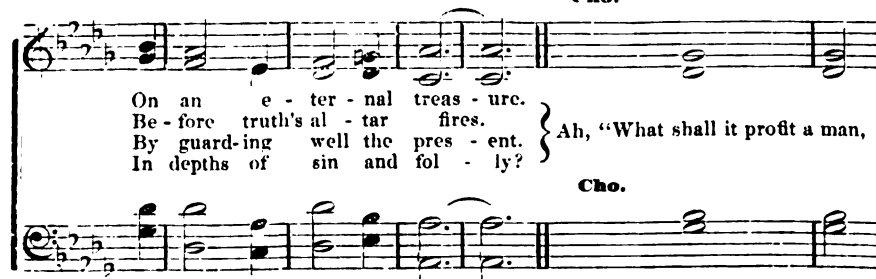


1. Be fixed, my heart, on high - er aims Than seek - ing
 2. En - list my thought on no - bler themes Than fame or
 3. Let pur - er mo - tives guide my feet In Wis - dom's
 4. What prof - it e'en to gain a world Of E - den



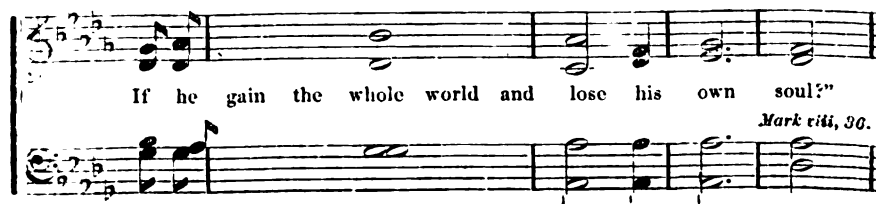
world - ly pleas - ure; Thy long - ing spir - it hath its claims
 wealth in - spires; For these shall pass like i - dle dreams
 ways so pleas - ant; Since fut - ure bliss is made com - plete
 joys or glo - ry, If by our gain we lose the soul,

Cho.



On an e - ter - nal treas - ure.
 Be - fore truth's al - tar fires.
 By guard - ing well the pres - ent. } Ah, "What shall it profit a man,
 In depths of sin and fol - ly?

Cho.



If he gain the whole world and lose his own soul?"

Mark viii, 36.

DIARY. No. 2.

A Trip to Sodus Bay, N. Y.

BY ELDER BENJ. WHITCHER.

JUNE 21st. We visit the school. The teacher is a sister from the Society and has under her charge thirteen active pupils. We are interested in their exercises and listened with pleasure to their recitations. At the Center Family we find some twenty two members. Leaving this place we visit Bisco Cove. Here we see a Birch tree that stands as a monument bearing this inscription. "William Bisco. Died, May 21, 1791."

The circumstances attending this singular case are these. At that date three men were employed by the government of the U. S. to run a line due north from the city of Washington, D. C. to the shore of Lake Ontario. They had proceeded as far as Thornton's Point, or near that place when one of their number died very suddenly, and the two survivors being in the wilderness, and thirty miles from any inhabitants, were obliged, by necessity, to sharpen sticks with which to dig a grave. The body was enclosed in some bark which they peeled from the trees, before placing it in the earth. The grave is still visible and the inscription legible.

We return to the settlement of the Believers at six o'clock, P. M. and are invited to see some Cat fish, weighing eight and ten pounds, also a fish called a Sheep's Head, that weighed four pounds.

June 22nd. This is the Sabbath. We attend public service. Some two hundred persons, not of the Society were present. These with the Brethren and Sisters formed a large congregation. A very appropriate address was delivered by Br. Joseph Pelham which occupied about an hour. Several others gave short exhortations. The season spent in this place was spiritually profitable and we are very thankful for our privilege.

At three o'clock we attend a meeting of the Society, which continued about two and one half hours. In it were the manifestations of the spirit of God.

June 23rd. We visit the quarry where the Believers are obtaining building stone. It is not like the granite stone of New Hampshire

but a curious combination of sea shells, insects, and vegetables. We are shown a white wood tree, that measures twenty feet and six inches in circumference. At their mill they are using a spiral vent water wheel. It seems to give good satisfaction but requires more water than an overshot wheel.

June 24th. We accompany the Brethren and see them draw a fish net that has been cast in a large pond. Among the lot caught we found a pickerel that weighed eight pounds. There are also some nice specimens of bull heads.

This being our last day in the Society, we meet in conference with the Ministry, Elders and Trustees and expressed to them our thankfulness for the kindness and attention that has been shown to us, and receive from them corresponding expressions of love and gospel care.

We leave the Believers of Sodus at three o'clock, P. M. and ride to the village of Glide, where we remain over night.

June 25th. At an early hour we visit a glass factory, and are very much interested in the blowing of glass. It is a curious sight and a novel feature to all of our company. We wait till eleven o'clock A. M. for a packet, but as the anticipated boat does not arrive, we place our baggage on board the line boat, Equity, Captain Vansiver, and move along slowly.

June 26th. At 7.30 A. M. we find ourselves blockaded by boats, and are obliged to stop. At this place we very fortunately met the captain of the packet "Swan," in which boat we sailed from Utica to Lyons on our journey to Sodus. We soon make arrangements with him to take our company on board his boat. Captain Wellington is a gentleman as well as a captain, and gave us the invitation to accompany him to the village of Syracuse, as he thought the drive would be pleasant. We visit the village of Celina where the largest spring of salt water is found that supplies the evaporating establishment at Syracuse. We are informed that the Salt Works cover 180 acres of land, and that the salt water is brought to this place, a distance of two miles in wooden aqueducts. These are supplied from a reservoir in the top of a building where the water is forced

to a height of eighty feet by powerful machinery, at the rate of 300 gallons per minute.

This machinery is propelled by a water wheel, thirty six feet in diameter. We visited the boiling house where there are twenty eight kettles, placed in two rows, and a fire at one end of the range heats the whole number. Four cords of wood is a supply for twenty four hours. The salt when taken from these kettles resembles snow for whiteness.

At twelve o'clock we are again on board the "Packet." At 4.30 P. M. we start from the lock at Syracuse. After sailing one mile we reach another lock where we find fifty four boats waiting for the opening of navigation.

June 27th. On Friday morning we pass Oriskany, seven miles above Utica, having traveled thirty three miles since nine o'clock last evening. At Utica we leave the "Swan" and take passage on the "Delaware." In the P. M. we reach the "Fall Hill Ravine," where the walls of rocks are from fifty to one hundred and fifty feet in almost perpendicular height.

June 28th. We arrive at Schenectady at three o'clock, A. M. and find a carriage ready to take us to Watervliet, and at 6.30 A. M. we are once more in company with our gospel friends.

June 29th. It is the Sabbath. A rainy day. We have no public service. At 1.30 P. M. the Church Family hold a religious service in the Meeting House, which was a manifestation of good gifts.

June 30th. We leave Watervliet at 5.30 A. M. in company with the Ministry, for New Lebanon, N. Y. and arrive at four o'clock, P. M.

July 1st. The Elders of the First Family make us a visit at the Office. We then accompany them to the Family Dwelling and make a general inspection of the building. The rooms are all numbered. The meeting room is well lighted, having three windows on each end and six on the north side. The house is furnished with large, convenient clothes presses, adjoining each room.

In the attic are one hundred and seventy drawers, nicely arranged for the storing of clothes. At the mill we see a planing ma-

chine which does good work. Nothing of the kind has ever been seen in New Hampshire. The boards are passed through the machine on the edge. In the shoe shop we saw a machine for crimping the legs of boots. It would do the work, for one piece, in two minutes. At the school house we saw twenty five pupils. Most of them are quite young, but gave very good recitations.

July 2nd. We visit the Society in Hancock and return to New Lebanon on the 3rd inst.

July 4th. Visit at the Second Order in the A. M. and at the Second Family in the P. M.

July 6th. Sabbath. We attend the Public Service. Believers from several families were present and a large number of persons not of our order. Proctor Sampson is the speaker and addressed the assembly at length. Several other persons made short exhortations. At 1.30 P. M. we attend the service held by the First and Second Order. It is a beautiful season. The singing and speaking is a gift of spirit life, and the hour of worship is an hour of spiritual devotion.

July 8th. Leave New Lebanon for Enfield, N. H. We bid our gospel friends a kind farewell at three o'clock, A. M. and arrived at Shaftsbury, Vt. at five o'clock, P. M. a distance of twenty six miles from New Lebanon. The next day we drive thirty two miles and reach Landgrove, Vt.

July 10th. We reach Windsor Vt. at five o'clock P. M. a distance of twenty nine miles.

July 11th. We leave Windsor at four o'clock A. M. and arrive at Enfield, N. H. at ten o'clock, A. M. and are made welcome to our own gospel home.

Not That Kind of a Ticket: "Take one," said a philanthropic looking man to a youth on a Fulton ferry boat as he tendered him a ticket on which was printed, "Ho! every one that thirsteth." "Thanks, awfully, but I don't drink," returned the youth. "Why, this is a scriptural sentence you should ponder over, young man," said the patriarch in an aggrieved tone. "Is that so? Well, I thought it was a ticket for beer," retorted the worldly minded youth.

Books and Papers.

THE PANSY. Published by D. Lothrop & Co. Boston Mass. The number for January is filled with interesting stories for juvenile readers, and is made very attractive by many beautiful illustrations. \$1.00 a year.

THE NEW ENGLAND MAGAZINE, Jan., 1886. enters an enlarged field with a display of resources and an outline of plans which seem to justify the expectation that it has before it a successful future, and will worthily bear its historic name. The number before us presents a most attractive appearance, within and without. It comes to us as an enlargement of the Bay State Monthly, a periodical which has worked its way into a large degree of favor in Mass. and has made wonderfully rapid advances in public favor. Upon its handsomely designed covers are engraved the seals of each of the New England States, and its pages are profusely illustrated with engravings of unusual merit, the frontispiece being a superb line engraving, on steel, of Chief Justice Waite. The contents include a most readable article on Brown University, by Reuben A. Guild, LL.D.; a choice little poem by Edgar Fawcett; a description of "A Summer Day Outing" on the part of Daniel Webster, by John K. Rogers; an excellent article, descriptive of Attleboro', Mass., by C. M. Burrows; "Art in Book Illustrated," by Charles E. Hurd, of the Boston *Transcript*; "Richard and Gamaliel Wayte, and some of their Descendants,"—among them the Chief Justice of that name,—by Arthur Thomas Lovell; a sketch of Col. Christopher Toppan; a graphic presentation of "Social Life in Early New England," by Anson Titus; a discussion of the Life Insurance problem, by G. A. Litchfield; some chapters of Frances A. Sparhawk's capital story, "Elizabeth—a Romance of Colonial Days; and ably-edited departments, including History, Necrology, Literature, Notes and Queries, etc. This magazine appeals directly to New Englanders, and we heartily commend it as worthy of their support. \$3.00 a yr. Single numbers 25 cents. BAY STATE MONTHLY COMPANY, 43 Milk st., Boston Pub.

SOME NOTED PRINCES, AUTHORS AND STATESMEN OF OUR TIME, is the title of a beautiful book edited by James Parton and presented to the readers by the Henry Bill, Publishing Co. When it is said that in the long list of excellent articles we have a life picture of Arthur P. Stanley, Charles Dickens, Wm. M. Thackeray, The Prince of Wales, Charles Lamb, Thomas Hood, Henry Longfellow, John G. Whittier, Abraham Lincoln and many others and that among the writers we meet such persons as Cannon F. Farrar, James T. Field, Louise C. Moulton, Wm. H. Riding, James Parton, Mrs. John Lillie, Will Carlton and Ben Perley Poore, we need nothing more to assure us that the work is interesting, instructive and eminently profitable for all ages. As Thomas Campbell remarked in reference to his own writings so may we of the work before us. "It

is an inexpressible comfort, to be able to look back, and feel that I have not written one line against religion or virtue." The numerous illustrations in the work add very much to its value, both through pleasure and profit. The press-work is from the Office of Berwick & Smith. The book is printed with a type of a beautiful face on excellent paper, and this feature, to those who are interested readers is a matter of no small consideration.

IF YOU WANT a handsome Calendar for 1886, get Hood's Household Calendar. You may search for days, but you will not get one more artistic, more beautiful, or more convenient than that issued by the proprietors of Hood's Sarsaparilla. It is a perfect gem, and in every respect is the ideal Calendar. Ask for it at your druggist's, and if you don't get it there, send six cents for one copy, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. January. Contents: The Earl of Shaftsbury; Hero-ship and Hardship; Familiar Talks on Phrenology; Two American Statesmen, Aaron Burr and Alexander Hamilton; Character in the voice; Father Time and his Work; Indications of Character in Handwriting; Ruth's Mistake; Another Martha; Dress Reform; etc., etc. Fowler and Wells Co. 753 Broadway, N. Y. \$2 a year.

Deaths.

ELDER PETER H. LONG, Dec. 29, 1885, at Groveland, N. Y. Age 69 yrs. 7 mo. and 13 days.

RUTH DARROW, Jan. 2, at Union Village, Ohio. Age 79 yrs. 2 mo. and 25 days.

She united with Believers Mar. 27, 1821 and for twenty-five years has led a pure virgin life, and has always been an orderly, faithful and good sister. She was very industrious with her hands and entirely unselfish. One beautiful trait of her character was particular attention and kindness to any one young or old whom she thought likely to be slighted in any way. She was able to be about her usual employment till within a very few days previous to her departure, and has left a stainless and beautiful career for us who remain, to walk in and copy after. Her funeral was well attended and many good and comforting exhortations and solemn admonitions were delivered by divers of the Brethren and Sisters. O. C. H.

The Manifesto.

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VOL. XVI.

MARCH, 1886.

No. 3.

AN INTERIOR VIEW. NO. 2.

OLIVER C. HAMPTON.

I HAVE very seriously thought over this solemn theme of what is termed among Believers, "the visible Order of God," and so well am I convinced of its inexorable verity, that I am willing to stake my eternal salvation on the practical issue of the premises and conclusion enunciated in my first article. I know of persons and not a few either, who, to be sure, are ready to object to the theories therein contained on the score of the annihilation of their individuality. They say, "If man is to subject himself in all things to this organized power in others, he is no longer an individual independent structure, but merely a helpless wheel in another machine." We would reply to this,

1st. "Was he ever anything else?"
Not he, indeed. Who does not know that

"God never made an independent man,
'Twould mar the beauty (logic) of the general plan."

2nd. Suppose it should embarrass and restrain his lusts and appetites and force him to even very seriously shorten sail on his directly selfish impulses and bring him into the discipline, and gradually the love, of doing good to others instead of the worship of the worse than worthless idol of what he is pleased to call his individual, independent self. This very self-abnegation will increase his happiness and spiritual elevation and glory a million fold.

Again, I am convinced that there is no independent individuality except the infinite Love and Wisdom—even our eternal Father and Mother. All the rest of us, finite creatures are bound

together in the bundle of life and though differentiated by personalities, we are and forever shall be dependent on each other and our interests cannot be separated in time nor eternity. And the nature of that dependence being, and resting upon the logical exponent of our dear Bro. Paul ("the less being blest of the better,") we are only left the alternative of kicking against the goads of our logical, as well as emotional convictions, or of accepting the better way and taking sanctuary under the benignant shadow and protection, of this sublime "Visible Order of Heaven," an order as before stated, permeating all worlds and all heavens throughout the Universe even

"Though sordid selfishness should flee dismayed
And plunge headlong to its infernal shade."

In this visible representation of "God manifested in the flesh," dwelleth all the fullness of the Godhead bodily inasmuch as the dual character of Deity is found therein, by which as parents, the greater, nourish, comfort and protect the less (their spiritual offspring) and in whom as divine representatives are contained all the spiritual medicine necessary for the healing of the nations. I have through the unmerited munificence of these our Father and Mother enjoyed and fully proven, the divine efficacy of this sublime Order for more than sixty three years, and can say, "I know of the doctrine that it is true having never failed in a single instance in my allegiance to this sacred Order, nor in unequivocal obedience to its salutary requirements. I have had thorny paths of affliction to travel and "through much tribulation to enter this kingdom of Heaven," but the abounding love and wisdom, charity and forbearance of this

all sustaining Shekina, has ever been to me, as a pillar of a cloud by day and a pillar of fire by night, to guide me safely through all the sorrows and dangers of this rudimental life.

My observation as well as my actual experience go to confirm me in the solidness of this foundation for eternal life. Scores and scores of times have I been released from intense sufferings and been filled full of consolation and peace by going to this sacred tribunal and freely unbosoming my inward temptations, afflictions and even agonies, and this releasement has often been so sudden and spontaneous as to seem even miraculous. On the other hand where I have seen the kindly efforts of this visible Order repulsed and resisted and an organized rebellion set up against it, I have seen without a single exception the disaster and spiritual ruin of the recalcitrant party or parties.

I recollect in the long ago, a man who drew a third part of the stars of heaven as it were after him to the earth, from their cosy home of repose and tranquillity in these upper heavens of obedience to the visible order of Christ's pentecostal church re-established by our blessed Mother. He may not have foreseen the full consequences that were to follow, the gray and gloomy cinders of desolation that were to appear in his wake, the silent ruin he would have to be responsible for. But his rebellion swept the church for a time as with the besom of destruction. After leading many astray beyond recall, he himself apostatized and separated from the Society, but the promises he made his followers were never realized. Only ruin and sorrow were experienced by himself and all his party.

I walked the streets of Cleveland for hours listening to the ingenious arguments of another individual in opposition to the great truth of "God manifested in the flesh" through Christ and Mother and their successors. I said all I could to dissuade him from his purposes which were evidently subversive of the sacred order of the church. He, however, persisted, and he and his adherents long since separated in a body from the Church hoping and expecting to form an organization excelling in perfection even "the pattern shown in the mount." They soon, however, leavened back into the isolated selfishness of the world and stand today as another solemn proof that "No weapon formed against the visible order established by the Christ of the universe can prosper" even that "Kingdom set up upon the earth by the God of heaven which shall never have an end."

I have written these things in sincerity and out of love and kind solicitude for all who are sin-sick, sorrowful and desolate, and wish to come into closer communion with, and enjoy the consolations of a sweet atonement with God and peace and good will to all their fellow travelers in time.

All the interest and object I have left on this earth is to do what good I can toward the sin stricken and sorrowful in elevating them to regions of peace and contentment such as the true church and life of Jesus the Christ is able to bestow upon them. I pray they may give these thoughts a candid examination and then a severe test of their truth by "being doers of the work" and I will insure a very happy result from this practical experiment.

Union Village, Ohio.

WHAT IS PRAYER?

MATILDA J. TATTERTON.

PRAYER is the sincere breathing of the soul to God, and is not confined to language. It is the means through which the soul seeks the blessing and protection of God and kind guardian angels. What an example of faith in prayer, taught by our Savior when surrounded by cruel enemies. "Father, forgive them, for they not what they do." It is the true spirit of prayer that leads us to approach the All-wise "Not as I will, but as thou wilt." Until we can feel this spirit of perfect resignation we have not learned how to pray. It is a humiliating but a soul exalting gift a shield against temptation. Jesus often retired alone to the mountain, where no eye could see, no ear could hear, no sympathizing spirit respond, and poured forth the anguish of his soul unto God, for strength to drink the bitter cup.

One of the greatest hindrances to our spiritual growth is the lack of perfect honesty in our approaches to God. We draw near with our lips when our hearts are far off. When we learn to be thoroughly honest in our prayers, realizing the mockery of mere lip service to Him who searches the heart, we shall no longer complain that our prayers remain unanswered. How true the words,—

"By prayer we oft prevail, When mortal strength [doth fail,

And bring to our aid Heaven's power;
Whate'er our toil and care By watchfulness and prayer
We've an anchor, a safe-guard each hour."

As a little child looks to a father for strength, and yearns for the tender embraces of a loving mother, so does the soul in need, bow to the universal Father and Mother, God, for strength to

hold, wisdom to direct, and for that charity, love and care, which only the baptism of the Holy Spirit can impart. Through prayer we are enabled to find access to God. It fills the soul of the seeker after righteousness with a satisfaction no words can express. When we consider our dependence upon a supreme guidance, we pray earnestly and unceasingly to be preserved from all evil. The more spiritually enlightened the soul, the more prayerfully interested concerning the things of God. Prayer is indeed the Christian's armor, a never failing source of strength and encouragement.

Canterbury, N. H.

OFFENCES.

AGNES E. NEWTON.

JESUS said, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." Matt. xviii., 7.

The sin of intemperance, is one of the world's offences, which can never be eradicated, until those claiming to be Christians, at least, are in possession of the spirit which enabled St. Paul to say, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii., 13. The act, or condition, occasioning the offence may not be sinful, in and of itself, that is, in its effects upon the perpetrator of the act. Those, upon whose lives, the blighting effects of intemperance have never fallen, may taste the wine cup without serious injury to themselves; but to the companions, with whom they are associated, some of whom may have

inherited the almost unconquerable taste for strong drink, the power of example, becomes a rock of offence, upon which, the characters of many become hopelessly shipwrecked.

Intentionally unkind, or thoughtless words, personal habits, and selfish considerations of whatever name or nature, which would cause a weaker brother to offend, should be brought into obedience to the perfect law of Christ, the author of the new commandment. His followers love each other, with that love which enables a man to lay down his (selfish) life for the good of his friends.

Canterbury, N. H.

TRUE LOVE.

MARIAN JOHNSON.

"By this shall all men know that ye are my disciples if ye have love one to another."

A LOVE that will show in our actions,
As the fruit of a cross-bearing life;
A love that will overcome evil,
All jealousy, envy and strife.

A love that will shine all the brighter,
Though clouds may encompass around;
And the heaviest burdens grow lighter,
Where this heaven born love does abound.

A love that will lift up the fallen,
And aid them to struggle from loss;
And teach them the way of salvation,—
The beautiful way of the cross.

This love is our watchword and motto,
Our banner of light to the lost;
An anchor of hope to the weary,
On life's troubled sea tempest tossed.

Canterbury, N. H.

THE TRUE FAITH.

I DEEM his faith the best
Who daily puts it into loving deeds
Done for the poor, the sorrowing the oppress'd
For these are more than creeds;
And, though o'erblinded reason oft may err,
The heart that loves is faith's interpreter.
— *William H. Burleigh.*

[Contributed by Harriet Shepard.]
NEVER FROWN.

WHAT though you miss some promised joy,
Or wayward chance some hopes destroy,
What though a lurking fear annoy?

Tread it down.

Keep ever on a smiling face,
For 'tis the most bewitching grace;
And he who smiles will win the race.

Never frown.

If angry thoughts sometimes arise,
If passion glitters in your eyes,
Ere angry words to lips arise

Tread them down.

A smile of scorn is better far,
Than threatened words of instant war,
When in the right you know you are,

Never frown.

But when you feel your breast within,
A thought that stranger *there* has been,
And one which conscience tells is sin,

Tread it down.

Then, only then, restrain your smile,
Nor let that thought remain awhile,
Lest, straying, let your heart beguile,

Even frowns.

—Selected.

ANALOGIES.

ALONZO G. HOLLISTER.

If life be compared to a voyage over the trackless main, every wise mariner, having chart and compass, and a settled design in view, will determine the port for which he wishes to steer, before he leaves the harbor. Or if perchance he lose his chart and compass, and should be in danger of perishing amid the sands and breakers of an unknown coast, he would doubtless accept the first aid that offered a hope of rescue—and be glad to receive any clear and certain knowledge of a safe course to a port of peace and security, where the fruits and blessings of industry abound.

In either case, after forming a purpose, founded upon knowledge and conviction, reaching forward to the goal of desire, and drawing inspiration from thence to prompt straight forward action, then no change in the scene, no illusive aspect of sea, earth or sky, no coaxing, threats, enticement nor wearisomeness, nor danger, nor hardship can turn him from his course, while cleaving to his purpose. "The race is great and the ideal fair, but the multitude are whiffing and unsure, while the hero is immovably centered there." As the science of numbers is worked out by the application of a few simple figures that a child may learn,—whose fixed values must be adhered to in all calculations, from the least sum in addition to the solution of the most abstruse mathematical problems, else the results will be null and void: so in the conduct of life, the same virtues that adorn a child, truthfulness, steadfastness, fidelity to trust, simplicity, kindness, purity of heart, teachableness, carefulness, obedience to convictions and a suitable reverence or respect for superiors, are equally necessary to beautify and perfect the character in all grades of intelligence, and spheres of action, from the lowest to the highest walks in life.

The simplest rules of moral discipline, and the strictest principles of virtue and integrity are ubiquitous in their power and obligations, and are unchangeable in their nature and effects, and without them, no human life can be a genuine success—but with them incorporated in the character and conduct, man is sure to achieve the high destiny for which he was created.

Mt. Lebanon, N. Y.

ADVERSITY flattereth no man.

"Cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matt. xxiii., 26.

NELLIE M. HOUGHTAILING.

Our Savior perceived that the Pharisees were impure within and having a semblance of purity outside; he could see their desire to appear well before men, while their hearts were full of hypocrisy and deceit. They were like many professed Christians in this day, who have an appearance of piety, but who do not possess any of the real substance of a religious life.

Christ also said: "Take heed that ye do not your alms before men to be seen of them," Matt., vi, 1, which implies that we are to improve every little opportunity for doing good in a quiet prayerful way, though others may know nothing of these little deeds of kindness; yet for each we have our reward.

The cleansing work should begin within which will help to reform our outward habits; and if true, every thought and desire will be pure and our aspirations will be for purity of spirit.

One who makes merely a profession of religion and has not the real substance; when temptations and trials come their professions amount to but very little: while one whose purpose is fixed to serve God can stand firm and true though surrounded with many difficulties; each trial seems to bring them nearer to God, giving them greater trust in his wisdom and care.

Canterbury, N. H.

TESTIMONY OF PHEBE CHASE.

IN early life my mind was exercised with serious impressions about the welfare of my soul. In consequence of this, the leaders and Elders of the church considered me as a suitable candidate, and well prepared to become a church member. Accordingly I was taken into the Congregational church at Providence, R. I. where I then lived, being

in the nineteenth year of my age. I continued a member of that church for several years, and with respect to what was there required of me, I walked "blameless and without rebuke," or even a gentle admonition, until I embraced the gospel of my present faith; then indeed, although they could bring no moral accusation against me, I was quickly excommunicated from the church. But while I was in this good standing with them, instead of growing and increasing in the knowledge of the Lord, I daily increased in pride and arrogancy; the natural propensities of my mind were more inclined to evil than ever; and still I was called a good Christian, and a wholesome church member. Alas! how aptly may the words of the prophet be applied to such! "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. xv., 8.

I finally began to feel uneasy and troubled in my mind. I saw that all was not well with me; my poor soul lay at stake. I could often feel a sense that God was calling upon me to come out from among them. But how should I come out? I knew no way out; and of all the sons and daughters of the church to which I belonged, there was not one that was able to lead me out. It was then I cried to God, and prayed for deliverance; and earnestly entreated that I might find a people that served him in righteousness and truth; for I fully believed there was such a people somewhere; but I knew not where to find them. It was not long before I received the answer to my prayers. In the summer of 1780, the joyful news of peace and salvation came to my ears; and the way was open and free for all, or as

many as were willing to confess and forsake their sins. By hearing the report, I received a measure of faith, and believed it to be the work of God; but I knew it not.

The following year, in March, I visited the people called Shakers, at New Lebanon, N. Y. being then in the twenty-fourth year of my age. Having become fully convinced that they were the people of God, I came forward and confessed my sins, with a full determination to forsake them forever. I sincerely confessed them to God before his witnesses, and felt my mind greatly released from the weight and burden I had long been under. And through the mercy and goodness of God, I was able to feel a sense of the light and manifestation of Christ in his second appearing, through Mother Ann Lee; and by the revelation of God in my own soul, I can bear witness to the truth of her testimony. I know by my own experience, that she was able to show to lost souls the root and foundation of sin, and the cause of their loss from God; and to show the way whereby they might travel out of their loss.

As I was favored with many privileges with Mother and the Elders that stood with her, I feel it my duty and privilege to testify the things that I have seen and heard. I have been with her in times of persecution, and have witnessed her sufferings; and had she been a wicked woman, I certainly should have discovered it, and should not have followed her, for I had made my escape and fled from such like people, to find a better sort. I was not disappointed, nor mistaken in the change. I had sufficient opportunity to know that the charges alleged against Mother Ann

were false. I can also bear witness that she not only maintained a sharp and powerful testimony against wickedness of every kind; but she supported her testimony by her godly example in all things. She was every way faithful to teach and admonish the people to good works, and to keep the fear of God in all their goings forth, in all things, both spiritual and temporal.

Mother Ann was a pattern of righteousness and virtue which I feel confident was never excelled among women; and her pure and heavenly example, which is well worthy of the attention and serious consideration of all, like a true pillar of light, is still increasing and abounding in all her faithful children.

According to the measure of my faith and obedience to Mother Ann's testimony, I have been protected from the snares of Satan, and the evil propensities of a lost nature: so that I am enabled to keep a conscience void of offence toward God and all men. Although I have passed through many scenes of tribulation; yet I have always found comfort and peace in the gospel. I have been blest with faithful and kind Elders, Brethren and Sisters, who are dear to me as my own life, and with whom I can worship God in spirit.

In addition to these things, I have been blessed with many heavenly visions, and have enjoyed many precious manifestations of the power and goodness of God. These heavenly gifts and divine manifestations, I very well know, are too far above the power of nature to gain the credit of an unbelieving world; but to me they feel like the bread of life; they have fed and refreshed my soul from time to time, and more than forty-five years, by which means I have

been nourished and supported, strengthened and comforted. Why then should I not know from whence good cometh? and why should I not bear testimony of these things? Yea, why should I not thank God always, that he has called me by the everlasting gospel, to be a partaker of so great a salvation? I rejoice that there is still an administration of the same spirit of truth, and a continual succession of the same Christian example maintained in the Church.

Mt. Lebanon, N. Y.

JUDGE NOT.

ANDREW BARRETT.

“JUDGE not that ye be not judged for with what judgment ye judge and with what measure ye mete it shall be measured to you again.”

I believe that upon this scripture rests the problem of the Christian's life; which for ages has rested under the vale of spurious sectarianism and which they have tried to work out through their narrow contracted ideas of Christ.

How often by a hasty judgment we judge falsely. What breaks the union or wounds the feelings like false judgment? With the same lips do we praise God and curse our brother. Can this be right? Let the unruly tongue be brought under control by curb bit, and by gospel discipline and our heaven on earth has begun. False judgment always leads to deceit and lies for almost invariably the accuser has passed his judgment behind the back of the accused not having moral courage of character to come up and say—brother have we not been friends long enough to speak of a fault to each other without offence; I perceive you do so and so and it is

very disagreeable to me and the company with whom we associate.

Who could help giving respect to such an admonition and do better! But not so with false judgment. According to their own carnal reasoning, we are measured, judged and weighed in their balance of false justice and found wanting in the spirit of Christ. All this done without even a witness on our side to save our characters from total destruction.

Now what more shall we say of this Apollyon? the Giant Despair of the Christian's happiness, who seeks opportunities to find some flaw, or pick up some old bone that once a true friend has thrown away into the mud and filth where it belongs and commence gnawing to see if there is not a little meat left to satiate their cravings. And not satisfied with satiating their own hunger, they hunt up a bosom friend and let them have a part.

“Judge not that ye be not judged.” How in unison this chimes with the leading maxim of the true Christian “Do unto others as ye would have them do to you.”

But we are not through yet with false judgment. While the heavy batteries of truth are sending their heavy shot don't let us miss the mark. An ugly old mule balking at every turn of the road and going only when urged forward by the smart of the lash. Self-willed, independent, always ready to hug self when the fire of gospel truth is turned upon the enemy's works, and then where and how do we find the poor miserable coward; fleeing before his enemy and with wide open eyes looking behind for fear of being shot in the back.

“And with what measure ye mete it

shall be measured to you again." Let us who are young beware of this traitorous enemy it will prove untrue in every case. With a jealous eye it looks upon its brother or sister to see wrong in every motive and action.

It has severed many tender cords of friendship which might have remained strong. It was the club that struck down one of the first images of God upon earth and it remains the accuser of the brethren and should be cast out. The gospel has given us liberty of conscience and liberty of speech, and this above every other earthly prize my soul covets; and shall I shun the warfare that will bring freedom to our ranks?

I esteem no sacrifice too great for the graces of the gospel, no conflict with the powers of evil too severe for the redemption of my spirit from an earthly worldly life into the angelic.

Harvard, Mass.

[Contributed by G. B. Avery.]

CELIBACY.

"THE virgin celibacy of the church of Christ is one of the elements of impalpable power which is irresistible, enabling the Church to preserve unity of action amid a diversity of surroundings, presenting, everywhere, by turns, a solid and united front to the opposing influences, of both barbarism and civilization. Mere human institutions are more or less transitory, in proportion as they are well or illy adapted to the moral, and physical needs of the age and race.

Even the canon which bound all the Roman Church to perpetual celibacy of the priesthood, thus created an impassable barrier between them and the outer

world which was one of the efficient instruments in creating and constituting both the temporal and spiritual power of the Roman Hierarchy."—*Selected.*

"WITH THY MIGHT."

ANNIE L. HOLBERTON.

TIME is uncertain and fleeting,
Quickly falls the night;
"Whatsoever thy hand findeth
Do it with thy might."

Thou may'st not linger or loiter
There's no time to wait.
Do what is needful in season;
Soon 'twill be too late.

Life has its work for the millions,
Idle hours for none;
He who shall heedlessly waste it
One day must atone.

With thy hand and soul, work ever
Nobly for the right,
And God will vouchsafe his blessing
To increase thy might.

—*The Sabbath Recorder.*

ENCOURAGEMENT.

CHARLES JULIUS PRATER.

FEELING desirous to find a permanent increase in faith and good works, and being convinced that by obedience to godly principles we become beautified and adorned with the graces of simplicity, truth, and purity, I thought to make a few remarks, which I hope may lead to the encouragement of the younger part of my Brethren and Sisters, who have had but a short privilege in living among the people of God in this day of Christ's second appearing. I have learned by a lengthy experience in God's holy Zion on earth, that the maxim is certainly correct, "If we want to be happy we must make others happy."

It is written, 1 Peter iii., 10. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "If any man offend not in word, the same is a perfect man."

James, iii., 2. "He will send his angels to gather out of his kingdom all that offend and them that do iniquity." Matt. xiii., 41. It is a true saying, a good Believer will never give, nor take offence. Our blessed Mother Ann's testimony was; "Never speak to or reprove any one in excitement, or passion, for if you do, you put into him ten times more a spirit of evil, than you take from him." "Brethren if a man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meekness." Gal vi., 1. "Blessed are the meek, for they shall inherit the earth." Matt. v., 5. "And a meek and lowly spirit is precious in the sight of God."

"The wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf and the young lion and fating together, and a little child shall lead them." Isa. xi., 6. This is an allegory, representing the different characters and dispositions of men, and declaring, that all leaders among the people of God must be innocent and harmless, kind and lovely, as generally all little children are. I have become fully convinced, that the grace of God has a great deal to do with our travel on this mundane sphere. Our Savior taught us to pray in the Lord's prayer. "Leave us not in temptation." We must infer from this, that God may leave us in temptation or not, just as he sees fit. "God resisteth the proud, but giveth his grace to the humble." It is therefore plain and evident that nothing short of a spirit of meekness and humility, charity and love, will cause the grace of God to be extended to us, for it is explicitly required to love Him with all our soul, heart, mind and strength, and our neighbor as ourselves. These principles can only be carried out by doing all the good we possibly can do, temporally as well as spiritually, never harbor the least enmity, against any one, no matter how much we might have been abused, always to do good for evil, and manifest a spirit of love and charity. "Charity is not easily provoked, beareth all things, endureth all things. And now abideth faith, hope, charity, these three, but the greatest of these is charity." 1 Cor. xiii., 5, 13. Chastity, meekness, humility and obedience are going hand to hand with charity. Therefore, it is obvious, that all

who carry out and live up to these requirements, are under the special blessing, favor and protection of God, and have a foretaste of heaven, or the world to come, whilst living here on earth. The wisdom that is from above is first *chaste* (a gny in Greek—pure is not correct.) In the German version it is translated *chaste*; for although purity and chastity belong together, the proper definition of these words are a little different, as for instance water, or air, could not properly be termed *chaste*. This shows, that those who are in possession of divine wisdom, must be above all things, first *chaste*, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace. "Blessed are the peacemakers, for they shall be called the children of God." Matt. v., 6. Jesus was the prince of peace, not a warrior, for he said; "He that takes the sword shall perish by the sword." Can it not be seen by this that, "Darkness covers the earth and gross darkness the people;" for do not all sects and denominations in the world, with only a few exceptions, go to war and butcher one another? Where is the peaceable kingdom of God to be found, where they live together as Brethren and Sisters in the bonds of love and union, and have all things in common, except among good Believers, who crucify the flesh with its affections and lusts, and live righteously, godly and soberly?

"Whosoever will save his (carnal) life shall lose it, but whosoever shall lose his life for my sake and the gospel shall save it." Mark, viii., 35. Peter began to say unto him, "Lo we have left all and have followed thee." Mark, x., 28. This is an incontrovertible evidence that he left his wife and she became a sister, for Jesus answered and said; "Verily I say unto you, there is no man that has left house, or brethren and sisters, or father or mother, or wife or children or lands, for my sake and the gospels, but he shall receive a hundred fold now in this time, houses, and brethren and sisters, mothers and children and lands with persecution, and in the world to come eternal life." Very few of our friends perhaps have noticed

that the word wife is omitted in the reward and persecution fills out her place! Now I can testify to all men, that I have received an hundred fold, all that Jesus has promised, and the heavenly Father declared, that he would withhold no good thing from those that would love and serve him. The blessings of God, and a conscience void of offence to all men, is a greater reward to the faithful and honest soul, than all the treasures that this world can afford, for "Heaven is within."

It is more a condition than a location. Who of all my dear Brethren and Sisters will therefore be so unwise, as to sell their precious birthright for a mess of pottage, like Esau, to enjoy the pleasures of sin for a season, and lose that glorious reward, of which we read, that "No eye has seen, no ear heard, neither has it entered the heart of man, what God has promised to them that love and serve him?" "No cross, no crown!" The cross has to be faithfully borne to the end, so that when we have ended our time of probation in this mundane sphere, we can with confidence expect a glorious reception in the spheres of bliss, with those cheerful words of our Savior, "Welcome good and faithful servant, enter thou into the joy of thy Lord." I have written the foregoing from pure love to my younger Brethren and Sisters, and hope to God, that all may come to the knowledge of truth and be saved. With regard to the happiness and welfare of all my fellow mortals, I truly remain your friend and well wisher.

Union Village, Ohio.

DRIFTWOOD.

—
ADA S. CUMMINGS.
—

SPRING has returned and with it we hear the birds warbling their sweet notes of praise, and we feel the gentle winds and warm sunshine which is indeed cheering after the long Winter's confinement.

As I cast my eyes about I am struck by the beautiful scenery. Grand hills! with their bare tops so recently covered

with a robe of snow. Trees of wonderful growth and beauty. Everywhere magnificent trees!

"Whose mighty arms:
Stretch forth to shield from penetrating glare
When o'er the hills the sun with sick'ning heat
[air,
Sends down its beams that scorch the Summer
Proud in their bearings, lofty in their height!"

Below the hills in view I trace a little brook bubbling over the pebbles, speeding on right joyously to join its brothers and sisters in the great ocean. It seems to be afraid of any floating driftwood that might obstruct its progress.

This reminds me that there may be driftwood in my way, that would retard my progress heavenward and the question arises, am I carefully striving to remove the driftwood and press on to that rich prize I have in view? Ah! I fear there are many times when the driftwood has nearly blocked up the way and it seemed impossible to push it aside but with the help of my Parents in heaven and faithful guardians on earth I have been able thus far to remove all obstacles. I feel grateful to those who have in any way aided me on my journey.

In God we have trusted, and will ever depend upon his strong arm of love and tender kindness. Though erring and weak we still receive from His hand bountiful blessings and we can but realize we are under his especial care; yet we have not been without feeling his chastening rod. Many times we have drunk the bitter cup of affliction, and not long has it been since we were bowed in deepest sorrow. We much mourned the loss of our good father Elder Otis Sawyer and may the remembrance of him who laid down his life for the cause be fresh in our

minds, while we strive at all times to follow his good and pure example. As we bow beneath the rod we say "Whom the Lord loveth He chasteneth." Still we will trust though we are led in the valleys of affliction or on the mountains of prosperity, for in Him we find our joy, our strength, our hope and our peace.

With these thoughts ever in view I believe I shall be able to avoid the driftwood and sail on the clear brimming river till I at last shall reach that place in the house of many mansions, which those who have gone before me are preparing, and the glory that is awaiting me, I shall feel as though I would not have missed it had the way been doubly long and the driftwood more abundant. So I will still remember that: "In God we trust."

West Gloucester, Me.

Shaker Village, N. H. Oct., 1885.

OUR DEAR TEACHER ASENATH:—We were happily surprised with a beautiful letter addressed to us, (see Feb. No.,) bearing your signature. As we read each sentiment seeming more and more expressive, we were led to exclaim, mentally; How *grand* is the gift of language! If words can go so far toward increasing the fervor of those who would do service for God, how much more power there must be in an influence emanating from a *life* of true devotion. While reading the clause expressing your hope that we might, "like the more perfect fruit, ripen beneath the shelter of God's perfect love;" every pure thought and impulse of the heart, seemed to expand in the resolution to follow our dear teacher into the broad fields of Christian labor.

The swarm of "Do's" you so kindly forwarded, we will indeed aim to make personally practical; and think we may answer, without a shade of egotism, that we are just the sensible girls you have taken us to be, quite willing to forego the sickly sentimentality of the more frivolous minded, in the strife to establish a character of true moral worth, which shall enable us to remain unshaken in our Christian faith, through all the vicissitudes of life.

May you remember, and ever claim us, is the sincere desire of your

Affectionate Pupils.

In Memory of our departed Father and Friend,
Elder Peter Long.

GENEVEVE DE GRAW.

SAD is the thought our father's gone,
Leaving his flock to mourn alone.
To brighter orbs his spirit's flown,
Where death and parting are not known.
How rapid seemed his earthly flight,
Life's setting sun soon changed to night!
Some had not heard that he was ill
Before his mortal form was still.
We'll see no more his smiling face,
A vacancy now fills its place.
Where oft his busy feet have trod
His form will rest beneath the sod.
'Tis well with him, life's storms are o'er,
Earth's tempests cannot harm him more.
'Tis well with him, life's race is run,
The battle's fought, the victory's won.
Bright angels beckoned him away
To dwell where all is constant day.
Though from our sight his spirit's fled
And earth's cold clay is counted dead.
Yet still we know he lingers near
To bless and comfort, love and cheer.
To all he was a faithful friend,
To all his willing aid would lend,
And ever some kind word would speak
To guide the strong and help the weak.
Yet while our father we shall miss,
One happy thought we have—'tis this,—

That we shall meet him "over there"
Where all is joyous, bright and fair.
We trust he's gone where angels dwell,
The tones of the "Golden Harp" to swell.
We trust he's found a home above
Where reigns supreme the Father's love.
And now farewell our father kind,
A stricken flock you've left behind,
The loss we feel no tongue can tell,
Yet this we know, with you 'tis well.

Graceland, N. Y.

LABOR.

HANNAH E. WILSON.

How sweet is labor, when we can
feel that we are in the employment to
which our gracious Father has called
us. Any calling becomes sacred, though
it be the most laborious, with such
convictions; for we feel our Father's
arm sustaining us, and while we are
busy with our hands, our hearts are
drawn continually upward "from
whence cometh our strength." Give
us such labor, instead of any other our
selfish heart would choose, though
there may be a cross in it, if it is faith-
fully performed, there will be a crown
beyond, that our Heavenly Father will
surely bestow upon every humble Chris-
tian worker.

Canterbury, N. H.

ROOM AT THE TOP.

THEY say the professions are crowded,
By seekers for bread and for fame;
That many a doctor or lawyer
Can make for himself scarce a name.
But however people are talking,
Never mind, never mind and don't stop,
What if the low rounds are crowded,
There is always room at the top.
Our country needs Websters and Lincolns
Longfellows Greeleys and Grants;
Some of our young men will be such,

If only we give them a chance.
Do you think that Webster would faltered,
At aught which idlers might drop?
No! No! he ever kept climbing
Till he reached his place at the top.
In this life those only are leaders,
Who have that indomitable "pluck,"
Which people everywhere worship,
And say "what a fellow for luck."
But luck has naught to do with it
It is this—work, work, never stop;
If you only have heart in your labor,
You will surely come out at the top.
Work, work from dawn until evening.
Improve every moment of time;
Don't stay on life's lower flooring,
But onward and upward e'er climb.
If some one does feel above you,
Don't let this your endeavors stop;
For if they do practice off-showing
And have of fine airs a large stock,
They'll find e'er they die I am thinking.
It is brains which find room at the top.
—*The Western Plowman.*

SUNLIGHT.

MARTHA J. ANDERSON.

Do not shun the sunlight, it is the
elixir of life. Too many people, like
cellar grown plants, lack vitality and
strength, and lose the bloom of health,
because they do not have sunshine
enough to generate nerve force, and
keep the blood in proper circulation.
It is caloric that creates steam, and
keeps the machinery of the human sys-
tem in motion. Light, heat and elec-
tricity are the sun's potent forces,
powerful for good, when rightly applied,
for the production of energy throughout
the vast arcana of nature.

The food that builds up and sustains
our physical structure is brought to per-
fection under these very elements; and
by their action the atmosphere we

breathe is purified, changed and kept in motion.

And as the universe is dependent on the sun for all its life and beauty; so are mankind equally indebted to the same source for bodily development and perfection. Then all ye who are suffering from the ills that humanity are heirs to; shake off the shackles of indifference, and deem it your duty and privilege to bow before the rising sun, in recognition of his benign influence; to admit its cheerful rays in chamber, shop and sitting room; let no habitable place be deprived of its magnetic charm, while its glorious light rounds out the precious hours of day. And never forget, when it has run its course, and the last lingering rays paint earth and sky with beauty, to thank the good Father and Mother for this greatest of earthly blessings.

Mt. Lebanon, N. Y.

AMONG THE SHAKERS. NO. 1.

Successful Communism at Mount Lebanon—Interview with Elder Evans—A Lunch—Principles of Faith and Practice—Spiritual Guidance—Modes of Life—Practical Religion.

On a recent tramp through the Berkshire Hills I veered out of my track for fifteen or twenty miles to call on the Shakers at Mount Lebanon, N. Y., the headquarters of the sect. It was a bright, cool Autumn morning when I strode out of Lee, and the church bells were ringing as I passed through Lenox. Dudes with English clothes and single barrelled eye glasses were dawdling through the streets, and important looking persons were speeding down the elm shaded avenues in glittering coupes, driven by coachmen in livery. People go to the country to cut that sort of figure! An easy walk across the mountains, rich in panoply of gold and crimson, took me to the village of Hancock, which is occupied almost entirely by Shakers, and

there I paused for lunch. What was set before me is here set down:

Cold beef,	Potato cake,
White bread,	Apple pie,
Brown bread,	Milk,
Butter,	Pickles,
Boiled rice,	Cream cheese,
Baked beans,	Cottage cheese,
Blackberry jam,	Cake,
Blackberry pie,	Doughnuts,

And the bill was twenty five cents! I reproduce this bill of fare because it is characteristic of the Shaker cuisine. The cooking is worthy of Delmonico's though the habits of that restaurant might regard it as limited in scope. For breakfast and dinner, however, eggs, tea, coffee and all the fruits and vegetables of the season are added. The elder to whom I was referred as capable of yielding information respecting the modes of life of his peculiar people, shook his head when I began to ply him with questions, and said that he would not talk with me on the Sabbath, but would do so on any week day. Time being precious I took the road again, crossed the State line and was shortly at the head of a long, curving street, descending into a lovely valley, bordered by large three and four story buildings, some of stone and some of wood, that a stranger might suppose were factories or Summer hotels. This was Mount Lebanon, and the buildings were the residences of the communities, or "families" as they are called. Not a face was seen at the windows, not a man, woman or child was in the street. Sabbath repose was over all. But as I passed the large meeting house services were under way. At intervals I heard a loud and joyous song, and through the windows could see the circle of worshipers as they half marched, half danced about the singers. The music was singularly bright and inspiring, well defined in melody, simple in harmonic arrangement and possessed of notable spontaneity and spirit. It was sung by a choir of voices as sweet as any that one will find in our city churches, and the voices were not less sweet than hearty.

There is but one public service on Sunday in this church and as I was too late for it I fogged down the silent street to the house oc-

cupied by the "north family," where lives Elder Frederic Evans, most noted of the apostles of Shakerism. He is a tall, grave, quiet man, on the shady side of middle life, dressed in the simple and sensible garb of his associates and suggesting, when furnished with cloak and staff and wide brimmed hat, one of the pilgrims who colonized New England. Such serious, earnest, thoughtful men must the Puritans have been; such simple, prayerful lives must they have lived. Conducting me through the stone flagged lower hall of the building and across a garden where a fountain of pure water bubbled among beds of richly colored flowers, he entered a building in the rear and waved me into a room plainly furnished and of absolute cleanliness. There was a table laden with books in it, several chairs and a stove, and opening from it a smaller room with two beds and surrounded with a row of hooks for clothing.

"Is it true," I asked, "that the Shakers are decreasing?"

"Yea," replied the Elder, "but only in proportion as other sects are decreasing. Great religious movements occur in cycles or in periods. Just now the forces acting on religion are centrifugal; by and by they will be centripetal. Each great period carries us farther onward and higher up. We are learning all the time. Take liberalism in religion. Universalism is permeating the orthodox churches, for the prophecy that death and hell shall be destroyed is true. The Shakers held that doctrine of old, and prophecies run parallel to law. We are spiritualists, and believe in the active work of spirits after death. Jesus did not establish His church until He had been executed. Nay, we do not take the Bible literally, for much of it is allegorical. The spirit of it is what we look upon as the essential part. The true Bible is all Bible—ours, the Koran, the Talmud, the Bhagvat, the Zend Avesta—the moral guides of all peoples gathered into one. We look on the Bible as a book of the morals, philosophy, history and science, pretty bad science—of the Jews. Our souls used to be tired within us when the world's people came here and talked and argued about three Gods in one and the atonement and all those old orthodox ideas. Shakerism

combines science, religion and inspiration; it is practical religion. We live as families, each member doing his share of work, all mutually helpful; we discountenance war, we do not go to law, we are celibates, monks and nuns without bolts and bars, we own all things in common except the clothes we wear; we do not vote, we use only yea and nay for affirmative and negative, we aim to be just to all men, we do not swear, we are simple in our lives, we eat but little flesh and none of the flesh of swine, and we keep our buildings and persons clean."

"You think that celibacy should be generally practiced? In that case the world would be speedily depopulated, would it not?"

"We think all mankind should be divided into two classes: Shakers and Quakers. We believe marriage necessary, but for the continuance of the race only. All men and women cannot be Shakers, nor do we wish them to be. The Quakers have returned to the original state of the church; they aim at honesty and simplicity; they furnish the world with no paupers or criminals, and though they practice marriage it is such marriage as can be sanctioned. The Shakers have spiritualized the Quaker doctrines and have re-established the system of communism that was in vogue in the Church of Jerusalem which lasted 300 years. The priests of that church were celibates until the fifteenth Gentile bishop introduced marriage. With marriage came private property; with private property came wrangling; with wrangling came war. Our communism is merely the communism of the time of Moses. Private property in land is of recent date. It is a pernicious thing. Henry George has been inspired to contest it. It is outrageous that one man—that man, perhaps, a foreign aristocrat—should absorb thousands and even millions of acres to himself, as is the case in the Western territories. If the Brooklyn Eagle were to establish itself on the broad basis of land nationalization or limitation, it would become the mightiest force for truth in this land."

A little wrong done to another, is a great wrong done to ourselves.

THE MANIFESTO. MARCH, 1886.

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NOTES.

NO TIME FOR DOUBTING.

THE remarkable confidence which the Apostle expressed as he gave utterance to the fullness of his soul is what every Christian man and woman should be able to say in reference to their own course through life, "We know that we are of God;" and we do not distrust his knowledge in regard to the remaining part of the sentence, "and the whole world lieth in wickedness." On this point we have no doubt to express.

To be in Christ was to be alive, while those not in Christ were dead. To be in Christ was to be in spiritual light, in the resurrection; and those not in Christ were in darkness, in their sins.

There can be no place for vacillation in the mind that expects to rise victorious over the world. To halt and make calculations, or to look back to catch the last sight of what we have left behind, is attended with fearful risks.

A most remarkable case of this kind occurred in the early history of mankind, so says the good book. It was the last view of the dear old city while

it was in flames. Jesus has not failed to make use of a corresponding warning. He evidently found human nature about the same in Jerusalem and Galilee as Lot and the angels found it in the city of Sodom. It was a strong inclination to maintain an interest in the old inheritance; a strong desire to know of the success of those whom we left in the company of the ungodly.

With a wonderful exactness these same conditions are repeated from generation to generation. The disciples could not avoid being more or less surrounded by this bewildering state of the mind, during their service of ministration to the people, and under this pressure John gave utterance to the inspirational text,—“We know we are of God.”

This was the morning of a new day, the beginning of a new creation. It was the dispensation of light, and if there had been any light in the past it was at the present time, of but little use.

This may not be considered quite as liberal as we would like to have it in this more advanced age, and a little modification might soften the conditions. The spirit of evolution is in the air. The wise ones of the earth are making astounding revelations and then as confidently enlarging on their predictions of the future.

How successful they may be in their demonstrations must be determined by the results. It certainly can do no harm to anticipate better days for the race. The need is imperative. With this will come a better quality of spiritual attainments, and a more glorious church of Christ on the earth.

Possibly the time may never be when all will be so gifted as to see eye to eye on this subject, any more than it is seen

at present, on the subject of morality or of Christianity.

It would not be a very difficult work to examine our hearts and from this determine the position that we occupy. If we could become as positive as the apostle and be as worthy of the confidence, there would be a strong evidence that the dawn of the millennium was near at hand.

The simplicity of the Christian life must commend itself to every one, as there can be no mysterious conditions to effect it. It is the light of God that shines into the soul and cannot possibly be confined to any one person or place, but agreeably to the testimony, it is a light to all men. Goodness is godliness, and this examination will soon determine whether our life is spent in doing good to our fellow man, and making this earth a better place through our presence on it.

Those who delight in the will of the Lord, and treasure his law in the heart, who preach righteousness before the people and sin not with their tongue, how easily and readily they can harmonize with the apostle.

This class do not stop and spend their lives over a system of questionable theology, which grows darker and darker the deeper it is penetrated. Life to them is a life in God, hopeful, prayerful and full of good works. We may boast of the light in which we live and yet we are not, even at this date, so far removed from the dark ages but that thousands may be found who dwell with more intense interest on some mystic system of theology for salvation, than they do on a life of practical righteousness.

A word, a syllable or even the addi-

tion or suppression of a letter may determine, in their minds, the future happiness or misery of the soul. If any thing can be found in this that will in the least render assistance in helping one on the road to righteousness, it may have accomplished a good result. This however, is better, "To live soberly, righteously and godly in this present world."

AN EXTRAORDINARY RUSSIAN SECT.

THE Nest for Godly People is the title of a Russian religious sect which has come into existence during the last fifteen years. Its head-quarters are at the historic fortress town of Bender, in the neighboring government of Bessarabia, and its strange name is due to the fact that its members—all of the peasant class—dig a grave in the floor (which is of dried earth) of their habitations, or else in their gardens, and lie therein until overcome by hunger, in order, as they say, to commune with God, confess to him their sins, and examine their past life. To enable them the better to do this the grave is covered with a wooden box-like lid or canopy, having a door in it for ingress and egress, so that they lie in the grave as in a coffin, and were it not for small apertures in the top part of it they would run the risk of being suffocated.

When the grave or "nest" is in the garden it is thickly surrounded with bushes for the sake of greater privacy, and guarded by a savage watch dog to prevent curious or impertinent people going near it.

These sectarians pretend that in their ecstatic moments, and when suffering extreme hunger, they see saints and devils, and some of them are subject to hallucinations. Another peculiarity of the members of this sect is that they hold as little conversation as possible with other people, or, in fact, with each other; so that the kind of life which they endeavor to lead is akin to that of uncloistered monks.—*Day Star*.

THE above representation of a new

religious sect, is indeed, very peculiar. Possibly they may be exactly as here represented, and if so, they only form one more order of the great and singular religious world. Should this new system make its converts better able to practice the self-denial of which Jesus speaks, and to establish in their homes a growing, practical righteousness, then most assuredly, they will have attained to an honorable and worthy position.

In the lukewarm state of the religious world of today, where almost everything that pertains to this life is placed in advance of the cross of Christ, where selfishness dominates and the poor are cast out, it is not strange that new orders should arise and entertain the belief that they are called of God.

And why not? Religious "names and sects and parties" from the days of righteous Abel down to the present date have been claiming recognition on the earth. It is a wonderful page in the history of man, and to the thousands, a page that cannot be harmonized in their minds with the principle of righteousness. As strange as it may seem, many of these religionists have been more bloodthirsty than were the savages of North America.

The zeal which they manifested for their God was to increase their own selfishness and to dominate over the souls and bodies of other men. Since the days of Jesus, the Prince of peace principles, this selfish and cruel spirit has been called anti-christian, as being opposed to the loving kindness which Jesus manifested for the children of this world. "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them." This has been laid aside,

many times as not being a convenient rule by which to act.

Fortunately for us who walk upon the earth today, the civil arm of the government has obliged the Christians to live more peacefully, and we may hope that these godly people of Russia may be privileged to dig holes in the ground, and if they choose, sit in them and pray and sing psalms. Prophets and teachers may yet come from their ranks and preach a righteousness that will condemn the world. We wish them all the peace and happiness their new order of life may bring.

Sanitary.

WHAT IS A COLD?—The Lancet says, "It is startling to discover how little we know about the common forms of disease. For example, a 'cold'—What is it? How is it produced, and in what does it consist? It is easy to say a cold is a chill. A chill of what part of the organism? We know by daily experience that the body as a whole, or any of its parts, may be reduced to a considerably lower temperature than will suffice to give a man a cold if the so-called chill be inflicted upon the surface suddenly. Is it, then, the suddenness of a reduction of temperature that causes the cold? It would be strange if it were so, because few of the most susceptible of mortals would take cold from simply handling a piece of cold metal or accidental contact with ice. The truth would seem to be, that what we call cold-taking is the result of an impression on the nerves to reduce the vital energy of nerve-centers presiding over the functions in special organs. If this be the fact, it is easy to see why nature has provided the stimulus of a strong fit of sneezing to rouse the dormant centers, and enable them at once to resume work and avoid evil consequences. This explains why the worst effects of a cold do not, as a rule, follow up a "chill" which ex-

cites much sneezing. Shivering is a less effective convulsion to restore the paralyzed nervous energy, but, in a lower degree, it may answer the same purpose. The shivering that results from the effect of a poison of the nervous centers is a totally different matter. We speak only of the quick muscular agitation and teeth chattering which occur whenever the body is exposed to cold, and evil results do not ensue. It follows, from what we have said, that the natural indication to ward off the effects of a chill is to restore the vital energy of the nerve centers, and there is no more potent influence by which to attain this object than a strong and sustained effort of the will. The man who resolves not to take a cold seldom does.

—*The Herald of Health.*

Dr. Brown-Sequard once gave the following directions to a person afflicted with a nervous cough: Coughing can be stopped by pressing on the nerves of the lips in the neighborhood of the nose. A pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same means. Pressing also in the neighborhood of the ear may stop coughing. Pressing very hard on the top of the mouth inside, may have a good effect. And I may say the will has immense power, too. There was a French surgeon who used to say, whenever he entered the walls of his hospital, "The first patient who coughs will be deprived of food to-day." It was exceedingly rare that a patient coughed then.—*Selected.*

ONWARD! ONWARD !!

LUCY BOWERS.

"ONWARD, onward we may press,
Through the path of duty;
Virtue is true happiness,
Excellence true beauty."

Truly has the poet thought this, and truly have the noble and great of this earth acted it. Idle dalliance will never accomplish the commonest duties of this life, let alone any high aim or worthy

purpose; it is onward and upward, with perseverance against opposing forces that would dissipate the power of good, and weaken the will, directed in the cause of righteousness.

Virtue is happiness, excellence is beauty; personal charms vanish in the grave, but a life of continual uprightness, fraught with acts of charity, kindness, condescension and good will toward all, forms a blameless character and of itself is a beautiful recommendation, and a seal of happy memories of friends, and of one's own consciousness.

Mt. Lebanon, N. Y.

CONSECRATION.

MARIA WITHAM.

"From the abundance of the heart the mouth speaketh."

THEREFORE from the heart proceeds that fervency of spirit by which we worship God in sincerity, and truth. A perfect consecration to his will is the distinguishing characteristic of the true followers of the Master, and is calculated to inspire the soul with heavenly and devotional feelings at all times. Those who have consecrated themselves in the morning of life to become stars of the first magnitude, have a present joy, the depth of which cannot be found by those who are worn down in the service of a worldly life. But Christ has said, "I am the way, the truth, and the life," and to the consecrated soul he is the light that is never darkened, and a fountain of wisdom to those who step out of self-life into the Christ-life and live consecrated to his blessed cause all through this earthly career. It has been said, and will always be true, that God's ways are above our ways and his thoughts

above our thoughts. And the consecrated soul who has given his heart and treasure into the divine keeping thereby secures the divine favor, and seal of approbation.

Enfield, Conn.

From the Youth's Bible Class.

"Take ye heed watch and pray." Mark, xiii., 33.

WHAT a beautiful exhortation of our Savior, and what could better apply to the life of any one who is trying to follow Christ's example in thought, word and deed.

Christ said, "If any man take up his cross and follow me he shall have everlasting life." Which means life eternal in the spirit and what could we wish more than this? and how can we live the spiritual life without watching and praying? If we do not watch we shall fall into temptation. In every act of our lives we should watch with care, that the little vices of ingratitude and disobedience may not drive from the heart of any one that which is pure and true.

We do not need to wait till some great wrong has been done to feel that we should watch and pray. It is over the little acts of life, that we should set a careful guard. We cannot do a great wrong until we have first slipped in little places. Let us guard the steps of life as a good shepherd would guard his flock that none should go astray.

"Watch ye therefore for ye know not when the master of the house cometh, at even, or at midnight or in the morning, lest coming suddenly he find you sleeping." Mark, xiii., 35, 36. We who are young must not be so careless that when the master cometh or even our

friends, that they shall find us spending our time improperly but rather let us be ready and willing to be found watching and praying.

Isabella Sheldon.

Enfield, N. H.

"God loveth a cheerful giver." 2. Cor. ix., 7.

As it is more blessed to give than to receive we should strive to give to others what we receive, cheerfully, not grudgingly, nor of necessity because all that we are able to give, in comparison to what we daily receive, is so meagre, that we should not only improve every opportunity which comes in our way but seek to benefit some one either by word or action.

There are, as we all know, gifts of more value than the tangible things of this life with which we may bless each other.

The treasures of a well stored mind, and a kind, courteous deportment toward all, are of far greater worth than all that may be bought or sold.

Yet, how often, we defer the kind look, or the gentle word, and instead of making those around us happy, and having our own pathway fraught with blessing, we cause our friends and teachers much anxiety through our carelessness, and neglect of duty.

Sometimes a kind word may cause an erring child to take a new step in the right, or perhaps develop new ideas of a religious life, while the careless words too often spoken, may cause years of sorrow.

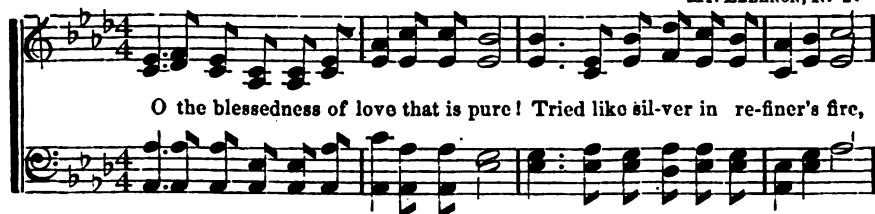
While we think of all these things, let us resolve within ourselves to guard our lips more closely, that the sins of a careless life may not be ours to bring sorrow in the coming years.

Mary M. Clark.

Enfield, N. H.

O THE BLESSEDNESS OF LOVE.

MT. LEBANON, N. Y.



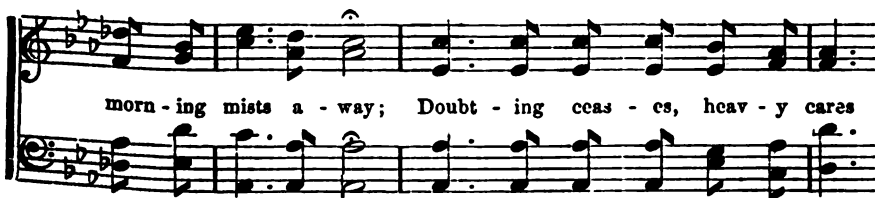
O the blessedness of love that is pure! Tried like sil-ver in re-finer's fire,



Till in brightness of per-fec-tion and graco Shines the like - ness of the



pu - ri - fi - er. All of dark-ness fad-eth in its light, Sor - rows melt like



morn - ing mists a - way; Doubt - ing ceas - es, heav - y cares



grow light, Wea - ry feet walk cheer - ful - ly the way.

From the Little Children.

Shaker Village, Mer. Co., N. H.

DEAR TEACHER JOSEPHINE:—I have been looking at the evergreen trees in our front door-yard and I have learned that every Spring they form new leaves the leaves do not fall off in Autumn as the leaves of other trees they begin to change at the ends of the boughs. The new leaves are bright green and are very tender when they are fresh. I have noticed that the leaves of the peach tree are notched so fine that I think that no one could if they tried imitate them. I am trying to learn all I can while I am young so that when I am older I can be a help in society. Your Sister E. B. K.

GOING TO SCHOOL.

As I walk to school I will describe what I see, when I get started on the side walk, first there are some Willows, Poplars, and Maple are all the way down to school on the left side are some Lilac bushes, Hackmetack, Crab apple tree, Ash, Apple trees, Horse Chestnut, Pine and fir trees, when I get past two white houses on the left hand side, there is a field with a large quantity of grass and clover, next to that is a smaller place with a fencing around it and has Pine, Fir and Spruce, and Maple trees some violets grow there, next are rose bushes and the school house itself.

J. L. W.

TREES.

As I sit thinking of a subject I am in a position where I can see a great many trees the names of which are the Maple, Apple, Plum, Peach, Cherry, and Evergreen.

All these bear fruit excepting the Maple. I noticed as I had a long walk Tuesday evening with Sister Jeannette the Plum and Apple trees were the prettiest because they had the most blossoms. The Benoni tree was the prettiest one every place and space was filled this way I like to see trees look and I think every body does too. M. M.

KIND WORDS.

THE SHAKERS.

For several years we have been in regular receipt of *The Manifesto*, a little magazine published at Shaker Village, N. H. It is a pure little sheet without an evidence within or without, by editorial teaching, advertisement or suggestion which can injure the purest thinker by suggestion or innuendo. One feels after reading it as if he had been in company with the good and the pure and inspired with good thoughts and right suggestions.

But we took up our pen to commend the humanity of the Shakers and Quakers as well to the animals under their care as to humanity, and not to compare their thoughts to the condemning of our own. They follow the old Asiatic practice of kindness to all creatures, human or dumb. In the broadest fullest sense they are humane and kindly. They go not about with a murderous gun, speaking death to God's praise singers. Their women wear no evidence of cumulative death in the adorning of their cloaks or dresses with birds, wings or skins. If they are proud it is in keeping under the desire to shine, and in the will to do for their fellows. They make no commerce in suffering life, and they advocate that Christian utopia—a universal Christian brotherhood, where every living thing may justly and honestly receive its rights.

What if the world should become as pure in thought, speech and act as the ideal of these peoples—would it know itself?—*Humane Journal*.

Deaths.

Sarah Taylor, Jan. 12, at Watervliet, N. Y. Age 76 years. Sister Sarah has spent a long and useful life in our gospel home, and has been faithful unto death. C. B.

NOTICE.

In the obituary notice of Sister Ruth Darrow, in *Manifesto* of Feb. 1886, it should read. She united with Believers March 27, 1821 and for sixty-five years has led a pure virgin life, and has always been an orderly, faithful and good sister.

Books and Papers.

THE PANSY, for February, is filled with stories of interest and with many beautiful illustrations. "The last opportunity." "Six o'clock in the Evening," and "Reaching Out," are valuable in the education of children and youth. Pub., by D. Lothrop and Co., Boston, Mass. \$1. a year.

A PHRENOLOGICAL CALENDAR FOR 1886.

THE popularity of special Calendars has been fully established, and we have here something entirely new, in the form of a Phrenological Calendar. It consists of a Pictorial, Symbolical, Phrenological Head about 6 by 10 inches, beautifully lithographed in colors, on heavy card-board, which is cut out in the shape of a head and face. A key to the Phrenological faculties and a full Calendar for the year are conveniently attached to it. "We know whereof we speak" when we say, that in the recent flood of attractive novelties there has been nothing offered to the public equal, in actual value and proportional price, to this very unique Calendar. It is an educator. Each day the peculiarities of friends will be studied out, and the reasons why they are or are not "thus and so" will be discovered, a pleasant pastime for a whole year, is offered you for a very small sum. This is the reduction of the beautiful Phrenological Chart published by Fowler & Wells Co., last year, which is sold at \$1.00. For the purpose of introducing the subject, the Calendar, although about one-half the size of the original, is sold at the low price of ten cents, an amount merely intended to cover the cost of publishing. This may be sent to the publishers in postage stamps. Fowler & Wells Co., 753 Broadway, New York.

HALL'S JOURNAL OF HEALTH. January. Contents: Our Future; The Prayer Cure; Pneumonia; Malarial Fever; Diphtheria; Drinking Water; Cocaine; Danger of Food and Drink; Fresh Water; Indigestible Food; etc., etc. \$1.00 per year. Office 75 and 77 Barclay St. N. Y.

THE HERALD OF HEALTH. January. Contents. How to strengthen the Memory; Temperance Physiology; Microbes and Disease; Health Habits of S. S. Packard; Eating too Little; The Mind Cure; Prevention of Pneumonia; Studies in Hygiene for Women; etc., etc. \$1. per year. Dr. M. L. Holbrook, 13 and 15 Lighthouse St., N. Y.

Alden's Cyclopedia of Universal Literature.

THIS work is the outcome of many years of planning and preparation. It will be an almost indispensable work of reference for every library, large or small, a trustworthy guide to what is most worth knowing of the literature of all ages and all nations. Occupying a dozen or more volumes, and yet issued at a price so low as to be within the reach of all, a familiarity with its contents will constitute a liberal education to a degree that can be claimed for few other works in existence. DR. LOSSING, the eminent historian and author, says of it: "I am strongly impressed with the great intrinsic value of the work as a popular educator in a high department of learning. The plan is admirable. Combining as it does a personal knowledge of an author with specimens of his or her best literary productions, gives it an inestimable power for good among the people."

The work is being published in parts of 160 pages each paper covers, at the price of 15 cents, also in very handsome cloth-bound volumes, gilt tops, 480 pages for 60 cents. The parts can be exchanged for bound volumes, at any time. Four parts are now ready, also the first bound volume; volume two will be issued in a few days. The publisher's 132-page illustrated catalogue of standard books may be had for 4 cents, or condensed 16-page catalogue, free. JOHN B. ALDEN, Publisher, New York;

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Feb. Contents. Medical Missionaries; Improve the Morals; A New Phrenology; Familiar Talks with Young Readers; The Stupidity of People; W. H. Vanderbilt; Notes from a Teacher's Diary; The Vandals and Goths and the Huns; A Magic Lamp; A Tired out People; The Faith Cures, etc., etc. Notes in Science. Fowler & Wells Co., 753 Broadway, N. Y. \$2. a year.

[Contributed by E. Hart.]

Good manners are among the greatest charms a person can possess, and everybody should cultivate them, especially young people. They are something money cannot purchase, for there is only one way of obtaining them, and that is by habitual practice. We know a good mother who used to say: "Always use good manners at home, and then when you go among strangers you need never be alarmed, for it will be perfectly natural to be polite and respectful." This is true, and we have always thought that the best and easiest way to do anything right was to get into the habit of doing it right. Hardly anything is of more consequence than good manners and politeness in a boy or girl. They render those who possess them favorites with their relations or friends, and prepossess strangers towards them. Politeness costs nothing, and at the same time is of the greatest value.—*Selected.*

"I know of a deacon who made his fortune in trading in cotton futures, and who lost confidence in his pastor when he preached against the principles of gambling; he never thought him sound on the atonement after that sermon — *The Christian Union.*

As you are never sure of an hour, never squander away a minute.

Promise little, and do much.

THE MIRACLE.

Two Highlandmen were having a dispute about how a certain minister preached, one defending, the other abusing him. At last one said—"The way he preaches is no as if the Bible were true at all. It is hush like takin' ta goot speerit out of ta pottle an' fillin' it wi' water. There's little pith in that. I'm told that he says that Jonah was an emblem of evil, and the whale was a public-hoos, whaur Jonah was taken in, when, after three days, they had stripped everything off the sailor, they cast him out.

It is most awfu'. Not but I'll deny there is deeficulties. It has always been a deeficulty to me hoo five men ate, or could eat three thousand loaves. I canna eat more nor ane at a time mysel, put it was *that perhaps that was the meeracle.*"

"And did you, in all your travels," said another, joining the attack, to the first who had been a sailor, "ever see a whale wad tak' in a man in sic a manner? That's a question the minister has often put to me, so it's clear he doesn't believe in it."

"No, I never did! put maype the whales in Jonah's time were pigger than noo. But onyway, I wish you to tak' the lesson the minister gied to John Farquhar, wha was aye asking him hard questions like the whale, and things like it."

"What was that?"

"Weel," says he, "if you had a goot pit o' peef put down before ye when ye was hungry, its not on the pones ye would begin first. There's fine, juicy, sappy things in the Bible, an' it would be better to be feedin' on them than to be worrying over dry bones like the whale."—*Scottish American.*

"WHAT did the Puritans come to this country for?" asked a Massachusetts teacher of his class. "To worship in their own way, and make other people do the same," was the reply.

—Sunday-school teacher: "Why did not the lions touch Daniel?"

American boy (who reads the newspapers): "'Cos they were 'fraid to."

Teacher: "Why?"

A. B.: "'Cos they were British lions!"

WHAT THEY FIGHT FOR.—The writer of the satirical pamphlet "John Bull and His Isle" has the following; The French fight for glory, the Germans for a living, the Russians to divert the attention of the people from home affairs: but John Bull is a reasonable, moral, and reflecting character. He fights to promote trade, to maintain peace and order on the face of the earth, and the good of mankind in general. If he conquers a nation it is to improve its condition in this world and secure its welfare in the next; a highly moral aim, as you perceive. "Give me your territory and I will give you the bible!" Exchange is no robbery.—*Exchange.*

Tourist—"I say, boy, what's the name of that hill yonder?"

Boy—"Dunno."

Tourist—"Don't know? What! lived here all your life and don't know the name of it?"

Boy—"No; the hill was here afore I comed."

A local preacher selected for his text the words: "These that have turned the world upside down are come hither also," and presented his thoughts in the following order: "1st, The world is the wrong side up. 2nd, It must be turned the right side down. 3rd, We are the men that can do it."

A story is told of a Protestant bishop in Atlanta, Georgia. He recently addressed a large assembly of Sunday school children, and wound up by asking in a very paternal and condescending way: "Now, is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" After a pause, he repeated the question: "Is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" A little shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder when they all had wings?" "Oh! ah, yes, I see," said the bishop, "and now, is there a-a-n-y little boy or a-a-n-y little girl who would like to answer little Mary's question?"

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—S. T. Coleridge, in *Humane Educator.*

The Manifesto.

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VOL. XVI.

APRIL, 1886.

No. 4.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

Published expressly for the several Communities of Believers in 1816. Rewritten by Henry C. Blinn.

MORE than a century has already passed since the witnesses of this gospel testimony received the revelation of the word of God. It became an inspirational fire in their souls, and carried them into an element so far above that which was earthly and sensual that they freely consecrated their lives to the gospel cause. In this, they were able, more effectually to become the servants of the living God.

It was not a new order of life to be a witness of the truth; the world has been favored with this class from the

days of "righteous Abel," and the spirit that leads men to recognize the humanity of man, has gradually won a permanent place in the race. Judges, prophets and apostles have all been active workers to establish the religious element among men and to make their lives one of practical righteousness.

It was a work that came as gradually as the rising of the morning sun, and like that beautiful gift from the hand of God, its light and warmth gave hope and courage to those who were watching and praying for a full deliverance from the entanglements of a worldly life. Many have desired to see the day that would bring to them the gift of salvation, and the power of the holy Spirit, which would enable them to walk in the testimony of Christ Jesus.

The publishing of God's word, from

the first message, has awakened the spirit of persecution, and these witnesses of this last great work were destined, as those before them, to walk in the midst of deep sorrow. Jesus was a witness of God, in advance of either Moses or John the Baptist and taught a more beautiful ideal of Deity; and a far more consistent form of duty for man to exercise toward man.

The inspiration of this wonderful gift of God that had illumined the mind of Jesus was signally revived in the life of Ann Lee, and by her it was denominated a revelation from our Heavenly Father. Like every religious dispensation that had been revealed, it had to encounter much cruel opposition. The self-denial which was demanded of the order, separated them from the world and the legitimate result of this act was, as has been testified by Jesus,—“Ye are not of the world, therefore the world hateth you.”

Ann Lee and the Elders experienced this fact, as the record of their gospel travel so vividly represents.

Ann Lee was born in Manchester, England, Feb. 29, 1736.† In 1758 she accepted the testimony of James and Jane Wardley, who were the leaders of a small society, and preached an honest confession of their sins, and bore a full cross against all that they knew to be wrong.

In 1770 Ann Lee was cast into prison by the dominant English church members with the hope of suppressing the testimony which she held before the world. In this prison she received a deeper revelation of the divine Presence,

and on returning to her Society, she made known to them the revelation she had received, and was accepted as their spiritual leader, and Mother in Christ; and from this time she was known to them as MOTHER ANN LEE.

On the 19th. of May, 1774, Mother Ann with eight others of corresponding faith, left England, and after a stormy and dangerous passage of two months and seventeen days, reached the city of New York.

In 1776 this little company moved into the wilderness of Watervliet, seven miles from the city of Albany, and formed a settlement. They toiled diligently, in this new home, making improvements in their dwellings and lands, and in providing a comfortable subsistence for themselves and their friends. In this work they received encouragement from Mother Ann, that, “God is about to raise up a people, here, in America, who will serve Him and honor the gospel.”

The new converts expected from day to day, to see the fulfillment of this prophecy, but as it delayed its coming from month to month, they grew weary of waiting and became more or less discouraged.

Mother Ann, above all others, maintained her confidence in the promises of God, and spoke words of patience and courage to the little family, for, said she, “The appointed time will come, and that time draws nigh. God has not sent us into this land, in vain. Our mission is to preach the gospel of Christ.”

Mother Ann now recommended the Brethren to add largely to their store of provisions, which called forth this enquiry, “What is to be done with all

†The incidents of her early life may be found in a work entitled, “The Millennial Church.” Price 50 cts., or in the “Life of Ann Lee.” Price 10 cts.

this, seeing we are so retired from the world, and have so small prospect of any company to consume it?"

This manifestation of a reasonable doubt was soon expelled by Mother Ann, who replied, "We shall have a great deal of company, before the close of another year. I see large numbers of people coming, and they will accept and obey the gospel."

The summer passed on without any special change in the family of Believers. Visions and revelations were the only comforting assurances that they now received of the promised revival.

The severity of a northern winter settled down upon them and they could not expect, at this inclement season of the year to be able to do much more than to provide themselves with security against the pitiless storms that were sure to visit them.

From time to time they were encouraged to wait with patience, as Mother Ann said to them,—“I certainly know the time of gathering will come, and it is near at hand.”

This anxiety manifested by the Believers, was by no means, peculiar to them. Many of those who watch and pray are liable to faint if hope is long deferred. This same anxiety filled the minds of the disciples as Jesus spoke to them of the wonderful things that would take place in the city of Jerusalem. “Tell us,” said they, “when these things shall be, and what shall be the sign of their coming, and of the end of the world?”

In one of the hours of anxiety and suffering which Mother Ann seemed destined to share, she cried out in her anguish as she stood by the creek, that ran by the side of their dwelling. “O

that the fishes of the sea, and the fowls of the air and all things that have life and breath, yea all the trees of the forest and grass of the fields would pray to God for me.” These words were accompanied with tears and heart felt agony, and all who were present shared in the same gift.

Those who came to America with Mother Ann, expected that the gospel testimony would soon be preached and then accepted by the people of this country. But after waiting several years, without the addition of one individual to the faith, they were brought under trials and doubts. Mother Ann's confidence in God, was unshaken and she would often encourage the others to be patient, and wait till the appointed time. She would say, “O my dear children! hold fast and be not discouraged. God has not sent us to this land in vain, but he has sent us to bring the gospel of Christ to this nation, and many will embrace it, for the time draws nigh.”

The winter of 1779, however, passed away, with only a very faint ray of hope but with the coming of Spring, came new life. They soon learned that the spirit of a religious revival had accomplished a wonderful work in several of the towns near the Believers, and the people now began to come in large companies to visit the little family in the woods of Watervliet, to hear the gospel preached and to learn what they should do to be saved.

(TO BE CONTINUED)

BLESSINGS on him who invented sleep, the mantle that covers all human thoughts . . . the balance and weight that equals the shepherd with the king, the simple with the wise.
—Cervantes.

THE GOSPEL.

HENRY B. BEAR.

WHAT is the gospel? It is written; "The gospel of Christ is the power of God unto salvation to every one that believeth." Rom. i., 16. I would add, believeth the gospel correctly, and obeyeth it conscientiously.

We might also inquire,—What is salvation?

To be saved from sin and condemnation. In other words, to be raised to a state of happiness. If we are brought down to a state of unhappiness by whomsoever, or by whatever means, then the gospel has not saved us. Full salvation must guarantee constant happiness. It must not depend upon the actions of other persons, or on circumstances not of our own creating. If the actions of others changes our happiness to a state of unhappiness, then, certainly, we are under the power of those that can change our condition. We are not yet made free by the power of the gospel.

We cannot, by the power of the gospel, change the disposition of another to harass and afflict us. If not, where is our remedy to become free from that power which we cannot control, and which robs us of our crown of happiness? It must, nevertheless, be in the gospel. The only way to become free, is to get a correct knowledge of the gospel, and render a strict obedience to its requirements and teachings, and so learn to take no offence from any one, nor unhappiness from any circumstance whatever. Be reconciled to all conditions; believing that all things will work together for good to them that love God. This seems to be a gospel

saving and a happy foundation on which there can be no disappointment, and which secures^a our uninterrupted happiness.

I cannot see how we can retain an independent gospel power upon any other foundation, to save us from unhappy conditions.

Are we asked to do a favor? What is our duty in that case? We would agree that the gospel demands it as a duty, to do the favor. When done, what then? Jesus gives the answer, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke xvii., 10. Nothing more. We have not made the recipient indebted to us by doing the favor, because the gospel demands that it should be done. Whenever we expect a favor returned, we put ourselves outside of gospel power to save us from disappointment and consequent unhappiness. We lay the foundation by which we may be disappointed. All are free-agents, and may return a favor or not, as they may choose. We know from experience, that some do not choose to make a return for favors received. Therefore, let us do the kindness expecting nothing, we are then on the safe side.

The prayer of Jesus while on the cross, teaches in all meekness that he took no offence under any circumstance whatever when he prayed that God would forgive his persecutors, "for they know not what they do." Let us do likewise, believing that those who give cause for offence, know not to a fullness what they do.

"The promise of Jesus is that he will send his angels and they shall gath-

er out of his kingdom all things that offend, and them which do iniquity." Let us consider whether taking offence, does not also offend.

Many expect to get into a place of happiness hereafter, although they may have tribulation, care, sorrow and trouble enough to keep them in a state of misery all through their life. They think this state will be changed at once, upon entering the spirit world, and that they will be received into a place where happiness reigns. Such will, no doubt, be sadly disappointed. Happiness is only obtainable by labor and perseverance in obedience to the gospel of Jesus Christ.

The gift of God for our redemption, was, in sending his Son to live a redeeming life, and leave it upon record, that we may learn how to repeat his life, and to follow his example. If his life brought redemption to his soul, the same life will have the same effect to redeem us from unhappiness, in the present, as well as in the future. If we wish to enjoy true happiness, we must learn how to gain and how to keep it; otherwise, we may forever be without it.

White Water, Ohio.

REST.

MARION JOHNSON.

"COME unto me all ye that labor and are heavy laden, and I will give you rest." Matt. xi., 28. Living as we do in an age whose prevailing characteristics seem to be a spirit of unrest, hurry and bustle in all departments of life; each one striving to outrun his neighbor in the race for wealth, position and the fleeting, transitory bubble called pleas-

ure; how refreshing and consolatory to the weary mind, come home these soothing words of our divine Master, assuring us of a permanent and abiding rest in Him.

Not indeed a rest dependent upon earthly surroundings and concomitants, or a relaxation from physical toil and labor; or an immunity from the cares and burdens, which our daily life imposes; but the calm interior repose of a soul who, living in an element above the low ambition of earth, is not disturbed by its sordid and groveling cares and pursuits; but trusting in God, and relying wholly on his promises, pursues the even tenor of its way, whatever may come. We are informed in the context how this rest is to be obtained, by taking the easy yoke of Christ upon us, and learning of Him who was meek and lowly in heart; by a self renunciation, by confessing and forsaking sin, and becoming crucified to that nature of evil, which is the inheritance of every son and daughter of Adam, and which is the true source of restlessness and disquiet.

And as we die to this restless and unsatisfied nature, we enjoy that rest and repose of soul, which will find its full fruition only beyond the shores of time. May we by earnest patient endeavor, by watchfulness and prayer, by an unserved consecration of ourselves to God, attain unto a fullness of this divine and heavenly rest.

Canterbury, N. H.

HUMILITY.

I bow to thee, my God, each day;
Without the form of prayer, I pray;
And with the form my thanks I give
For every blessing I receive.

No matter where the eye doth turn,
Through all that's life I daily learn
That thou art living and doth bless
The soul that's striving to progress.—*M. W.*

ALL HAIL!

WATSON ANDREWS.

ALL hail! All hail! the world awakes,
Truth spreads her mighty wings and error quakes;
Old systems lose their creedal thrall,
Their end subserved, they totter to their fall.
As forest oaks with age decay
And falling, open up the light of day
To younger growths,—so creeds and forms
Though standing through a thousand creedal storms,
Succumb at last to Fate's decree,
And leave the franchised world more wise and free;
Being wiser grown we see the right,
Being freer turned from darkness unto light;
See virtue as the narrow road,
Leading from sin and sorrow up to God.
Behold transgression of his laws
Of all earth's woes the source and only cause,
And that the heavenly paradise
Lies in obedience and sacrifice.
This being the sacrificial test,
Obedience to God made manifest
In truth, in purity and love,
As seen in one anointed from above;
First born of many brethren, He
The first in meekness, love and charity,
And since most meek, most loving and most kind,
Obedience to him his subjects find
To be an easy yoke indeed;
A burden from all sense of burden free,
And now as then 'tis still the test,
Obedience to God made manifest;
In those who walk the narrow road,
The self-denying path that Jesus trod.

North Union, Ohio.

Evidences of Christ's Second Appearing. No. 1.

JAMES S. PRESCOTT.

THE changes which have come over the world within the last one hundred years makes it evident that some great event has taken place, or is about to take place; but what that event is remains to be proved by the event itself, or by the testimony of living witnesses. There was no stronger evidence of

Christ's *first* appearing than the testimony of his own disciples, who were personally acquainted with him, and were daily his companions, and were ear and eye witnesses of the purity of his life, and the miracles he wrought, and especially, the four evangelists, viz., Matthew Mark, Luke and John, and these were rejected at first, but now have gained almost universal credence throughout Christendom, which is but little better than Christian in name, but Pagan in practice, hence the necessity of Christ's Second Appearing not in a man, but in a woman. *Let the earth rejoice!*

In 1827, a book was published at Albany, N. Y., of 178 pages, containing testimonies of the witnesses of Christ's Second Appearing, twenty one Brethren and ten Sisters, in all thirty one, who were men and women of truth and veracity, whose moral characters were above reproach; whose words were "fitly spoken," like "apples of gold in pictures of silver." We know "that no testimony is of any force while the testator liveth." Why? Because his personal presence or verbal testimony supersedes the necessity of anything written, until after his death, and then his written testimony becomes a force. These witnesses all died, in positive knowledge of Christ's Second Appearing. Let us examine their testimonies already published in the August, October and November numbers of the Manifesto, 1885. "We speak, that we do know, and testify that we have seen; and ye receive not our witness." John, iii., 11. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the

river was there the tree of life which bare twelve manner of fruits, and yields her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. xxii., 1, 2. This is figurative language. Let us apply it as we go along for we are living in the days of the fulfillment of this prophecy. And the world know it not. But we know whereof we affirm. What were the leaves of the tree of life? Evidently, they were the testimonies of the witnesses of the gospel of Christ's first and second appearing. And if they were true at the time these events took place, at different periods of the world, they are true now, and will forever remain true, and time and evolution can never alter facts nor change the truth of God into a lie.

What were the twelve manner of fruits that were yielded every month? Evidently, they are the different articles written by Believers of Christ's second appearing, so different, that no two of them are alike—more than twelve manner of fruits, which makes a rich and beautiful variety of fruits of the tree of life, which yields her fruit every month, because they are published in a monthly journal, devoted to prove the affirmative side of Christ's second appearing, by tangible evidences. "What advantage then, hath Believers over the world?" Why! "much every way! chiefly, because unto us are committed the oracles." What oracles? The oracles of Christ's second appearing which all true Believers hold sacred, and which are now being published to the world in a reliable form.

In all our civil courts of law, where justice is expected to be done, witnesses are examined on both sides of the ques-

tion at issue, before a just verdict can be rendered. And if this be so, in earthly and worldly institutions, how much more important it is, that things of a heavenly, and of an eternal duration should have a candid and an impartial investigation. When this is done to the satisfaction of an enlightened public opinion, (not malicious persecutors,) on which side of the great scales of God's justice, truth, and love, will the greatest amount of evidence fall? Let the world itself, be the jury, let them bring in their verdict; and what will that verdict be? Will it not be in favor of Christ's second appearing, in a woman, a representative of the attribute of an eternal "MOTHER" in the God-head. See, Rom. i., 20. Born in Manchester in England, in 1736, received the revelation of Christ, 1770, came over to America in 1774,—proclaimed her mission to the world 1780 and from that time to the day of her death, about four years she did not cease her labors, day nor night to proclaim Christ's second appearing wherever she went, in all the country towns and other places, through which she passed, in going to New England. Being saved from sin herself, she had the power of salvation and ministered that power. [See testimony of her witnesses on this subject, published in *The Manifesto*.] Having finished her work in New England and other places, she returned to her home at Watervliet, near Albany, N. Y. where she departed this life, on the 8th. of Sept. 1784, in the 49th year of her age.

I cannot feel to close this article, although long enough for our journal, without quoting as further evidence, a Hymn, said to be sung by Mother Ann, before she left England, when led down

into a valley, to be stoned to death, by her persecutors.

"Touch not mine anointed nor do my chosen harm;
I the Lord Jehovah will shield them with my arm.
I am a God of mercy, of justice and truth; [earth;
My work of love and power shall yet o'er spread the
I dwell not in a mansion that's far far away;
Nor do I inhabit a tenement of clay;
Beyond the starry regions I do not fix my throne;
But in my church on earth I am in spirit known."

Here is evidence sufficient to convince the most profound skeptics whose minds are not prejudiced against the Lord's Anointed. The wicked failed in their designs, to take her life; her work was not done. She had a work to do in America, which was subsequently accomplished by the over-ruling providence of God, and the protection of his holy angels. She possessing her soul in patience, while her enemies "were like the troubled sea, whose waters cast up mire and dirt." "There is no peace to the wicked, saith my God."

North Union, Ohio.

INVITATION.

REBECCA SHEPARD.

"COME then with us, and we will do thee good." These words were spoken by one in the "olden time" who evidently felt as we do in this day. We feel sure that we have found "a more excellent way," and fain would tell of its blessedness, to our fellow beings who have not found it for themselves; and extend to them an invitation to do so now, assuring them of the happiness to be found in the higher life; where all is sacrificed for "Christ's sake" and the gospel. "For the love of Christ constraineth us." The same universal love for our race that Jesus had; the love that would gladly raise them out of sin, and its consequent suffering to a life of

purity and innocence, a life of true happiness. "Come then with us, and we will do thee good." "For the Lord hath spoken good concerning Israel." "Come taste of the hidden manna" hidden from the natural man, but given liberally to those who seek it in spirit and in truth. "Come and taste the living bread," and hunger no more for the vanities of this world. "Come to the waters, drink and live." Come and be grafted into the living vine, and bring forth fruits of righteousness and peace.

Canterbury, N. H.

OCCASIONAL THOUGHTS.

MARTHA J. ANDERSON.

CONSECRATION of all our powers to the good of humanity, is our noblest service, and sweetest hymn of praise. Heaven as a place, its counterpart must find Within the secret chambers of the mind; All that embellish these with truth and grace, Prepare for us that blessed dwelling-place.

Better be content with honest poverty, than acquire wealth through dishonest means.

Great hearts are they who noble actions hold Above the praise of fame, or price of gold.

Thought is the parent to the deed, then think aright, and thou shalt justly live nor have to meet the beggared train of ill-begotten deeds.

False hearts are they who innocence beguile, And lure to sin through flattery's artful wile.

Knowledge enlightens and expands the mind, and elevates it above gross ignorance and superstitious fears.

Mark well the self-indulgent course, And trace the evil to its source;

Large streams from little fountains flow, From finest seed great harvests grow.

Compute not thy wealth in the aggregation of earthly riches; but in the imperishable treasures of goodness, wisdom

and truth that thou hast secured in the jewel—casket of thy soul.

Ye glorious hopes that in my bosom rise,
Proclaim immortal kinship to the skies.

Honesty is our only safe investment,
its bonds are current here and in eternity.

Few substances in nature pure are found,
To show its light, the diamond must be ground.
So in our souls, whatever is of worth,
Must be reclaimed from all the dross of earth.

More oppressive and galling than the chains of the chattel slave, is the thrall-dom of sensuality and sin.

He that drinks from the lethean stream of sin, must taste of spiritual death.

Just censure proves a generous meed of praise,
If by its truth we wisely mend our ways.

The peace that comes to stay, must be preceded by a mighty conflict, that the elements of discord may be eliminated from our souls.

Where e'er with yearning hope we turn,
We find some lesson new to learn,
Far in blue depths are stars that burn
Obscured by night's dark brow.
And flowerets spring from nature's sod
Where mortal foot has never trod,
And wondrous miracles of God
Are wrought, we know not how.

Religion, like the desert rose, springs spontaneous wherever it finds an oasis in the soul, in which it may take root. Our trials prove often but friends in disguise, To humble our spirits, and make us more wise.

Evince by your conversation and behavior that most angelic of all virtues, purity of spirit.

Good deeds are better far than costly gems,
True virtue weaves immortal diadems.

Justice is the blending of wisdom and love, and not until man and woman are co-equal, will there exist just government among mankind.

Vain hearts, to dream that pleasure lies
In aught but noble sacrifice.

You may cast away your physical life, but you can never escape the responsibility of your actions.

If thou just censure wouldst escape
The ways of others do not ape.

Habits once formed, are not easier to break than the many stranded cable.

Vault not thyself, shouldst thou attain

The sum of human lore,

More things unknown would yet remain

Than thou hadst learned before.

Mt. Lebanon, N. Y.

SALVATION.

NANCY G. DANFORTH.

THERE seems to be an idea prevailing in many minds, of saving the soul independent of the body. This is erroneous, as it can never be done while we dwell in clay tenements. When the soul is saved from all sin, the body will also be saved from gratifying low passions and appetites. Not only will it cease to be an instrument or medium for the worst of vices, but every wrong habit will be laid aside. With this view of the subject, it will readily be seen, how impossible is instant salvation, by every one who realizes how hard it is to leave old practices, which have been strengthened by the growth of many years.

The conviction that some favorite indulgence is wrong, may be and often is, instantaneous; but the power to leave it forever, comes by slow growth, attained through sacrifice, by constant watchfulness and prayer. When we have gained power sufficient to keep us from falling into temptation, this may be called salvation, but not redemption. This is only obtained when we have so far overcome the world that we cannot be tempted of evil. When Satan com-

eth and finds nothing in us, by which to incite evil desires, then shall we become like our Lord and Teacher.

When the love of God reigns supremely in the heart, it will manifest itself by love and kindness to those around us, thus inspiring them to love and good works. In this way we shall see salvation wrought out through the physical organism. Hence our faith in the resurrection of the body from all evil and wrong habits pertaining to the laws of this life, and through this medium can the soul be resurrected to that which is higher, even unto life eternal.

Canterbury, N. H.

TESTIMONY OF ABIGAIL COOK.

I WAS born in Bridgewater, Mass. When I was about the age of sixteen, my father, Zechariah Watkins, moved with his family, to Patridgefield, now Peru. I was soon after married to Gamaliel Cook, who had moved with my father, from the same place. From my childhood I was often exercised in my mind about the salvation of my soul, which increased upon me as I grew older. After I was married I felt still greater trouble of mind; though my husband was very kind to me, and my feelings were very much attached to him; I soon found that he was exercised with deep concern of mind as well as myself. We had neither of us joined any church, but were continually seeking for something to satisfy our souls.

In the fall of 1780, we heard of Mother Ann and the people who followed her; but did not in anywise believe they were of God. My feelings, more especially, were quite biased against them. The winter following,

my husband's distress of mind became so great, that one day, while on his knees, in prayer to God to direct him in the right way, he suddenly broke out in very loud acclamations, which were succeeded by a violent shaking of the body, at which I was greatly alarmed. He then testified that the people we had heard of, were the people of God, and that they were in the right way. This was a striking evidence to me; for I believed he was operated upon by the power of God.

Soon after this, some who had embraced this new religion, came into Patridgefield, and we visited them, and found them to be very upright and godly in their conversation and deportment; and all their teaching agreed with the precepts of Christ and his apostles. My feelings of nature and the vanities of the world strove hard to stifle my conviction, and induce me to try, if possible, to turn some other way; for this way was excessively crossing to my vain hopes of carnal enjoyments, being then only in the eighteenth year of my age. But their testimony was too clear for me to withstand; I could not gainsay that word of God which I heard from them. In short we both confessed our sins, and set out, once for all, to obey the testimony of the gospel. This was in February, 1781.

About the beginning of March, we visited Mother Ann and the Elders at Watervliet. The love and kindness I there saw in them, both among themselves and towards those who visited them, was truly beyond any thing of the kind I ever saw before. Many people were there from different places, and their house was but small; but they accommodated all who came. In their

words and actions they displayed pure godliness and innocence. They taught us to confess and forsake sin, to live upright and pure and to be honest and just in all things. They often reminded us that death, judgment and eternity were the certain lot of all; and exhorted us to live in such a manner that we could meet these in justification and peace. My husband continued strong in the faith until he departed this life, at Hancock, in 1788.

Mother Ann was very modest and chaste in her deportment, and I have often heard her admonish young women to be modest. I visited Mother and the Elders often at different places—at Ashfield, Harvard, Hancock, Mass., and New Lebanon, N. Y., and always found them very exemplary and godly in all things. As I increased in the knowledge and understanding of the things of God, they appeared to me more and more like Christ, which gave me full assurance that I should be saved, if I would be faithful to take up my cross and forsake all sin; for sin is the separating line between God and the soul.

Mother was always faithful to teach prudence and economy, as well as all other virtues. "The blessing of God, should not be lost." They always seemed to receive their food, as well as all other things, with great thankfulness, and taught us the same. "For" said they "you cannot make one spear of grass nor one kernel of grain grow without the blessing of God." They taught us to love one another. Mother would say to those that were married, "You ought to love one another in the Lord." To the man, "Be kind to your wife;"—and to the woman, "Be subject, and

obey your husband in the Lord: it is according to the doctrine of the apostles." She taught children to obey their parents; and parents to teach their children godliness, and bring them up in the fear of the Lord.

Mother was faithful in teaching, counselling and instructing in every virtue, of which she was herself a perfect pattern. I never saw the least failing in her. I know of a certainty, that in all things, Mother walked very circumspectly. Her testimony is truly that which leads souls to God. This I know because I have proved it by more than forty years experience. She testified to us that, if we were faithful, her spirit would remain with us; and so it has proved. I have felt the same spirit in every succeeding ministration in the Church down to this day. I have also been a witness to the same testimony and example, and can freely testify to what I have heard, seen and felt.

Mt. Lebanon, N. Y.

A LAST PRAYER.

HELEN JACKSON.

FATHER, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;
So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.
So clear I see that I have hurt
The souls I might have helped to save
That I have slothful been, inert
Deaf to the calls thy leaders gave.
In outskirts of thy kingdoms vast
Father, the humblest spot give me;
Set me the lowliest task thou haast,
Let me repentant work for thee.
—*Selected.*

SECRET THOUGHTS.

ELLA WHEELER WILCOX.

I HOLD it true that thoughts are things—
Endowed with being, breath and wings,
And that we send them forth to fill
The world with good results or ill.

That which we call our "secret thought,"
Speeds to the earth's remotest spot
And leaves its blessings or its woes
Like tracks behind it, as it goes.

It is God's law. Remember it
In your still chamber as you sit [known,
With thoughts you would not dare have
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress, by and by, [breath
Like some marsh breeze whose poisonous
Breathes into homes its fevered death.

And, after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds and moulding fate—
God's system is so intricate.
—*Selected.*

WORKS.

AND shall one day e'er pass away
Without some good to others done?
Nay, let my thought to works be brought
Before the setting of each sun.
If God be all in Christian call,
The works of Christ we're called to do;
To hourly stand with helping hand
The drooping spirit to renew.—*M. W.*

*"The fear of the Lord is the beginning
of Wisdom."*

AMELIA J. CALVER.

SEEING the above beautiful proverb
in illuminated text the other day,
brought to mind its explanation given
me when a child. "The fear of the

Lord" said a dear friend, "is to fear to
do wrong."

Finding the exhortation so often
among the choice words of wisdom ut-
tered by the wise Solomon, I had begun
to think that the path of the wise and
good must necessarily be trodden in fear
and trembling; a not very inviting pros-
pect to the happy heart of childhood.
But this simple explanation brought
sunshine to the portentous path, and all
seemed easy.

"To fear to do wrong;" not from a
slavish fear of mortals, but from the
promptings within, which would above
all, dread the censure of conscience.

The little child, who when tempted
by an evil adviser to pocket the rich
ripe fruit, because no one was there to
see him, possessed the true fear of God,
when he replied, "I cannot for I shall
see myself." Another under the same
circumstances said, "I cannot for God
will see me." This dread of self-cen-
sure and God-censure, is to me all the
same.

We say, "God is good" "God is
Love" "God is everywhere;" and
how can we doubt it, when there is so
much evidence of it. God is the syno-
nym for the source of all good, as is
the sun, for the source of all light, al-
though as to the material substance of
either, the wisest philosophers are yet
in doubt; while the existence of both is
evident without a doubt as shown by
their effects.

It is God within us, which creates
the beautiful glow of love we some-
times feel, melting all selfishness, all
hardness of feeling, and it is also the
God within us which we dread as an
accuser.

Then is it not the "beginning of

wisdom" when we learn to obey the voice of God,—the voice of conscience—the voice of principle? for though we may be at peace with all the world, if when we "sit alone with our conscience" we find that we are self-condemned, there is no peace.

I surely feel grateful that my early instruction deeply impressed me, to fear nothing like self-accusation. It has been a life-guard to me, amid the trials and temptations incident to a mortal pilgrimage, when I have been guided by its monitions; and regrets have always followed a disregard of its counsels. Were I to offer any one instruction as a safe-guard to the young, I would repeat the words of the "brave old Greek." "Let every man when about to do a wicked action, above all things in the earth, stand in awe of himself, and dread the witness within him."

Mt. Lebanon, N. Y.

RESIST BEGINNINGS TO EVIL.

Argument for Total Abstinence.

ALONZO G. HOLLISTER.

It is a settled conclusion among well informed people that the brain is the organ of the mind. As such, its substance is necessarily quite soft, that it may easily respond to the thought or will of its ethereal occupant and control, whose instrument it is. Chemical analysis shows that it contains near the same proportion of water, as the blood, which is fluid. and the reason the brain is not fluid is because of the organized and fibrous texture of its solid constituents. According to Fremy, about one third of its solid matter is albumen. The white,

or transparent, jelly like substance of eggs, is albumen and water.

Alcohol, in contact with soft albumen, coagulates or hardens it, somewhat as strong heat hardens the white of an egg. And though alcohol may not render the albumen as hard as a hard boiled egg, it will make it harder than it is in its natural state in the brain. It is reported of a noted anatomist, that he said he could tell a drunkard's brain in the darkest night, the moment he stuck his knife into it, by its unnatural hardness. How was this produced, and what effect does it have upon the manifestation of mind?

Beverages that contain alcohol, when habitually drunk, yield their alcohol to the blood, in which it displaces a certain amount of water. It is carried by the blood to the brain, which it serves to harden, and render impermeable to the finer and nobler sentiments of the mind.

The religious faculties, of reverence, conscientiousness, firmness, hope, spirituality, brotherly and sisterly kindness, and ideality, so far as the latter relates to culture, refinement, and good taste, though pleasurably stimulated at first by the increased effort of the vital organs to expel the poison from the system, are ultimately paralyzed, killed at the top, like a tree whose central top having died, is smitten with decay at the heart. A blight also gradually settles upon the intellectual and reasoning faculties.

Thus a kind of vivisection is performed between the rational, aspiring faculties, located in the crown of the head for the government of the soul, and the coarse, strong, selfish, brutal propensities, located in the base of the brain to furnish power for the use of the

higher, which were ordained to control and direct, same as an engineer controls steam and directs it to accomplish useful ends. In the case of the hard drinker, the engineer is thrust out, and the basilar faculties which were made only to serve, assume entire control, because these alone have sufficient strength to impress the brain in its hardened and enfeebled state. The truth of this statement is constantly being demonstrated by the conduct of inveterate toppers toward family and friends.

If a long course of excessive drinking produces this result, moderate drinking of alcoholic stimulants, is on the road to it, and after the natural barriers of the system to the introduction of intoxicants, are broken down, the effects differ only in a degree.

Moral. If you have not begun to use such beverages, abstain forever from the first draught. He who avoids the first step in a wrong course, will never take the second nor any that would follow. If the habit is already formed, or the taste acquired, resolve instantly to break off immediately. Be thou henceforth a total abstainer, for the good of your friends, for the good of your country, for the good of humanity, and for your own best good now and ever after.

Mt. Lebanon, N. Y.

FATHER AND MOTHER.

CHAUNCEY DIBBLE.

How lovely and consistent is the order of Father and Mother in Deity in contrast with the ideal Gods who dispense justice regardless of mercy or merit. Who engage in strife to favor party or sect, and suffer a great portion of the human race to perish. Those

characteristics popularly held forth from the pulpits is a relic of ignorance and is anything but lovely.

The thought that the spirit world is mostly one great chaos with only one heaven at one end and an enormous hell at the other extreme where sinners are hurried instantly on their exit thither. All this is inconsistent with the character of parental love manifested by our Savior.

It was not in his heart, and as to creed, he had none. His Father was love and peace, who abhorred haughtiness and tyranny. His was the principle of equality to all, constituting all one great family linked by the eternal ties of affection. God manifested in the mother as well as father. How necessary to complete the order of things in heaven and earth. Christ in the male order as father and in the female as mother. In union forming a heaven of happiness. This does not rob Christ but adds to the majesty and beauty of the plan.

The female mission is to usher in and inaugurate the family of Christ in the true spirit of parental love. Jesus had no home or where to lay his head because the kingdom of heaven had not yet come upon earth. He prophesied that a Comforter should come to reveal the order of God's house. Who is this mysterious Comforter but the Mother spirit. The revelation of truth through the female has brought to light a plan by which man and woman may be restored to primitive innocence, may live as pure as the angels.

Woman is to be the redeemer of her race in that degree that she was instrumental in its fall; to stand upon an equal footing with man, possessing the

inherent right to keep her body and spirit free from contamination. This is the power by which Society is to be renovated. She must needs have a voice in all the parts and wheels of human progress; in the counsels of the nation; in moral truth and in the character of literature.

Her influence must have weight for she is a part and segment of the great wheel which must be kept moving until all war, impurity and selfishness are ruled out and all error shall flee. Here then is the kingdom of heaven and the fires of hell are put out. O! the heights and depths of a Father's and Mother's love, forgiving to the uttermost, unwilling that one soul formed in their image should perish.

Waterclet, N. Y.

BROADCAST THY SEED.

BROADCAST thy seed!

Although some portion may be found
To fall on uncongenial ground,
Where sand, or shrub, or stone may stay
Its coming into light of day;
Or, when it comes, some pestilent air
May make it droop and wither there—
Be not discouraged; some will find
Congenial soil and gentle wind,
Refreshing dew, and ripening shower,
To bring it into beauteous flower;
From flower to fruit, to glad thine eyes,
And fill thy soul with sweet surprise.
Do good, and God will bless thy deed—

Broadcast thy seed!—*Woman's Journal.*

PROFANITY.

It is recorded in the account of the voyage of the *Jeannette*, that there was but one case of punishment on board, from the time she left San Francisco until she was crushed in the ice, and that was for profanity. It occurred to me that if the penalty of the law

should be inflicted in New York, and all profane swearers strung up at one time, the sight would be at least novel, and the streets be relieved for a season.

It is a provision in the penalty for this crime, that sailors shall bear all the sins of the multitude? It would seem to be a fact beyond controversy, that though a few ministers and churches deny it, the great body of the people do not believe in everlasting damnation, if one may judge from the uninterrupted torrent of blasphemy that flows in the streets, in the ferry boats, in the cars, in the Post Office, in almost every business place he goes into, this is heard.

Men assume the divine prerogative and pretend to determine, one for the other his everlasting destiny. Every one knows or ought to, in a land filled with Bibles, that for more than fifteen hundred years, under the Jewish government, the penalty for blasphemy was death. Was God's fury to be poured out upon his chosen, and not upon the heathen, the Gentiles? Is He no longer jealous for His holy name?

If blasphemy is no longer a crime, why do so many legislative bodies, not especially noted for godliness, recognize it as such? If it is a crime, why should the criminal be left to go on unpunished, or the law be repealed, and if repealed, why not repeal all law, based on the, "*thou shalt not*," of the Infinite and Almighty?—*Selected*

Contributed by G. B. A.
BEAUTIFUL LEGEND.

"A beautiful vision of our Savior had appeared to a monk, and, in silent bliss he gazed upon it. The hour arrived in which it was his duty to feed the poor of the Convent. He lingered not in his cell to enjoy the vision, but left it to perform his humble duty. When he returned he found the humble vision still waiting for him, and uttering these words, "*Hadst thou stayed, I must have fled.*"

Any occupation or recreation by which we are not specially benefited is an unprofitable one.—*A. E. N.*

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NOTES.

SEEK FOR THE TRUTH.

THE acceptance of the testimony of the Church of Christ can lead only to one result; the crucifixion of the worldly element in the soul. If the religious work which we have accepted, fails to accomplish this essential point, it is quite evident that we have not chosen the right form of testimony, or have not been baptized at the right fountain.

So carefully warned we should not be deceived by accepting an article which is not in harmony with the standard, or the Christ life. There can be no reasonable excuse for us to pass in by the way of the "broad gate" as we know without a doubt that it leads to destruction. If we venture to move along with the worldly crowd, then we may be assured of this fact; we run a great risk of losing sight of the narrow way that leads to life. We cannot walk both roads at the same time.

So thorough is the investigation of every department of earthly duties, and so forcibly subjected to the test of criticism that it will be known to the fullest

extent, whether an article is genuine or false, or whether it be an amalgamation of good and bad, and as thorough an investigation will be made of the systems of religion, by which the lives of men assume to be governed.

The only safe course, is to study into the truth, and to make that preparation in the soul, that God's word may prove acceptable and that all error may be rejected. Men cannot gather grapes of thorns nor figs of thistles, any more than they did in the early days of Christianity, and yet an effort is made from generation to generation to accomplish this very thing. Attempting to bring righteousness out of unrighteousness and to establish for salvation the rules which governed Adam, Noah, David and Solomon, a Babel of religious ideas has been brought forward as being in harmony with the spiritual instruction of Jesus Christ.

Every dispensation may have had its special teachers, and these messengers may have been sent by divine authority to accomplish a certain work. Adam, although called a son of God came with a message that did not carry him above the elements of the earth, and yet he may have fulfilled the mission for which he was sent.

Noah, decidedly in advance of Adam, begun to preach righteousness in the earth, and lived so carefully that the record speaks of him as walking with God. Moses with a still greater work, disciplined the mind to the keeping of laws and regulations. He made his followers more or less responsible to God for the course they pursued in their relation with mankind, and then affixed a penalty for every transgression.

The mission of Jesus was of a new

order, a new creation, a dispensation of righteousness. To accept him was to accept the assurance of eternal life, which he, in all its fullness brought to man, while the blessings so needful in this world, would through him be increased an hundred fold.

We find that those who had been chosen as leaders of God's people before the time of Jesus were zealous advocates of the law of generation and even demanded their followers to enter into that relation. The whole of their work belonged to the earthly kingdom and included the selfishness of a private inheritance, the revengefulness of war and the carnal association of a life in the flesh.

When Jesus was called to embrace his gospel work, his whole theme was that of regeneration, in which the kingdom of God that was to be established among men, claimed his first attention. In this kingdom all the selfish relations that have occupied so conspicuous a place in former dispensations, will now cease. The work of Jesus Christ is that of the resurrection order, and all who accept it will rise and become the sons and daughters of God.

To follow Jesus, we have this simple but effectual rule. A man must forsake all that he hath. "Go," said he to the young convert, "sell all thou hast, give it to the poor, then come and follow me." Encumbered with selfish property, neither a young nor an old man could be a disciple of the Teacher.

If this young man could not secure the privilege of discipleship without this great sacrifice, can it be done now with less sacrifice? Those Christians of today, who live very much as did the carnal Corinthians, in the days of the apos-

ties, would not be interested to bear any additional cross. In their combination scheme they have quoted largely from the writings of Moses, and from those of St. Paul and as one might very naturally suppose, made use of but little that was spoken by Jesus.

A healthy revival of the testimony of the Nazarene would be the opening of a new era upon the earth, and the promulgation of the spirit of practical righteousness as it was once heard in the cities of Judea would make of the "kingdoms of this world, the kingdoms of our Lord, and of his Christ." It would also make a radical separation between the sons of God and the sons of Belial, and awaken a testimony that would demand the crucifixion of every worldly element in the soul.

Sanitary.

SHOULD WE SLEEP WITH OPEN WINDOWS?

THIS question introduces a subject upon which there is a diversity of opinion. "I have had no bad colds since I learned to sleep with my windows open," remarked one gentleman to another recently. "The only hard colds I ever suffered from were contracted by sleeping in rooms to which the night air had free access," replied the other.

The bodily temperature sinks slightly during sleep; all the physiological functions act with diminished activity; the resistance of the economy to morbid influences is lessened proportionately. But it is also well known that at night these influences are far more potent and noxious. The air is charged with greater humidity; in unhealthy places miasmatic and malarial poisons arise to higher levels and extend with greater rapidity; the chill of damp night air is penetrating and dangerous; the emanations from organic decay are more perceptible.

Against these the sleeper is less protected than in the daytime. He has divested himself of his woolen external clothing to put on cotton or linen, and lies between sheets of the same material, between which, at the tops and sides of the bed, the air gains ready access to his unprotected surface. If he is restless he renders such access yet more easy. A sudden fall of temperature at night is no unusual occurrence. In summer a thunder-gust, in winter a shift of the wind to the north, often reduces the temperature 10 or 20 degrees. The sleeper is unaware of this, and so remains exposed to it with no further protection than he found agreeable at the higher temperature until he awakes chilled and stiff, and feels the effects of it all day long.

With these points to be considered, what rule should guide us? Certainly we need pure air by night as well as by day, and this we ought to provide. If the bedroom is very small there is more danger from draughts than if it is very large. If the person is delicate and sensitive he cannot bear draughts so well as one more hardy. So there can be no fixed rule for all persons; each must fix a rule for himself, only bearing in mind that fresh air is important and must be obtained in some way.

The strong, and those who bathe every morning, may sleep with windows open more or less at nearly all seasons. The weak, and those who do not keep their skins healthy, may admit air by doors opening into other rooms, and by openings into the chimney for the exit of foul air. Several small openings may be made which will admit fresh air without creating a draught. A screen may be used to break the force of the current. A little ingenuity will enable every one to provide fresh air, without injury, for their sleeping apartment.—*The Herald of Health.*

AMONG THE SHAKERS. NO. 2.

"You say you eat no meat. Is that because you think it harmful?"

"I think it unnecessary. It has been many years since I have tasted meat. The ingredients of flesh are all in the soil; beef contains nothing that vegetable diet does not

afford us. Still, it is not the fact of eating meat that I object to so much as it is the murder. All animals have a right to their lives."

"Suppose you encountered a rattlesnake."

"Kill it. One must use common sense in such matters. The Orientals carry that thing to excess. You remember there was an Eastern monarch who did not wish to destroy the animalculæ in water by drinking it."

"You believe, do you not, in spiritual communication?"

"Certainly. We live under direct inspiration of spiritual influences. A man may realize that late in life, but to most men the knowledge is sure to come at some stage. I was a materialist until I was converted, as Paul was converted. My eyes were turned inward upon myself and I saw my folly. It is only through a knowledge of spiritualism that many obscure things in our Bible are made plain. For instance, we find the Jews praying for help and guidance to the 'god of Israel' when they start on their expeditions of plunder and massacre and outrage. The 'god of Israel' was not the God of the universe, but a national spirit or tutelary genius, like that possessed by every nation."

"But you do not 'take stock' in spirit rappings and cabinet manifestations and all that kind of thing?"

"Why not? We cannot tell in what manner a spirit may choose to manifest itself. It may be by influence, or by knockings, or by personal revelation. At the time of the great Kentucky revival John the Baptist was distinctly seen for several minutes in our meeting house, and led our people in the dance. Then the motions of the spirit may shape our conduct. For many years our men and women held no communion with the world's people, but after a time the spirit moved differently."

"In what way does the spirit usually manifest itself?"

"It would not avail to tell you now. 'Cast not your pearls before swine'—which means," continued the Elder, with the vestige of a smile at my startled expression "give not your truths to those who are not prepared

for them. You cannot receive them now, but some day your eyes will be turned inward, and the truth will be revealed. You have already had experiences in your life that could not be explained through the agency of physical or psychological laws," which was true, as it probably is in the case of a majority of adults.

"Do you not find your life here monotonous at times?"

"Nay. It is peaceful and we are bound together by brotherly and sisterly love. This is an earthly heaven. I could live here forever."

The Elder presently withdrew, after committing me to the care of Daniel Fraser, a ruddy cheeked brother verging upon ninety years of age, who must at some time have quaffed the elixir of life.

The passionless, methodical existence of the Shakers lengthens their lives an average of a dozen years beyond that of other men and keeps them in health, likewise; but Daniel Fraser is as a "world's man" of sixty, and while he expresses his willingness to die whenever he shall be called, he has a store of life and strength that ought to last him a round score of years to come. It has been said that communities do not foster intellectual growth and independence. I know not how that may be among the mass of a communal fraternity, but I must do Frederic Evans and Daniel Fraser the justice to say that, in their case, plain living and high thinking go together, and that in extent of reading, in mental vigor, in ready use of logic and in sincerity of utterance they are at least the equals of any two men of my acquaintance in the world. They have convictions, and live up to them. The Shakers and Mohammedans are the only people who do so, and their lives stand out in singular contrast to the mass of those whose religion is lip service and whose lives are guided only by self interest. "Brother Daniel"—there are no "Misters" or titles of any sort among these people—took me through the gardens adjacent to the dwelling, and walked with me along a height from which a glorious sunset view was had, with the fires of the sky glowing in the reflections of a river down the valley. I asked to see the grave

yard, but he said there was little there of interest. The graves were barely marked, and for his part he would as lief be buried without a mortuary token at his head. Of what use were a few handfuls of dust, and what honor need attend them? The life and deeds of a man were not interred. Had they much illness there? Nay, very little. Great care was taken to keep the sanitary condition of the grounds and buildings perfect. The appliances, not only of sanitation, but of agricultural and domestic work, were the latest and best that had been devised.

What hours were observed in work? The men and women arose at half past four—he thought another hour of sleep would not hurt them—or at five in Winter, and their duties occupied them until about sundown. The wonderful cleanliness of everything was maintained at a cost of no more labor than the care of live stock or the working of the fat acres we looked out upon. The stables, where a large herd of cattle is kept, are cleaner than most of the New York tenement houses, the stone walls are the best laid and most solid that can be seen in the country, and in the houses, barns, sheds, orchards, shops and fields there is order, economy, skill and neatness. Domestic animals for pets there are none, except a few canary birds, though cats are encouraged to dwell about the premises "as a menace to another class of domestic animals, rats," explained Brother Daniel.

On returning to the room we had left I was informed that I was to consider myself at home there, and was invited to stay all night. The invitation was accepted when I was assured that my pedestrian costume was not amiss and that I would be thought the better of for my blue shirt and rough clothing. The condescensions of fashionable people who visit Mount Lebanon, parading their silks and jewels before its simple folk and exhibiting such well bred amusement at their ways and appearance as might be in place in visiting a poorhouse or a menagerie, have made entirely excusable the reluctance of many of the Shakers to be pitied or patronized. Condescension is singularly misplaced on the most prosperous and contented people in this country. It would be more in

order for Shakers to patronize the worried, dissatisfied, ambitious, fast living citizens who visit them, people overtaxed, over-dressed, slaves of fashion, insecure and fearful of the future, unresting, distrustful of their business associates and devoted either to their empty pleasures of society or to individual aggrandizement that perpetuates those false social relations against which, from shop and tenement, comes an ominous mutter of protest. Were these serene Shaker settlements scattered plentifully about the world, where all men might profit by the examples therein set of economy, right dealing, fraternal helpfulness, order and content, I am convinced that the world would be the better for them.

I was bidden to supper in due season and had it served to me by a smiling Shakeress in an apartment adjoining the family dining room. From the cheerful rattle of feminine tongues in the kitchen, the occasional humming of an air and from the fields a whistle, it was apparent that the strict life of the community was not inconsistent with cheerfulness. Most of the faces one sees in the village are to some extent spiritualized, but glumness is not their habitual expression. The supper was abundant and satisfying, and presented a variety of dishes. If one wishes to know how he can fairly luxuriate without meat let him sample Shaker cookery. Daniel Fraser told me that he had not eaten meat in thirty years, I think he said, and in that time he had subsisted joyously without eggs, milk, cheese, butter, lard, spirits, tobacco, soda, saleratus, tea or coffee. Farinaceous food, fruit, vegetables and water he had found sufficient. Meeting me after supper in the room that was temporarily mine he made a vigorous presentation of his communistic theories and of the scheme for land nationalization made familiar by Henry George. He had, also, in his mental keeping strange scraps of fables and legend that Hawthorne would have caught up eagerly, to base a romance on. He had even met one or two men who thought they had solved the mystery of life and had been guaranteed an earthly existence of indefinite length. These men had joined the Shakers in the belief that their simple, healthful modes of living

were most conducive to unlimited length of days, but Daniel made light of their hopes and bade them look at the gray hairs of their heads and beards and asked them if the world to come were not a better one than this?

In the evening there was a "reading meeting" in the gathering place or hall of the house, the men sitting on one side and the women on the other, the seats being arranged in crescent form with the reader beneath a bright light in the center. Some hymns were sung without accompaniment, although a cabinet organ stood in the room, and Heber Newton's sermon on "Religious Communism" was read aloud with the preface from Elder Evans that it was "rather a remarkable thing to come from the world." The company listened in silence, and two boys of the family were distinctly observed to slumber. Elder Evans interrupted the reader twice or thrice to explain and comment on passages in the discourse, and shut it off before its conclusion had been reached by stating that it was perhaps too lengthy for a single reading; a view that was endorsed by one of the sisters, who demurely said "Perhaps we have had as much as we can digest."

About nine o'clock the Shakers were in their rooms. I saw lights burn briefly at their windows for a time, a few windows were thrown open and contemplative figures were seen there gazing at the beauty of the night. The moon mounted the sky, shining on the high, white walls of the houses and bringing them into striking relief against the dark hills. Then fell a silence when even Nature hardly stirred in her heavy sleep, and the serenity of Mount Lebanon was reflected on earth and in the sky. C. M. S.

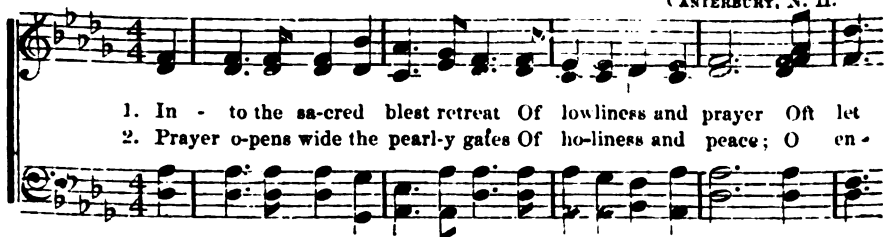
Deaths.

Adaline Sears, Feb. 12, 1886, at Center Family, Mt. Lebanon, N. Y. Age 54 yrs. 6 mo. and 10 days.

She has been a faithful burden bearer in the family where she resided, for the past twenty-five years. She was universally beloved and respected, for her steadfast integrity, and unswerving devotion to Christian principles, and it is with the deepest regrets, that we part with her in the prime of life. E. A. S.

BLEST RETREAT.

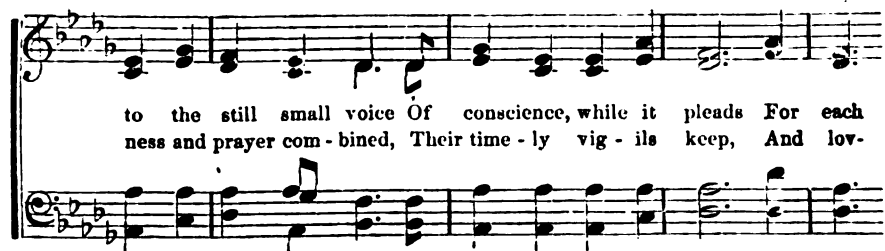
CANTERBURY, N. II.



1. In - to the sa-cred blest retreat Of lowliness and prayer Oft let
2. Prayer o-pens wide the pearl-y gales Of ho-liness and peace; O en -



us turn our way-ward feet, And find a sol-ace there. There list-en
ter where the har-vest waits To bless with its in-crease. May watch-ful-



to the still small voice Of conscience, while it pleads For each
ness and prayer com-bined, Their time-ly vig-ils keep, And lov-



to live to high-est light, As day to day suc-ceeds.
ing deeds with words re-fined Be ours to sow and reap.

FUNERAL OF ELDER PETER LONG.

THE Groveland society of Shakers is located three and one-half miles from Mt. Morris, about the head of the Genesee valley. Their lands comprise about eighteen hundred acres, their buildings are substantial and numerous and situated from an abrupt rise from the Cashequa, commanding a fine view of the valley and the eastward slopes of the Groveland and Sparta hills.

It was on the last day of the past year that this society met in the commodious brick building, in an inner room, 50x60, where they were wont to gather each Sabbath afternoon for conference meetings, to pay the last tribute of respect and love to their departed friend, Elder Peter Long, who for a quarter of a century had given the best years of his life for their success and prosperity. The occasion was one of deep interest, the funeral obsequies impressive and appropriate. A large gathering of the neighbors about and others from localities near were also there to attest their respect and admiration for the venerable dead.

The "Brethren and Sisters" sat opposite each other near the center of the room. No emblems of mourning appeared. Brother Alexander opened the meeting by a few remarks. Elder Giles, from the Parent Society of New Lebanon, was present and made a very touching and pertinent address, followed by many of the "brethren and sisters," each giving their earnest testimony of the kindness and love that the dear brother had always manifested to them. They feelingly recalled his genial smiles, his warm greetings, his benign countenance and above all his earnest and unflinching attachment to the faith and doctrines of their society, for which nearly his whole life had been devoted. One or two tributes were read. Several hymns were sung (the "brethren and sisters" rising) very expressive and in harmony with the occasion. After the solemn services, all passed out into another room and viewed the remains of the time-honored dead, then eight of the young brethren bore him to his resting place, the spot selected during his lifetime, just in the rear of the house of worship; between two rows of evergreens, a quiet, secluded

nook, suggestive of the ways and manners of the worthy dead. The occasion will not soon be forgotten by the many who were present. Its simplicity was impressive and touching—a pleasing contrast to the pomp and ceremony often exhibited at the burial of the dead. Elder Peter, as he was familiarly called, was widely known in the Genesee valley and highly esteemed for his strict integrity, unpretending and courteous manners and his many virtues: by his death the Shakers lose a true and devoted friend. S.

Mt. Morris, January, 1886.

KIND WORDS.

Concord, N. H. Dec., 1885.

THE New Hampshire Historical Society has received THE MANIFESTO for 1885, for which a grateful acknowledgement is hereby tendered. Samuel C. Eastman,

Librarian.

Manchester City Library,

Manchester, N. H. Jan., 1886.

THE Trustees have received THE MANIFESTO, published by the United Societies, Shaker Village, N. H. for the year 1885.

A gift to the Library from the Society for which they return a grateful acknowledgement. Mrs. M. J. Buncher, Librarian.

National Home for disabled soldiers. Milwaukee, Wis. Dec., 1885.

DEAR SIR:—At the close of the year I take pleasure in assuring you that your valuable publication THE MANIFESTO has been regularly received and placed on file in the soldiers' reading room, accessible to all the fourteen hundred inmates of the Home, and contributed much toward enabling them to pass, pleasantly and profitably, many an otherwise weary hour.

Very Respectfully,

George W. Barber.

Librarian.

Do nothing today that you will repent of tomorrow.

Forget your own good deeds but not anothers.

THE WAY OUT.

W. A. J. BEAUCHAMP.

By custom, by the statutes we are bound. Is this government republican? Do the people rule? We have a national Constitution that is good enough for all, but do our representatives throw the liberal mantle of the Constitution impartially over all?

I am not a voter, and as a disinterested spectator I think I can see pretty clearly why the major portion of our race mourn under oppression while the unrelenting, iron rule of despotism appropriates the spoils of labor under laws concocted by the despoilers.

THE WAY THE GAME IS PLAYED.

Large sums are annually expended to support a horde of "representatives" in each state, who waste much time in "making laws" which the legislature find it necessary to repeal, but before the repeal the scheme has carried the design of lucre's power and influence through.

THE REMEDY.

If the people, under the guarantee of the Constitution, have the right of government to the law making power, then, they are sanctioned in their right by the republican spirit of the Constitution, and if the right of rule be invested in a majority representation then are they sanctioned in their right by the original and universal spirit of Democracy, and hence, the new departure of a new amendment to the Constitution causing every "act" of representatives, both in Congress and in the State Legislatures to be subject to ratification or rejection by the people at their next general election; and let the amendment further require that abstract copies of each leg-

islation act be printed and by the tax assessor distributed to at least each acting magistrate whose duty it shall be to exhibit them to the several voters of his precinct, so that by the next general election every voter shall *know* (or have a chance to know) what the proposed acts shall be if ratified. Then the majority will constitute the actual ruling power; and rings, big paying monopolists and caucuses will have to stand aside, for our representatives can no longer be bought, for the exclusive right of government will no longer be in the gift of the people nominally merely, but essentially and practically exercised by the people.

The people have no right of complaint of misrule so long as they wilfully delegate their own franchises to public auctioneers who sell them to the highest bidders. Hastily yours for honesty and fair play.

Orange, Orange Co., Texas.

From the Little Children.

LOVE.

THE Bible says "God is love" so if I would seek this power of love I must first know who God is. We often say we will love our little mates, now the most effectual way in which we can show our love, I think, is through obedience and kindness to each other. The Bible says, "Love your enemies" you may ask, how shall we love our enemies? I answer simply, be kind and obliging to them and do your best at all times. N. E.

Shaker Village, Mer. Co., N. H.

DEAR TEACHER;—I am glad to have the pleasure of writing you a few lines. I like to study, I have had two cards for good behavior and I should like to get another one to-day. It is very pleasant I think. I like to go and pick berries very much. I hope I

shall not fail in spelling the rest of the term as long as I study hard. I should like to try and get to the head of my class in all my studies and that would be nice. I shall try next week to get my lessons perfectly and do as I am taught. I try and do in school as the Teacher wishes me. Your pupil, D.E.C.

Enfield, N. H. Feb. 1886.

BELOVED ELDER HENRY;—I love my beautiful home, and I will be a good child that I may keep it. I think we had a very nice meeting this morning. I love to go to meeting and sing and hear the good words that are spoken, as they will make me a good girl, a good youth and a good sister, and so that everybody will love me and respect me. I love the Brethren and Sisters very much, and I love all my companions too.

I think it has been very pleasant, I was glad to see you in meeting, last evening and this morning. We are going to visit Elder Abraham this eve and recite our scripture lessons to him.

Tomorrow is Monday and I think I shall help iron some clothes in the forenoon, and in the afternoon all the little girls will have a play time. I am learning to knit. I like to knit the heels better than the toes. We are all trying to be good girls. This is all I can say now. From Hattie.

Books and Papers.

THE HOUSEHOLD RECEIPTS is a nice little book and contains 72 pages of choice receipts. It brings peace and comfort to the household, and will be mailed to your address by the sending of five two cent stamps, to Joseph Burnett & Co., 27 Central St. Boston, Mass.

THE PANSY. The March number like those of former date is full of pleasant and profitable reading. Illustrations are found on nearly every page. Pub., by D. Lothrop and Co., Boston, Mass. \$1 a year.

THE A. B. C. of CARP CULTURE is an illustrated pamphlet of 100 pages from the pen of Milton B. Pelree. In this he gives an interesting history of the peculiar industry among the Chinese, as related by the early French missionaries. He also writes of the care and expense which the ancient Romans gave to this very commendable form of procuring a supply of food for the table, and then writes of what has been done at a more modern date. "The Carp is an Asiatic fresh water fish and has been cultivated in Austria more than six hundred years." The flesh is said to be white and of the finest flavor. A

carp at three years of age will weigh from four to five pounds.

The pamphlet tells the whole story of pond making and fish raising, with every step carefully explained, so that any one can intelligently enter the business. Published by A. I. Root, Medina, Ohio. Price 50 cents.

We now learn that the Shakers in White Water, Ohio have commenced the raising of carp. They have seven ponds which as a whole occupy some ten acres. Already they are disposing of the little fish at \$15.00 per 1000. We wish them the best of success. "We are raising carp fish but no swine. We think it more profitable and more honorable. Come over and we will give you a four pound fish for your dinner." Isn't that nice? We would have it like the dinner that was served on the shore of the sea of Galilee. And to make it still better, there will be no swine there. The Shakers do not eat either the fat or flesh of swine.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. March. Contents. Pro. Edward Suess; Familiar Talks with our young Readers; Essence of Oratory; The Conifers; Indications of Character in hand-writing; Composite Photography; Charles S. Parnell; Jonathan Carver; General Winfield Scott Hancock; The Poison Problem; The Standard of Health; Writer's cramp; Notes in Science and Industry; etc., etc. Fowler and Wells Co., 753 Broadway, N. Y. \$2. per year.

HERALD OF HEALTH. March. Contents. How to strengthen the Memory; Diseases incident to public Life; Slops and Manurial matter in the Country; Studies in Hygiene for Women; etc., etc. Dr. M. L. Holbrook, 13a15 Laight St. N. Y. \$1 a year.

A LITERARY CURIOSITY.

THE GLASS OF TIME, in the First and Second Age, Divinely Handled by Thomas Peyton, of Lincolnes Inne, Gent. Seen and Allowed. London: Printed by Bernard Alsop for Lawrence Chapman, and are to be sold at his Shop over against Staple Inne, 1620. Now reprinted in a neat volume, Long Primer type, bound in fine cloth, gilt top, beveled boards. Price 50 cents.

The quaint poem, of the title page of which the above is a transcript, appeared nearly half a century earlier than *Paradise Lost*, and it is intrinsically probable that it would have fallen under the eye of Milton; in any case there are striking points of resemblance between the two poems, and many have supposed Milton's immortal work to have been inspired by the former. Only two copies of the work are known to be in existence previous to the issue of the present edition, one being in the British Museum, the other in the Bodleian Library, Oxford. The copy in the British Museum was purchased at a noted sale of old books in 1819, by Baron Bolland, who notes upon a blank leaf that it cost him 2l. 17s. 6d., (about \$110.00). Some years ago a gentleman of Virginia, Mr. J. L. Peyton, sprung from the old English family of that name, made an accurate transcript of the copy in the British museum, preserving even the quaint spelling, punctuation, capitalizing, and italicizing of the original. This present edition is printed without alteration. Apart from its presumed connection, with *Paradise Lost*, the poem has very considerable merit of its own, and is in every way a literary curiosity. John B. Alden, Publisher, New York.

The Manifesto.

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VOL. XVI.

MAY, 1886.

No. 5.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 2.

Published expressly for the several Communities of Believers in 1816. Rewritten by Henry C. Blinn.

THIS was the commencement of that great work which they had been waiting to see and which soon after filled the neighboring country with anxiety and alarm. Enquiries were made and people began to visit the Church from different places, particularly from New Lebanon. When they came to see Mother Ann and the Elders, they were filled with wonder and admiration at the gifts and operations which they were under, and the clear and pointed plainness of the testimony against all sin.

The gifts of the holy spirit were evidently among the Believers, and these they manifested in their daily lives and conversation. During the season of religious devotion they were blessed with manifold gifts, each in its time and order. Some were in the making of exhortations, or shaking, singing, prophesying, or speaking as the spirit giveth utterance.

The people asked Mother Ann and the Elders, why they maintained such a singular faith and manner of living.

The Elders replied, "We have been laboring for years in the work of regeneration, and have actually risen with Christ and travel with him in the resurrection."

People.—"If you have attained to that of God, which we have not, we should be glad to share with you, for we

want to find the best way to be saved from that which is wrong."

Elders.—"If you are ever saved through Christ, it must be by walking as he walked, and if you have committed sins, you must confess them to those witnesses in whom Christ has taken up his abode."

People.—"We have had the power of God upon us and received light and conviction, and have felt great tribulation for our sins: after which we have felt great love and releasement, and we think we were converted and born of God. Is not this the Christ?"

Elders.—"The gifts and calling of God are given to souls in nature's darkness, not because they have repented, but they are intended to lead souls to repentance."

People.—"What is repentance?"

Elders.—"To cease committing sin is the only repentance which God accepts, and this no one can do short of making an honest and faithful confession of all the sins he has committed in his whole life, to the chosen witnesses of God."

People.—"It is God, alone, that can forgive sins; where then is the necessity of confessing them to man?"

Elders.—"God has established that order for all souls who have committed sin, that they must confess their sins before his chosen witnesses, as will be seen by the Mosaic law, and the case of Achan before Joshua. The baptism of John when the people came and confessed their sins and showed their deeds. All souls that commit sin are lost from God, and cannot know God. They that know God as he is, do not commit sin, for it is eternal life to know God, and Jesus Christ whom he has sent."

"But those that commit sin are bound in death, and are not able to come to God, without help. When they come to Christ's witnesses and honestly confess their sins, they find a relation to those witnesses, that gives them a relation to Christ and in this sense, these witnesses become mediators between Christ and lost souls."

People.—"Are you perfect? Do you live without sin?"

Elders.—"The power of God revealed in this day, does enable souls to cease from sin, and we have received that power; we have actually left off the committing of sin, that we may live in daily obedience to the will of God."

People.—"Solomon was called a wise man, and he said, 'There is not a just man upon earth, that doeth good, and sinneth not.'"

Elders.—"Solomon was under the law of sin, and it is evident that he committed sin. He did not know Christ, for Christ had not then been revealed. Whatsoever the Law saith, it saith to them that are under the law, but when Christ came, those that believed and obeyed him, ceased from sin. Those that are in Christ are not under the law of sin, because they do not commit sin; therefore there is no law that can either justify or condemn them, but the law of Christ. Christ has delivered them from the law of sin, and given them the law of righteousness and made them able to walk in it. They that commit sin are always in danger of the judgment of God."

"If we should be overcome and commit sin, our case would be deplorable, because we have tasted of the good word of God, and received of the powers of

the world to come : therefore if we should fall away it would be impossible for us to be renewed again to repentance."

First Interviews, of Different Individuals with Mother Ann and the Elders.

The extraordinary intelligence which was circulated concerning this strange religion and the wonderful spirit that attended the subjects of it, drew many discerning and inquiring minds to search into the truth of these things. Many inquiries were made, from time to time, by these individuals, during their interviews with Mother Ann and the Elders.

Joseph Meacham and Calvin Harlow were among the first that visited the little Church for the purpose of becoming better informed in regard to the religious belief of the order. After many extended conversations, as well as critical inquiries on the several doctrinal points which made this people so marked in their lives, and so different from the other Christian denominations, these two visitors became convinced that the work was more in accordance with the gospel of Christ than any with which they had formerly been acquainted.

The Elders, very kindly, gave plain and quite satisfactory answers to all the inquiries that were made. Among other subjects this was presented to Mother Ann, by Joseph Meacham.

"St. Paul says,"—"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home, for it is a shame for a woman to speak in the church."

"But you not only speak, but seem to be an Elder in your church. How do you reconcile this with the Apostles doctrine?"

Mother Ann replied, "The order of man in the natural creation is a figure of the order of God in the spiritual creation. As the order of nature requires the co-operation of the man and the woman, so when they stand in their proper place, the man is the first, and the woman the second in the government of the family. He is the father and she is the mother, and all the children must be subject to the parents."

"When the man has departed from the home, the right of government belongs to the woman, so is the family of Christ."

In this reply, Joseph and Calvin saw clearly that the new creation could not be perfect, in its order, without a father and a mother. As the natural creation was the offspring of natural parents, so the spiritual creation must be the offspring of spiritual parents.

Joseph having received from Mother Ann an established and well grounded faith, set out with his whole heart to obey the testimony. After the decease of Mother Ann and the Elders he was chosen as the senior Elder and soon after began the organization of the several churches or societies, that the people might enjoy the privileges of a life in a community and be better able to live in harmony with the gospel of our divine Teacher, Christ.

Elder Joseph was unwearied and remarkably faithful in all the duties that fell to his charge, and left nothing unfinished that was for the peace and prosperity of the sacred cause.

(TO BE CONTINUED.)

Can Human Society Afford to do Without Religion?

GILES B. AVERY.

THIS question is suggested by a certain class of minds, who, for want of greater light relative to the nature of the soul, and the reality of Spiritual things, are drifting into Agnosticism—The doctrine that the existence of God can neither be asserted nor denied—also of future existence of the human soul.

In this inquiry we do not characterize religion as a mere profession of some one of the three hundred Creeds of denominations calling themselves Christian, but of such a faith in God, the Creator of the Universe in which we have our being, and in those revelations of His laws of righteousness to man, as requires and prompts the Believer to a cheerful and willing obedience to the same, as the only source of true happiness to the human family; consequently resulting in the Believer living a pure, true, good life, as judged by comparison with the laws thus revealed from our Creator; thus consecrating his services to do God's will, as the purchase of blessings to himself and fellow man.

But what is this Godly character we should take for a guide? The Agnostic tells us, that, "when we define this Theos—God, we limit Him to the extent of our own capacities and faculties." But the Agnostic does not tell us how the capacities and faculties of one individual or one class of individuals, tribe, or nation, as uncivilized, civilized, enlightened and religious, come to possess almost infinitely higher capacities, enabling them to elevate the character of their idea of God than

those of other individuals, tribes, or nations; for he denies all knowledge of God by revelation! He says "All knowledge and supposition of the Absolute are none other than the image of ourselves, and our thoughts, projected and magnified in the dim twilight of the vast."

How, then, are we to account for the vast difference between the Fetich's idea of God—some immense object of sense, as a great mountain, a mighty river, a tremendous rock, a wonderful tree, a terrible animal and the true Christian's idea of God—a Heavenly Father and Heavenly Mother. If no revelation from God, how are we to account for the immense difference of the sense of right and wrong, between the cannibal tribes, who, for untold ages have believed it right to kill a man for the purpose of eating him, and those peoples who feel and believe it to be wrong and wicked, to kill a man under any circumstances, and wrong to injure his person or property; or, needlessly to pain any living being?

Tracing human history backward, we observe, that, through some source, and, by some means, superior ideas of the God character have appeared, from one period to another, suddenly, or, as it were, spasmodically, and, through some individual agency, and not as a gradual development of the whole people of a tribe, nation, or community; but, producing such tribal or national development. How are we to account for this, except by the admission of an All wise, Superior Intelligence, whom we may justly call God? And, by revelations from this God to such individuals as mediators between God, and these mediators fellow men?

If no absolute and Sovereign Power, as God, exists, no Intelligence higher than man, how are we to account for the multitudinous superhuman manifestations of power operating upon certain portions of the human race from time to time, in all ages of history, of which we have authentic and reliable records? True, there have been prodigies of human ability who have performed most wonderful and astounding feats; but, coincident with these phases of human experience there have been manifestations of some power entirely beyond the limits of the human capacity manifested through human prodigies, and, in the entire absence of human agency! Evidences of superhuman power, in all ages of human history are numberless. Whence their origin if there be no God?

'Tis done! The evident manifestations of an Absolute Existence and power by whom man has being, and, to him, as the Creature of this Absolute Power, is delegated a limited portion of this power, are as numberless as the sands of the seashore! It is man's portion, being thereby taught, to listen, obey, and adore! It is not necessary to abstract our entire conceptions of God from nature's manifestations, God's Works, in order to have a religious veneration for the Deity; neither is it necessary to make a God of Jesus, as old as his Father, and older than his Mother, in order to become a "religious"—A Christian! There is all difference between theological Creedism, and true Christian Religion!

Infidelity—Disbelief in God, and rejection of religion, is the recoil of human reason against mysterious, unphilosophical creed dogmatism! It is by the

heart, quite as much as by the intellect that the soul is united to God and Heaven!

The Syllogisms in the arguments of the Agnostics, by which they negative the conclusions of their own philosophy, result in a contradiction of human experiences the revelations of the knowledge of which are as absolute as the periodical incidents of day and night. It is not a difficult thing to frame verbal theorems so contradictory, as, apparently, to astound philosophy itself; but, these apparent aphorisms do not present acceptable apodixis! What experience verifies we do not care if verbal philosophy denies! In logic it can be proved that this side of the river is the other side; but, reason tells us it is still this side, just the same.

There is an intuitive sense in all human beings that inspires the idea of God. "All history tells of man's effort to bring God near," thus Idolatry. And, "At last we see what human progress means, it means throwing off the brute inheritance through ages of struggle." And, however God may be panoplied with attributes by the unenlightened ideas of humanity, yet, the history of human developments declares revelations from God, though Agnostics, and agnosticism may not be able to acknowledge them!

Ability, and the consequent accountability have been vouchsafed to mankind in different degrees, and, these have not been the incidental characteristics of race, clime, or country, but, exotic productions, brought from superior spheres. And, "The present uncertainty" manifest by Agnosticism "is not to endure." There will be "some fresh word of power for each age." Re-

ligion. genuine,—the power to live a virtuous godly life, is a gift from the Heavens; the soul of man loves its behests, and glorifies its possessors! God be praised! Religion is the vital fountain of virtue. It is the founder of civilization and refinement; it is the instructor, the protector and defender of the natural rights of man. It is the enfranchisement of will; the liberator of conscience; it is the arbiter between judgment and mercy; the discerner of merits and demerits, and the dispenser of forgiveness under the Divine law of love.

Without religion—genuine, that manifests love to God above by love to man below, the human family sink back into chaotic darkness, instituting social conditions where might is law, and right is unknown, where selfish desire and animal greed prompts the courses of life, and demoralization and desolation devastate the plane of human existence, where love is twined to lust, and the beastly nature of man knows no bounds but those of superior brute force; where the finer feelings of angelic love and tenderness are submerged by lawless passions, and where the pleadings of the soul are silenced by the fulminating impulses of the brutal nature of man.

To abandon the religious element in man is to deny the existence of God; to reject all accountability in man to any authority; to institute unlimited war, bloodshed, contention and strife, to let loose the dogs of pandemonium. Multitudinous are the charges of wickedness, injustice, contention and strife, murder and desolation against religion, (so called,) but, this is not against true religion, but servile creedism of human

origin, and, as opposed to true religion, as fire to water; this has been the adoption of a child of hell into the family relation, as tutor and guide, to blind the eyes of the worldly wise and eat up the peace of the enlisted soldier under the banner of human creed these set wide the distance between the temples and altars of human worshipers of differing professors and denominations, and build the walls of churches that separate souls, who, otherwise led by true religion had mingled soul to soul in a heavenly and angelic alliance.

Buddha said "The religious man only is good. And what is goodness? First, and foremost, it is the agreement of the will with the conscience. A man who devotes himself to religion, is like one who takes a lighted torch to a dark house; the darkness is dissipated." "In reflection, in life, in conversation, in study, I never forget the supreme end, religion." "Truth is to be sought with a mind purified from the passions of the body. Having overcome evil things thou shalt experience the union of the immortal God, with the mortal man." "Man is perfected by conversing with God, which he can only do when he abstains from evil, and strives to imitate the Divine nature. Second, by doing good to others. Third, by turning from the absorption of material things." "True religion helps persons who possess it to amputate from the body, in some degree disease: from the soul indifference to one's self and others good; from the senses injurious pleasures and luxuries; from a household discord, and establishes peace, and union of the spirit.

But, the present era appears to be fraught with a restless effort to extri-

cate the race of man from the obligations, restraints, sacrifices and blessings of religion. An effort to disprove the existence of a God as man's Creator, and, as a consequence, to deny the possibility of any knowledge of duty, or accountability by the possession of ability or the dictum of revelation. This is not strange; it is the legitimate fruit of false, and human theology, which reason, and revelation teach man to reject. But, the theories of agnosticism would man an evolution from a protoplasm,—an accident of nature, or matter, and matter an accident, or incident of the primamateria; and, so far as this philosophy reveals, the primamateria; an incident of something lighter, and less luminous than moonshine!

But, a living soul cannot afford to do without God and religion. True religion is redemption from barbarism; it is the all powerful panoply of God committed to man to resist the assaults of all those evil passions that are the resources from whence all curses flow to man. It is the light that shines on the pathway of heaven; it is the price that purchases heaven's blessings, and the royal benediction, "For it is your Father's good pleasure to give you the Kingdom of Heaven."

Mt. Lebanon, N. Y.

DEPENDENCE UPON GOD.

I know not what the day may bring
Of sorrow or of sweetness,
I only know that God must give
Its measure of completeness;
I reach for wisdom in the dark,
And God fills up the measure—
Sometimes with tears, sometimes with cares,
Sometimes with peace and pleasure.
For hours of grief and saddened face
True wealth of heart I borrow,

And heavenly wisdom oftenest comes
Clad in the guise of sorrow;
I know not which is best for me
Of all his mercy bringeth,
I know his praises every day
My willing spirit singeth.
I know not what my life may yield
Of fruit that will not perish,
I know God gives both seed and soil
And all the growth must cherish.
How great his work! How small my part!
I wonder at my weakness,
And his great patience fills my heart
With gratitude and meekness.
I know not what e'en heaven can give
To blessed souls who gain it;
I know God's goodness it must show,
For earth cannot contain it.
And if eternity but rings
With love, the same sweet story
That earth is telling every day—
"Thine, Lord, shall be the glory."
—*Selected.*

REJECTING IDOLS.

HARVEY L. KADDS.

KEEP away, keep away, let my spirit have rest,
All ye vanishing follies which tend to molest,
And to hinder my progress in Heaven's highway,
From my soul, from my soul, keep away, keep away.
Keep away, keep away, all ye idols of time,
That are only a hindrance and clog to the mind,
That would be of no use, but would lead me astray.
From my body and soul, keep away, keep away.
Keep away, keep away, let my spirit go free,
That no heavenly gift be withholden from me,
And that I may keep pace with the light of the day,
From my soul, from my soul, keep away, keep away.
Let me live with my Brethren and Sisters in love,
And with them in sweet union and meekness improve
By rejecting all evil by night and by day,
Where all bondage and death keep away, keep away.
O my soul keep awake, and be ready to flee,
And to hide from the evil which you may foresee,
And to be in your duty, this word you'll obey,
And from all that is wrong, keep away, keep away.
South Union, Ky.

WHERE does the fault lie? It is estimated
that about nine-tenths of the young men of
our country never attend religious services
—*Christian Home.*

OUR MISSION.

ABRAHAM PERKINS.

By many the duties of life seem little comprehended. The prophet Isaiah informs us, that a way was to be opened, in which "wayfaringmen, though fools, shall not err therein." This way is before us; and to walk in it is simply to be faithful in all the demands, concatenations and walks of life, so far as we have a revelation of the principles of truth and right. As the evidence of a thing confirms its existence, so faith is established, the soul is convicted and conscience demands respect thereto, followed by an obligatory obedience to the knowledge of light received. In its embrace, not only our acts and words are evolved, but our habits, our manners and very thoughts must be brought into subserviency to principles that tolerate nothing other than angelic perfection. We are not justified in human frailties, simply because we are human; indeed we are to become as gods, indued with a power akin to almighty, to be able to fulfill the destined mission of man.

Man is subject to many annoyances. He is not infrequently baffled in the execution of the best and wisest of plans and prevented the performance of acts, on which hang the laws of health, the means of the support of life, of prosperity financially, of measures for acquiring knowledge upon subjects vital to manhood, to character and even the destiny of souls. And here comes in the demands for the patience of saints. Under such circumstances, the right of self-defense, of proper and legitimate dignity and securing religious liberty and Christian protection, would present its claims as justice and as a binding

force of moral duty, when to fulfill christian obligation, there existed but feeble power to maintain the Christ spirit.

How true the testimony,—“Strait is the gate and narrow the way that leads to life, and few there be who find it!” With the knowledge of this fact, the professed Christian can but feel the importance of steps the most careful and well directed, of action the most measured and purpose the most fixed and resolute, lest in some unguarded hour, some moment of temptation or trial, he makes a false move; consequently his vision becomes obscure, and thus he loses the path which leads to deliverance.

We should comprehend that the grand object of the creation of man is lost, unless eternal life, the acme of human labor, the end of human existence is found; and may it be remembered, this is never obtained, only as it is sought, and which is sure to be acquired, if our physical, moral and spiritual obligations are faithfully regarded. Hence a life in Christ generates godly fear, which is a restraint upon every species of vice, an inhibition of any and every act of defilement, and every color and shade of iniquity; it is a protest to every habit, manner, word or act, that is uncultivated or gross, and death to every phase of life of a sensual or worldly character. Hence to every well developed and intelligent mind, it is self-evident our mission is perfect obedience to known light, and true submission to every revelation of truth, to the slaying and destruction of every idol and selfish passion of the heart.

Enfield, N. H.

Sow good works, and thou shalt reap gladness.

Enfield, Conn., Sunday Eve.

Jan. 1886.

MY GOSPEL SISTER EDITH;—It may not be too late to wish you and all gospel friends, "A happy New Year." Another milestone in life's journey is reached. We start upon a new cycle of time. Shall we not try to make some one's way smoother or burdens a little lighter, or life brighter or braver? Sometimes cheering, encouraging words do more good than we have any idea of; or the "word spoken in due season," leading to just the thoughts we need, but which had not come to us unaided, and which lead us on to the true source of help.

As the old year has passed, I think over what it has been and what the coming one may be with many conflicting emotions. It is so natural to long to know what our path will be, and to reach out in vain endeavor to grasp something of the future. But we can only leave it in God's hands, trusting and praying Him to fit us for its duties, to guide us into straight paths, and to "work in us the good pleasure of His will."

I look back into the year just passed, recalling its various victories and failures, its joys and delights, and its disappointments, and sorrows; and I look forward resolving to do better and to be better in the year that is to come. My heart is full of hope, and I have made many strong resolutions. Out of the fullness of my loving thought of you and your gospel companions, and my good wishes for you all, I will say, may all the blessings that you have desired for me, be blessed to your own hearts and lives. In gospel love, I am your father and brother in the gospel.

Daniel Orcutt,

QUESTIONS.

WE question of the silence vast,
Of souls that people distant spheres;
What of their future and their past?
Have they our sorrows, joys and fears?
Do the same flowers make glad their sight?
The same birds sing? On their great seas
Do ships like ours, with canvass white,
Move stately, answering the breeze?
Have they their Christ, their Christmas day?
Know they Mahomet? Buddha? One,
Or all or none? And do they pray?
And have they wrought as we have done?
We cannot guess,—'tis hard indeed,
Our own orb's tale of its dim past
Through centuries untold to read,
And who its future shall forecast?
We know the hand that holds in check
The whirling worlds, each in its course,
And saves the universe from wreck
And peril,—this tremendous Force
Holds likewise all our little lives;—
The suns and stars do all obey
His bidding,—never planet strives
To swerve from its appointed way
The dangerous boon alone to us
Is given—to choose 'twixt ill and well,
Rebellion or obedience,—thus
To build our heaven, or dig our hell.
But one great thought our strength upholds;
Nothing shall perish! Though His rod
Smites sore, His mercy still enfolds
His own,—God's souls are safe with God.
—*Celia Thaxter in March Cottage Hearth.*

OUR GOD.

HE may not heed a selfish prayer
For "me and only mine,"
Therefore of selfishness beware,
Who ask for aid divine.
So good is God to every one,
His children should aspire,
Who share his universal love,
To deal it everywhere.—*M. W.*

The sum of Christian morality is—give
and forgive, bear and forbear,

"THE HOUSE OF GOD."

P. E. FARNSWORTH.

Is *that* the "House of God" where human art
Displays itself in pictures on the walls—
Whose lofty dome and altar— every part
For human praise and admiration calls?
Dwells God in temples such as *that* below,
And is it there He doth his glory show?

That fane was reared by human toil and skill,
Its decorations speak of human pride,
Which seeks with outward show the mind to fill
And thus its own deformity to hide.
On that gilt altar, beautiful, but cold,
Appears no other sacrifice than gold.

Is that God's minister to mortals sent,
Who comes to them with studied words to tell
That they are doomed to endless punishment,
The tortures and the agonies of hell?
Was that the gospel Jesus came to bring,
That man is born to endless suffering?

How little of the simple, peerless grace
In which the works of Nature all abound,
Appears within that consecrated place,
Or in the labored manuscript is found.
The burdened soul that seeks relief in prayer,
Repeats in vain the forms of worship there.

But listen to the notes of sacred (?) song,
That from behind a crimson curtain rise!
Now peals the solemn organ loud and long,
And now the voice in plaintive cadence dies.
The measured tones that through that temple ring
Proclaim the praise of—*those that play and sing!*

Behold upon that turret, lifted high,
The cross of Jesus, glittering in the sun,
To tell the world that once there came to die
For man a poor, despised and lowly one!
Contrast his life of poverty and woe
With all the pomp that fills the house below!

'Tis not by building fanes that reach to heaven,
That man is saved and God is glorified,
Nor can the sins of any be forgiven
Till they have overcome their selfish pride;
For what but pride would rear the cross in air
Which on their shoulders men disdain to bear?

"God dwelleth not in temples made with hands,"
Nor takes delight in studied forms of prayer,
But where the human soul with love expands,
His spirit finds a ready temple there;
And men should praise and worship God above
By lives on earth of harmony and love.

—*Religio-Philosophical Journal.*

AMONG some old manuscripts, we find the following from the pen of David Parker, addressed to his companions, in age, at a time, when considerable attention was being given to the study of Letter writing; at the close of a school taught by Bro. Seth Wells, of

Mt. Lebanon, N. Y. We publish the article for its own merits, and for the pleasure it may confer upon many of Bro. David's friends.

Shaker Village, N. H. Mar. 1833.

BELOVED COMPANIONS;—Having been called to associate with you in your literary productions for a few weeks past, and as the time has nearly closed which has been allotted us for the present, to improve in penmanship and in the writing of letters, you will naturally expect something from me on the eve of our departure.

Such a variety of sentiments and subjects, press upon my mind, that I hardly know upon which theme to touch; yet I cannot consistently refrain from saying a few words on two very serious and important matters; although I do not aspire to an elaborate discussion or rhetorical explanation of either; but simply to express my own views.

At the close of Br. Seth's school here, he spared no pains to impress upon our minds and inculcate in our hearts, the necessity of obedience to gospel principles. His remarks were such as should excite our warmest admiration. To me they have afforded much consolation. If we receive them, as we ought, and award them the attention they deserve, much good we shall derive therefrom.

There is another heavenly virtue, embodied in our sacred structure, to which I would call your particular attention; viz. Union. By this is our compact linked together; and the whole Church of Christ is based upon this foundation. Many, within my knowledge, have undertaken to get along in their own way, to be out of union, considering the principle of minor importance. I have always noticed the failure of such individ-

uals to become true members of the Church of Christ. While those who have entered by the straight gate, carefully yielding obedience and maintaining a gospel union, have always found blessing and prosperity. We ought, as a people to be united, to be peacemakers, to cultivate union with each other in all things. Never let any hard feelings, or disunion arise among ourselves, but be kind one to another; and above all should we yield obedience to those placed as Elders and leaders in the Church of Christ. As young Brethren and Sisters let us show them that courtesy, attention and respect, becoming our age, and their situation. We are amenable to them; and they are responsible agents in our behalf, and are amenable to a power that is above us all.

Union and harmony must prevail among all the members of this consecrated compact, else it cannot exist.

Are we aspiring for places of care and responsibility? Let us remember that we are first to become as clay in the hands of the potter; willing to be molded and fitted to any shape or pattern, which will render the most acceptable service in the House of God.

We must walk in the Way of God as our souls have been blest to understand it. Let our enlightened consciences be our guide. Let us consider how short and transient are the things of time compared to Eternity; and what shall we be advantaged though we may gain the whole world and lose our own souls? None of us regret the little progress which we have made heavenward; but feel thankful for the measure of justification which we realize. Let us press onward for the prize. We all know where we can do the most good, and be

the most serviceable and an honor to ourselves in the gospel.

I have been so situated in life as to be placed in contact with all classes of people, and have had perhaps, severer trials of my faith than any of you. I have been offered all the alluring pleasures and indulgencies that this world can give, if I would retract my purpose and abandon my faith. Every temptation has been presented that could impede my progress and overshadow my soul; but I have always been determined to be honest and upright; and feel thankful that I have not been swayed nor enticed. All the flattering prospects the world can present, are but temporary, and compared to the nobler purpose of the self-denying Christian, are but a phantom. Our gospel home affords us every blessing; not among the least of these is that of an approving conscience.

We have had a peculiar privilege, the past winter to gain information. We have felt the union and approval of the Ministry, Elders, and our older Brethren and Sisters. We have received at their hands the most valuable instructions and wisest counsels. They have spared no pains to instill into our minds and to implant in our souls the principles of the gospel. They now look to us, as heirs apparent, to their inheritance; and hope to feel a dependence on us that the gospel transmitted to us may be handed down to our posterity, in its original purity. They feel greatly interested in our prosperity and welfare. We see them dropping away, one by one, like shocks of corn fully ripe. Ere long they will all be gone leaving us and our successors, as stewards in the household of faith. On our faithfulness and obedience depend our justification.

Are we prepared to take upon ourselves the important trusts which ere long must be committed to the rising generation? Is our faith planted in the right soil? Are we confident that the world can never overcome us? Shall it be said of us that yet another class must come in and take our birthrights? Shall we not all unite and be upright and faithful? Or shall one or two of us be left to bear the burdens alone? I cannot believe this for within reach of my voice, are quite a number of young companions endowed with faculties, which, if rightly improved will do honor to the gospel.

My dear companions, this is probably the last time, we shall convene together, at present, for instruction. I therefore embrace the privilege to ask for your prayers in my behalf that I may yet be saved. As we separate take with you my most fervent prayer for your welfare for I sincerely desire your happiness and prosperity; and trust that when the Summer is past and the harvest ended, we may receive the reward of our labors,—A crown of everlasting life.

Your brother in Christ,
David Parker.

Copy of a Letter to a Jewish Preacher.
Prof. Adler.

ESTEEMED FRIEND ;—Your discourse in Chickering Hall, New York, Nov. 22, 1885, as briefly reported is to me more than interesting. "Go mend your ways." "Cease to do evil learn to do well." "Execute righteous judgment between man and man." "The great need of the present religious situation is to show that the Law is of Divine origin." "This one divine element is left to men and cannot be taken away. It

did not originate in experience, but is founded on an awful and transcendent sanction. And that the reformed Jews should elaborate the Moral Law into practical propositions, so as to right wrongs and establish justice now. And bend themselves to the task of uplifting the moral condition of humanity."

Please to accept our thanks for these timely utterances. Without doubt the time is at hand to begin "to finish transgression, to make an end of sin, and to bring an everlasting righteousness."

The whole scope of the Old Testament is to these ends. . Indeed an analysis of that book, is "Do no harm to yourself. Do no harm to others." In other words, personally, keep hygienic law. Socially, keep moral law.

If a man is intemperate he is also immoral. These laws are inseparable. Practical goodness from divine motives, is religion, and rests on the observance of said laws, as a house does on its foundations. Hence the necessity for the awful, and transcendent sanction you have placed before us. These laws as formulated in the scriptures are as applicable to-day as when first given. The sanitary and financial laws of that code are now imperatively needed. It is a significant fact, that that measure of obedience to hygienic law which your people have carried down with them through the ages, has given them a superiority wherever they have sojourned. And has also enabled them more successfully to resist disease, contagious and epidemic, than the so-called Christians.

If the people of your city would but imitate the orderly Jews who live among them, and abstain from the products of the dairy when flesh meats are on the

table, they would have clearer heads, be better men and women, and also save themselves from much ill health, and from nine tenths of the doctor's bills they now pay. The amount of food saved thereby, would suffice to give a good dinner every day to every destitute person within the city's limits.

The non-observance of hygienic law by the populations called Christian, is evidence that they are of heathen origin; for "The diseases of Egypt cleave unto them" as do their habits. Most certainly their "speculative religion" has not saved them from sin nor from disease; nor enabled them to bring in a present, much less an everlasting righteousness. Most assuredly the religion "of the better day" will fulfill these requirements.

On every hand there are signs that the elements of a new era are at work. And your present word to the public, may be considered inspired. "Ye are gods to whom the word of God came."

To do good to others at the expense of self, is to be divine. This kind of divinity will be the corner stone of the Temple of the future. Standing in that divinity—in the afflatus that gave the law, and inspired the Prophets; both can be fulfilled, but not otherwise.

Man being dual in his emotional life is capable of so standing, he can die to the lower and live in his higher life. Even as the lower life in men and women, has brought forth the world as it is, so also will the higher life when in operation, bring forth an order of social life which can enter into, and abide within the Holy of Holies. Live the higher life to-day, let it be a fixed fact, and the Law and the Prophets are fulfilled.

Should all who are thus minded, unite

their energies and their interests in uplifting humanity, most surely no good thing will be withheld from them.

Praying that your words may not return unto you void, I have the happiness to be respectfully your friend,

D. Fraser.

TESTIMONY OF OOMSTOCK BETTS.

WHEN I first heard of the testimony maintained by Mother Ann Lee and the Elders with her, and understood the nature of it, my mind was forcibly struck with doctrines which, though new and strange, appeared so consistent with truth and reason, and so much in harmony with the testimony of Jesus Christ and his apostles. Their testimony was, that Christ had come 'the second time, without sin unto salvation;' that they had come as God's witnesses to the people, and were sent to teach the way of salvation; that all sin and every kind of iniquity was condemned; that they had obtained power over sin; that the call of God to the people was, to confess all their sins to God, in the presence of his witnesses, and to forsake them forever. They also taught the necessity of confessing sin, and of hating and crucifying the carnal nature of the flesh, as the only means by which souls could enter in at the strait gate, and walk in the narrow way that leads to eternal life.

All this appeared reasonable and right to me: for I did not believe that any one could follow Christ in the regeneration, while living in any known sin. But my natural feelings, at that time, were very far from yielding obedience to this work. I presume I never should have been one of this despised and persecuted people.

called Shakers, if I could have found any other way, short of this humiliating way of the cross, in which I could have felt any real hope of acceptance with God. But I confess I could see no way of salvation, only in obedience to the cross. Many of the people who lived near me had embraced this testimony, and set out in this way, more than three years, before I confessed my sins. I frequently attended their meetings, and their worship appeared very solemn and heavenly to me. I felt more and more affected with my case: for I knew that I was a sinner, and expected, if I should continue in my sins, that I must be lost from God.

In the summer of 1783, Mother Ann and the Elders tarried a short time at the house of Samuel Fitch, in Richmond, where I attended their meetings. Elder James Whittaker spoke, and opened the gospel in such a feeling and powerful manner, that it made the tears flow freely from my eyes. From this time, I believed, without a doubt, that this was the only way of eternal life; and I have never had a doubt of it, from that day to this. But although I was fully convinced what my duty was; yet the cross was in the way. I saw evidently that life and death were set before me, and that I must renounce all carnal pleasures, or lose my soul. When I came to weigh the matter seriously, I could not consent to sacrifice my soul for the purpose of building up the flesh. I therefore came to a full determination to confess my sins, and forsake them forever.

Accordingly, in August, 1783, I went to Daniel Goodrich, Sen. who was a leader among the people, and, confessed my sins before him. Soon after this,

I went to see Mother and the Elders, at Watervliet, and was received with great kindness and charity. After tarrying several days, being convinced with what I had heard and seen, and feeling an increase of the work of God in my own soul, I returned home in peace. I soon went a second time, and had much opportunity with Mother and the Elders, which I esteemed as a great privilege. In both of these visits, I was greatly satisfied with the godly example which was manifested in all their words and works. Their feelings seemed wholly devoted to do the will of God.

I moved, to Watervliet late in the fall or beginning of winter, and lived there more than three years. I was daily conversant with Mother and the Elders, and was there when Elder William and Mother Ann deceased. Their testimony against all sin was piercing and powerful, and they appeared to live fully up to their profession and testimony. They seemed to spare no pains to make the Brethren and Sisters comfortable, both in things spiritual and temporal; and they were ever free and liberal in extending charity to the poor and needy. Their meekness and humility was manifest in all their conversation and deportment. I have often seen them weep, and thank God for the gospel, with the most heart-feeling sensibility. I received from time to time, many precious spiritual gifts of God from them, and was made joyful in God's house of prayer.

All manner of evil was spoken against them, before ever I set out to obey the gospel, by a persecuting generation, but I did not believe their evil reports; nor have I ever believed any of them since. Notwithstanding the base charges of their slanderers to the contrary, I can

testify that Mother and the Elders were very temperate in eating and drinking.

I can bear witness that Mother and the Elders taught the only way of eternal life; and that they faithfully walked in it themselves. In obedience to their instructions, I have obtained power over all sin, in my knowledge, and can see my way clear to the mansions of eternal rest; and I have no doubt that I shall continue in this sin-killing work until I find complete victory over the least and last remains of a carnal nature.

Hancock, Mass. 1827.

CHARITY.

COULD I command, with voice or pen,
The tongues of angels and of men,
A tinkling cymbal, sounding brass,
My speech and preaching would surpass;
Vain were such eloquence to me,
Without the grace of charity.

Could I the martyr's flame endure,
Give all my goods to feed the poor—
Had I the faith from Alpine steep
To hurl the mountain to the deep—
What were such zeal, such power to me
Without the grace of charity!

Could I behold with prescient eye
Things future, as the things gone by—
Could I all earthly knowledge scan,
And mete out heaven with a span—
Poor were the chief of grief to me
Without the chiefest—charity.

Charity suffers long, is kind—
Charity bears a humble mind:
Rejoices not when ills befall,
But glories in the weal of all;
She hopes, believes, and envies not,
Nor vaunts, nor murmurs o'er her lot.

The tongues of teachers shall be dumb,
Prophets discern not things to come,
Knowledge shall vanish out of thought,
And miracles no more be wrought,
But charity shall never fail—
Her anchor is within the veil.

—*The Catholic.*

AIM HIGH.

WE often hear men sigh for riches, that they may become great. It does not require riches to aid the sorrowful, or to show others the way to lofty aims and noble purposes, and thus gain the love and esteem of all who know you. Why then settle down to a common place, unimportant life, when we can do our fellow creatures so much good, with so little exertion on our part?

Place your stakes on a high point and climb to them, press upward toward the goal. No one need ever sit down and weep, as once a great conqueror wept, because of no more worlds to visit, no more wonders to contemplate, and no more glorious exhibitions of Divine power and wisdom to behold.

Many men have spent long and useful lives, doing good and making those around them truly happy; in other words they have made the world better because they have lived in it, and yet they are unknown to fame.

Make it a habit to aim high, for habit soon develops into a second nature, and naturally conforms to custom, and it is all important to strike the right track, for on that hangs our future destiny. Men of genuine merit have been looked up to by the masses as a model, a leader, a great man.

Don't let our lives be passed in such a way that we shall say regretfully:

"Tis greatly wise to talk with our past hours,
And ask them what report they bore to Heaven,
And how they might have borne more welcome news."

Perform every duty deliberately, carefully and honestly. Be kind, be good, be true, and strive each day to become more and more like Him, whose example we should keep constantly before us. Then we shall be supremely happy.—*Selected.*

UPRIGHTNESS.

I'LL keep my own house clean,
So free from war and strife,
That not a scowl is seen
Upon my daily life.

'Tis wrong to give offence,
But more within my power
Offence to never take,
By watchfulness and care.—*M. W.*

THE MANIFESTO. MAY, 1886.

OFFICE OF PUBLICATION.

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NOTES.

THE RELIGION OF JESUS.

FROM generation to generation, since the day that Abel went out from his home with a slaughtered lamb as an offering to his God, people have been "getting religion." Whatever else he might have done, that act was an evidence that he had "got religion." Even at the present day religion is obtained, many times, by offerings no less earthly than the one brought forward by the son of Adam.

It is not uncommon to hear the subject discussed with about the same interest as one would have in the ordinary affairs of business, and taken up or deferred to suit the convenience of the times. Bible reading, church going and hymn singing have been considered the most propitious avenues through which to reach this peculiar qualification. A formal declaration of some creedal ceremony or belief and the whole work is consummated and religion is obtained.

Some persons talk of "getting religion" as they do of buying and selling cattle. Its value rises and falls, agree-

ably to the demand. One day in seven is set apart as being essentially necessary for the religious development of the mind, and for the recitation of long, formal prayers. It is the display of churchal attainments rather than an incentive to the work of righteousness.

The Rev. Samuel Jones, the southern evangelist, does not hesitate to inform the people that some of the worst enemies of God's word are those who occupy the pulpit, and in that assertion, as broad and as uncalled for as it may be, it has a marked agreement with one of the scathing rebukes made by Jesus. "Woe unto you Scribes and Pharisees, hypocrites, for you shut up the kingdom of heaven against men. You neither go in yourselves, neither suffer you them that are entering to go in." Matt. xxiii: 13.

This style of religion may do for one class of people, but it does not impress the mind with a very high, moral tone. Its tendency is strongly toward the world, in which selfishness occupies a prominent place. It was not so with Jesus. He was enthusiastic on the subject of the kingdom of God. To him this was the kingdom of righteousness. A place where people did that which was right. He prayed that the kingdom might be with his disciples, even within them. They had thought of it as a distant city into which the Christian will march to the music of the harp, and to the waving of palm branches.

Jesus gave his disciples to understand that while they were moving toward the kingdom of God that kingdom was coming toward them, and finally the two would be one, and that union, was religion.

A major general of the army may

have religion even while ordering the destruction of life and property and while making thousands of his fellow men to endure a miserable existence. He is a member of the church militant and its prayers and psalms have secured him a place in that kingdom over which they may have a dominant right. But this would hardly stand by the side of that doctrine which we have learned from the Teacher. What does he say? "Blessed are the peacemakers for they shall be called the children of God," and by this it would seem that the children of God or those who accepted the religion of Jesus were to be known as peacemakers.

All the acts of his life gave abundant evidence that the establishment of this divine quality of the mind was an essential feature of his sacred mission. With Jesus, the getting of religion was to get into a merciful frame of mind. The selfish, dominant spirit that so thoroughly ruled in the hearts of the children of this world, could not be permitted to enter within the boundaries of the kingdom of God. Jesus was not only generous to an especial friend, but he gave his whole life for the benefit and spiritual blessing of his fellow man, those who would be his disciples must follow his example.

In his discourse the Gentiles were brought forward as the representatives of a selfish class who speculated and contended about their articles of diet and no less about the wearing of their garments. Religion with them consisted largely in the observance of some rules that had reference to food or clothing. The religion of Jesus moved in another channel and observing the strong inclination that occupied the minds of his disciples on the subject, he very wisely re-

marked, "Be not over anxious about what you shall eat, or what you shall drink or about the garments that you shall wear. It is better to seek first the kingdom of God and his righteousness." Learn to do right, agreeably to the best light that God gives and the religion of Jesus, or the heavenly home will not be far from us.

Jesus manifested very little interest in the religious ceremonies of the Jewish Church. He could heal the sick on the Sabbath or provide food for the sustenance of his disciples, and considered himself as doing quite right, although the Pharisees strongly objected.

With them, Sunday was holy. Fires were not to be built, and of course no food could be cooked, and if a person was so unfortunate as to be taken sick on the Sabbath, the physician was not to be called till the next day.

Jesus made religion a practical righteousness. The welfare of man stood first. If he was sick, he should be healed. If he was hungry, he should provide food. If he was cold, he should build a fire. All this was a reasonable service for the protection of the body, and the maintenance of health, that the owner might be better able to govern the influences and passions of his own mind and then have more of humanity with which to serve God.

Sanitary.

HOW TO DISINFECT CLOTHING AND SICK ROOMS.—Clothing which requires disinfecting should be submitted for about three hours to a temperature of 250 degrees in a chamber charged with sulphur fumes from a large quantity of sulphur. The chamber should be so constructed as to prevent the fumes from passing off. No germs can stand this.

After a room has been used by a person sick with any contagious disease, it becomes necessary to disinfect it before it is fit to be used again. This is done by removing and burning the paper on the walls, removing the bedstead and other furniture, and exposing them to air and wind, and giving them a fresh coat of varnish; by having the mattress made over new and the hair boiled; by burning in the room three pounds of sulphur, and by white-washing, painting and papering the room anew.

Now that it is generally conceded that consumption is caused by germs which multiply in the lungs, a method of disinfecting them, which shall be harmless has been sought for, but, as yet without avail. The vapor of creosote, the oil of the eucalyptus and carbolic acid have been tried, and, to some extent, they may paralyze or stun the germs and prevent their rapid increase; but as the passages of the lungs are delicate, and the vapor cannot be brought very near to them without injury, the good effects are slight. But there is one method which cannot fail to prove beneficial, and that is the inhalation of large quantities of fresh, pure air. This is worth more than any disinfectant for the lungs, and can do no harm.—*The Herald of Health.*

WHAT WE EAT.—The wonder is seeing how fast we eat, and what we eat, and how often we eat, and how adulterated the food is we get to eat that we are as well as we are. Take baking powder for instance. It is chiefly composed of bicarbonate of soda, cream of tartar and starch, which must disarrange the digestive organs. All alkalies persistently used are bad for health. Moral.—Get veritable yeast when you can, and the very best. Try for a month the Graham flour from Danville or the Omnia flour from the Grainlet Co.—*The Herald of Health.*

Neither hammer nor ax. The building up of the church is a silent hidden process. Outward, visible agencies must be employed, but the real constructive forces are out of sight. Truth works secretly and silently in the souls of men.

SPIRITUAL LIFE.

CHARLES JULIUS PRETER.

“A HOLY and spiritual mind does not suffer himself to be led to the indulgence of inordinate affections, impure and fleshly desires, but subjects them to an illuminated and sanctified spirit. No conflict is so severe, as his own labors to subdue himself; but in this he must be continually engaged, if he would be strengthened in the inner man, and make real progress towards perfection. An humble knowledge of thyself therefore, is a more certain way of leading thee to God, than the most profound investigations to science. Purity of conscience, and holiness of life, must ever be preferred before it; but because men are more solicitous to learn much, than to live well, they fall into error, and receive little or no benefit from their studies. But if the same diligence was exerted to eradicate vice, and implant virtues, so much daring wickedness would not be found among the common ranks of people, nor so much licentiousness disgrace those who are eminent for knowledge. Assuredly in the day of judgment it will not be inquired, what we have learned, or what profession we have made, but what good we have done, and how holy we have lived. He is truly good, who has great charity; he is truly great, who is little in his own estimation, and rates as nothing the summit of earthly honor; he is truly wise, who ‘counts all earthly things but as dross, that he may win Christ;’ and he is truly learned, who has learned to abandon his own will and do the will of God.”

Union Village, Ohio.

USE temporal things, but desire eternal

Christ's Second Appearing. No. 2.

JAMES S. PRESCOTT.

In answer to the question. By what authority are believers in Christ's Second Appearing required to live lives of virgin celibacy? We answer. By the highest authority known among men! God has declared that he will have a pure people on the earth, whose hands are not stained with blood; whose lives are consecrated to God; whose time and talents are devoted to the upbuilding of his Zion on earth. He will have such a people in this day, or he will have none at all. He will accept nothing short of this—sacrifice; because, "Now is come salvation and strength, the kingdom of our God, and the power of his Christ," and all excuse on account of the weakness of the flesh is taken away from Believers in this day, whose lives and character are clearly set forth in the apocalypse.

"And I looked, and lo, a Lamb stood on the Mount of Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Rev. xiv: 24. "These are they which follow the Lamb whithersoever he goeth." These were redeemed from among men, being the first fruits unto God and the Lamb; and in their mouth was found no guile; for they were without fault before the throne of God." Rev. xiv: 1, 4, 5. "For the accuser of our brethren is cast down, which accused them before our God day and night; and they overcame him, (*i.e.* the accuser,—a false lying spirit.) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. xii: 10, 11. That is,—their own carnal

lives, which they freely lay down, for the sake of a higher and a greater life. It is not enough for Believers in Christ's Second Appearing, to live the life of Christ, which is the blood of the Lamb; but they feel it their indispensable duty, on all proper occasions, to add thereto, the word of their testimony, for they find in it, a powerful auxillary, in overcoming the world in themselves, and often times the power of God goes with their testimony, and the whole assembly feel its power.

"Stand ye fast O my soul!
Fight for the victory,
Keep thy sword forever drawn,
Against the old deceiver;
Never flinch at the cross,
Yield to no temptation,
Count all earthly things but dross,
To gain complete salvation."

If the number named, an hundred forty and four thousand, being the first fruits unto God and the Lamb, what must the number be in the general harvest of souls, at the end of a thousand years, of Christ's reign upon earth?—We apprehend there is more danger of the world coming to an end, in consequence of its inhabitants living in constant and perpetual violation of the laws of reproduction of the human race, than we have of their following the example of Christ in living lives of virgin celibacy. As free agents we can choose which ever we will, and then abide by the choice we have made. It is asserted on good authority that the earth is under a curse from one end to the other; if this be so, I can see no way it can be redeemed from that curse, only in obeying the gospel of Christ's Second Appearing. "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ." Rev. xii: 10.

North Union, Ohio.

From the Youth's Bible Class.

"*Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" Matt. xxv. 40.

THESE are beautiful words spoken by our Savior. How often we should be reminded of the lesson which they teach, as it comes in our way to assist a friend, or one who is in need.

We think it would prompt us to do very many kind acts and to speak many kind words, should we bear this thought in mind:

"Inasmuch as ye do it unto the least of these ye do it unto me."

"We sometimes hear that it is more blessed to give than to receive," and as we believe this to be true, we will ever strive to do the kind acts, and speak the kind word to others that I would they should give unto me.

And as I refer to these beautiful words of our Savior I am reminded of the instructions that I daily receive from dear and loved friends who have so long cared for and taught me how to live a virgin life. Edith Gould.

Enfield, N. H.

"*By their fruits ye shall know them.*" Matt. vii. 20.

In this way do we know from what we see around us in the physical world. We know a tree or plant by the fruit which it bears, and thus our lives are and will be known.

If young persons bear in their lives the fruits of gentleness, honesty, and kindness we say of them they are striving to be pure in spirit and to live virtuous lives. I will pray that my life may bear some semblance to this fruit.

I will strive to cultivate all the beautiful Christian virtues that my friends may feel that I am cherishing, carefully in mind their kind teachings. Jennie E. Loude.

Enfield, N. H.

How beautiful is that simple prayer which it is said the Breton sailors are wont to utter when launching out upon the heaving ocean: "Keep me, my God; my boat is so small, and thy ocean is so wide!"

CANNON FARRAR says, "If Christianity is to hold her own, Christians must beware of stagnant doctrines and dead theologies. Prophetic were the words of John Robinson to the Pilgrim Fathers: 'I am persuaded of the Lord that he hath more truth to break out of his Scriptures.'"

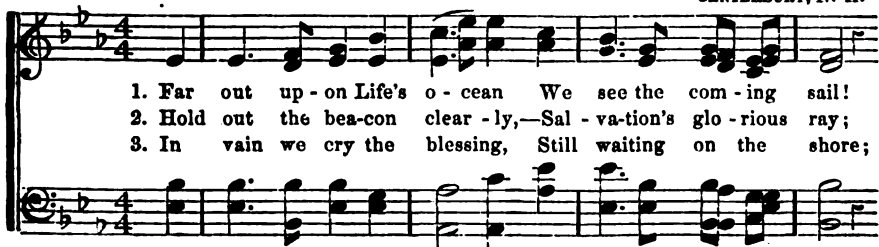
Theology must learn to change her line voluntarily and by her insight, and not be forced to do so only when the strangling grasp of science or criticism is at her throat. And above all, America must show to the world the true ideal of national righteousness. You are, or soon will be, the greatest in strength, the most affluent in wealth, of all the nations of the world. Why? Mainly, I believe, because your fathers feared God. God has said, 'Him that honors me I will honor.' Will America dare to spurn the low degrees by which she did ascend? I believe she will be preserved from these perils by the memories of the dead and by the virtues of the living. I believe she will justify to humanity her majestic faith in man. I believe it is for these objects that God has given her the atmosphere and stainless azure above her head, and boundless territory beneath her feet, and rivers that plow her fertile fields, and double oceans sweeping her illimitable shores."—*Christian Union*.

WHOLESOME ADVICE.

HEAR and learn to be silent. Be silent and learn to remember. Remember and learn to do accordingly. All that you see, judge not. All that you hear believe not. All that you know tell not. All that you can do, do not. Goods lost, some lost. Courage lost, much lost. Honor lost, more lost. Soul lost, all lost. By giving alms, you lose not. By being unjust, you enrich not. By lying, you profit not. If you ever speak anything, think first and look narrowly *what* you speak, *where* you speak, *of whom* you speak and *to whom* you speak, lest you bring yourself into great trouble.—*Mental Guide*.

THE BEACON.

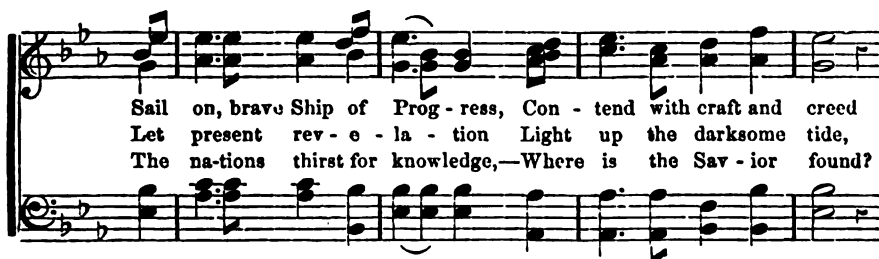
CANTERBURY, N. H.



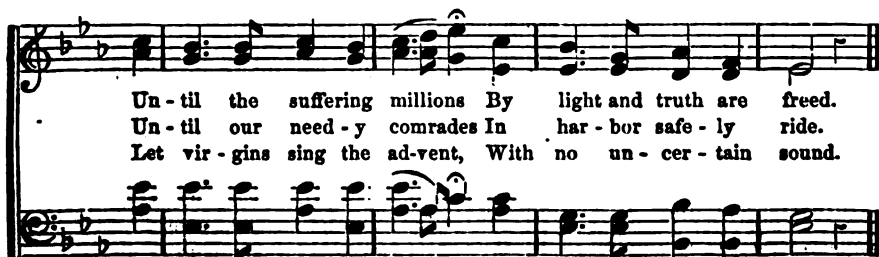
1. Far out up-on Life's o - cean We see the com-ing sail!
 2. Hold out the bea-con clear-ly,—Sal - va-tion's glo - rious ray;
 3. In vain we cry the blessing, Still waiting on the shore;



The waves are in com-mo-tion As old tra - di - tions fail.
 Not in the past nor fut-ure, We see its light to - day.
 A - wake to act - ive service, And ply the labor-ing oar.



Sail on, brave Ship of Prog - ress, Con - tend with craft and creed
 Let present rev - e - la - tion Light up the darksome tide,
 The na-tions thirst for knowledge,—Where is the Sav - ior found?



Un - til the suffering millions By light and truth are freed.
 Un - til our need - y comrades In har - bor safe - ly ride.
 Let vir - gins sing the ad-vent, With no un - cer - tain sound.

A TEST.

HANNAH SHEPARD.

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

THE above quotation, selected from the many beautiful sayings of our Savior, was evidently not intended for the mass of mankind, but for those who would be the disciples of our Lord Jesus Christ; to the children of the resurrection, and to those having an aspiration above the plane of nature.

"The children of this world marry and are given in marriage." This class who have accepted no higher mission should devote themselves faithfully for the best good of their families, and are in no wise justified in shirking this responsibility under any condition whatever. Those who would follow Christ in the regeneration upon whom the end of the world must come, if they can comprehend his mission to become the Savior of souls, they are then under the obligation and requirement to forsake all he did.

No man can be divided in his affections and effect any good purpose. Whatever a man loves best, for that object will he give his first and best thought, and other interests will be secondary. Love is the motive power of the Christian, which wills all his undertakings. The truest test of love for any person is a willingness to serve and please him. "If ye love me ye will keep my commandments." We would not suppose that our Savior demanded any special consideration for himself; it would not compare with his character of self-forgetfulness. The pure, sinless testimony

of full separation from the world is what he lived and preached. This was his life.

Some months ago we had the pleasure of meeting a man the father of two lovely daughters. We thought he was fully ripe for the "harvest work" as he seemed to comprehend the life of Christ in its entire separation from the world. Yet when the test came, Can you live it? we grieve to say he was unwilling to make the sacrifice, Why? Because his darling daughters were his idols and more to him than all the world beside, yea, more than his or their salvation.

Now, this man must have been a good father and his example worthy of emulation for those who have a home on the "earth plane;" but those called to live a spiritual life which is the Christ life, find these earthly ties impede their march heavenward, inasmuch as they absorb the love and affection which should be given to God. "Strait is the gate and narrow the way which leadeth unto life and few there be that find it."

Canterbury, N. H.

THE BROOM.

To and fro moves the broom
Across the room.

With active grace,
It seeks each place,
While the guiding hand,
With a firm and forceful motion,
Seems to understand,
And pay a true devotion
To the sacred art of neatness,
To the purity and sweetness
That should reign in every room,
Through the service of the broom.

Earnestly the patient broom
Seeks the shreds throughout the room;
Gives to corners zealous care,
Lest the atoms lurking there
Breathe a strain upon the air.

Many feet maybe have met,
 And their impress there have set.
 But the broom in circling round
 Makes of all one common ground.
 Gathered in a centered heap,
 Each with all communion keep,
 Like the thoughts of men that come and go;
 Then together like a river flow.
 Living lessons, grand and strong,
 Are taught in this the house broom's song—

Day by day,
 Prepare the way,

Sweep from out the soul its selfish aiming!
 Sweep away the greed of foolish gaming!
 Sweep from side, from corner, and from
 center,

Loose the shutters, let God's sunlight enter;
 Crowning conscience with her trusty broom
 As she purifies the worker's room.

—*Inter-Ocean.*

From the Little Children.

WHEN working in the kitchen or dining room, not any more than six plates or saucers should be taken, and not more than four cups, and when we have large pitchers to take we should never take more than one, unless they are empty. When we clear off a table the food should be taken off first, then take off the dirty dishes, then take off the castors and brush the crumbs off with a brush or cloth, then get some warm water and put a little soap into the water and a cloth and wash the table clean, then sweep the floor, then set the tables neatly and shut the doors.

S. P.

HOW BEES MAKE HONEY.

THE first thing, they go and try to find a flower to get some honey from and then they call the other bees to go with them until they all get a place. Then they go to work and fill their honey bags but I never knew before that they had a honey bag. I thought that they carried it on their feet because I have seen something on their feet but that was yellow. L. G. W.

Enfield, N. H. Feb. 1886.

DEAR E.;—I send you my love. I am trying to be a good girl. I am well and happy. I am learning a piece to speak. I like to hear what is said in our meetings on the Sabbath. I love my teachers very much. I love all my little companions, and will be kind to them. This is all I can think of now. So good bye. M. R.

He thought some restrictions should be put upon those who claim to heal by spirit aid. The practice of medicine was a science, and even spirits could only know what to prescribe through a medium by having acquired that knowledge on the earth plane. The laws were framed in order to secure the best talent for the sufferers. It was not a proper, a safe thing to prescribe by a spirit who did not know the value and force of prescriptions. If the mediums would try and acquire some knowledge and then call in spirit aid, and know what the spirit was prescribing, it would be better. If the mediums are prepared by study and then the spirits assist them, they would have every right to practice. The speaker was fully convinced that while there were some genuine clairvoyant mediums, that 99 out of 100 who advertised in the daily papers were frauds and impostors.—*Judge Dailey in R. P. Journal.*

[Contributed by R. Cumings.]

ENGRAVE upon your hearts, "Whatsoever ye do, do it heartily, as unto the Lord." Then take up, piece by piece, the work he lays before you, and do it thoroughly. It may look little and insignificant all the way, but at the end the golden grains shall have made a shining mountain. Never fold your hands idly, and say you were made for better things. Prove it by doing well the task He sets.

—*Fielding.*

THE ultimate of Christian excellence is not attained, until we are in possession of that love, which, as the Apostle tells us, worketh no ill to his neighbor, lending to the fulfillment of the Savior's injunction, "As ye would that men should do unto you, do ye even so to them."—*A. E. N.*

Books and Papers.

THE PANSY for April is filled with pleasant stories for children, and no less pleasant and interesting for mature minds. "Six o'clock in the Evening," is a story for the illustration of the Scriptures, and every child will be made better for reading it. In the Alphabet of Great Men, we have Henry Obbookiah of Hawaii. Pub. by D. Lathrop & Co., Boston, Mass.

HERALD OF HEALTH. Apr. Contents; How to strengthen the Memory; Temperance Physiology; A Talk with a Patient; Hot water cure; Studies in Hygiene for Women, etc. etc., Dr. M. L. Holbrook, 13 & 15 Laight St. N. Y. \$1.00 a year.

LOVE'S LIGHT is issued quarterly. The Subscription price is ten cents per year. Single copies five cents. Advertising rates one inch, one time, fifty cents. Two months, seventy five cents. One year, one dollar. Special rates for larger space. All communications must be addressed to the Editor. Mary H. Plunkett. White Cross Hall, Detroit.

THE PHRENOLOGICAL JOURNAL & SCIENCE OF HEALTH. Apr. Contents. John B. Gough, the Apostle of Temperance;—Familiar Talks with our Young Readers;—A New Doctrine of Evolution; Phreno Mesmerism; The Christian Religion; Puck and Brownie; Edward Everett; What is Paralysis; Treatment of Catarrh; Alcohol and Science; Notes in Science and Industry, etc. etc. FOWLER & WELLS Co., 753 Broadway, N. Y. \$2.00 a year.

Deaths.

Elder Wm. H. Wetherbee, at Church Family, Shirley, Mass. Mar. 14, 1886. Age, 76 yrs. 1 mo. and 26 days.

John L. Decker at Second Family, Watervliet, N. Y. Mar. 16, 1886. Age 72 yrs. 11 mo. and 11 days.

Rebecca Adams at Church Family, Canterbury, N. H. March 29, 1886. Age 64 yrs. 7 mo. and 10 days.

Lucinda Firman at Sec. Family, Enfield, N. H. Apr. 4, 1886. Age 78 yrs. 9 mo. and 4 days.

Betsey Hartford at Sec. Family, Enfield, N. H. Apr. 6, 1886. Age 78 yrs. 9 mo. and 12 days.

WHAT IS IN A NAME?

F. W. EVANS.

HAVING, for many years, occupied the position of Elder in the Gathering Order of the Society of Shakers, in Mount Lebanon, Columbia County, New York, U. S. A. And, also, that of Public Preacher; my name has been widely circulated. Many times, to my great annoyance, I am spoken of as the "head or Leader" of the whole Shaker Order, which is composed of seventeen societies.

Probably, one reason for this undesired personal prominence has been the fact, that I have written for over fifty newspapers and magazines; and that many times the articles have been extensively copied by other publications; also, I am the author of several books and pamphlets and tracts; &c. The result is, as above stated, that I am frequently referred to as being the Leader of the American Shakers; when in reality, I am only one among many leaders, some of whom are my Official superiors. Hereafter, if public writers will please bear this in mind, and think and speak of me accordingly, it will save me from many an unpleasant sensation and I shall be thereby much obliged.

Doctrinal Matters. Again, a book has been published called "Shaker Theology;" and, at Canterbury, Shaker Village, N. H. a paper is published entitled "The Manifesto."

If in any of my communications to the public I have, or may hereafter, express doctrinal views differing from, or at variance with the present theology of the above named publications; I desire the readers to consider them as either heretical, or as expressing the *increasing light* of the Church; just as they feel impressed. In either case, I wish it distinctly understood that the responsibility rests entirely upon the writer, whom the press have so often favorably noticed, and uniformly so kindly entreated.

Mt. Lebanon, N. Y.

KIND WORDS.

National Military Home,

Montgomery Co., Ohio, Apr. 1886.

Editor, Manifesto;—"THE MANIFESTO" is a welcome visitor to many an inmate of this home and to our Library. The three volumes of the "Shaker and Shakeress," a monthly publication of 1873,—74 & 75, I received with the Index and had neatly bound and they are now added as No. 8493 to our THOMAS LIBRARY. Hoping and believing that The Manifesto will be read with interest, and aid in building up what is pure and ennobling,— I am fraternally,

Frederic Haase.

The Manifesto.

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VOL. XVI.

JUNE, 1886.

No. 6.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.
No. 3.

Published expressly for the several Communities of Believers in 1816. Rewritten by Henry C. Blinn.

ELDER John Hocknell, is justly ranked among the first founders of the United Society, and one of the principal supporters of the gospel testimony in America. He was born in Cheshire, England, and was a man of respectable character, and a member of the Methodist Church. On receiving the faith as made known through Mother Ann and the Elders, he became a zealous and faithful Believer.

He was gifted in visions and revelations, and was an especial medium in

the gift of healing. His wealth permitted him to be of great help to the Believers, even in a temporal view, and it was through his liberality that the little company were enabled to cross the ocean, from England to America, and subsequently to establish themselves in a permanent home in this country.

He was known as a very honest, conscientious and upright man, and faithfully maintained this name through life.

He deceased Feb. 27th 1799 at the age of 76 years.

DAVID MEACHAM was a resident of the town of Enfield, in the State of Conn., where he owned a farm. He was a man of religious impressions, and hearing of the revival of the word of God among a people in the vicinity of Albany, he made arrangements to

visit them in the month of January 1781. Mother Ann and the Elders received him very kindly, and soon made a favorable impression upon his mind, through the intelligence of their profession.

During this visit David became as one of the family, and saw the people in all their daily duties. In the religious service he became fully convinced that the spirit of the *living* Christ had taken up its abode with them. Their testimony was pointed against the sins of the world, and an encouragement for truth and righteousness.

At the close of the service he obtained an interview with Mother Ann and the Elders, and more particularly informed them of the object of his visit. Mother Ann remarked, "David, God has called you to take up your cross and to obey the gospel of Christ. You should make an honest confession of your sins to God, and then forsake them forever, and in obedience to this spiritual light, God will have mercy on your soul."

David accepted the gift. It was a revelation of the spirit of God to his soul. He now saw with distinctness the strait and narrow path in which he must walk, as an evidence that he had renewed his life to God. On the following day, Mother Ann again spoke to him in reference to his privilege. "If you are faithful to take up a full cross against all sin, God will make you able to preach the gospel to the children of this world. You will meet with a great deal of opposition, even in your own home, but you must not be ashamed to own and to testify to your faith before all men. God has called you in relation to the people where you live,

and if you are faithful, he will raise up those who will love and honor him."

On his return home David met his father, who was an Elder in the Baptist church, and informed him of the journey that he had made. An inquiry was soon made about the religious people in Watervliet, and what he thought of them. David replied, "They are the only people of God, and the true church of Christ upon the earth."

This sudden departure from the religion of his father was received with astonishment. "My son," said he, "you are deceived; you are deluded." Several ministers were called in conference with a hope of reclaiming the young man, but to no purpose. After several months of spiritual warfare with the priests and people, and the severe opposition of his father, he had the great satisfaction of seeing the blessed fruits of his consecrated labors. The testimony of the gospel found a permanent foundation in the hearts of many of the people in and near the town of Enfield. It was a feast of good things to David, as he could, with joy, witness the passing away of the old heavens and earth in the midst of so great a noise.

In May, 1780, Mother Ann and the Elders visited the towns of Washington, Grafton and Harvard in Mass., and Enfield in Conn. David had long wanted the Elders to visit his home and the pleasant anticipation was about to be realized. He had hoped to enjoy the company of his gospel friends for a few days, but in this he was to be disappointed. The Elders had been in the place but a short time before there were rumors that a mob was gathering to molest them. To prevent anything unpleasant, the Elders thought it prudent

to leave the place, as soon as they could conveniently.

The Elders made another visit to Enfield on the first of March, 1782, and remained ten days. A part of this time passed very pleasantly and satisfactorily, but on the second week a mob of two hundred persons stationed themselves before the house and threatened violence to the persons of the Elders unless they left the place, immediately.

In Oct. 1782, the Elders made a third visit to Enfield under the charge of David Meacham. Soon after reaching his house, however, a fierce mob from the town of Somers, surrounded the building and inhumanly committed many acts of violence. This might, very properly, be recorded as a religious persecution, as the leaders of the mob were *baptized professors* of the church, and respectable (?) men in society.†

In June 1783, David was in company with the Elders in the town of Shirley, Mass., when a mob had gathered to molest the Believers. He passed among them without fear, and through the kindness of his remarks obtained a good influence over many minds that had come to do mischief. The leaders of the mob on learning this drove him into the house and forbid his preaching to any of the company.

David followed the mob at the time that Father James Whittaker was tied to a tree in the town of Harvard and so inhumanly scourged with rods. During this shameful proceeding, David was thrown to the ground and held there, by several of the persecutors, till the whipping was finished.

† A more extended account of this mob violence will be found in the article which speaks of the journey through Preston, Windham, Strafford and Enfield.

He was also at the trial of Mother Ann and the Elders before Eleazer Grant, a justice of the peace, in New Lebanon. In order to get David out of the way a warrant was issued to seize him, under the pretence that he had cruelly abused one of his own children. This malicious act soon ended in a mock trial and David was set free.

This very worthy Believer occupied an honorable position among his townsmen, as upright and honest, and by his wealth stood independent of any favors that might be offered. On his acceptance of the armor of God, he became a bold and valiant soldier of the cross of Christ, and was for many years, at a subsequent date, the senior Trustee in the Church of the Society at New Lebanon, N. Y.

JOHN FARRINGTON resided in the town of New Lebanon, N. Y. At the age of twenty years he made a visit to Watervliet to see Mother Ann and the Elders, of whom he had heard so much. He was at this time under deep religious impressions, and receiving the full approbation of his parents, he went to test the "virtue and efficacy" of the religion of the Elders. This was in May, 1780.

John made a visit of several days, during which time he was deeply interested in all that he saw and heard among this new order of people. The testimony of confessing and forsaking all sin had been clearly set forth by the Elders so that every one present knew what it was to bring their deeds to the light and to be joined to the Lord in one spirit.

He subsequently reported that he had enjoyed everything that met his obser-

vation, and was really baptized into a new spirit. He now made arrangements to return to his home in New Lebanon, and informed the Elders that he should try and amend his life.

To this the Believers replied;—"All of your promises and resolutions to that end are very commendable, but by an honest confession of all sin, you will be better able to bear your cross and to renew your life to God."

The love and confidence which had grown in the mind of this young Believer toward Mother Ann and the Elders, gave him all assurance in their word, as his trustworthy, spiritual advisers. He had also become convinced that this was the requirement of God, and said he, "I undertook it and made as honest a confession of all sin as I was able at that time."

He then returned to his parents and became a zealous advocate of the word of God, and an able supporter of the principles that governed the work. "Mother Ann's industry, prudence and economy," said he, "were equal to her humility and charity; so that in all things she was a pattern of godliness and gave the evidence that she was a Mother, indeed, in every good word and work. As the Lord Jesus set an example of righteousness to all men, and instructed his disciples to follow in his footsteps, in order to find acceptance with God; so Mother Ann set an example of righteousness to all women and instructed all her followers to take up the same cross in order to find their relation to Christ."

The incident related of John Farrington which took place while Mother Ann and the Elders were visiting at the home of his father is peculiarly charac-

teristic of the man. He did not hesitate to face a mob of lawless characters that were in front of his father's house. When they seized him, instead of fighting them, he cried out "Love, love," and his tormentors cried mockingly, "love, love." As they increased their grip, John cried still louder, "More love." This so frustrated those who had John in charge, that they allowed him his freedom. He then delivered his message to them, and went into the house.

When the Church was organized at New Lebanon, and the people established in the community relation. John Farrington was appointed the senior Elder, and for many years commanded the love and respect of all who lived in the Society, and to a great extent, of those who were not of the order.†

(TO BE CONTINUED.)

† For an autobiographical sketch see "The Manifesto, Aug. 1883.

SHAKER SPIRITUALISM.

ALONZO G. HOLLISTER.

NATURAL things typify spiritual things. In Christ, the offspring of God, is both Bridegroom and Bride. Jesus manifested the Bridegroom. The second in order, is the manifestation of the Bride. In a discourse delivered Christmas eve, before the Parker spiritualist fraternity in N. Y. City, after referring to the birth of a certain male child eighteen hundred and eighty-five years ago, the speaker remarked parenthetically, "What a pity to the race that it was not a female child, so that the influence of its name might have increased the lustrous kindness and patient gentleness of that portion of the race which best exemplify

those loving qualities which render religion essential."

This reference to woman and her implied capacity is an encouraging sign of the present growth of intelligence and liberal opinion. How brief the period, since her brothers or sisters have been willing to accept woman as a religious teacher, except for childhood. And how many even now, feel a lack in this line which their male teachers cannot supply to their heart's content?

One sufficient reason why the heaven anointed woman could not appear eighteen hundred years ago and make her impress on the ages following, was the darkness and blindness of the human race, which required a man's strength and lion like boldness, aided by the superior advantage of position which education and custom accorded the male teacher, to open the way—by creating an atmosphere, or moral element and sentiment, in which woman's higher mental and spiritual faculties could find activity, and unfold her capacity.

This having been accomplished through the anointed Jesus and his disciples, and the revolution of the ages, on the twenty ninth of February, A. D. seventeen hundred and thirty six, the woman child was born, who, after she had grown to maturity and was baptized with the Holy Spirit, freed herself from all earthly bonds, became a religious teacher and leader out of sin, (thus reversing the example of the first woman we read of,) dispensed apostolic gifts, opened the way to the tree of life, revealed in her own character the Motherhood of Deity as Jesus revealed the Fatherhood, and became that example to all the Daughters of God who seek the highest excellence, that Jesus is to

the Sons. Through her labors, suffering, and self-sacrifice for the good of others, the daughters are now able to stand on equal footing with the sons.

She testified "The fullness of the Godhead dwells in womanhood bodily." She said of herself "I am Ann the Word." "No man is my head but Christ Jesus, he is my head and Lord." Ann means grace, or a gift. The first appearing of Christ beginning in a man, it was necessary that the second appearing should begin in a woman, to make man and woman equal on the Christ plane of life.

Ann testified that she saw a thousand in the world of spirits, to every one she saw in the body. She frequently testified of seeing spirits rise from the dead, (spirits dead to the Divine life and ignorant of the things of God,) and come into the resurrection which is in Christ. Her immediate companions and supporters were gifted with seership in like manner, and all testified that the gospel of the kingdom of God was and is preached to spirits out of the body; "That they may be judged according to men in the flesh, but live according to God in the spirit." Also that spirits receive and obey the gospel, and travel to that degree of purity as to be clothed in white robes. Ann finished her work in the body in Sept. seventeen hundred and eighty four, over one hundred years ago.

Ann, her brother William, James Whittaker, John Hocknell and others, preached the gospel to spirits, and frequently made serious labors with them to teach them the right way. Others of our faith have done the same. These people were "put to death in the flesh," death to the natural, rudimental life which binds to earth, and were "made

alive in spirit," as Peter says of Jesus, "in which also he went and preached to spirits in prison, who aforetime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was preparing." 1 Peter, iii., 19.

This prison is a state. Any one that is a slave to appetite, or passion, or to any evil habit, is a prisoner spiritually, in that state and degree to which he is enslaved. If he is ignorant too, of his own higher powers, and of the means of escape, he needs somebody, or a wise intelligence distinct from himself, to aid him. To open the prison doors and give the needed aid, to set the example and spread the light of a higher life, and also to minister the life to those willing to receive it, is the mission of Ann Lee and her disciples.

She testified that she saw Jesus Christ and conversed with him daily face to face, as one friend converses with another, and I never heard of any one who knew her intimately, feeling disposed to question her testimony. She testified to having seen the Apostles and Prophets, and her disciples, of all ages from infancy to gray hairs, including preachers and many heads of families, and some of collegiate education, believed her message, and renounced the honors, riches, pleasures, rewards and ambitious of the world, to practice her teaching through life.

I recently saw a question that was asked and answered at the Banner of Light free circle, as to what became of the body of Jesus, after it was entombed. The same question being asked of Ann Lee, she answered that it was dissolved, and each part went to its own element. It is evident from the New Testament record that great spirit power was mani-

fest in those days, sufficient to accomplish anything necessary to convince honest inquirers, same as there is now. About a year after the opening of her testimony in America, she reproved some for their hardness and unbelief, and referred to the unbelieving Jews in Christ's first appearing. Said "Even his own disciples after he rose from the dead, though he had often told them he should rise the third day, believed it not. They would not believe that he had risen because he appeared first to a woman! So great was their unbelief that the words of Mary seemed to them like idle tales! His appearing first to a woman showed that his second coming would be in a woman." She often said "I feel the blood of Christ running through my soul and body, washing me; Him do I acknowledge as my head and Lord." Christ, observe, is spirit, and his body is not dead but living. "The blood is the life thereof."

(TO BE CONTINUED)

THE GOSPEL OF CHRIST.

JOSEPH WOODS.

THE gospel of Jesus Christ is the power of God and the wisdom of God unto salvation to every one who believes and obeys it. Whoever they may be that profess to be his followers, if they do not find that power of God, which saves from sin, the reason is obvious; they have not made the sacrifice which the gospel requires.

They have not forsaken all that they had, and their own carnal lives, also, which includes their lusts, their appetites and their passions in every form. There is still a fixed determination in their minds, as there was in the case of Ana-

nias, and Sapphira, to hold back a part of the price, to use for the gratification of some indulgence, in that which the gospel of Jesus Christ does not allow. Finding they are not saved from sin, they doubt the saving power of the gospel, and hold fast to their most easily besetting sin. At the same time they pray to God that He would help them to overcome those darling sins which they daily roll as a sweet morsel under their tongues with a determination to continue in them.

Why should they try to deceive themselves or others? The wages of sin always was death. God is not mocked. What a man soweth, that shall he also reap. The gospel of Christ if lived, practically, always did and always will save the soul from sin. This was the mission of Jesus,—To save his people from their sins: not in their sins, as this is not the salvation of God.

A sinner must reap what he has sown. The hand of the Lord is not shortened that it cannot save all who come unto Him in the way of his appointment. Whoever lacks wisdom in these things, let him ask of God, in his appointed order, and it shall be given him, for He giveth to all men liberally and upbraideth not.

Canterbury, N. H.

SCIENCE and RELIGION.

—
OLIVER C. HAMPTON.
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THERE never was, is not now; and never will be any antagonism or conflict between Science and Religion. Nothing but sheer ignorance in any man could suggest such a possibility. To completely disprove such a statement, and annihilate at once all the silly arguments based upon it, it is only necessary

to say, that all truth is of, and from God and God cannot antagonize Himself. If this is not so, there is no truth, no reason, no sense, no anything.

The faculty of Reason (which is merely a comparison and mental manipulation of ideas already possessed, and derived mostly if not wholly from external experiences) is a verity and a useful one. But the sublime faculty of Intuition with its inspirations and sequences is just as much and as really a verity of consciousness as the other, and infinitely more reliable. Pure reason cannot conflict with pure Intuition, because both are of God and agree with the Supreme Intelligence and any two things, which agree with a third, must agree with each other. False reasoning and false Inspirational Intuitions growing out of undeveloped mental and spiritual conditions need not be named in this essay. They are not verities but phantasms. Through the sublime faculty called Intuition, the most sublime and stupendous truths have been suggested to man in all past ages of his history and still continue to be and will forever. They photograph themselves upon the dial plate of his consciousness instantaneously, before slowly plodding reason has time to manipulate them or even look at them through her mechanical lens called Logic. But give Reason and Science time enough, and they will be found uniformly on the side of the sublimer faculty of Spiritual Intuition, and never in conflict therewith.

All truth as comprehended by finite man, must necessarily be more or less tainted with the feculence of error and the beautiful process of Evolution will be necessary to gradually fan away this feculence throughout all time and through

the interminable cycles of Eternity. The canons of logic may answer the purpose of dove-tailing arguments together in order to reach a certain given, and often foregone conclusion. But without the help and kindly co-operation of Inspirational Intuitions did the cold cast steel canons of logic ever satisfy any mind? And if they did what kind of a mind was it? It was a cold-blooded angular temperament, all intellect and not one bit of emotional sentiment or kindly and charitable warmth of spirit. Such are metaphysical monstrosities. We need not wish to belong to that category of intellects.

The best mode of development we can adopt is to become if possible equally perfect, physically, scientifically, spiritually. An excess of life—intellect—or emotion is sure to be disastrous sooner or later. But if philosophically developed as above suggested, there is no danger not even a possibility of any antagonism or conflict resulting between our Religion and our scientific attainments. In fact this is the way to “seek first” (and last) the kingdom of Heaven and its Righteousness, and the only way. Any development different from this whereby any one or more of these three departments of our being is sacrificed to the others, must result in arrested development of the neglected departments and hideous monstrosity. Happiness and bliss arise from the practice of temperance in all directions and excess in none. Let us learn and practice every physiological law and keep our health at a standard which will enable us to labor for the good of others. Let us learn all possible science which will in any way directly or indirectly do good to our Brethren and Sisters temporally or in-

tellectually. Let us learn and practice all manner of religious truth which can be brought practically to bear upon the progress of our Brethren and Sisters in holiness and happiness;—all that will comfort them in affliction, cheer them in forsaken hours; all that will enable us to weep with the sorrowful—rejoice with the joyful—all that will make us forgive and love our enemies as readily as our friends. And let us once and forever shut down on this nonsense about a conflict between science and religion and rather look upon them as counterparts in the Divine Scheme of Providence to help us on to higher and higher attitudes of happiness and glory; as two sides of the same shining road leading to the sublime presence of “Him who inhabiteth Eternity;” whose dual name and nature is Wisdom and Love; and from whom originates all Religion and all Science.

Union Village, Ohio.

JUSTICE.

WITHOUT perfection of my own
Why should I chide an erring hand?
To do, as by I would be done
A golden rule should ever stand,
These weights so just, they balance true,
And bring us friend and foe to bear,
For each and all we kindly do,
And in return true justice share.—*M. W.*

THE BROOKLET.

ARABELLA SHEPARD.

This lone retreat, this humble nook,
Glides sweetly by a rippling brook,
And speaks in language as it goes,
To quell earth's sorrows and its woes.
It hulls to rest while murmuring by,
And calms the soul in sweet reply;
We close our eyes on things below,
While inspiration here doth flow.

Silence here doth hold her power,
In this sequestered lowly bower,
No gross intrusion here we find;
To annoy at all a peaceful mind.
North Union, Ohio.

“Vanity of vanities, all is vanity.”

MARTHA J. ANDERSON.

NOT from the seclusion of the hermitage, the cloister of the monk, the studio of the misanthrope, or the tub of the cynic philosopher came this fervid exclamation; but, from the gilded palace of one of earth's lauded potentates; the greatest, and wisest of his time.

It was in his power to gather to himself, all that would seem necessary to fill up the measure of human joy and happiness, as is so minutely and graphically described in Ecclesiastes. Follow the story of the preacher; trace the picture. All that art, skill and labor could devise, to please the eye; all that music, revelry and mirth could bring, to delight and captivate the senses; yet, in the acme of power and glory, he exclaims. “All is vanity!”

Pleasure and folly, leave the soul like an emptied vessel. Truth and righteousness alone, can fill the aching void of the human heart.

Queen Elizabeth when dying, uttered in anguish. Oh for a moment of time! The royal honors of her court, and the fawning flattery of favorites, failed to give her soul peace. One moment spent aright would have been more precious, than the seventeen days of banqueting and entertainment at Kenilworth Castle, when the hands moved not on the dial from the first hour of the feast.

But, “Time and tide wait for no one,” however great and exalted their position

among men; and if human beings squander their precious life in sensual pleasure, they will find at its close, that the giant terrors of remorse and fear will seize their unrepentant souls and plunge them in darkness and distress.

Time's perishable treasures, can never satisfy the longings of the immortal spirit. Those who gather to themselves great riches, often suffer poverty of soul, and feel at the close of their mortal career, that all is vanity, and vexation of spirit; because great abilities have been used to subserve earthly purposes, to gratify ambition and avarice, at the expense of their nobler faculties, which have been dwarfed and buried in materiality. When such pass the border land into the inner realm of being, leaving all, wealth, emolument, fame and grandeur, they feel a blank in life; an utter destitution of spirit; a realization that they will stand, perhaps, on a par with their humblest servant; for, in the land of souls, all distinctions are leveled, save absolute worth.

Our eternal mansion in the heavens, can only be built by good deeds. Our inheritance there, is the substance of virtue practiced here.

They do not vainly strive, who fear God, keep His commandments and love their fellow men. Such can look on their labors here with satisfaction, and feel no anxiety about the future; for, blessed is the reward of the just, the peace of the upright, and the joy of the pure in heart.

Mt. Lebanon, N. Y.

It is for our soul's interest, that we practice the beautiful precepts, and cultivate the refining sentiments of a truly religious life.

—M. J. A.

MORAL CHARACTER.

MARILDA J. TATTERTON.

THERE is nothing which adds so much to the power of man, as a good moral character. It is more than health or happiness. It dignifies and exalts in every condition of life. Such a character is more to be desired than fame or renown. It makes a man free and independent, a man's moral character influences largely his manners towards others, and if he possess the self-respect that comes from following convictions of right, easily becomes a power for good.

Strength of character is not mere strength of strong feelings. It is unyielding resistance to whatever would disconcert from without, or within. Character is eternal, hence, the necessity of commencing in childhood, being constant in youth, devoted in manhood, thus wisely maturing in age, a character free from all blight. Finally in thought and act, so live that daily growth of soul and body, may ever tend in the direction of perfection.

Canterbury, N. H.

CONSTANTINE THE GREAT.

LOUIS BASTING.

WHEN Diocletian became emperor of Rome in 284 A. D. the empire was being assailed from all sides; in Britain, France and Spain, in Asia, Africa and Hungary, war raged universally. Though a most able and determined ruler, he found the task too great to govern such a vast territory single handed. He therefore divided the government with three associated governors; and after having reigned for twenty one years, he resigned his august office and

betook himself to raising cabbages, enjoying more genuine happiness in this simple employment than he ever did while wearing the imperial crown. His successor, Constantius, also divided the empire, taking for his share Britain, France and Spain. Before his death, which took place at York, he appointed, in 306, his son Constantine, the subject of this sketch, his successor.

Constantine was born at Naissus, in modern Servia. His childhood and youth were spent amid stirring scenes of camp life and warfare. His education was wholly military. At the early age of seventeen years, we hear of his distinguishing himself in Egypt, and later on in Persia. His talents were such as to procure him the enmity of Galerius, one of the associate Cæsars, who discerned in him a possible future rival for power, and who therefore sought to destroy him. Constantine had to flee for his life to his father in Britain. He remained nine years in England after his father's death, ruling with vigor and wisdom. Then trouble began. Maxentius, whose residence was at Rome, not being satisfied with his share of government and aiming at universal dominion, made war upon him. Constantine was compelled, in self-defence, to appeal to arms. Successively he defeated, not only Maxentius, but four additional claimants for the imperial throne. In 328 he was sole emperor of Rome. For fourteen years he controlled the complicated affairs of government with a degree of energy and statesmanship that compels admiration. His brilliant generalship forced the barbarians to respect the frontiers; and his political sagacity and vigorous administration restored the internal relations of

the empire to order and prosperity. In two particular instances was his remarkable comprehension of facts, and his ability to understand the signs of the times, displayed.

The city of Rome had become utterly corrupt; its vast population approached two millions in number, the majority being paupers and slaves; it was divided into turbulent factions whose contentions seriously interfered with orderly government. These considerations induced Constantine to make Constantinople the capitol, where he could create conditions suitable to his purposes. The future proved his wisdom; for Constantinople remained the seat of the Eastern Empire for more than a thousand years after Rome had fallen before the Goths.

Constantine recognized Christianity as a lawful religion. He has often been charged with being the originator of the system uniting church and state, and lurid imaginations have declaimed with much turgidity of enunciation, endeavoring to identify him with the anti-christ of the Apocalypse, or something dreadful of that sort. It is a most unjust accusation, not at all supported by historical facts. After Constantine had defeated Maxentius at the Milvian bridge, the Roman senate met him in procession and conferred the dignity of Pontifex Maximus, i. e. chief-priest, upon him. Nor was he the first in whose person supreme political and religious power was united. We find all through Roman history the closest possible attachment of ecclesiastical and civil matters. Romulus was priest as well as king, and so were all his successors. Under the republic the priestly offices were sought for and obtained by

politicians in the same manner as other offices. The senate decreed the erection of the temples, provided for their maintenance, and paid the salaries of the priests. When Hannibal was threatening Rome, the senate ordered four persons to be buried alive to appease the angry gods!

Constantine was head of the church, not by usurpation, but by time honored law and custom; he was the heir of a system that had been growing for ten centuries—not the inventor of it; and being a patriot and a man of much common sense, he used the great power placed in his hands by circumstances, or if you please, by Providence, to the best of his ability for the good of his people. He was little concerned what form religion assumed, but he insisted upon order in the state. He had perceived that the worship of the gods had lost its hold upon the people to a large degree, especially among the educated classes. Cato the Stoic had said long ago that one augur could not meet another in the street without laughing. He had also perceived that Christianity was a power of too much magnitude to be suppressed; for in spite of three centuries of persecution it had steadily grown in influence and importance. When he therefore recognized it as the state religion, he did so as a statesman and for political reasons—with its ethics and doctrines he was in no wise concerned. Julian, his successor, attempted to re-establish paganism, but failed ignominiously; thus again the soundness of Constantine's judgment was demonstrated.

In answer to the accusation that he himself was not a Christian, it may be said that he did not profess to be one.

All that is known about it is that he was baptized on his death-bed, which may have been an incident somewhat analagous to what took place in our time. When Ulysses S. Grant lay unconscious in one of the crises that preceded his final dissolution, his friend, the Rev. Dr. Newman baptized him with water. When told afterward of what had been done, he is said to have remarked: "O, well! its all right; I have thought of this thing before."

The difference between Grant and Constantine is the difference between the 4th and 19th centuries. Both were great men; both did the work of their day and time with energy and devotion. Christianity and civilization are under great obligations to them; yet neither of them cared for the form of religion, and neither the first Christian emperor, nor the great American general, were Christians according to the high standard of the New Testament. But who is?

Mt. Lebanon, N. Y.

WHILE WE MAY.

THE hands are such dear hands,
They are so full, they turn at our demands,
So often they reach out,
With trifles scarcely thought about,
So many times; they do
So very many things for me, for you—
If their fond wills mistake,
We well may bend, not break.

They are such fond, frail lips
That speak to us, Pray, if love strips
Them of deception many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow or quick, or out of place, but dear
Because the lips are no more here.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,

Or crush poor Hope until it bleed,
We may be mute,
No turning quickly to impute,
Grave fault; for they and we
Have such a little way to go—Can be
Together such a little while along the way,
We will be patient while we may.
So many little faults we find,
We see them; for not blind
Is love, but if you and I
Perhaps remember them some by-and-by,
They will not be
Faults then—grave faults—to you and me,
But just odd ways, mistakes, or even less—
Remembrances to bless.
Days change so many things—yes hours,
We see things so differently in suns and showers,
Mistaken words to-night
May be so cherished by tomorrow's light.
We may be patient; for we know
There's such a little way to go.—*Selected.*

Enfield, Conn. 1886.

DEAR CHILDREN:—"Love one another, for love is of God." Adorn the chambers of your hearts with virtue, truth, and patience. Give beauty and happiness to the future by daily acts of kindness, by tender charities, by deeds of love. These will make beautiful the mansion prepared for you above. Loving deeds and kind words never die. Every time you speak a gentle word, or do a right act from a right motive, you are adding beauty to the garment your soul wears, and on the contrary, everytime you do a wrong act or speak an unkind word, you are defacing that garment. Loving acts and kind words are the stepping stones to heaven. Pure love is the fruit of the spirit. "More love is needed." If you love each other purely, your language will bear the evidence of love and truth.

"Out of the abundance of the heart the mouth speaketh." If you put in practice heavenly love, you firmly implant that love, and it becomes strengthened as you cherish it. If your lives

are full of purity, your hearts will be full of love. Deeds of sympathy, words of love and encouragement to each other, are tending to your spiritual elevation.

Hold fast that which is pure in your own hearts, lose nothing which adds to the loveliness of your characters, but keep a clear conscience, and you will shine as jewels in God's Kingdom. It is the nature of purity to shine. Grow better, purer, more true and loving. Love is the great teacher of all good, for God is love. Your Brother,

Daniel Orcutt.

ARISTOCRACY.

ARISTOCRACY of blood, priority, the accident of birth, arrogates to itself superiority, and looks upon, and values its supposed inferiors much as it would a dog, or a horse, for their usefulness and fidelity in doing menial service.

In education it vaunts itself on its superior acquirements and capacious mind, which contains all that is worth knowing. Its wealth of knowledge is so great it can afford to be lavish, yea, prodigal with its large fund of advice.

In wealth it is proud, exacting, wearing a badly-fitting superficial dignity, claims the right of way everywhere, values itself by its dollars and cents. But when considered as a man, is as worthless as a rag baby.

In official position its language is; I alone am fit for this trust, subordinates all things. Not servant, but master—despot. Were it not for my high ability this thing would be a failure—a total wreck. And with a suggestive nod of the head, when I'm gone we'll see!

In religion it is pious and sycophants

towards God, and impudence and tyranny towards men. Would assume partnership with the deities, and instruct them how to deal with the lower grade of caste.

Socially it is pure unmitigated caste, associates with none but its equals, and they are scarce, and jealously recognized. Is born earlier, more learned, refined, richer and superior in all things, will carry itself so that others may feel their inferiority.

At home is boss, and all will be made to feel the majesty of its presence. It cares nothing for justice, or equality; maintains a boorish dignity, and cares nothing for the rules of etiquette, or refined manners. Plays hog in the parlor, kitchen, and especially at table selects the food best fitted to its palate.

At church it affects unalloyed devotion. Is in partnership with Jesus since he is dressed up so as to appear respectable in the company of hypocrites. It ignores the evidence of true religion. "To the poor the gospel is preached."

And finally comes to the cross roads where its blind-board of self-conceit prevents its seeing on a level with its fellows, and butts its head alike against them, and a stone post, and wonders why such obstacles are in his way.

Aristocracy has three distinct phases. Conceit conceded privilege, and vanity, and falsely thinks it is dignity, when it is supreme foolishness in contrast with natural dignity. 'The priest and the Samaritan.

Democracy lives close to nature, on the green carpet of earth, in the genial atmosphere that breathes life alike into every flower.

Aristocracy is a child of the frigid zone, and freezes whatever it touches.

—Selected.

AN AUTUMN VISIT TO SHAKER VILLAGE.

THE autumn chill is in the air
 The flowers are slowly dying,
 'Tis good bye summer everywhere,
 The leaves are turning colors rare,
 The birds are southward flying.

While traveling in New York State in the Autumn of 1885 I had opportunity to visit the Shakers at Watervliet of which I readily availed myself. The lady with whom I went, had been there several times, and had some acquaintance with the people.

Having myself spent a portion of my childhood in a shaker community and although twenty five years have elapsed since, still, my recollections of this people are as distinct as possible. The day of my visit was a perfect one for the time of the year. The crispness of the morning air told of coming frosts while the balmy warmth of mid-day sunshine made it seem that summer was giving autumn a place with reluctance, and lingering regret. The country through which we rode was rich with beautiful orchards, where the trees fairly bent beneath their burden of fruit; these were succeeded by fields where the story of a plentiful harvest was told by heaps of yellow corn and golden pumpkins. Even the golden rod and frost flower made the roadside gay, while the woods were gorgeous with every hue that can charm the eye and captivate the artistic soul. At length we came to our destination and

"I knew by the smoke that so gracefully curled
 Above the green elms that a village was near
 And I said if there's peace to be found in the world,
 The heart that is humble may look for it here."

And we were in Shaker Village, there was a feeling of peace and rest in the very air. We went to the Second Family and were received with such a genuine welcome that I felt like one come home after long years of wandering.

We were subsequently shown into the neatest of neat rooms to await our dinner which they told us would be prepared very soon. Sister Nancy who came to show us to the dining room in simple hospitality made us kindly welcome. I cannot give the bill of fare— suffice it to say, the viands were abundant and appetizing and we did the good things before us ample justice.

After dinner the Eldresses came to show us around the buildings where everything was in perfect order. We entered one room where some young sisters kindly sang for us while one of them played the cabinet organ. At my request they also very kindly sang me an old fashioned melody which made the years so melt away, that I could almost fancy myself again a Shaker sister like themselves crowned with the snowy cap and wearing the quaint kerchief.

They then conducted us out through the garden where although most of the produce had been already harvested there was much left to admire. There were barberries growing in abundance the largest I had ever seen some of which they gave us. I have mine yet the fruit still being red and perfect.

Returning again to the office which was our starting point we parted from them with a kind farewell and a cordial invitation to visit them again.

The entire interview could not have lasted two hours yet as long as memory shall keep its place in my heart I shall remember the noble Eldress and her gentle companion Sister R. yea and love them too. When we started homeward I felt I was leaving dear friends. I could not but feel that theirs was a peace which the world could neither give nor take away. We left the dear sisters with a blessing and a kind good night.—A.P.C.

[Contributed by G. B. Avery.]

"THE TONGUE GUARD SOCIETY."

A NOVEL Society started in Hartford, Conn., a short time ago, has led to the formation of similar societies in many places; the motto, and constitution given below show the aim of the society.

If aught good thou canst not say,
 Of thy brother, foe or friend,
 Take thou then the silent way,
 Lest in word, thou shouldst offend.

ARTICLE, 1. The name of this association shall be "The Tongue Guard Society."

ART. 2. Any person may become a

member of this society, by signing the constitution and conforming to its rules.

ART. 3. We, the undersigned, pledge ourselves to endeavor to speak no evil of any one.

ART. 4. Should we, however, through carelessness, break our pledge, we agree for each and every offence to forfeit the sum of one cent. The money so forfeited to be placed in a box reserved for this purpose, and to be expended, semi-annually, for charitable objects. (For our Shaker Societies we would suggest, as a penalty, going to the person slandered, if accessible, and confess it; if not accessible, to the Elders, and confess it.)

ART. 5. We also agree to use our best endeavors to increase the membership of this society in our town, and, to assist in organizing societies in other places.

ART. 6. It is, however, understood, that, when called upon (by proper authorities and from pure and good motives) to give our opinion of the character of another, it shall be done in truth, remembering in what we say, the scripture injunction. "Do unto others as you would they should do unto you."

Day Star, N. Y. 1886.

THE LINK OF GOLD.

"Lost"—somewhere—a golden hour
Of this glowing spring-like day;
Since the sunrise, ere the sunset,
I have lost it on my way.

Was it when I sat and loitered—
That short chain of such great cost,
Slipping idly through my fingers,
That my golden hour was lost?

Was it talking to my neighbors,
Weighing all their hopes and cares,
And too full of idle gossip,
Well to mind my own affairs?
Did I fret away the minutes,
Was I murmuring, was I cross?
Where could all my sense have flown to,
That I met with such a loss?
For my hour was a jewel,
And with sixty small ones set;
Round each minute sixty seconds
Make the radiance brighter yet.
They could buy me, O! what riches,
And what wisdom they could bring;
Each was worth in its true value,
All the jewels of a king.
For the Lord would give me something
If I went to him, for each.
O, how precious those short lessons
He can in a minute teach!
O, how grand those views of glory
Which a second can make known!
O, my hour—O, my minutes,
Nevermore, alas, my own!
Some I might have well invested
Other people's lives to bless;
Those bright moments wisely traded,
Purchase healing for distress.
O, has anybody seen it,
Seen my precious hour of gold?
I would go to buy another,
But such treasures are not sold.
God prepared for me a number,
Just how few I do not know;
Did he give them for no purpose
But that I should lose them so?

—*The Catholic.*

POINTED REPLY OF THE DUKE OF WELLINGTON.—The Duke of Wellington, who had resided in the East, was gravely asked by a young clergyman, "Does not your grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The duke immediately rejoined, "Look, sir, to your marching orders, 'Preach the gospel to every creature.'" Mark xvi., 15.

Blessed are the pure in heart.

THE MANIFESTO. JUNE, 1886.

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NOTES.

OUR DUTY.

WHATEVER may be moving in the atmosphere of the world, whether in the interests of morality, of science or of religion, we as Christian Believers have an imperative duty before God and man, which can never be compassed by any spirit of less magnitude than that of the revelation of God's love.

In the Babel influences that are so thoroughly operative in the world of to-day, the voices of the scientifically religious and the religiously scientific are heard on every hand, and those who would willingly work are often paralyzed through fear of an uncertainty.

In the effort that some make to reach the kingdom of God by passing along by the side of the broad way, every device is sought out that shall contribute one ray of support to their fallacious hope, while the simple life of the cross of Christ and the practical righteousness which that life brings is ignorantly or carelessly thrown aside.

That we live in a wonderful age is not to be denied and that there may be

some lessons eminently worthy for us to learn, cannot be denied. The history of the world in its every department where nature is manifested, is treasured as of inestimable value for the perusal of the present generation. It may well be called the storehouse of what has transpired during the creation of God, and it may at the same time enlarge the mind of man with much earthly wisdom. Its place is as legitimately arranged in the economy of God's plan as are the gifts of greater value. The whole of creation is a beautiful miracle of law and order which has never been solved. It is one of the "great things, past finding out."

But the lessons of self-sacrifice, of love and of righteousness should be garnered with equally as much interest and preserved for present and future benefit with the same assiduous care. If the good words that have been spoken are never lost, then the good deeds may be, without doubt, quite as imperishable, and we have urgent need to harvest into well disciplined minds, all that comes within our circle of spiritual action.

As we learn that God is the same yesterday, today and forever, so is all that is of God. The manifestations of words or deeds of three thousand years ago, if they were the outgrowth of that wisdom which comes from above and tend to "ways of pleasantness and to paths of peace," they can never grow old. How much we need their influence.

In securing these treasures we secure imperishable riches and the confusion of tongues, so like the mist of the morning soon vanishes, and the highway to the kingdom of God becomes as plainly and as clearly set forth in the souls of the righteous as the glory of the sun at

noonday. Having this knowledge of the kingdom, we ask, Why? Why should any one who has left the "house of bondage" ever return to Egypt to acquire knowledge (?) in righteousness? Why neglect the treasures of God at our own threshold, to gather those on the shore of the dead sea? Herein is the mystery.

The listening to the multitude of discordant voices that so strongly arise in favor of their own respective, selfish whims or anti-religious traditions, is equally as mysterious. Like the plague frogs that fell upon the homes of the Egyptians, these conditions may, for a season, not only prove quite annoying but may to our great sorrow work a permanent injury.

Let us have the confidence of the Apostle who accepted into his soul God's truth and light, and through this made his life one of practical righteousness. A confidence that shall inspire all who are engaged in the same divine work, to declare, "We know we are of God."

Sanitary.

EATING TOO MUCH.

THE average farmer and farm laborer are chargeable with two failings, which injure health and shorten life, both heir-looms of the highly barbarous feudal ages just referred to. They eat too much and bathe too little. Some of the food is objectionable as to the quality, but the quality is less harmful than the quantity. The farmer's outdoor life gives him a vigorous appetite, and not enough restraint is exercised against an excess. His table drinks, too (which may be classed as part of his food,) are also objectionable, being very generally strong tea and coffee. The drink failing is particularly prevalent among the females. When a person regards

strong tea or coffee as an absolute necessity for a meal, it is, in itself, a bad sign. An appetite for an unhealthy stimulus is fastened on the stomach, and the path to disease is short and easy. Nature's simplicity is gone, and in its place are nervousness, changing moods, and a tendency to enjoy other stimulants, such as the most highly seasoned foods and condiments, and, not infrequently, intoxicating drinks. Children are brought up to tea and coffee, and the whole range of condiments, along with pie and cake to any extent, and their tender stomachs are disorganized at an early age. Then when a dangerous disease sets in—dyspepsia, heart-burn, frequent colic, flatulency, nausea, etc., the child is "weakly," unable to work, and an early death is regarded as "an inscrutable dispensation of an all-wise Providence." There are thousands today half broken-down, prematurely old, complaining that "food does them no good," or that it "distresses them," and who are running after the doctor, or swallowing quack medicines, who could yet be cured by a proper system of diet. Some, it is true, are too far gone, and yet hardly one in a thousand will listen with patience to a kind remonstrance against his bad habits.

—*Rural New Yorker.*

TRUE EDUCATION.

GRANVILLE TEMPLE SPROAT.

THE collective end of human life, and of all education is the attainment of the good, the use of the true, and the fruition of the beautiful, regarding these as manifestations of divine being,—revelatory symbols of God. These alone, sought in the ways of right, and crowned, at their goals, with the prerogatives of power, can make us really noble and blessed. Truth, good, and beauty are the divine philters, given by the infinite Lover to souls masquerading here in the flesh, to make them love Him. The effect of these potions is sanity, serenity, incorruptible blessed-

ness. We then begin clearly to see that all outward things are but masks, and forms, which serve as symbols to convey to our intelligence and affection communications of power, wisdom, and love, from the infinite One. All that appears to sense is the speech of God; all that is, to spirit, is the meaning of that speech.

But to earn by toil, to receive by grace any valuable boon, it is a preliminary necessity that we become personally conscious of our want of it. As soon as we begin to feel sharply our defects, and covet the possible supply, the path of progressive attainment opens before us, and our energies are strong to their appointed tasks. A story is told of an Eastern king who had a lovely daughter, idolized by him, but blind from her birth. She had grown up to maidenhood, and been kept sedulously ignorant of her great misfortune. One day, an old sage came to the court, who promised the king that he would give his child her sight. But he declared it to be indispensable that she should first become conscious of her blindness, that she might intelligently co-operate in the needful process. The king sought to prepare her. "My child" he said, "you know that your feet are to walk with; your hands to touch with; your ears to hear with; your nose to smell with; your tongue to taste with; but others can also see, while you are blind." "Blind, father," she asked, in wonder; "what is that?" "My child," he added, "what do you think your eyes were made for?" "Oh," she replied, "when my heart is full, the tears always come into my eyes; and that I suppose is what they are for." With the tenderest painstaking, the king

and the sage succeeded in awakening in her the consciousness of her defect; and at length, to her unspeakable astonishment and delight, vision was given her.

This principle holds true for all the multitudes of the world. While the vain, the proud, the insensible, impoverished and blinded by their incompetent self-sufficiency, remain unblessed, the modest seekers, and suppliants, who clearly feel their own deficiencies, are enriched, more and more, with the choicest blessings of heaven. The devout comrade of nature, and lover of men, whose heart and imagination have been touched by a mystic feeling of the Infinite, hungers and thirsts after God, weeps in solitude over his inner poverty and loneliness, seeks for God through long years of darkness and sorrow, and finally, reaches that experience of the divine fellowship, whose peace is deeper than plummet of thought ever sounded, whose bliss is higher than hint of language can reach. This condition opens to us all the heights and depths of immensity and eternity. It is the sole key to those transcendent marvels of experience, of which such strange hints glimpse out at us, in the writings of the Mystics. For the human soul is a centre of being which opens, outwardly, into the illimitableness of the material creation, and inwardly, into the spiritual boundlessness of God. But, to become what we are meant to be, to grasp the noblest possibilities of our state and lot, and make them real, in living fruition, we must emancipate our spiritual faculties from every enslavement of hatred, every constriction of dead habit, every fetter of fear and live in this universe of God, as fresh observers and worshipers.

The first lesson to be learned, in reaching this conclusion, is docility. A vital and watchful docility is the one virtue for every pupil in the school of life, preliminary to all the other virtues. It is the highroad of advancement towards every perfection. The difficulty of acquiring and keeping this spirit, the precious fruits it yields, and the fatal penalties of its failure, constitute a lesson, in its whole extent not one man out of a million appreciates. How many painters, singers, preachers, writers, there are, whose productions at fifty or sixty, are no better than they were at thirty or forty. It cannot be that they had so early reached perfection. And how many gifted, ambitious persons there are, whose one fatal fault is, unwillingness to take what they feel to be the humiliating attitude of docility before others, and learn from them what they need.

There is a story among the Hebraic traditions—a little ethical apologue—about one Peter, a poor ignorant teamster, who, dissatisfied with his hard life of drudgery, prayed that he might be allowed the comfort of a walk in Paradise. An angel appeared, and offered to grant his wish, if he would promise to study with docility whatever he saw there, and to utter no criticism or censure!

Accepting the terms, he joyfully accompanied his guide. The first thing he noticed was that the houses of the inhabitants were made of transparent gems. "Why," he exclaimed, "this is a great defect; there can be no privacy; you are all exposed to public gaze." The angel, with a slight frown and a warning finger, replied, "They who are free from sin and guile, need

no concealment. The glory of God is rather in exhibiting, than in hiding."

(TO BE CONTINUED.)

From the Youth's Bible Class.

THE PRODIGAL SON.

Luke xv.

AMONG the many parables which Jesus spoke to the multitudes who thronged to hear his beautiful sermons, is the following:—A certain man had two sons, the younger of whom one day asked his father to divide his property and give to him, his share, as he wished to travel. The father complied with his request, though with many misgivings, and the son departed with brilliant prospects in view. While his money lasted, he was surrounded with friends, but being of an extravagant nature, his property was soon gone and with it these new acquaintances. Just at this time, a terrible famine arose in the land, and being left entirely friendless, he had no means of support. Hungry, weary, forsaken, the poor outcast reviewed his imprudent course, and though he knew his present condition was the consequence of a false step, he was still too proud to return and ask forgiveness. He determined to find a situation, and work for a living; but he was thwarted in this plan, for like many others equally destitute, he failed to find an opening into business. What should he do? At last, he applied to one of the citizens there, but was coolly told he had servants sufficient. On after thought, however, he said, "You may go into my fields and care for the swine I am raising."

The young man thought it all over. Brought up in luxury, every want supplied by the kindness of a fond father, must he now come to this? In the strength and pride of young manhood, must he stoop to this menial service? It was either accept or perish, and almost desperate, he agreed to serve the man. Slowly and sadly he went into the fields, almost stricken with remorse and disgrace. He thought longingly of the home of his childhood, of the blessings which he had

shared within its sacred precincts, and then he wondered if his father would recognize him, should he see him in this miserable condition. How he had blighted the hopes of his kind parent, and what a poor return he had made for the tenderness which had guarded his childhood and the paternal love which had blessed his youth! What a terrible mistake he had made! But could he not now atone for the sin? Thoroughly repentant and humble, he wept bitterly, for it was not without a struggle, that the wanderer decided to return to his father, confess his transgression and pray to be forgiven. With lightened steps he took his homeward journey, and it was with a grateful heart that he came in sight of the home he had deserted but a few short weeks before, yet how much had transpired in that time! His father's love had not diminished during the absence of his son, but he had worried and prayed and suffered over his wayward boy. He had been longing for his return for many days, and the watchful eye of the good old man saw the prodigal when he was still far from the house. Hastily catching up his hat, he hurried out, and in a few moments, father and son were again united. How sweet to the paternal ear was the humble confession of his child. His soul warmed with compassion, and upon reaching home, he clothed him with the best his house afforded. His joy knew no bounds. His son had returned, and he intended to make him feel that he was still in his father's blessing. The servants were commanded to spread a sumptuous feast. "Spare no pains to make the best," the father said, and in a few hours the guests were seated to a meal which would have suited even an epicure; then imagine how luscious to the eyes of the famished boy! Music, dancing and every other possible enjoyment were included, and arrangements were made for a very pleasant entertainment. The elder son, who had been away during the day, heard the music before he reached the house, and he called one of the servants and asked what was going on. On being told of the return of his brother, he was angry and refused to join the merry-makers. The father then came out and entreated him to unite in the feast; but he said, "I have served you all these years unmur-

muringly; I have never willfully displeased you, and yet, with all my faithfulness, you never provided an entertainment for my friends, and never rewarded me with a tangible proof of your affection. But when my brother returns, he who has spent so much of your property and disgraced your name, you have displayed the best to welcome him. I consider it very unjust that you should treat him so much better than me." How Christ-like the gentle reproof of the father! "My boy has wandered and returned, was dead and is alive again, lost and is now found! Is not this sufficient cause for great rejoicing? Ah, my son, learn to subdue the jealousy of the heart, and remember 'There is joy in the presence of the angels of God over one sinner that repenteth.'" Jessie Evans.

Canterbury, N. H.

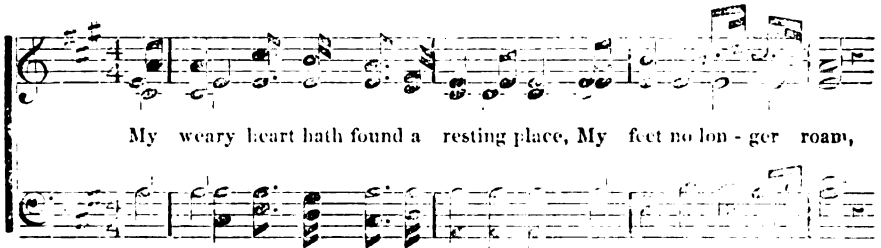
PITCHING TOWARDS SODOM.—The Christian man who sacrifices principle to interest, and who makes the law of the Lord a variable thing, is pitching his tent towards Sodom. A gentleman, an officer of the church, some years since opened a hotel in a country village. He did it to support his family, and it was right; but then, to secure custom, he departed from Christian principles, and kept an open bar. In a few years he died, leaving a widow and several sons. The hotel was kept up, and his sons attended at the bar. The sons of that man all became drunkards, they squandered his property, and his widow is now sustained by the benevolence of the church. He was a good man, but he pitched his tent towards Sodom.—*Christian Advance.*

TRANSIENT AND ABIDING.

THE brilliant flowers will pass away,
And singing birds not always stay
To cheer us on our lonely way,
If such we have;
But truth of virtue in the life,
Whate'er the change or outward strife,
Is inward joy, with pleasures rife,
Earth's failures cannot move.—*M. W.*

SWEET HOME.

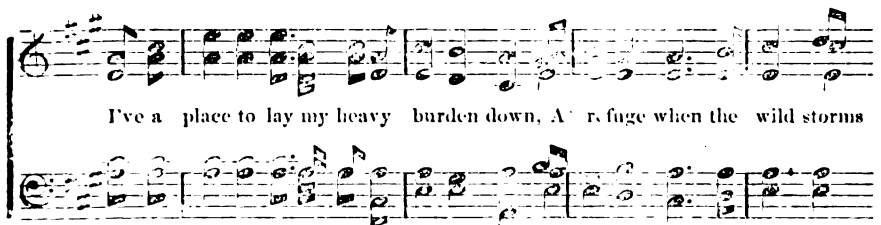
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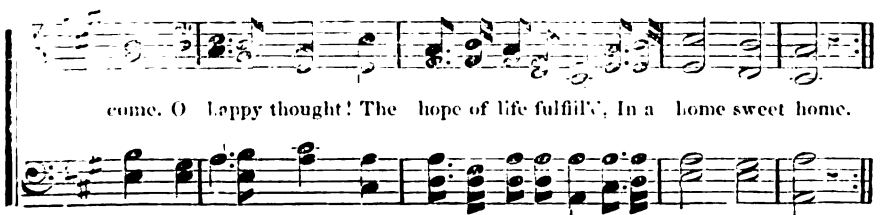
My weary heart hath found a resting place, My feet no lon - ger roam,



For in the blessedness of perfect love I've a home sweet home.



I've a place to lay my heavy burden down, A refuge when the wild storms



come. O happy thought! The hope of life fulfill'd, In a home sweet home.

IF WE KNEW.

If we knew, when walking thoughtless
 In the noisy, crowded way,
 That some pearl of wondrous whiteness
 Close beside our pathway lay,
 We would pause where now we hasten,
 We would often look around,
 Lest our careless feet should trample
 Some rare jewel to the ground.

If we knew what forms were fainting
 For the shade that we should fling;
 If we knew what lips are parching
 For the water we could bring,
 We would haste with eager footsteps,
 We would work with willing hands,
 Bearing cups of cooling water,
 Planting rows of shading palms.

If we knew, when friends around us
 Closely press to say good-by,
 Which among the lips that kissed us
 First would 'neath the daisies lie,
 We would clasp our arms around them,
 Looking on them through our tears;
 Tender words of love eternal
 We would whisper in their ears.

If we knew what lives are darkened
 By some thoughtless word of ours,
 Which had ever lain among them
 Like the frost among the flowers;
 Oh, with what sincere repentings,
 With what anguish of regret,
 While our eyes were overflowing,
 We would cry, "Forgive! forget!"

If we knew! Alas! and do we
 Ever care or seek to know
 Whether bitter herbs or roses
 In our neighbor's garden grow?
 God forgive us! lest hereafter
 Our hearts break to hear Him say:
 "Careless child, I never knew you,
 From my presence flee away."
 —*Christian World.*

WORDS OF CHEER.

JESSIE S. WHITE.

LET the purpose of thy life
 Speak in all thy words and deeds;
 Be thou foremost in the place

Where men strike for human needs;
 Love thou truth with all thy might,
 It will set thy footsteps right.
 When thou seest fetter marks;
 Where sin's iron bands have been,
 Be thou first to oil the wounds
 Of thy suffering fellow-men;
 Pass not on the other side
 In thy scornful human pride.

Oh, be first to strike down wrong
 When it lifts its serpent tongue;
 Oh, be first with healing words
 For the heart with anguish wrung;
 Always brave to do and dare—
 Never slow to soothe despair!
 Be thou last to leave the scene,
 Ere the battle field is won;
 Though thine armor may be scarred,
 Valiant deeds may yet be done—
 While there's life to do and dare.
 Never yield thee to despair.—*Truth.*

FAITH AND WORKS.

No answer comes to those that pray,
 And idly stand
 And wait for stones to roll away
 At God's command.
 He will not break the binding cords
 Upon us laid
 If we depend on pleading words,
 And do not aid.

When hands are idle, words are vain
 To move the stone;
 An aiding angel would disdain
 To work alone.

But he who prayeth, and is strong
 In faith and deed,
 And toileth earnestly, ere long
 He will succeed.—*J. C. Rockwell.*
 —*In San Francisco.*

"THE best thing to give your enemy, is forgiveness; to your opponent, tolerance; to a true Christian friend, your confidence and heart's love; to your child, a good example; to a superior, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity."
 —*Selected.*

RULES FOR WRITERS.

1. Be brief. This is the age of telegraphs and stenography.
2. Be pointed. Don't write all round a subject without hitting it.
3. State facts, but don't stop to moralize. It's drowsy business. Let the reader do his own dreaming.
4. Eschew prefaces. Plunge at once into your subject, like a swimmer in cold water.
5. If you have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family.
6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quintessence.
7. When your article is complete, strike out nine-tenths of the adjectives. The English is a strong language, but won't bear too much "reducing."
8. Avoid all high-flown language. The plainest Anglo-Saxon words are the best. Never use stilts when legs will do as well.
9. Make your sentences short. Every period is a mile stone, at which the reader may halt, and rest himself.
10. Write legibly. Don't let your manuscript look like the tracks of a spider half drowned in ink. We shan't mistake any one for a genius, though he writes as crabbedly as Napoleon.
11. Always have a heading for your articles; and if you wish to rebuke a vice, or an error, mention its name, and don't whip all around a stump, without bringing your whip-lash directly upon the object of your article.—*Selected.*

REMINISCENCES.

HARRIET SHEPARD.

As the wounded oyster lines his shell with pearl, so would I by gentle affection make the places where I dwell more pure and white.

When we no longer have something to do or bear, we cease to grow; then why do we

repine at the inevitable ills of life, or crave compassion when we suffer? It has been said, "Dews of night are diamonds at morn, so the tears we weep here may be pearls in heaven; and we have little cause to mourn over the wreck of hopes, when it opens the heart to a brighter sunshine, whose warm light melts its ice to running streams, and cover its crags and cliffs with blossoms, and plants along its rough ways trees whose fruits are for the healing of the nations."

The leading spirits of all time who have enlightened the world by their brilliant acquirements, had embarrassments to overcome, obstacles and perplexities to remove and only as they regulated their efforts by intellectual strength did they gain knowledge virtue or power. One of our ancestral poets had for his proverb "The resolute fortune favors."

An American divine says, "In great and good pursuits, it is honorable, it is right, to use that kind of omnipotence which says I will and the work is done." Poverty is truly the cradle of genius, man obtains no excellence without labor. As has been said of the New York Institute for the Blind, may it be said of other Christian Institutions; that it seems to be a paradise, where purity dwells; peace and content rule all hearts, and love is their guardian angel.

North Union. Ohio.

WEBSTER'S ADVICE.

DANIEL Webster, about three years before his death, wrote the following good advice to his grandson: "You cannot learn without your own efforts. All the teachers in the world cannot make a scholar of you if you do not apply yourself with all your might. Be of good character and behavior, a boy of strict truth and honor and conscience in all things. 'Remember thy Creator in the days of thy youth.' God has given you a mind and faculties, and He will surely call you to account. 'Honor and obey your parents; be patient under restraint; look forward constantly to your approaching manhood; and put off every day all that is frivolous and childish.'"

—*Selected.*

Make haste slowly.

Books and Papers.

Canon Farrar's New Book.

A FEW weeks ago, when CANON FARRAR was in this country, tens of thousands of people paid as much as one dollar each to hear a single lecture delivered by him, and were well pleased with what they got for their money. Several of the most important of those lectures and addresses with other papers are now published by JOHN B. ALDEN, of New York, and can now be had in a very handsome cloth bound volume, for the price of 40 cents. Some of the lectures are also published separately in his *Elsevier Library*, in which form the lecture on Dante sells for 8 cents; on Temperance, 2 cents; on Ideals of Nations, 2 cents; Thoughts on America, 3 cents. The millions of intelligent people who admire CANON FARRAR and who were not able to hear him lecture, will be delighted to find his brilliant, scholarly and eloquent thoughts placed in this handsome form within their reach. The publisher's illustrated catalogue, 132 pages, is sent to any address on receipt of 4 cents; or condensed catalogue free. JOHN B. ALDEN, Publisher, 393 Pearl St., New York.

THE Pansy for May has a beautiful story,—"Diligent in Business" and tells how the father and mother impressed the valuable lesson upon the mind of their son.

In the Alphabet of great men we have the story of the good Quaker, William Penn. All the children will want to read about him. And then we have a story that tells us of a good woman, Mary Russell Mitford. Two valuable lessons for the memories of the little folks. The May number is filled with good stories and beautiful illustrations. D. L. Lothrop & Co. Boston, Mass. \$1 00 a year.

Witchcraft, Planchette and Spiritualism, is the title of a work recently issued by the firm of Fowler & Wells Co. It is a trinity of wonders and will be read with a great deal of interest. The history of the Salem Witchcraft should be thoroughly studied that we may learn to defend ourselves against every such wave of ignorance and superstition that may pass over the land.

The illustration of Planchette is amusing. Try it and be able to write your own experience.

The article on Spiritualism is by Mrs. Harriet Beecher Stowe. It is worthy of a careful perusal, and many who read it will be made better.

HERALD OF HEALTH. May, Contents: How to strengthen the Memory; Improvement in men's vests; The Sun Healing Movement; Studies in Hygiene for Women; Tea and Coffee, etc., etc. M. L. Holbrook, 13 & 15 Lighthouse St. N. Y. \$1 a year.

THE PHRENOLOGICAL JOURNAL for May, 1886, will prove especially interesting to that large and increasing denomination, "The Disciples of Christ," as it presents an excellent portrait of the Rev. Robert Graham, with a very full and interesting sketch of his life and work. "Familiar talks with our Young Readers," (No. 5) is a rich instalment of a series which grows in interest and spirit with each month. "The Constitutional basis of Character," is an able paper. "Backs and Characters," illustrated, is very amusing and the reader is sure to recognize every person therein described. "The

New Cardinal," "Faith and Science," "Shams," "Notes from a Teacher's Diary," and "A Plea for Women," are all interesting. Chapter II. of "His Weakness and her Fault," finds the young people housekeeping. "Principles of Heredity," is one of Prof. Sizer's vigorous and logical articles. "Notes on Science and Industry," presents much carefully selected information. The editorials are as always brief and pithy. "Beggars Alike," "Wood Violets" "Who is this?," sustains the reputation of the JOURNAL's preference for quaint poems. "Answers to Correspondents," will surely suit *everybody*, difficult as it is to please him. Price only 20c. or \$2 a year.

Address, FOWLER & WELLS Co., Publishers,
753 Broadway, N. Y.

KIND WORDS.

Enfield, Dec. 1885.

ELDER H. C. BLINN:—Please find enclosed my subscription for "Manifesto" for ensuing year; and accept from me a few "Kind Words" relative to this excellent and instructive publication. To the members of your Community, it should be, and doubtless is, invaluable; to the steadfast and true for its tender words of encouragement from those who have followed long and faithfully the leadings of the Master: to the weak and faltering footsteps of the young in faith, the blessed assurance that "He will keep in perfect peace they whose minds are stayed on Him." S. S. Sullivan.

THE Women's Christian Temperance Union has procured compulsory temperance teaching in fourteen States of the Union—*Christian Home*.

Deaths.

Rachel Sampson, Apr. 22, 1886, at First Family, Mt. Lebanon, N. Y. Born Jan. 20, 1804 in Marshfield, Mass. She came among the Believers, April 1814.

I think our sister is known among us as a true Christian, in the highest sense of the term. She was remarkably patient, kind, forgiving, industrious and fully consecrated to our cause. The loss of such is deeply felt although age may blanch the locks, and wrinkle the placid brow. A. D.

Roxanna Dutton, Apr. 27, 1886, at Church Canterbury, N. H. Age 63 yrs. and 5 days.

The Manifesto.

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VOL. XVI.

JULY, 1886.

No. 7.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 4.

*Published expressly for the several Commu-
nities of Believers in 1816. Rewritten by
Henry C. Blinn.*

EBENEZER COOLEY saw in vision, a woman whose appearance was glorious and her face shone as bright as the sun. In the beginning of the year 1781, he visited the Church at Watervliet, N. Y. and when he saw Mother Ann, he knew her to be the same woman whom he had seen in a vision. Mother Ann spoke to him and said "I have seen you in vision. You must go forth and preach the gospel. You ought to have been prepared before this time."

This strengthened his faith, and after having confessed his sins, and been instructed what to do to be saved, he was filled with the holy spirit, and became a powerful preacher of the gospel of Christ. Under his ministration many were converted to the faith.

Ebenezer Cooley and Israel Chauncey were the first missionaries from the Society of New Lebanon that preached the gospel in the state of New Hampshire. Their first visit was in Sept. 1782, and their first meeting was held in the Free Baptist Church, at London Center, N. H. Ebenezer became a member of the Society at New Lebanon and for several years officiated as the senior Elder in the novitiate order.

HEZEKIAH HAMMOND, of New Lebanon was much opposed to the testimony of the gospel and was not willing that

any of his family should go and see the Believers.

Subsequently inspired by a visionary dream he resolved to go and see Mother Ann and the Elders for himself. In June, 1780, he went to Watervliet, N. Y. and remained over the Sabbath.

On Monday he sent for his horse, and made arrangements to return to his home.

Father William Lee, spoke to Hezekiah about the sin of unbelief, but without effect. Mother Ann then spoke to him about his receiving the word of God, and that he should give it his attention.

Hezekiah stood in silence for a short time and then said, "The hand of the Lord is upon me. I cannot go home, at present.

Accepting the faith he made an honest confession of his sins to God, and then returned to his home to consummate the work which God had placed in his soul. Becoming established in the faith, he gathered his whole family to the gospel, and remained faithful unto death.

Hezekiah was a preacher of the word of God and on this account was dreaded by the enemies of the cross of Christ. He was brought before the commissioners in Albany, in 1780, and being found a fearless preacher of the Divine Spirit, he was charged with being an enemy to the country, and with others committed to prison.

In Aug. 1783, Mother Ann and the Elders called at the home of Hezekiah, in the town of New Lebanon, N. Y., and made a visit of a few hours.

ISRAEL CHAUNCEY, of New Lebanon, visited Mother Ann and the Elders at Watervliet, N. Y. in June 1780.

While he was absent, his wife, Elizabeth, had a remarkable vision, during which she saw Mother Ann and the Elders at Watervliet, and Israel was with them in the worship of God. Israel appeared to be in great tribulation, and putting up his hands, she heard him say, "Pray for me. Forgive me, for thou knowest all the sins that I have committed from my youth up to this day." She then heard, in vision, Mother and the Elders say,—"Thy sins are gone, open beforehand to judgment." Mother Ann then took Elizabeth by the hand and immediately the vision ceased, and she found herself in her own house.

When Israel returned, the vision was related to him. "It is a true vision of God," said he, "and these things were shown to you as plainly as though you had been there, in person."

On hearing his report the whole family were filled with the spirit of God, and with great joy.

A few days after this, Israel and Elizabeth made a visit to the Church, and Mother Ann met them at the door. Elizabeth knew her to be the same woman that she had seen in vision. On the second night, after their arrival they enjoyed a beautiful meeting.

Israel and Elizabeth embraced the faith and entered the gospel work by a full confession of all sin. At the time of their departure, Mother Ann said to them. "Now you must go home and set your house in order, for there will be great numbers of people who will soon come to visit you. You have begun to bear for other souls, and you must never fail."

Israel gave himself wholly to the work of God and was a faithful minister of the gospel of glad tidings.

NATHAN and HANNAH GOODRICH, made a visit to Watervliet, in June, 1780, to see Mother Ann and the Elders. They arrived at the place while the family were engaged in their religious service. Some one was delivering an exhortation and urging the necessity of a living, practical righteousness. The first words that they heard, were,—“Strip off your pride and shake off the abominations of your heart.”

Nathan and Hannah entered the meeting and were convinced with what they saw and heard that it was God's work, and that these people were his living witnesses. Before the close of their visit, both accepted the faith and lived to become earnest and able advocates of the cross of Christ.

ESTHER BRACKETT visited Mother Ann and the Elders while they were imprisoned at Albany. While engaged in conversation, Mother Ann said to her,—“You must be born again or you cannot be saved from sin. He that is born of God cannot commit sin. You must become as a little child.”

“The signs spoken of by Christ, follow them that believe. They shall speak with new tongues; the sick are healed, and the spirit of God is made known by divers operations. Search the Scriptures, and labor to get an understanding of them. God is merciful and will give to them that ask.

I have suffered many things for my faith, and you must do the same, if you would be saved.”

JOHN DEMMING of Hancock, Mass. visited the Church at Watervliet in June, 1780. He accepted the faith and promised to obey the gospel testimony. He then informed Mother Ann that he

was poor and in debt, and knew of no way to pay his creditors. Some of his family had been sick and the physician's bill was quite large.

Mother Ann said to him. “If you are faithful to obey the gospel, God will bless you and make you prosperous. Return to your home, put your hands at work and your heart to God. Learn your family to be industrious and you will be able to pay your debts, and none of your creditors will trouble you.”

“Instead of applying to physicians, take faith in the power of God, and your family will be healed.”

Among many other things Mother gave him this advice,—You must never cut your nails, nor trim your beard, nor scour your buckles, nor do any such thing on the Sabbath, unless in case of great necessity.”

John accepted the admonition and went home in obedience, and found all the promises fulfilled in a remarkable manner. In a short time he was able to pay all his debts: his physician's bills grew less and a general prosperity attended him.

HANNAH SHAPLEY, of New Lebanon, visited Mother Ann and the Elders, in June, 1780. Hannah was convicted of sin and received faith in the testimony. She confessed to Mother Ann that she had not lived to the light that she had received. Mother then said to her. “You must begin at the top twigs and crop them off, and continue the work until you come to the root, and then you must dig that up, that there may never be a future growth.”

Hannah carefully and faithfully regarded the word of God that was spoken to her. She accepted the faith, and the cross of Christ.

ASA ALLEN made a visit to see Mother Ann and the Elders while they were at Stafford, in Oct, 1782. He had heard many strange reports about the people and concluded to see and hear and judge for himself. After a short visit he returned home. The next day he went again. As the door was open he saw the Believers rise from the table and then kneel in thankfulness to God for his mercies.

Soon after this, Mother spoke to Asa. "We are of that Community that worship God in the spirit and rejoice in Jesus Christ, and have no confidence in the flesh."

"We can testify to all souls that God has laid a sure foundation of an everlasting Kingdom of righteousness and peace, which can never be moved nor shaken. He that is to rule therein is Christ, and of the increase of his government and kingdom there shall be no end."

Asa became convinced that he had heard the word of God, and was desirous to find a relation to the Kingdom of Christ. The Elders then answered him in these words.

"The first offering that God accepts is a true confession of all sin, and then they must be forsaken forever."

Asa accepted the gift and set out to obey the gospel. Mother Ann then said to him. "Those who through faith and obedience find a just relation to Christ, thus revealed, will of all souls, be the most blessed. I see it. I know it. God will pour his blessing upon them."

SAMUEL FITCH was one of the first persons that visited Mother Ann and the Elders at Watervliet, N. Y. He arrived at evening and tarried over night.

Mother Ann related to him the manner in which the spirit of God wrought upon her, in the first of her faith, and of the remarkable dealings and manifestations of God to her, from time to time.

"I saw by revelation the loss of all mankind, not only the present generation, but those of past ages. I saw them clothed in blackness and darkness. I have seen souls in the regions of darkness, in agony and distress. I have seen the dead rise and come to judgment, and receive the gospel, and travel in the regeneration."

Samuel was convinced that Mother and the Elders had the power and the revelation of God. He confessed his sins and became an active and zealous laborer in the vineyard of Christ.

He visited Mother Ann at the time she was imprisoned at Poughkeepsie, and manifested great solicitude for the safety and protection of Believers.

While on their extended missionary tour to the Eastern states in 1783, Mother Ann and the Elders visited Samuel at his own home in Richmond, Mass. on the twenty-fourth of July and remained there several days. A great many people called to see the Believers at this place, and fortunately nothing serious occurred to disturb them. A few days after this, however, while the Elders were present, a furious mob threatened to break into the house, but were prevented by Samuel and other Brethren.

A warrant was obtained and Samuel with others of the Believers were apprehended and committed to Barrington jail to be tried by the County Court. The result of this second trial has not been left on record, but we may well suppose that like many others of a similar kind, it ended in a farce.

(TO BE CONTINUED.)

How, and to whom Prayer is Answered.

GILES B. AVERY.

"If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will in my name, and it shall be given you." Christ.

Hereby we are taught the proper condition in which to be, in order to receive the answer to our prayers. (viz.) To abide in Christ! However, the first requisite is to come into Christ; as no soul can abide where it hath not arrived.

"If any man be in Christ, he is a New Creature." Thus it is those who have become new creatures in Christ, who may look for the answer of their prayers! The apostle James, instructing those who were doubtless complaining of a lack in answer to prayers said "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts"—unholy desires!

To become a new creature in Christ, is to die to all the elements of that life which is sinful, that which constitutes the old creature! It is accomplished by confessing to God, in the presence of living witnesses, who are also purified by confession, all sins against the laws of God, manifest to the soul; then, to forsake sin by bearing a full cross against all worldly loves, lusts, and affections, live a clean, pure, virgin life, separate from the world and all its sinful pleasures.

Souls who thus live are harmoniously united to the fountain of blessings from which they would draw by prayer; their consecrated lives of time, talents, services, treasure and strength to a godly use, are the treasures that purchase heavenly blessings. Such souls desire not anything of their own wills, but the

will of our heavenly Father and Mother,—God, consequently, their prayers are for the accomplishment of God's purposes.

When souls pray to God they should consider whether the answer to their prayers is to accomplish some selfish purpose, or to do God's will, for the good of humanity; if the latter they are in the line of blessings for the answer of prayer.

In all ages of human experience, God has had some instrumentalities of the human family as witnesses of His goodness and love to man, and examples of the answers to prayer, and as revealers of His will and purposes. These have invariably been a class of self-denying, consecrated souls, who, by the inspirations of the angelic hosts, have been ministered unto as the fruit of their prayers; and who have been teachable enough to obey this instruction; they have been, through their earthly pilgrimage, generally much secluded from the commotions of worldly life!

The Day—Dispensation of Christ's second appearing, is the "last day"—dispensation of God's grace to man! It is the period so often mentioned in Scripture as "The last days" by prophetic declaration; it includes, and conserves the baptismal wisdom and power for development, salvation and ransom for man from all the errors and sins of humanity that have been revealed in former dispensations, and ultimating in a full present salvation and final redemption from sinful nature and its desires. It doth not confine its labors to the threshold of time, but extends through eternal ages, in an increasing travel of soul from grace to grace, and glory to

glory, until the character of redeemed man is formed an entire new creature in the image of God.

In these stages of progress, being a work of trial, purification, judgment, prayer is the normal expression of the soul, and, if true to this soul searching, soul quickening, purifying work, it will be heard and answered!

At the present time we are living in an eventful epoch, a period when humanity's great soul, through multitudinous avenues, is praying, crying unto God for soul food! It is inquiring into the purpose of human existence; what the means of obtaining true and lasting happiness? The baptismal power and gifts committed to the faithful laborers in the harvest field of humanity,—in the work of Christ's second appearing, answers these prayers to God!

The inhabitants of the gospel day of the second appearing of Christ are called to be those "saviors" of men whom the prophet declared should come upon Mount Zion, to "judge the Mount of Esau." (See Obadiah 21st.) This metaphor represents that body of souls whose life is in the flesh! Esau sold his birthright blessing for flesh; hence the metaphor.

The vitalizing power of all the great instrumental mediators,—revelators of God's will and way to man, in all ages, has struck heavy blows against the lusts of the flesh, for these lusts are the sword weapons of death to both soul and body! Not only thus, but even the life of the generative nature in its normal exercise, must be sacrificed by souls who would be harvested into the spiritual heavenly kingdom of God; for "They that are in the flesh cannot please God." Rom. viii, 8. "If ye

live after the flesh, ye shall die." Rom. viii, 13. "With the mind, I, myself, serve the law of God, but, with the flesh, the law of sin. Rom. vii, 25. "For he that soweth to the flesh, shall of the flesh reap corruption; but, he that soweth to the spirit, shall, of the spirit reap life everlasting." Gal. vi, 8.

It is instructive to see how this idea of the necessity of crucifying the flesh in order to obtain the fruits of the spirit has pervaded the human mind in all past ages of human history.

We find that the revelation of the wisdom of God to the Brahmins, as expressed in their Bible, the sacred books called the "Vedas" written two thousand four hundred years before the Christian era, manifests a testimony against the flesh, in order to approach God in prayer. Thus, "Through strict veracity universal control of the mind and senses, abstinence from sexual indulgence, * * man should approach God, to whom only votaries freed from passion and desire, can approximate." Buddha said, "A man who cherishes lust and desire, and does not aim after (pray for) Supreme knowledge, is like a vase of dirty water, in which all sorts of beautiful objects are placed, the water being shaken up, men can see nothing of the beautiful objects therein placed. So lust and desire, causing confusion and disorder in the heart, are like the mud in the water, they prevent our seeing the beauty of Supreme reason," (true religion.) "But, if a man by the gradual process of confession and repentance, comes to the knowledge of God, then, the mud in the water being removed, all is pure and clear, and man immediately comes forth in the substantial form."

"Menu" a Brahminical priest, said, "To a man contaminated with sensuality, neither the Vedas, nor liberality, nor sacrifices, nor strict observances, nor pious austerities will produce felicity,—true happiness, though he pray for it."

Zion dwellers have no time to be idle in spiritual servitude, since the righteousness of their lives is called to be so great as to be a tribunal of judgment, for souls in the worldly life! Jesus declared, "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah, and behold, a greater than Jonah is here."

Thus, we are taught that a righteous life exercises the authority of a juror, relative to the judgment of mankind.

The maelstrom of creedal religious profession, of Agnosticism, of bogus spiritualism, and of infidelity to God and true religion, is dashing its turbulent waves upon the mind of man; the light of truth, by revelation, science, and enlightened reason, manifested in a public life of consecration to the works of righteousness, as judged by the Christ standard, is sitting in judgment in the citadel of the soul, to pass sentence upon the combatants; and, as ever the truth must come uppermost, and ever must justice be done, so must that system, power and authority, which, obeyed, produces the most righteous life, when judged by the divine standard of law, prevail, and obtain supremacy.

Thus, every soul in Zion who has received a living faith in the testimony of Christ, in dual form revealed, and in his and her coming, which has now commenced on earth, is called so to live as

to be a judgment tribunal to all souls groveling in sin's dark abodes, and to grow, prepare, and administer soul food to those hungering millions whose souls pray to God for releasement from the thongs of sin and death, and to find an open door to that kingdom which spreads heaven as a panorama of blessings.

Mt. Lebanon, N. Y.

SHAKER SPIRITUALISM. No. 2.

ALONZO G. HOLLISTER.

FIFTY three years after Ann Lee's translation, her spirit, and the spirits of her comrades and successors in the ministry, returned to her disciples in the body in a special and continuous ministration of four years duration, not only to bless, encourage and comfort them for sacrifices made, and for steadfast integrity in obedience to faith, but to baptize the younger class raised among them, with a like faith and spiritual understanding of the work of God in this day. This work, which was marvelous and strange, the like of which we had never heard before, a soul refining, rectifying work, in which the most holy purified themselves still more, they fully accomplished in all the branches of our communion, as many living witnesses can testify.

This was followed in 1843 and 4, by an extraordinary visitation and manifestation through the living bodies of the Brethren and Sisters, of spirits of the departed of all nations, of every rank and description, comprising the learned and unlearned, celebrated and obscure, civilized and barbarian, rulers and ruled, the just and unjust, no partiality being shown. It seemed for a time as though Hades was breaking up and

pouring its dead back into this world to be quickened into the resurrection of the judgment. For we were told from a high spiritual source, that those spirits were sent to us, to be taught the gospel—the “everlasting gospel of the hour of Judgment, which we proclaim.” Rev. xiv., 6, 7.

Many were faithful to do this, for which spirits manifested their gratitude in succeeding visits.

In 1848, one speaking in the name of Mother Ann in a meeting of the first family at Mount Lebanon, said that her work at that time, called her to leave us, and she was going to prepare the way, that souls may be in preparation to receive the gospel when the Lord's time shall come to gather His harvest. Again, after bestowing her blessing upon all, she said “I must leave you and I know not when I shall return * * * I must leave those who love me and go where I am not wanted, and stay with those who do not own nor love me. When I am gone you must remember and pray to God for me, and I will pray for you.”

We have no desire in this matter to exalt a personality, but to invite attention to the movement of which that personality was the center, and to ask the wise and thoughtful to consider whether it be not the same power and intelligence which raised up and supported Ann Lee and her disciples, as instruments of good to mankind for a century past, that is now directing and controlling the phenomena of spiritualism. Both movements are despised and feared by the world, which shows that they are not of the world, for doth not the world love its own? Both are in their infancy though one has somewhat the start

of the other, and it can be no more intended for them to remain so, than that a child should always remain a child.

Of all professedly religious bodies, the writer believes that the disciples of Ann, “the remnant of the woman's seed who keep the commandments of God and have the testimony of Jesus Christ, are the only ones that have from the beginning extended a fraternal sympathy to spiritualists, and the only body also whose doctrinal teachings of man's relation to God, to the spirit world, and of progressive spiritual unfoldment, do not conflict with the facts and fundamental principles made known to the common mind by spiritualism. The Order of the United Believers in Christ's second appearing, is itself a revelation of the Order of the Kingdom of Heaven on earth, and its members are built up and nourished in continual growth by spiritual gifts.

That part of Ann's testimony relating to her intercourse with spiritual beings, and knowledge of conditions in the spirit world, was less verifiable and less likely to gain credit with unbelievers fifty years ago, than her teachings of morality, and the practical duties of life. Because there was at that time such dense ignorance on this subject, and so little phenomena of the kind currently believed in, with which it could be compared, or to which it bore analogy, that such as partook of that character was judged to be so much the effect of phantasy and superstition, that only feeble, diseased, or untaught minds were supposed to accept them.

To witness the immense revolution in public opinion on this subject, which has taken place within four decades, and the vast increase of light shed abroad

by "ministering spirits, sent forth to minister to them that shall be heirs of salvation," brings cheering reflections upon the progress of spiritual knowledge and understanding. It also opens an expanding view of the power and resource of the Almighty Parentage for accomplishing that strange work which the spirit promised to perform in the latter days, and which those who draw nigh to God with their lips while their hearts are far from Him, will in no wise believe, though it be told them. Isa. xxix., 14.

We see the wide gulf that formerly existed between us and the world in the matter of doctrinal belief, continually narrowing by the operation of a power above and beyond us, without change on our part, except that of normal growth, and increase of understanding on the same foundation, reminding us of a vision related by Ann, wherein she saw a great gulf fixed between God and the world of mankind, and she had two great wings given her, and her work was to go up that gulf and fan it away.

The word lost, may be objected to in this connection. But an appeal is made to the personal experiences of readers, if a large majority of you were not lost, so far as knowing where the true light of man's spiritual destiny shined, or where to look for it, until you found spiritualism. And how did you find it; by delving, or was it brought to you? So far as one is lost from the knowledge and practice of their highest and eternal interest, he is lost from God, though he may not be beyond the reach and cognizance of God, nor of His messengers.

The great gulf of ignorance which

divides man from his future inheritance with saints in light. can be bridged by knowledge. But the far wider, deeper, darker gulf caused by sin and transgression, can only be removed by works of faith and repentance, aided by these messengers of God, who having conquered sin in the flesh while clothed with earthly tabernacles, and overcome all inward antagonisms, have risen to that state of power and life which no fires can burn, no waters quench nor drown, nor bottomless gulfs defeat nor swallow down. This mission belongs as much to woman as to man.

Mt. Lebanon, N. Y.

SMILE WHENEVER YOU CAN.

WHEN things don't go to suit you,
And the world seems upside down
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread the morrow,
And thus despoil to-day?
For when you borrow trouble
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

And though you're strong and sturdy,
You may have an empty purse
(And earth has many trials
Which I consider worse;)
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

—Ex.

TESTIMONY OF RICHARD TREAT.

BEING one of those who first received and obeyed the testimony of the gospel in America, and who, through the mercy and goodness of God, have been enabled to keep it and bear testimony in its favor to this day; and feeling sensible of the many blessings I have enjoyed, and still do enjoy in it, I consider it my duty to give a short statement of what I have found, experienced and felt in my own soul, through the power and influence of this blessed gospel. If my testimony can be of any benefit to the candid part of mankind, or direct any who are laboring under the burden of a wounded conscience, where to find the true physician, who is able to probe the wound, and apply the healing balm, I shall feel satisfied that I have not written in vain.

I was born in Sharon, Conn., March 14, 1757. When I was a child, I was much affected with my mother's discourses concerning a life of godliness, and especially about Jesus Christ, and of his being crucified by the wicked. These discourses excited in my mind many serious thoughts about religion. As I grew older, I often felt deeply exercised in mind, and had many serious reflections concerning the life that Christ's followers were taught by his precepts and example to live. When I was eleven years old, my father moved into New Lebanon, N. Y.

From this time revivals of religion were often breaking out among the people, and many were awakened to seek after religion and join the churches of the different denominations. But these revivals would soon die away again, and the people become as lifeless as be-

fore; so that I could see no difference between the professors and the profane, which often filled my mind with serious trouble. I felt a great desire to find something that would save me from sin, and cried to God in the best manner I could; but I could not obtain my desire. I have often prayed, even when going into company, that I might be kept from sin; but my youthful mind was so easily led astray, that my prayers availed but little. I was married in the spring of 1779; but this by no means released me from a wounded conscience, which I felt almost continually, from the age of eleven to twenty-three, when I was taught the way out of sin.

In June 1779, a remarkable revival broke out in New Lebanon. Many of the people were filled with great power of God and saw wonderful visions; and many prophesied that the millennium was nigh, even at the door. The work was very powerful through the summer.—I had great faith in it, and received a measure of light, and fully believed that Christ was about to make his second appearance; but I feared we should not know him. Elder Joseph Meacham, our principle leader in the revival, said that he feared he should not know Christ when he came; for he would come like a thief in the night. Many believed this to be a preparatory work, and were confident that a greater work was about to take place. In the fall, the spirit, life and power of the revival was withdrawn, and "marrying and giving in marriage" increased abundantly. But many retained their confidence and waiting in hope; but they could not help anyone, as they could not help themselves.

After the spirit of the revival was withdrawn, the exercises of my mind were distressing beyond expression. I believed I had committed the unpardonable sin; for I thought I had sinned against so great a light that I could not be reclaimed.

In the spring of 1780, we received intelligence of a strange people who lived in the wilderness, about seven miles northwest of Albany, and who, it was said possessed the spirit of discernment, and the gift of working miracles, and other apostolic gifts. Many people visited them from the country round. Some believed they were of God, and were under the influence of divine power; while others imputed their extraordinary gifts to the spirit of witchcraft. When I heard of these things, I fully believed it to be the very work which had been prophesied of in the time of the revival, and was determined to visit them.

Accordingly I set out on foot, in company with Justus Webster, an acquaintance of mine. The weather was very rainy and the roads muddy, and being unacquainted with the way, our journey was very tedious; but I was determined to go on at all hazards; for I believed my case would there be decided. It was late in the evening before we arrived, and as we drew near to the house we heard them singing, which struck my mind with a feeling I cannot describe. We were kindly received, and seated by a fire to dry our clothes: for we were very wet and muddy. Mother Ann said "James, bring some water and wash these men's feet." These were the first words I heard from her. The man soon came with a large, clean pewter basin of water. I began to ob-

ject against being thus waited upon; but he replied, "make no words." He then washed our feet and dried our stockings. After this I seated myself in another part of the room, observing every motion, and expecting soon to hear my final doom. They seemed to notice my companion more than they did me, which seemed to me an evidence of my reprobation; though I had not made known my feelings to any one.

At length John Partington came to me, and with his finger made the sign of a cross upon my breast, saying, "Thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." There, thought I, that is just what I expected; and immediately I fainted and fell on the floor.—When I came to myself, I heard Mother say, "Come James, let us go in; for that man prays." She came into the room, and looking upon me, said to Elder William, "Take this man and hear him open his mind." I went with him and opened the state of my mind, and told him I believed I had sinned against the Holy Ghost. "Nay child, said he, you cannot do that until you have received the Holy Ghost." These words were to me the most comforting sound that had ever reached my ears. He told me I might confess my sins. This I was thankful to do, and did it faithfully; and truly I felt the greatest satisfaction in exposing the worst sins I had committed.

I remained there a number of days, and received many precious gifts of God. I was instructed how to forsake sin, and my soul was filled with the power of God. At length Mother told

me I must return home and right all my wrongs; and where I had injured or defrauded any one, in any way, I must make restitution, and take up my cross against all sin, and especially against the works of the flesh. She said if I would do this faithfully, the power of God would never leave me, but would give me power and victory over every sin. I returned home and did as I was taught. When I came to confess to the wicked wherein I had wronged them, and offered to make restitution, they were offended to hear me mention and offer restitution for such small trifles, as they considered them. But I was faithful in my duty, and I found the promise of Mother completely fulfilled to me. Although I considered myself but a babe in Christ, I felt, according to my little measure, the baptism of his spirit. Whenever evil presented itself to me in temptation or thought, I instantly felt the power of God run through my soul, and the evil was in a moment banished from me, so that I felt entirely released from it.

(TO BE CONTINUED.)

WHAT SHALL I WRITE!

LUCY S. BOWERS.

WHAT shall I write? It seems to-night
 There's not a thought to think;
 My brain is weird as if 'twere seared,
 I'm quite too dull to wink.
 My hand is dead as if 'twere lead
 Or some more heavy ore,
 Much I desire, but gift or hire
 Could prompt to do no more.
 Oh pressing thought! I know I ought
 In something to excel,
 Through effort strive to keep alive,
 And fill each moment well.
 Sweet happy sleep, your vigils keep
 When Sol his course has run,

Not till the day has passed away
 Is all I wish for done.
 Pulsate O heart, to action start,
 Dream not in vagary,
 Deem noble thought in care outwrought,
 A worthy industry.
 Waste not thy life in listless strife,
 But something dare and do;
 Perform some good well understood
 As only right for you.
 See, everywhere is toil and care,
 In insect, bird and flower,
 In breeze and brook, and silent nook.
 A ceaseless, active power.
 O golden years! my spirit fears
 You flit away unseen,
 Without returns that merit earns,
 Full record white and clean.
 Bestir thy mind, in duty find
 A place for hands and feet;
 An insect home will have no drone
 To share the unearned sweet.
 Think not of crowns where grace abounds
 And recompenses great,
 In future days to bear in praise—
 Rewards lie not in wait.
 Just as we do, is brought to view,
 Our glory or our shame,
 Whate'er our life, whate'er our strife,
 In character we claim.
Mt. Lebanon, N. Y.

DRAW NEAR.

STAND nearer to the chastening hand
 If you would lighten pending blows,
 The Father hath at his command
 A means to baffle all our foes.
 Stand nearer to the Savior kind
 To hear his word and know his voice,
 And nearer in your heart to mind
 "Not my will," but "thy will," of choice.
 —M. W.

[Contributed by Eldress R. Cumings.]

WHEN God would educate a man, he compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that by knowing all suffering, he may know also the eternal consolation.
 —*Celia Burleigh.*

THE MANIFESTO.

WATSON ANDREWS.

UNPRETENDING in literary excellence and plain in appearance as our little monthly is, still to the spiritually enlightened, enough to perceive that "religion is the vital fountain of virtue;" those who have "tasted of the good word of God and the powers of the world to come;" and hence are under the influence of an intelligent faith in the Christ gospel, as received and taught first by the male and second by the female portion of humanity. Souls who have this faith and have been obedient to its dictates sufficiently long to be assured of "the doctrines, that they be of God;" to such the Manifesto is a most welcome visitant, affording, as it does, a soul food—drafts of living, inspirational waters, compared with which all popular literature is no more than the husk to the kernel, the wrappings to the contents of the package, affording a strength and encouragement so much needed in these lukewarm times.

North Union, Ohio.

REPLY TO THE BOSTON JOURNAL SUPPLEMENT.

JAMES S. PRESCOTT.

By the kindness of some unknown friend, I have received a copy of the "Boston Journal Supplement," of February 27, 1886, calling my attention to an article headed "SHAKERISM" (marked.) Some things in it are true and some are false; but the spirit and tone of the whole article is calculated to mislead the public mind and to misrepresent the moral character of the Shakers generally, and its first founder. It begins with the following:—"It is said, that Elder Frederic Evans, one of the most prominent leaders of Shakerism, deploras the decrease in numbers of that sect." This is true, and somewhat

complimentary; but he is not alone. There are others among the Shakers who admit the decrease in their numbers in every community of theirs in the U. S., and deplore their loss, and have for years. They look upon it as a "calamity," of which they have been forewarned; brought about by causes over which they had no control, nor could have. Again we quote from the Journal.

"They are no longer a by-word for honesty and fair dealing." This is not true, and what is not true is false. We do not know exactly, but we will venture to say, there are more than five, yea more than ten, (a sufficient number if they had all been righteous, to have saved an ancient city from destruction,) Shakers can be found in every community of ours in the U. S. who are men and women, distinguished for "honesty and fair dealing," as much as they were in the days of their greatest prosperity. They still hold on to the original faith of Shakerism in all its essentials, especially in living lives of virgin celibacy; when they cease to do this, they cease to be Shakers. As long as there are ten souls left in every Society, who are carrying out practically, original Shakerism, in their daily walk and conversation, their reputation is established throughout the whole civilized world, as far as they are known. It is understood, to be a true Shaker, is to become an honest man, and an honest woman, or in other words to be a true Christian, a follower of the meek and lowly Jesus, they are synonymous terms, and the reason why some try to be Shakers and fail, is because they are not honest to confess every known sin which they are guilty of, to God, and before one or more of his chosen witnesses; they then try to palm the blame, or cause of their failure, off, on the Shakers; but nothing but strict honesty before God, and his holy angels, will ever stand the test. The reputation of the Shakers is established, and cannot be overthrown by any such garbling writer as is found in the "Boston Journal Supplement" of February 27 1886. Let us see what more he has to say against the Shakers.

"You must accept as inspiration their peculiar views and faith in the second coming of Christ, in the person of an uneducated

and uncultured woman, taken from the lower ranks of society in the factory districts of England, and whose standard of morals was not very pure nor elevated, as was well known in those days."

It was well known too in those days that "Ann Lee," to whom this writer alludes, was not a person of doubtful reputation, but sustained a good moral character from her youth up, being born of poor but respectable parents, and was uneducated. Having lost a devout mother when young, she associated and affiliated with a small society of Friends, called "Quakers" whose standard of morals was equal, if not superior to any church in England. On account of her extraordinary gifts of visions and revelations, she was recognized as a leader among them, and by whom she received the endearing appellation of "Mother Ann," and was ever afterwards called so, and well did she sustain that character while in the body.

It was well known in those days which were more than one hundred years ago, that "Mother Ann" had friends, who were personally acquainted with her, and knew more about her than her enemies, who knew nothing but by false reports and malignant slanders and in whose sight, to be uneducated was a crime; this was her crime.

But her friends who stood by her in every emergency tell another story. When it was publicly known that she was endowed with the gift of tongues, and other apostolic gifts, some of the nobility and clergymen, had a curiosity to hear her speak for themselves. She consented to be interviewed and criticized by them. When arraigned before them, they said to her, "We have heard that you speak in unknown tongues, and dialects of different nationalities. We understand the languages, and would like to hear you for ourselves."

She modestly replied,—“Of myself I can do nothing! but, if I have the gift, I can speak what is given me.” Suddenly the gift came upon her, and she spoke in several different languages and dialects. Her interviewers were satisfied, astonished, and confounded. She went so far beyond anything they ever knew, that they counselled her enemies and persecutors to refrain, and to beware what they do as touching the moral

character of that woman, for we have now heard her for ourselves, and find no fault in her; but much that is praiseworthy. She is controlled by a superior power, above that which is human. Of herself, she knows no language but the English. “Again, we say, refrain from that woman and let her alone.”

This shows conclusively that Mother Ann was educated in a higher school than the arts and sciences of worldly literature, although good in their place; but they are all on the intellectual plane, and can never be substituted for the development of the moral and spiritual faculties, on the higher plane. Thousands have progressed on to the intellectual plane in this day, and there stop. They have never entered the Christ sphere; neither in the body nor out, consequently they are not saved. This is the reason why they know so little about Christ, and some deny him altogether, both in the body and out; not because they are intellectual, but because they are carnal, sensual, earthly, devilish, and unholy. But Mother Ann fully entered the Christ sphere while in the body, and was thoroughly educated in the school of Christ, by which she was enabled to cope with the most profound scholars in England.

By the law of analogy and reason, I am constrained to say, that what the Jewish nation was nearly two thousand years ago, the English nation is to the surrounding nations of Europe today, because evidently both nations were chosen and ordained of God, to usher in the gospel of Christ's first and second appearing; two of the greatest events ever recorded in history, and may yet prove to be so in the end. Jesus was born a Jew, and lived a Jew, and kept the law of the Jews, and fulfilled its requirements by abstaining from its violations and living a pure life, such as God did own and bless, inviting us to follow his example and the whole human race likewise to do the same or suffer the "penalties" annexed for living in violation of that law. What are the penalties annexed? They are the awful calamities which are visited upon the nations of the earth, by sea and by land all over the world; too awful to relate, and too common and too heart-rending to need a recapitulation, and growing worse and worse every year.

Nor have we any evidence that these calamities will cease until "they have accomplished the work where unto they are sent," which is to put an end to sin, and to bring in an everlasting righteousness, which is unto all, and upon all them that believe and obey "Christ" not Adam. Nearly two thousand years ago Jesus of Nazareth was crucified on Mount Calvary, between two thieves, as an impostor; but now is proclaimed the only Savior of the world throughout Christendom, and is believed on in the world by millions of the human race; is made the second person in the adorable Trinity of three infinite Gods, all in the masculine gender begetting an offspring. Surely! "Tall oaks from little acorns grow." I used to think that one infinite God was enough and covered the whole ground. Where is the Bible? Let us have it "revised" and make it mean something else! This doctrine is too absurd to be swallowed in the nineteenth century.

I would advise our opponent in the "Boston Journal" who complains of the Shakers who ignore the married life and require the separation of families with entire self-abnegation from relatives and friends together with a rigid compliance with the rules and discipline of the order, to go and join the "Moral Reform Society" in America.

North Union, Ohio.

[THE article that was published in the Boston Journal, under the title of "Shakerism," did not seem to us as worthy of a reply, as the writer is quite well known to the Shakers of New Hampshire. He has been a member of one of our families, some half a dozen times and as many times dismissed from the Society. In another article this writer might interest the readers of the Journal, if he would relate his own personal experiences among the Shakers.—Ed.]

Pride joined with many virtues chokes them all.

THE WORLD WOULD BE BETTER FOR IT.

If men cared less for wealth and fame,
And less for battlefields and glory;
If writ in human hearts, a name
Seemed better than in song and story:
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied on love to guide—
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If Love's work had more willing hands,
To link this world to the supernal;
If men stored up Love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine" would once combine,
The world would be the better for it.

If more would act the play of life,
And fewer spoil it in rehearsal:
If bigotry would sheathe its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it;
If talent shone for truth alone—
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings—
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when wrong beats down the right,
Would strike together and restore it;
If right made right in every fight—
The world would be the better for it.

—M. H. Cobb.

TWO DIFFERENT WAYS;—"The worldly way of greatness leads through *self* and *self-seeking*. God's way leads through the seeking of others good together with good to one's self,—the good of the world, the good of mankind.—The one makes self the aim and end; the other makes self merely the instrument of another and higher end. Under the influence of a Christian consecration and ambition, one offers up his whole being, with all its forces, as a gift of God, to be used in His service. The one imprisons the soul, and gives it over to all servitude of the passions; the other ennobles it, by bringing it to the love of nobler themes and things; and it works purity and magnanimity.—*Selected.*

THE MANIFESTO. JULY, 1886.

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NOTES.

REVIVALS.

WE believe in REVIVALS. In revivals of lively, living faith and a whole soul full of good works. In the manifestation of the spirit of God which gives men and women voices to speak, and to sing, and to pray for a steadfastness in righteousness.

In revivals to pray without ceasing, and to renew all promises and pledges that our lives shall be in the light. Revivals that shall develop a righteousness to walk humbly, love mercy and to make the possessor a better man, and the whole world better for his presence in it.

Revivals for the Christian are as essential for his spiritual growth as is food for the body. He arises refreshed and covenants anew to walk more closely with God.

Revivals are angels of mercy. Their mission is to do good, and whether they stimulate new life for better and more consistent care for the health and protection of the body, or awaken new thoughts of heaven and heavenly things,

they should always be welcome messengers.

They may come as the angels of God come. Come to us when we are in the house of worship, when we are in great joy, or when we are in deep sorrow. They may come when we are in the active duties of life, or when we sit in meditation.

Everything from which we may draw our lessons tells us in the plainest language that the manifestation of a new life is our sign of spiritual success. The church of Laodicea was severely admonished because it rested so securely on its then present attainments. It had grown careless of its gospel mission, and the spirit of indifference was in the ascendancy. It was neither dead nor alive! How sad was the state of that church, and how sad is the state of any church that falls into the same channel and drifts on toward the world.

Christian men and women are expected to put on Christ and then to abide in his doctrine; and the promise of eternal life is only to that class who wear the yoke and bear the cross of daily self-denial.

Whatever this may mean to those who are baptized into the spirit of righteousness, and have made their garments pure and white in the life of the Son of God; it is susceptible of abundant variations in those who are traveling from the low and degraded conditions in which man is sometimes found.

None are so low but that they may be reached and become the recipients of good gifts, and none are so well grounded in the faith and in the life of Christ, that they may not be made better by a "refreshing from the presence of the Lord."

In every effort that is made for the growth of the mind in manners, morals or religion we can recognize the manifestation of God's loving kindness. The revivalist who engages in this work may be but a little in advance of his hearers, and make sorry work of calling the unregenerate to repentance, as he has such a crude idea of the power of the words which he employs. In this class we sometimes find those whose illustrations of a Christian life are coarse and strangely in harmony with a correct use of the English language.

One ray of light, however, is better than none, and the acceptance of so small an amount may possibly turn the hearer from some physical or spiritual sin, and through this lead him to begin the journey of eternal life.

This ministration of God's universal love comes when we are ready to accept it. "Ask and ye shall receive, seek and ye shall find. Knock and it shall be opened unto you."

To obtain the kingdom of heaven, is in the spirit of the parable, like seeking for the treasure that was hid in the field. Briers and thorns may encumber the ground and the work of examination prove anything but pleasant. In this anxiety for good, hope keeps the heart alive! Toil on, toil on till the good treasure of God's love is found.

Faithful and zealous servants who are working for the elevation of man, by making him think of better things, by the publication of good books, and by the awakening of an enquiring mind, may be found in every nation and in every class of intelligence.

Those who are privileged to occupy an elevated position and can see the great necessity for information should

welcome every messenger that brings the gospel to the poor, or brings the spirit of peace down to suffering humanity. God works by whom he will, for his "tender mercies and loving kindness are over all."

[To the young Men and Maidens in the several Societies of Believers called Shakers. By an outside friend and well-wisher.]

DEARLY BELOVED;—Your good home counselors are much better qualified to instruct you and to guard and restrain you from evil influences than any one else on earth possibly can be; yet I am impressed that a voice from without—a voice from one who has had wide and varied experiences in the outer world might possibly engage your attention for the time and be of some service, and if so I shall have performed a pleasant duty which I feel to owe the cause for much kindness extended to me.

Not that I thus expect to cancel the debt of gratitude and love I owe, since my life's best service can scarcely do so much, but through love promptings of the Holy Spirit as I humbly trust and believe I feel a lively interest in your temporal and spiritual welfare; wherefore, if there be any among you, of either sex, who like the Children of Israel (historical and allegorical) are hungering after the "flesh pots of Egypt," to you, and for your kindly admonition is this my simple epistle written.

I know from experience (I am forty two years of age) that the ever momentous and eventful question, "If not to enjoy the pleasures of this life why was I created upon the earth?" very often presents itself to young persons. Questions of similar import seem to have presented themselves to the man Jesus of Nazareth.

Perhaps I might more clearly illustrate my meaning with the familiar fable of a foolish lamb. Through the watchful care of the shepherd the flock were nightly secured against the ravages of wolves; but this foolish lamb, like many a youth, longed for a "free" (?) gambol alone on the pleasant green by moonlight, and, so, strolling care-

lessly away from the herd quietly retired to a secluded spot until the gates were closed when it sallied forth for a free gambol "by moonlight alone;" but its short lived pleasures proved the folly of its sportive whim, for a hungry wolf hovering near the fold found it an easy prey to his insatiate lust for young and tender flesh. 'Tis thus the tempter seeks the gentlest of God's creatures as easiest to decoy.

You ask, what are we created for if not to enjoy the pleasures of life? I would answer, assuredly, that is what we are created for, and not only to enjoy the pleasures of this life but to prepare us for the enjoyment of continued pleasures through a life of eternal pleasures, far transcending the highest pleasures we can conceive of on the boundless shores of eternity.

How common the expression, "O! I want to move in good society!" Ah yes! so do I. But we have some preparation to make before we can be accepted. We must have suitable apparel with which our deportment must be consistent. We must be "polite," we must, in manners, wear the "polish" of "refinement" and this requires "culture." For better particulars and further explanation see commands of Jesus and Mother Ann as well as admonitions of Paul, etc

Yes, my dear young friends, we are pleasure seekers in this mundane sphere and to reach the goal we must adapt means to an end.

I shall take the position in this connection that *man*—the human family, as a subject of God's creation—for a purpose—is, first, a material elementary structure *formed* of the *dust* of the ground. That as God, the creator, is immortal, the inbreathing of His life principle into the subject of formation renders that subject immortal also. Thus we have an individualized material structure invested with the principle of life-immortality. This being, in the state of purity as originally designed by the creator, is God-man, or God-in-the-human. And, did death come to an individual thus formed and invested there would follow a state of annihilation or extinction of the individual, while life—the immortal—the investiture would return to its author in or through absorption

and be lost to identity. Hence the need of a *mediator*. Adam the first is of the earth, earthy. The second Adam is spirit;—of the spirit, spiritual.

Now, if we "put on Christ" we have the spirit in its most sublime purity and are redeemed. *Put on!* Yes, put on Christ! Not to sit passively by the way in waiting for the spiritual or Christ to be put on, the work of preparation is for *you!* "Ask, seek and knock."

Yes, we are seeking to attend a grand entertainment, given by angelic hosts, and we want to be decently clad. Could you "ask" any grander array than to be "clothed upon with the spirit?"

Paul tells us in 1 Cor. xv., chapter that there is a natural body and there is a spiritual body and our spirit friends assure us. Paul also tells us in same chapter that when the natural—i. e. physical—body dies it remains in the earth—earthy, while the soul-immortal life thus disembodied comes forth embodied, spiritually, and so retains its individual identity for good or evil as its individual status warrants or demands in final judgment.

In this life we are probationers and our needs, both for time and eternity, demand action.—No drones in the heavenly mansions—No drones here if we would weave and prepare that pure and spotless garment (spiritual) which alone can secure our heavenly passport.

No time to devote to idle and useless pastime which can bring us no solid comfort here or pleasure hereafter; yet, with a positive knowledge of these facts before us, we would, sometimes, allow the tempter—the world—to persuade us.

Jesus was led of the spirit into the *wilderness* to be tempted. What true believer has not had such an experience? In the wilderness! When a "seeker" yet undetermined upon a future course of life finds him or her-self standing for the time, disassociated from all human connection, undecided as to what step to take they are in that wilderness state of unguarded loneliness in which the tempter delights to find them. Though not beyond the Shepherd's call, they may fail to recognize the faithful voice of

friendly admonition as so distinct from the wily flatterer whose words are words of deceit. In this condition we are shown the gorgeous splendors of the even plane of earth life; we may be set upon a pinnacle of the temple where we are offered a pastorate or, perhaps a bishopric in some popular church organization, or we may be taken to the summit of a high mountain from whence we may anticipate the honor of worldly distinction as ruler of nations, and now, to complete the temptation we become "hungry" having all this while "fasted," for, although we cannot live by "bread alone" yet are we forced to concede the necessity of material aliment. Must we, therefore, seek to obtain this by virtue of our authority to command? Choose ye as chose Jesus and obtain the reward of that better part which the world can neither give nor take away.

Be assured, by one who could never deceive you, that the so-called pleasures of earth founded in lust are ever found transient and fleeting as are the moments of time they engage, while their fruition brings satiety as distasteful and revolting as their momentary excitement was, before, intoxicating. Mount to the summit or drink to the dregs of worldly pleasures(?) and, still, there are unsatisfied desires demanding more and broader adventure until the restless mind catching wildly at every chymical phantasy is allured from one extreme of passion—of worldly sensual lust—to another until hope, the day star of destiny, is drowned in a sea of dissipation and the victim is hurled beyond the reach of recovery.

"Ye cannot serve God and Mammon." His servants ye are to whom ye yield yourselves servants to obey. With the lights as you have presented by the best of friends your lives will be just what you, yourselves, elect; and with whatever "clothing" you leave this world the same will you begin life in the spirit world with. Wherefore, if you would commence life over there upon a plane of calm contemplative energy able to realize and enjoy the peaceful pleasures of the pure and spotless children of the redemption choose *now* the even, conscientious course of those who, having consecrated life, time and talents to the kingdom of

heaven, stand firm and unflinching in their daily devotions to the sacrificial altar of all animal affections as preparatory to that virgin state of heavenly purity which, alone, can yield true and lasting pleasure such as shall continue to expand and intensify in righteousness, in holiness, in love when age on age shall have passed and gone.

Worldly society is heterogeneous—made up of all sorts—full of deceit and hypocrisy. Indeed it is absolutely impossible to mingle with worldly society and, at the same time, maintain a true Christian deportment. A congenial element *must* be maintained even among thieves. Physical aura is an uncompromising tell-tale—"Murder will out" is an old saw but a very true one. You cannot serve two masters. If you determine to "divide time" with the world you are gone over. Christ is not divided, Christ is not divisible. Oh! that I could approach you with tongue instead of pen to tell you of the cunning duplicity of the children of the world.

Think of the lords of creation revelling in the abundance which labor unrequited is daily heaping up to be thus consecrated to wanton licentiousness!

Do these merciless tyrants live without labor? Ah! no, this is impossible. Hence to live without one's own labor is to steal or take perforce the fruits of another's labor. How much worse is the highwayman who, without any sanctimonious pretensions, or shield of law boldly takes from them what they grind out of the poor?

And you would cast your lot among these? Oh! never! Surely reason would restrain you though you should spurn the gentle warnings of the spirit. Nay my dear young brothers and sisters. Yield not to the tempter. Sell not your birthright for that which can only prove your eternal ruin. Stand by your home counselors and thank God that He has graciously cast your lot among friends—loving guardians, brothers and sisters who can never deceive you. Perfect contentment is never found on earth which yearning of the spirit assures us of a glorious immortality. "Learn to labor and to wait."

Ever your friend in tender solicitude.

W. A. J. Beauchamp.

Orange, Orange Co., Texas.

"THE SHEPHERD BOY MADE KING."

Sermon by Rev. Julian K. Smyth at the
Young Men's Christian Union.

REV. Julian K. Smyth of the Swedenborgian Church, Roxbury, preached a sermon of impressive interest at the Young Men's Christian Union. The subject of the discourse was, "The Shepherd Boy Made King," 1 Samuel, xvi, 12. The anointing of David, said the speaker, in preference to his brethren who were only outwardly beautiful, represents the selection of a ruling principle of life which is spiritual. There comes a time when, having seen as it were our bodily nature fairly established and in the exercise of its powers, we must select a new king or ruling principle of life. It is a crisis in every man's history. It is the period when the Lord seems to say, "You must be born again," that is from above. You have your education, you are fairly launched upon some occupation or business, and now if you are to be a true Christian man you must come under the rule of some higher principle than you have followed before. You must struggle for something truer and grander than you have struggled for yet. We all know the tendency to shun this crisis, to go on in the old way as long as possible, to complain with Nicodemus that this new birth is impossible. And what we have to complain of ourselves most of all is incompleteness—never hearing the cry which issues from angel's lips through every rift in heaven, "come up hither."

Young people, this lesson belongs to us. It appeals especially to us. We have all lived under Saul's dominion. We know what it is to come under the con-

trol of the world and of the body. We have tasted, no doubt, something of the sweetness and the bitterness of this world's life. And now are we not ready for something better? Have we not reached the point where we can take a distinctly higher view of life? Can we not work from a higher motive than we have ever had before? Can we not deny ourselves for a higher purpose than ever before? Can we not bear temptation, and suffer, if need be, with a higher strength than ever before? If you believe that each day has its influence upon our life, then each day lived selfishly, each day lived carelessly, each day lived sinfully, is throwing us back in this tremendous race, and making the future full, full of difficulties. And if these days of ours which come and go so quickly have such a serious bearing upon our after life, is it not time we set before ourselves one holy aim and nerve ourselves to be true to it? As the surest guide to all life's questions and as the truest inspiration to all willing hearts, I ask you to ponder the example of Him who deigned to enter into the perplexities of our youth. What was it broke from his lips when, at twelve years, Joseph and Mary found Him in the temple? "Wist ye not that I must be about my father's business?" The divine purposes of His sinless life were already shining brightly in the mind of His humanity and leading Him into that perfect life which it is our highest glory to follow. And all through the after years this same devotion to one great end is always visible. In the example of our Savior, not less than in this story of David's anointing, we seem divinely urged to select a holy principle of life and then to be constant to it, according to our Lord's injunction: "Be thou faithful unto death, and I will give thee a crown of life."—*Boston Journal*.

LIGHT.

WEST GLOUCESTER, ME.

1. I see the light be - fore me, 'Tis guiding me still farther
2 This glorious pros-pect cheers me, As onward to the goal I

on A - long my heav-enly journey, Un - to my fut-ure home.
press; The vales of truth seem rich-er With prom-is-es of peace.

And as I climb the rugged heights The skies be-gin to brighten;
Re-joice and be ex-ceeding glad, My soul, re-new thine ar-dor;

My sor-rows van-ish one by one And all my bur-dens lighten.
With right-eous-ness of saints be clad, Be truth a - lone thine ar-mor.

KIND WORDS.

"The Manifesto was handed to us last week by one of our teachers. It opens with the 'Testimony of Rachel Spencer.' It contains also many truthful and scientific productions and two strikingly beautiful essays on 'Silence' and 'Inward Heart Throbs.' We gladly welcome all such exchanges."

The above is from the "Judson Echoes" published by the Fidelity Society of Judson Female Institute at Marion, Ala. Edited by Miss Mary J. Wyatt.

Morristown Library,
Morristown, N. J., Jan. 1886.

DEAR SIR:—We are very much obliged for the "Manifesto" which you have been so good as to send us. Yours,

J. Whitehead, Chairman.

Shaker Station, Conn. Mar. 28, 1886.

BELoved EDITOR:—I read the Manifesto every month with pleasure and profit. I always find much good in it and never anything bad. It comes as a faithful friend, whose aim is to encourage purity of heart. To me it is a model religious periodical. Best wishes.

Daniel Orcutt.

From the Youths' Bible Class.

STORY OF NAAMAN.

NAAMAN, an officer of the King of Syria, was an honorable and faithful servant. By him the Lord had given deliverance to Syria but with all this greatness he was a leper. Nothing would have pleased him more than to be cured of his leprosy. A little captive maiden who had been taken from Israel, not long afterward told her mistress of a prophet in Samaria that would cure Naaman of the leprosy. One of the servants informed the King who then sent Naaman with a letter to the King of Israel. He took with him ten talents of silver and six thousand pieces of gold; also ten changes of raiment. The King read the letter and rent his clothes. He was astonished that the King of Syria should think he possessed power to cure the

leprosy, but concluded this to be the means of commencing a quarrel between them which might result in a war. When Elisha heard of the distress of the King he requested him to send Naaman that he might prove that there was one prophet who possessed this power in Israel. The chariot of Naaman came to the door of Elisha's house, and a messenger said to him, "Go wash in Jordan seven times and thou shalt be clean." This was not the reception Naaman had expected. He thought the prophet would come to him and lay his hands upon him and call upon the name of the Lord that he might be healed. To have the errand given by a messenger was not like meeting the prophet, and to be obliged to wash in Jordan was very unpleasant, as the water of this river was muddy while the rivers of Damascus were clear and sparkling. Naaman was very angry at this and sent this complaint to Elisha, "May I not wash in the rivers of my own country and be clean?" But the servant said: If the prophet had bid thee do some great thing wouldst thou not have done it. How much rather when he said, "Wash and be clean?" After some consideration Naaman went down and bathed in Jordan seven times and was healed.

When he returned to Elisha he exclaimed, "Now I know there is no God in all the earth but in Israel, henceforth I will offer neither burnt offerings nor sacrifice unto any other God but unto the Lord." We suppose from this that he had previously worshiped idols but through his miraculous cure became converted to the worship of the true God. From this story we learn a lesson which can be easily applied, that we, through obedience may be cleansed from a moral leprosy which just as readily affects those with whom we associate as would a physical trouble. If we disdain the injunction, "Wash and be clean," we shall lose the blessing of a pure heart promised only to the humble in spirit.

Josephine E. Wilson.

Canterbury, N. H.

Be frugal of your time, but not at the expense of your health.

From the Little Children.

A STORY ABOUT TREES.

If we should get all of the sap out of one tree it would die for the want of something to drink; all trees and plants would die if they did not have water to drink just the same as we eat and drink. The trees have very long roots which could not be dug up without being broken. In the Winter the leaves die and fall off the trees and leave the trees bare. The trees look as though they were dead but they are not. In the Spring they have new leaves and they look as bright as can be; then the buds come and then the blossoms come and after some weeks the fruit comes. Then when it is ripe it is picked and fixed for market or put in cellars to keep through the Winter for family use. The cherry tree bears small red fruit with a small stone in the middle. I think the peach is a very nice fruit. Sadie.

MORNING GLORIES.

AFTER holes have been made about half an inch below the ground two or three seeds can be put in one hole and covered. As they grow they should have strings or frames to climb upon. These flowers open in the morning and close as soon as it grows warm. The seeds are black when ripe and the seeds should not be picked while green. If a person takes good care of morning glories they could have them year after year as it is no great trouble to take care of them. They should be kept in a damp state and I have been told that as they need more water than other flowers that they can bear a great deal of water but not too much. E. B. K.

SCHOOL HOUSE.

THE school house is not a very large house but it is tall. There is one chimney on it. The house is white outside. In the school house there are desks and there are twenty seven scholars in the room. The teacher's desk is in front of the other desks. Then there are some black-boards for the scholars to write on and

there are fourteen of them and there are eleven windows in the room. The school room is on the lower loft. There is a globe here and it has a large cover. Then there is a clock in the room and we have readers and spellers and arithmetics and grammars and geographies to read out of. L. G. W.

POLITENESS.

THIS subject should be well considered by the young. The habits we now form will be ours in riper years. If they are refined and polite they will be to our credit, if coarse and impolite to our discredit. Thus it is of importance that we strive to cultivate ourselves and have our manners such that we can always practice them whether at home or abroad. It is doubtless the case that most persons habitually practice some forms of manners at home that they would not abroad, but I think it should not be so.

We can reflect and see what our impressions are of those who are coarse, rough and awkward in their manners and address. I do not believe in an affected way of politeness, but graceful and lovely ways without affectation. I consider politeness nothing more or less than good manners. Let us all therefore study to know what true politeness is, and practice one set of manners at home and abroad. I. B. L.

"TEMPERANCE," says Dr. Franklin, "puts coals on the fire, meal in the barrel, flour in the tub, money in the purse, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution."

"The religion of Jesus Christ is a vast remedial system, made up of many mighty forces, and containing, within itself, capacities of adaptation and adjustment to every phase of the world's progress in real virtue, and to every necessity of individual life. These mighty forces, are, to some extent, dormant, and they must be awakened into action: and the outlying field around the church must be filled by all the agencies which God has placed in our power. To develop these inner forces, and to cultivate this outer field, is the bounden duty of this age, and the Christian church."—*Selected*.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. June, Contents: Sir Richard Cartwright; Familiar talks with younger Readers; Biometry; About Pictures and Faces; Indications of Character, in Hand writing; The Ear as an Index of Character; The Poet of Sweden, Bishop Tegner; The San Morcas River; Personal Responsibility; Singular Case of Nathan Brown; Notes on Science; Poetry, etc., etc. Fowler and Wells Co., 753 Broadway, N. Y. \$2 per year.

THE PANSY is a beautifully Illustrated monthly, and filled with attractive stories for the moral cultivation of the mind of children and youth. It is equally entertaining to those of more mature minds. Its mission is to do good. D. L. Lothrop & Co., Boston, Mass. \$1. a year.

"**THE WINTER CARE OF HORSES AND CATTLE.**" is the title of a pamphlet from the pen of T. B. Terry, "so well known as an able writer in the Agricultural papers, as well as a 'live man' at our agricultural Institutes." This very humane and Christian work should be in the hands of every one who owns or drives a horse or provides for the wants of Domestic Cattle. The reading of the book will undoubtedly increase the number of merciful men and women, and assist largely in promoting righteousness in the earth. Everything connected with the prosperous management of these animals,—the shelter, feeding, watering, etc. etc., is illustrated in the most careful manner. Pub. by A. I. Root, Medina, Ohio. Price 40 cts.

THE SOUTH. An illustrated monthly journal of Southern and South-western progress. It affords its readers the most valuable information of the resources of the Southern States, and while it assumes a marked independence, it is also in close sympathy with the people of that section of the country. Terms \$3.00 per year. The South Publishing Co. No. 85 Warren St. N. Y.

Our welcome monthly visitor, the **BABY PATH-FINDER**, reaches us on time, as usual, with all the changes in rail and steam Lines carefully corrected to date. The current issue has a neat little map of the Boston & Albany's Newton Circuit R. R., which was opened the 16th instant. The **BABY** costs but a nickel and is sold everywhere.

ATHEISM AND ARITHMETIC. written by H. L. Hastings, Editor of 'The Christian,' is No. 16 of the Anti Infidel Library. The little book calls attention to a few of the instances of God's wondrous working and they are sent forth with the prayer that through their instrumentality the wandering and benighted may "seek the Lord, if haply they may feel after him and find him. Pub. by H. L. Hastings, Boston, Mass. Price 15 cts.

To hear the discourse of wise men, delights us, and their company inspires us with noble and generous contemplations.

THE HOME FOR THE SOUL,

Is found where charity covereth a multitude of errors in the faltering yet honest soul; where all sin is brought to light by honest confession, followed by genuine repentance; where unselfish love guides the steps of the wayward and where the sterling principles of integrity and uprightness alone are recognized as the foundation stones of God's spiritual temple. Here no self-interest can find an abiding place, and here wisdom dwells and crowns each faithful overcomer with unspeakable satisfaction.

Canterbury, N. H.

J. J. K.

Deaths.

Anna Post, at Church Family, Enfield, N. H., May 22, 1886. Age 78 yrs. 7 months and 22 days.

So may we rise from every clog of earth,
And soar away in spirit, bright and free
To glories that adorn immortal birth,
Where, with our loving sister, we may be
Again united by those golden ties
Of never ending love, divinely pure,
Such as the blest of God do realize,
And hold, in endless happiness, secure.

J. G. R.

The death of Eldress Sophia Niles at the South family of Harvard on the 25th of April 1886, is a great and irreparable loss to the Society.

She united with the Society in 1870, and has proved a steadfast and devoted member. Ever true to her highest convictions of right she secured the confidence, love, and esteem of all. She is among the few who gave up all.

True the shadows of life were lengthening towards the east. Still at the age of sixty one there is a margin for useful experience which it is to be regretted is left unfilled.

E. Myrick.

The Manifesto.

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VOL. XVI.

AUGUST, 1886.

No. 8.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 5.

*Published expressly for the several Commu-
nities of Believers in 1816. Rewritten by
Henry C. Blinn.*

MOTHER ANN and the Elders would occasionally relate to the Brethren and Sisters some of their own experience and the sufferings through which they passed in the earlier part of their faith.

Mother Ann's experience in particular, as it evidenced her indefatigable zeal and invincible fortitude of soul was very instructive and interesting. To those who accepted the faith it had a great effect in stimulating them to faithfulness in the way of God.

Just previous to the imprisonment of the Believers, in Albany, they were all under much tribulation, as they expected that Mother Ann and the Elders would be driven from their home. Their meetings were seasons of prayer and sadness. At this time Mother Ann entered the room, and said to the Brethren and Sisters, "The wicked men of Albany are plotting against us; they are making an effort to drive us from our home, and it is unknown to me whether I shall ever see you again in this world."

To a company that visited Watervliet in 1780, she said, "I love the day when I first received the gospel, I call it my spiritual birth day. At that time I prayed earnestly to God, day and night. I was, at times, under great tribulation, so that I could not rest. I prayed to feel a sense of the sufferings

of those who were in distress that I might keep my soul awake to God."

"I made a confession of all sin to my Elders, one by one, and repented of them in the same manner. I then labored to overcome the nature of sin for myself. It was made known to me by the revelation of God, that he would support me through all trials, and establish me an Elder in the Church."

"When I set out to serve God, I served him day and night, and prayed for deliverance from everything that was offensive in his sight. Many times when I was about my work, I felt the blessed gifts of sorrow. If I was weary and in need of rest, I labored for the spirit of God to aid me, that I might feel refreshed."

"I strove to be temperate in all that I ate and drank, that my soul might hunger for nothing but God. The Lord revealed to me the depth of man's loss, what it was and the way of redemption. Then I was able to bear an open testimony against all sin, and I felt the love of God flow into my soul like a fountain of living water."

Before I found Christ, I found that I had a deceitful heart and was very wicked, so that I could not trust to my own soul, and I made this promise to my God. "I will not allow my soul to rest till I have received a baptism into the spirit of Christ Jesus."

"I cannot deny this manifestation of the goodness of God, but I must dwell in the light forever more."

**Persecutions that fell to the lot of
Mother Ann and the Elders, while
they resided in England.**

The apostle has very kindly left us

this assurance, "All that will live godly in Christ Jesus shall suffer persecution."

Mother Ann and the Elders learned by a long and painful experience, the truthfulness of this apostolic assertion.

So soon as they left the ordinary course of the world and gave their souls in prayer to God, that they might become purified temples for the holy spirit to dwell in, the enemies of the cross of Christ began to annoy them and finally to persecute them in a malicious and savage spirit.

Some of these instances that occurred while they lived in England, were related by the Elders to the Believers in this country.

They are striking evidences of the inveterate hatred of a lost world, against every increasing manifestation of Divine Light. An attempt was made upon the life of Mother Ann, but it does not appear that this was done by any legal process. It is supposed that it was stimulated by the connivance of some of the officers of the stone prison, with the designs of her enemies.

Mother Ann was confined in a small cell of the prison with the evident intention of starving her to death, as none of the officers of the prison visited her during this time. Here she was kept fourteen days without any kind of sustenance, except what was conveyed to her, privately, through the key-hole of the door, after the first two days, once in twenty-four hours.

This act of great kindness was done by one of the Believers, who found access to the door of her prison, and inserted the stem of a pipe through the key-hole. Into the bowl of this pipe he poured a small quantity of milk, mixed

with a little wine, which was her only temporal support during the whole time of the imprisonment.

At the end of fourteen days the door was unlocked and to the great surprise of her enemies, she was not only alive, but as well as when she entered the prison. Some who were present and saw Mother Ann in such perfect health, said that a supernatural power attended her and declared that it was wrong to imprison or to oppress such persons.

Speaking of this instance Mother Ann remarked, "Because I bore a testimony against their sins, and told them of their wicked lives, they hated me."

"You must all be faithful and they will hate you as they have hated me, for wicked men and women will always hate those who take up their crosses against the sins of the world."

Elder John Hocknell remarked that the people were astonished, when they saw Mother Ann walk so actively, after such an imprisonment.

Elder James Whittaker speaking of this persecution, said;—"I was young at that time, and had but little acquaintance with Mother Ann, but I could not rest as I wanted to do something for her. At length I thought what I might do, and bought a bottle which I could carry in my pocket. I then bought some wine and some milk, and a pipe with a long stem. At night I waited till all were asleep; then went to the prison and accomplished my mission of mercy as God had led me. This I did several times and I know I received a blessing of God."

Mother Ann relates that one of her brothers was very much opposed to her religious teaching. He spoke in very rough terms to her about it, and she

said, "I felt no liberty to answer him." "Will you not answer me," said he. "At this he became so angry that he obtained a staff and abusively used it upon my person, but I sensibly saw the bright rays of the glory of God which shielded me from harm; I cried to God for his healing power and it came like balsam to my soul."

A mob arose at one time and seemed determined to put an end to my existence. They carried me into the highway, and ordered me to advance. I made the attempt but was thrown to the ground. When I arose and began to walk they struck and kicked me every few steps for more than a mile. I was so faint that I thought they would take my life."

"While I was suffering from this merciless mob, not one friend was allowed to be with me; but God, in his mercy remembered me, and sent a man who was instrumental in my deliverance.

This man was impressed to go somewhere, but he could not tell where, nor for what purpose. Having ordered his horse he rode hastily, as for the saving of his own life, and soon came to a large concourse of people. He then enquired about their business. On being informed he rode to the place where I was and commanding the mob to desist, reproved them for their cruel conduct, and ordered them to disperse immediately. He then inquired if I had any friends present, if not he would care for me himself."

"Elder John Hocknell soon arrived and stated that he was my friend. Thus God made use of this noble man to do his will. 'And the earth opened her mouth and helped the woman.'"

Elder John Hocknell remarked, "I followed closely in the rear of the mob, through the hope of rendering some assistance to Mother Ann. I had not proceeded far when I was seized by several persons and rudely thrown into the vault of a privy. It was with much difficulty that I escaped from this unpleasant place. On obtaining my freedom I went immediately into a bath and then secured a change of garments. In a short time I was again on the road and soon overtook the mob. They had supposed that I should not be seen again and my presence aroused their savage natures, so that they beat and abused me severely, then threw me into a slough."

"Although I was in pain and my head and face much bruised and bloody, I prayed to bear it all, with patience. After these inhuman creatures left me, a poor woman came and bound up my head. I took another bath and again changed my garments, and once more went in search of Mother Ann. When I came to the place where she was, the nobleman was reproving and dispersing the mob. Agreeably to his orders I took good care of Mother Ann. We went and obtained some food and then returned home in peace."

Other instances of persecution were related by Mother Ann. "Once," said she, "I hid myself from a mob, in a large quantity of wool that was in the attic of a house. I heard the mob enquire for me, and then threatened to search the place. The man gave them liberty and they came into the loft where I had made my hiding place. I heard them say. She is not here. There is nothing here but wool! So they left the house and I went down and rested in peace that night."

"At one time I was accused of blasphemy. My accusers told me that my tongue must be bored through with a hot iron and that I must be branded on the cheek." I was then arraigned before the ministers of the church. They wanted me to talk to them as I had talked to others. I told them that they must wait for it was the operation of the spirit of God. After a consultation among themselves they warned the people not to hurt me. A mob, however, is never satisfied and some of them said that the Shakers should be stoned to death."

"Father William, Father James, Daniel Whittaker, James Shepard and myself were then led into a valley to be stoned. Daniel Whittaker receiving a wound on the head, threw the mob into a contention and through fear of the civil law they soon dispersed."

"While they were throwing the stones I felt myself surrounded by the spirit of God and my soul was filled with love, I knew that they could not kill me because my work upon the earth was not done."

(TO BE CONTINUED.)

MY BROTHER:—On reading from the June Manifesto, and reflecting upon a mighty question propounded at the close of a worthy historical production from the pen of brother Louis Basting, to wit;—'Who is a Christian according to the high standard of the New Testament,' I could but think that to Christian sects, Christian professors generally, the interrogatory was embarrassing.

Of all the millions bearing the Christian name, who or how many can answer, I know my life to be completely hid in Christ? How many can confidently reply,—that from early dawn to setting

sun, my whole service is unselfish, wholly devoted to the support of the principles of truth, with no reserves, no act performed that would not commend me to our Father and Mother in heaven and merit blessing; no word spoken that was idle, unweighed or would condemn me; no seeking or longing for objects forbidden the genuine follower of Christ or a thought indulged that should on the instant be rejected; and no motives I would wish to conceal from mortal eye?

Who among this throng is not to be found in the broad way, where but little sacrifice is demanded and self-denial is not the order of its travelers, or by them practised? Who acts the good Samaritan, and who but passes by on the other side to escape duty, the rendering of a service of humility, the making of a sacrifice of pleasure, thus forbidding the indulgence of some animal propensity; who in their hearts do not truly reject Christ, virtually pierce him and place his life and example too far off to be reached, thus consoling and stultifying themselves with the false idea; that Jesus the Savior, the son of man is a portion of Deity, whose life was too exalted for imitation and beyond the reach of the capabilities of man; that his blood shed on Calvary cleanses every impurity of the heart of those professing his name and his sacrifices atone for all their errors?

Multitudes profess Christ and are called by his name. Are there not multitudes, far from being pure in heart who flatter themselves they shall see God and reign with Christ, however much they set aside the precepts and example of Jesus and walk in the light of the fires of their own kindling; and

however positive the declaration that such shall not see God? Little do such regard the spirit of the sermon on the Mount. Virtually they despise the poor in spirit, the mourner, the meek, him that hungers and thirsts after righteousness, the merciful, the pure in heart and the peacemaker. Such have no just claims to the character of being the light of the world, the salt of the earth. Such dispel the light and become clouds of darkness. Such, if ever salted with the fire of truth, have lost their savor, and through false teaching and ungodly lives by their name and profession of christianity have become a curse in the earth, unworthy the respect of intelligence or reason, science or religion.

Deliver me from all forms, ceremonies and ordinances devoid of the spirit and substance that give to the soul progress and are of a redeeming character. I weary of every shade of sanctity, every name and profession not associated with godliness. Give me the truth that maketh free, or take away the knowledge of a cloak that gives no excuse for sin. Ignorance is preferable to light, unless light is accompanied with that power which looses the bands of wickedness, undoes heavy burdens and lets the oppressed go free. A gospel that breaks not every yoke is not the saving gospel of Christ. Therefore if the means of salvation is not found in obedience to a declaration and testimony, the evidence is clear that souls are not baptized into the spirit and power of the gospel of Christ; and no soul should rest until that revelation is reached.

Abraham Perkins.

Enfield, N. H.

Lying lips are an abomination to the Lord.

THE SABBATH.

NANCY G. DANFORTH.

WHEN God made an end of his creation, He rested for a season; and not only so, but He hallowed that time, thus making it holy. After two thousand five hundred years had passed away, the law was given to the Jews, when the Sabbath was renewed, with many injunctions to keep it holy and sacred, a holy convocation to the Lord. a day of humility or rejoicing wherein they should do no servile work. Whoever violated this law was punished with death. Then was added a week of Sabbaths; again a whole year was to be kept holy, when all should be released from any bondage wherein they had been made to serve. This was enjoined upon them forever so long as they remained a people. While they were obedient to the commands of God they were abundantly blest and prospered; their enemies were subdued and slain. Indeed, they sometimes had only to "Stand still and see the salvation of God." Thus showing the power of God to be sufficient to save all who trust by yielding strict obedience to the requirements, "Resist not evil," or, in other words, contend not with those who would seek your harm; but bow submissively and in the spirit of the Lamb thou shalt overcome and surely prevail. It was thus with the Jews: in the days of their prosperity. But when they were carried away captive by their enemies, it was often said, "Ye have polluted my Sabbaths." The prophets frequently warned the people to repent of their desecration of the Lord's Sabbath.

The ancient Jews were called to be

the Lord's people, chosen to do a figurative work. All the laws and many prophecies pointed to the final work of redemption; therefore we see in this law of the Sabbath, a point of peculiar meaning and interest. The Lord ceased from his work of creation and man is called now in the fullness of time to do the same, as it is written, "He that hath entered into his rest, he also, hath ceased from his own works, as God did from His; on the Sabbath they were to perform no servile work."

In this last great Sabbath we may not pander to servile passions that will bring the soul in bondage to the adversary. The Jews were to keep a great Jubilee; so may we rejoice in songs of praise, for deliverance from worse than Egyptian bondage. It is the privilege of those who are blest with a knowledge of Christ's second appearing to live free from the baneful influences of sin; thus to enjoy a perpetual Sabbath of praise and thanksgiving, even in this life. The Jewish Sabbath was a striking figure of this rest from sin.

If we would be sons and daughters of God, we must be guided by this law of the Sabbath and cease from "finding our own pleasure, or speaking our own words," that is, not find pleasure in anything save the will of God. When we reject this testimony of true obedience to known law, God will also reject us from being His "peculiar people" even as He did the Jews.

Canterbury, N. H.

SOME one expressed the idea that our days are rounds in life's ladder, which give way behind us at every step. There is no retreat. But he who follows Christ assures his heart with this reflection, "My days are stairs that lead to life's great end;" there is no defeat.

STAND LIKE AN ANVIL.

BY BISHOP DOANE.

(We call special attention to these golden verses, inspired and inspiring, by an Episcopal Bishop. Such "word of God" as this is not bound by any limitations of creed or sect.)

"STAND like an anvil," when the strokes
Of stalwart strength fall thick and fast,
Storms but more deeply root the oaks,
Where brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks
Where malice proves its want of power.

"Stand like an anvil," when the bar
Lies red and glowing on its breast;
Duty shall be life's guiding star,
And conscious innocence its rest.

"Stand like an anvil," when the sound
Of ponderous hammers pains the ear;
Thine but the still and stern rebound,
Of the great heart that cannot fear.

"Stand like an anvil," noise and heat
Are born of earth, and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.
—Selected.

INWARD PEACE.

Mr peace with Thee my Heavenly Father,
Is peace with all my earthly kin,—
For how can I thy blessing gather
If not in love allied to them?
To love our brother in the spirit,
We know we have the love of God;
And without such how shall we merit
His blessing on the heavenly road?—M. W.

WHAT SHALL I DO TO BECOME
A SHAKER?

BY H. C. BLINN.

THE above interrogation is frequently made, yet the answer is very simple and easy to be understood. One of the first things to arrange in the mind is the resolution to "live soberly, righteous-

ly and godly in this present world."
"Cease to do evil and learn to do well."

"That," says the enquirer, "is indeed, very simple, and perfectly satisfactory, and pursuing that course you must have a beautiful home."

A CHRISTIAN COMMUNITY is certainly a beautiful home, and it is more than that; it is a spiritual home. The term home, should never be construed to mean an asylum or simply a home for the needy or destitute.

On this account the Shakers should exercise a judicious care and not gather into their families those persons who would become members only in name.

To be efficient workers, those who are accepted must be in sympathy with the interests of the Community and be willing to adopt the principles of the order, and maintain the rules and regulations which are for the protection of the Society.

It would seem to be quite necessary for a person of mature mind to make careful self-examination, and be assured that he is prepared for the required sacrifice. To forsake the relations and connections that constitute the order of the world, in short, "To crucify the world with all its affections and lusts."

A Community may be and often is imposed upon by the application and acceptance of those who are not worthy of the privilege. Jesus, our exemplar, has said, "He that cometh to me (in a humble spirit) I will in no wise cast out." He prepared a wise and beautiful formula which should be learned by those who contemplate entering a religious Community and holding the relation of Brethren and Sisters.

They should show, by good works, that they are dependent upon Communi-

ty for the blessings which only a Community can bestow, or in other words, be "humble in spirit." They should be known for their honesty, their self-denial and their faithful perseverance in the cause of right. Jesus says, "Blessed are they that hunger and thirst after righteousness." They should be kind and forgiving. A gospel affection should be wrought out for those with whom they live, and nothing cruel or unkind should be manifested toward either man or beast. "Blessed are the merciful."

The Revelator wrote that nothing could enter the New Jerusalem that was false or that was defiled. This should be borne in mind in the preparation for Christ's kingdom on earth.

To be "pure in heart" is an essential condition, and any one entering a religious Community should abandon "all uncleanness and covetousness" and let "neither filthiness nor foolish talking nor jesting be once named among you, as becometh saints." Eph. v.

Unless the spirit of the peacemaker is largely cultivated there could be but slight hope for harmony in any class of people that have been gathered from the ranks of the world. The peacemaker embodies the essential element for the prosperity of the order, and may well be classed among the children of God.

The man who wishes to accept the testimony of Jesus Christ should keep these sayings, that he may lay a foundation which neither fire nor flood can destroy.

To enter a Community demands a change which should be thoroughly investigated. It is to leave the order of the children of this world and enter an order of united inheritance and of uni-

versal love. Some may call this a change of heart, and indeed, that is a good term, but we will present it in the words of the Apostle, "Put off the former conversation of the old man which is corrupt, and be renewed in your spirit. Put away lying and speak every man truth with his neighbor. Let him that stole, steal no more. Let no corrupt speech proceed out of your mouth. Let all bitterness and wrath and anger and clamor and evil speaking be put away from you. Be kind to one another, forgiving one another." Eph. iv; 22-32.

Those who are not prepared to accept this discipline of the Apostle, have not yet counted the cost of a Christian life. Persons may grow weary of the fruits of a life of unrighteousness and wish to escape to some spiritual retreat, anticipating a great deal of happiness on their own part, without deliberating carefully the essential sacrifice which they must make in order to secure the privilege.

Communities for their own prosperity and individual peace must be surrounded by a system of rules and regulations that will cover all their interests. These must be religiously maintained by every member as the success of the order depends largely upon their careful observance.

A great many people drift along from year to year without taking serious thought of the imperative duties of life, and from a multitude of causes look toward a Community for a home. Some may be led by high spiritual attractions, desiring a nearer walk with God, while others with sinister motives may expect that Society will patiently bear all their burdens.

Biblical history informs us that a class of people went out seeking for Je-

sus, that were not especially awakened by his gospel testimony. Jesus spoke to them as we might speak to many who call upon us. "Ye seek me, not because ye saw the signs, but because ye did eat of the loaves and were filled."

It is very true we should not refuse to entertain an industrious, honest, poor man, while we might an unprincipled rich man. Whatever may be the inducements for a man to enter a Christian Community, he should have this fact thoroughly impressed upon the mind. That he enters the order as a pupil and not as a teacher. He comes to receive the gift of the Community in obedience to the cross of Christ, and to leave behind him "the lust of the flesh, the lust of the eye and the pride of life."

If he really means to renounce the world with all its allurements and sins, he will not endeavor to see how many he can carry along with him. Let him seek first the kingdom of God and its righteousness. Make an honest confession of his sins, settle his just debts, cancel all lawful obligations and after having done this he may be able to speak with the Apostle.

"I am not ashamed of the gospel of Christ, for I know it is the power of God unto salvation to every one that believeth."

Canterbury, N. H.

AGNOSTIC-ISM.

HARVEY L. EADS.

Discourse delivered at South Union,
Ky. June, 6, 1886.

AMONG all the Isms that have been introduced into the world in the last five hundred years the Agnostic seems to be the most dangerous to the religious

and spiritual life. The first article in the Agnostic's creed affirms the existence of an Eternal Energy from which all things proceed but it dares not to call it God. The second. All things occur according to law. The creed seems to be the invention of Prof. T. H. Huxley of England. Whatever he intended by its introduction I know not, but as it is used by his adherents and followers, it seems to be involved in a contradiction—It is made to mean both to know and not to know that is I know and don't know thus or so—They know things occur according to law, but do not know there is a law maker, and go on building up the Potentiality of matter with no aspiration above the mere animal life.

"Its Apostles can speak only of a full stomach, comfortable clothing, the cook shop, beer garden, &c.," and leave the world to fight for equal earthly enjoyments with no promise to a future bettering; and what does such existence mean? A weeping birth, a smitten child, a wayward youth, oppressed man, afflicted and sorrowing woman, a mourning death, and all is over! The sect is now publishing an Annual in defense of their doctrine, in which Huxley, the high Priest thus defines it, "Agnosticism is of the essence of Science. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe," thus placing all knowledge on intellectual ground, ignoring God and everything Spiritual. He continues:—"I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the Constitution of existing religions"—This will certainly prove

true with all religions that base any part of their structure on Science which belongs not to the Spiritual but to the Material and intellectual plane of life—But continues the Priest—“There *may* be things not only in the heavens, but beyond the intelligible universe which are not dreamed of in our philosophy.” There *may* be but I am Agnostic, that is, I know I don’t know it thus contradictory stands the high priest himself; because he knows it not, he will not believe any other person knows it being spiritually blind himself he cannot believe any other person can see, “though a man declare it unto him”—Thus the Agnostic makes himself easy and dozes and dreams his life away—He feels composed and smiles at our ignorance in believing in spiritual realities that have no existence—Such ones pity our weakness and would gladly help us on to Scientific ground, all this while they acknowledge they have nothing to look to or rest on but nature, themselves being the top round. So at last they rest on themselves, a forlorn hope, a broken stick, knowing if they know anything, that they must soon perish and pass away as forest leaves:—All this confusion of thought, this incoherency and blindness come from the fact that they are materialists and that spiritual things are incognizable by the intellect; if they were, animals could see spiritual things; but they cannot as “*spiritual* things are spiritually discerned,” not intellectually. Such ones may behold persons engaged in worship and smile at their folly and pity their weakness, without knowing what they are smiling at when the weakness, ignorance and folly are with themselves though admitting there may be a power above to whom we

should pay homage. Such a thing *may* be possible as a future existence, and there *may* be such a thing as a future accountability to the power that caused our existence here but we don’t know it say they, and there may be such a thing as future rewards and punishments, but no one knows it and all such are spiritually dead while they live and I would say with the Apostle: “Awake thou that sleepest and arise from the dead and Christ will give thee light.”

Believe and obey, then ye shall know.

“The blind shall see and the dead be made alive.” Here the Agnostic will say, how am I to know this? To which I would answer, by a change of base. I have shown yours to be untenable, looking and depending on something inferior to yourselves, you being an effect look to the cause of your being in prayer and supplication, then deliverance will come, then you can unite in the worship of that Power, not mechanically merely but in spirit and in truth being quickened into spiritual life. Christ does not promise by the aid of Science to quicken the intellectual man, but to quicken the spiritual man, when this is done we are new creatures “old things will have passed away, all things become new and all things of God.”

South Union, Ky.

FAITH AND WORKS.

ALONZO G. HOLLISTER.

It is written; “The just shall live by faith.” But “faith without works is dead,” therefore a faith that saves must be a living principle, producing works, or fruits, whereby its quality is known. Hence, those who receive the faith of God in Christ, which teaches

among other things that every one will be rewarded for their works, good or evil, according to the strict rules of justice, work out for themselves the character of Sons and Daughters of God, by ceasing from their own wills that they may do the will of God, and manifest His righteousness in their conduct, by the fruits of a righteous faith. "Herein is my Father glorified, that ye bear much fruit."

The belief of one who sins, and trusts to be saved by the merits of another, from meeting its consequences, is equally manifest by works. He professes to believe and follow Christ who knew no sin, but really believes he cannot live without sin, which in one sense is a fact, because his life is in those works which Christ requires his subjects to hate and forsake—and should he utterly renounce and forsake them all, he would certainly die to all carnal pleasure, as did Jesus, and rise with him in the resurrection of life eternal. But, "Why call ye me Lord! Lord! and do not the things that I say?" "He that committeth sin is the servant of sin," and "no man can serve two masters, for either he will love the one and hate the other, or else he will cleave to the one and despise the other."

It is evident from the writings of the Apostles, that those who honestly obeyed Christ's doctrine from the heart, received power over sin. But those who, under a profession of following Moses cleaved to sin, despised God's messengers of their own time, of whom Moses testified. And so loving sin, they were blinded and led by it, for which cause, they hated and persecuted unto death those messengers of Truth, who endeavored to persuade them to cease from sin,

that they might not reap its wages. Consequently their "green tree" ceased to bear fruit to God, and became "the dry tree," and their house was left unto them "desolate" of any saving grace or virtue. Hence, after all the good grain that was among them was harvested by the messengers of Christ, the protecting power of God was withdrawn, and "the flood" of clashing and destructive elements which sin ever generates, consumed and swept them out of the way.

And just so surely as history repeats itself through the operation of interior causes, may all ecclesiastical organizations claiming the name of Christianity that make provision for the works of natural generation, and the gratification of the corrupt propensities of fallen nature, read the decree of their destiny in Revelations, xviii. For all systems that are built upon hearing the sayings of Christ, and doing them not, are likened to a house that was built upon the sand. And when the rains of heavenly righteousness descended, and the floods of light and truth came and beat against that house, it fell, and great was the fall of it, because it was founded upon the sand. Such are all the buildings erected, (not by God) but by men who profess to follow Christ with their lips, but deny him in works, and thus dishonor his name. Of whom Christ said "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out demons? And in thy name done many wonderful works?" "And then will I profess unto them I never knew you, depart from me ye that work iniquity." Repent! Repent! for that day is revealed which shall try every man's work.

O that all men would hearken and

obey the silent monitor conscience, cease to do evil and learn to do well, that they may receive and know the voice of God in His messengers, in their own age and time; and commence the practice of those works that belong to their everlasting peace and to lay up an interest and substance in eternity; which begins here, in all who obey the law of eternal life revealed in Christ.

Mt. Lebanon, N. E.

TESTIMONY OF RICHARD TREAT. NO. 2.

IN about a month I made another visit, and carried my wife with me. By this time the enmity of the wicked began to show itself. The children ran out of the houses, hallowing, Shakers, Shakers, and mocking us as we passed along the road. At this time my wife confessed her sins, and set out with me in this self-denying way. I found the testimony had greatly increased since my last visit. The word of God in Mother and the Elders, was swift and powerful beyond expression. It was like a two-edged sword against all sin and all manner of uncleanness. Many people continually resorted there to hear the word of God and learn the way of salvation; and many confessed their sins and set out to take up their crosses.

Mother Ann's testimony was like flames of fire to search out and bring to light the hidden works of darkness. She exposed with keen and cutting severity the deceitful craftiness of men and women, showing that all these practices proceeded from the nature of lust, the seed of the serpent; that it produced self-defilement, deceit, hypocrisy and all manner of evil communication, which

tended to corrupt the mind, to darken and defile the senses, and sink the soul into the filthiness of the flesh and separate it from God. Her testimony was the most mortifying to a carnal nature that can possibly be imagined. Never since the world began, was the nature of lust so powerfully and so effectually exposed. Yet the tenderness and charity of Mother and the Elders toward poor souls who were lost in the flesh, and honestly desired to find the way out, was as boundless as their severity against sin.

While I was there four high minded and foppish young men came on a Sabbath morning, and rode to the house and hailed it, and said, "We understand that **there** are those here who have the spirit of discernment, and can tell people their sins; and we want to have ours told." Mother and Elder William went out and invited them into the house;—they refused to come in, but insisted upon having their sins told. Instantly the power of God fell upon Elder William, and he exposed their sins to them with such plainness and such power, that they hung their heads, and were ashamed even to look each other in the face, and mounted their horses and made off as fast as possible.

Great numbers of people came from various parts to see them, whom they fed and lodged freely, without manifesting any lack of any thing. They would often meet the Brethren and Sisters, at the door, when they came, saying, "Come in Brethren and Sisters. come in; we have but little room in our house; but we have a great deal of room in our hearts." It was clearly evident that they felt willing to give up all their earthly substance, yea, and

their own lives also, for the sake of planting the gospel in this land. This I felt as sensibly as I could feel one hand from the other. They spared not even their own lives, but gave them freely. They were accounted poor, having nothing but what they gained by their honest industry; though they had taken up a lot of land which they held by lease in perpetuity from Stephen Van Rensselaer, Esq. yet it was in a wilderness state when they took it. By their industry they cleared some part of it, so as to accommodate themselves and their little family with some pasture and tillage land. It appeared evident, however, that they could not devote what little they had to feed so many people as were continually visiting them, without suffering materially themselves.

I returned home, and the Brethren in New Lebanon, taking these things into consideration, agreed to send something for their relief. Accordingly we collected nine sheep to send them, and David Darrow undertook to drive them to Watervliet: and having proceeded within about eight miles of Albany, he was pursued by some evil minded men from New Lebanon, who robbed him of the sheep, and seized his person under pretence of treasonable conduct. Though the malicious conduct of these men evidently proceeded from a spirit of enmity against this new religion—the testimony of the gospel which had then just been received and embraced by so many people in New Lebanon; yet the pretence for these rash proceedings was as follows: it had been reported that Mother Ann had come over in Burgoyne's army, and engaged in plotting against the liberty of the country. Many who opposed the testimony and rejected the

cross of Christ, were willing to believe these reports, and were ready to assist in any means to overthrow the leaders of the work, and suppress the testimony. Hence, these enemies of the cross, having received information seized this occasion to vent their malignity by charging with a design of conveying his sheep to the enemy. The event showed the real object of these malicious persecutors.

David Darrow, after being robbed of his sheep, was required to give bail for his appearance at Albany for trial. At the time appointed, he appeared before the commissioners in Albany, in company with Joseph Meacham and John Hocknell. They were all three committed to prison without any trial. A few days after this, Mother and the Elders were taken from their own dwelling and conducted to prison also, without any trial. Such were the measures taken by their enemies to suppress the work of God, and prevent the spread of the gospel. But the measures taken to destroy the testimony of Mother and the Elders, instead of producing that effect, was the very means of extending its power and increasing the number of Believers. The prisoners, conscious of their own innocence, and filled with the power and gifts of God, sung and praised God in the prison, that they were counted worthy to suffer persecution for righteousness' sake. This gave offence, and was the occasion of their being removed from the jail in the old City Hall, to the prison in the old fort on the hill. There they were visited by many people, who heard the testimony and confessed their sins in this prison.

I visited the Elders while they were in prison. The mighty power of God

which attended their singing was so extraordinary, that it really seemed to me as if the very foundation of the prison trembled. After they were released, I visited them frequently, at different places—at Watervliet, Harvard, Ashfield, Hancock and New Lebanon, and found a continual increase of the power of God. In all the many privileges I had with them, I never saw the least fault in them, neither in word nor deed. They were like angels in my view, being continually filled with the gifts and power of God, and striving, with great fervency of spirit, to help souls to God, that they might have the law of Christ written in their inward parts, and be able to keep the gospel when they should be left without their present help. Hence they labored in sorrow and sufferings, and spared no pains to plant and establish the gospel in this land.

I visited Mother just before she left this world. She counselled me to be faithful and keep the way of God. She spoke in the spirit of prophecy and said, "The time will come when the Church will be gathered into order, and then it will be known who are good Believers. But that is not my work; my work is nearly done." I then took my leave of her. I never saw any thing in her but godliness, from the first day to the time she left this world. I know by the spirit of God that dwelleth in me, that she is the Lord's anointed—"the Bride, the Lamb's wife—in whom is no guile."

In persecution she suffered exceedingly, and with great patience. In sorrow she exceeded any one I ever saw. Many times have I seen her on her knees, in tears, crying to God with such cries as I never before heard from any mortal. The energy of her spirit was so great,

that it seemed enough to break the hardest heart and melt it into tears. Such was her labor and tribulation to plant and maintain the gospel. At other times she was filled with great joy, and would fill a whole assembly with this gift in a few minutes. Even the heavenly joy that seemed to shine in her countenance, was sufficient to cheer the heart of every beholder.

Mother and the Elders never spared any pains in teaching the Believers in every good work. They often told us that if we would be faithful, we would be "blessed in our outgoings and our incomings, in our basket, and in our store," both in things temporal and spiritual. These promises we have found verily fulfilled, even beyond all our expectations.

Elder James Whittaker, who succeeded Mother in the Ministry, was boundless in charity, as well as Mother and Elder William. He was very faithful in building up what Mother had planted; in purging out evil, in supporting and encouraging the feeble, in strengthening the weak, and in preparing the people for that order in a church relation which was at hand. He often warned us to keep the testimony we had received from Mother, pure and unspotted. He would often say, "We have given you the gospel;—see to it that you keep it, and make a good use of it." He was a bright example of love and kindness, meekness and innocence: he was indeed like an angel before the people. Sometimes he would exclaim, "O, the glory of Zion! When you see Zion flourish and bring forth fruit, then know ye that the root is holy."

This might be sufficient evidence to the world, if they had no other. The

evident prosperity of this Society, both in things spiritual and temporal, is enough to show that it is not built on a false foundation. Every malicious slander, that is published and circulated against the Society is without a cause. Now I would ask the candid reader, what more striking evidence can we have to prove that Mother Ann was really anointed of God to usher in the latter day of glory, and bring in the kingdom of righteousness and peace, and make an end of sin, than the abusive slanders and calumnies that are poured out against her and her faithful followers? For Jesus Christ said, "If they call the master of the house Beelzebub, how much more them of his household?" He was called "a wine-bibber, a friend of publicans and sinners," and all manner of evil was spoken against him falsely. This was, and still is considered as an evidence that he was not of the world, and therefore the world hated him.

Mother Ann was slandered by those who delight in slander—by those who delight to feast on the iniquities of the righteous, and who hunt for iniquity in the followers of Christ, as the raven and the vulture seek after the dead carcasses of those who fall in battle.

Mt. Lebanon, N. Y.

BAND OF HOPE FOR MUTUAL IMPROVEMENT.

OLIVE CHANDLER.

SYSTEM and method in all things, especially in the kitchen department. Prudence, economy, neatness and utility rife. Table serving attentive and gentle. Be sure that all are equally served. Prominent dishes in the centre. In removing dishes to be washed class them—cleanest first, table plates, dishes for food, etc. Rough dishes used for Cooking, washed before meals. Each article assigned a place and kept there, when not in

use. Spoons assorted, deposited in proper place.

Laws of Hygiene obeyed. No lunch. No intoxicating beverage, used for any purpose. Nature is true to her law; none can transgress without her penalty.

All are solicited to study plans for development and progress, material, intellectual, and spiritual. Each endeavor to act for universal good, for harmony and peace; lending aid to those in the rear. Overcoming evil with good. Let no angry word defile the lips; nor slanderous gossip move the tongue! Keep the Golden Rule inviolate. Judge not. No ventilation of evil, or faults; but confess wrongs. Premiums awarded to the most efficient.

Harvard, Mass.

WHAT TIME IS IT?

What time is it?

Time to do well—

Time to live better—

Give up that grudge—

Answer that letter—

Speak that kind word to sweeten a sorrow;
[morrow.

Do that good deed you would leave till to-

Time to try hard

In that new situation;

Time to build up on

A solid foundation,

Giving up needlessly changing and drifting,

Leaving the quicksands that ever are shifting

What time is it?

Time to be earnest,

Laying up treasure;

Time to be thoughtful,

Choosing true pleasure;

Loving stern justice—of truth being fond;

Making your word just as good as your bond

Time to be happy,

Doing your best—

Time to be trustful,

Leaving the rest,

Knowing in whatever country or clime,

Ne'er can we call back one minute of time.

—*The Catholic.*

WE are strong when God is with us.

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NOTES.

CHRISTIAN LIGHT.

JESUS gave the disciples a remarkable lesson in practical righteousness when he instructed them how to use their gospel light. Whatever they may have been before this date, they were now exhorted to let their light shine before all men.

These disciples, in all probability, even in their new calling, manifested no great anxiety to have their order of life either seen or known. Possibly they preferred to take their nets and still follow their occupation of fishing. At the same time they were anxious to be the disciples of so good a Teacher, who held forth the promise of an hundred fold reward in this world, and with this the assurance of eternal life.

Poor people are always interested in the multiplication of the treasures of this world, and the sudden accumulation of an hundred fold, must have seemed very inviting to their unspiritual minds. It was a gospel preached to the poor,

and by them it was received into thankful hearts.

They had not learned that by accepting the words of Jesus, they were to become evangelists and preachers of the word of God; but having given to them the light that came down from heaven, he was anxious that they should use it. It had raised them from an earthly order into a better element, and was well calculated to remould their lives, and to make them men of God.

"Let your light so shine," said he, "that others may see your good works." The presentation of bad works had been sufficiently prominent to be a characteristic feature among men and hence the demand for a radical change. It was to be manifested in their lives, rather than in their words.

Any Pharisee could boast of his good works, in fasting twice each week, and in giving liberally to the poor, but the exhibition of a practical righteousness was what the Pharisee had never learned.

To impress the importance of this new life more clearly upon the minds of the disciples, Jesus brought forward this simple illustration.

"No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." Luke, viii., 33.

The light was to be an object of attraction, people wanted to see it; to ascertain if it was better than what they were using. They would make inquiries about it, to learn to whom it belonged and from whom it was obtained.

Jesus would impress their minds with the fact that this light was the gospel testimony and that it was intended for the salvation of the family of man.

They must use it for the good of others, as they had received it,—Freely, liberally and charitably.

A miserly use of gospel treasures is equally as inconsistent as a miserly use of the blessings that fall to our lot in this world. It is not giving as God gives. It is not seeking diligently to find that which has gone astray, that it may be brought home to God.

The followers of Christ to be consistent with their own doctrine must have respect to the manifestations of his spiritual life. And this life was righteousness as measured by the testimony which he gave, as one test of discipleship;—"Whatsoever ye would that men should do to you, do ye even so to them."

A few such vital evidences of Christian fellowship which become in the soul like "a well of water springing up into everlasting life," stands far in advance of any churchal system of forms and ceremonies that men may have devised.

REMINISCENCES OF MY SHAKER CHILDHOOD.

SUMMER.

"How dear to my heart are the scenes of my childhood When fond recollection presents them to view."

MORE than twenty five years have elapsed since I dwelt among the scenes of childhood which I shall now recall with such success as will hereafter appear.

Childhood is with the majority of little folks the joyous season of life and Summer is the very time of delight for most children everywhere,—but in no place is it more thoroughly enjoyed than among those modest people termed Shakers, or it was thus in my experience and I presume it is the same with the children of to-day.

First then among all pleasant memories I shall place our school time, where every day

rain or shine we scholars wended our way to the little temple of learning. The path from our dwelling thereto, lay through high roadside grass, nodding buttercups and daisies, which was often rendered especially gay, with the music of the bobolinks that seemed to revel in the fragrant hay fields bordering the road on either side.

Never, since then have I seen the Sun shine as brightly, or felt the breath of the meadows as balmy, nor have I ever listened to a bobolink since, though I have often longed for its song inexpressibly. I remember, that years after, when recovering from a severe illness on being asked, what I most wanted I replied most earnestly; "To hear a Shaker Bobolink sing." It really seemed to me that its song would restore me at once.

The Summer School was my especial delight and my daily reward or penalty then was the approving smile or the rebuking frown of the Teacher, and in fact, I sought only the former and dreaded only the latter in those thoughtless days. The lessons we learned, the songs we sang, the recitations, dialogues, &c., in which I took part come back at my bidding now, seemingly like a cluster of precious memories, as also does the gentle tones of a voice long since silent on earth.

To vary our exercises, our Teacher often selected appropriate dialogues from our School Readers for us to commit to memory and personate as well as we could, thinking thereby that a little exercise of muscle as well as of brain, would promote the health of both. One scene from the ancient drama of Pizarro and Gomez (by Kotzebue) interested me exceedingly for my part was to play sentinel and guard the unfortunate Peruvian Alonzo. Of course I tried to manifest great authority as I passed up and down the entry door guarding the imaginary captive. I dare say my classmates have not yet forgotten how they pleaded in Rolla's behalf,—but how long ago it all seems! So easy was it then to learn, so delightful to excel others too.

When vacation came we went to gather berries of all kinds, and then it was that we were overjoyed to find that we were to belong to the favored berrying party.

On a little range of low hills West of the

Village we frequently spent the live-long day in plucking the juicy wild fruit, reaching home at early twilight, weary 'tis true, but happy and O so hungry!

How often I have looked from these hill tops to the lofty majestic old Kearsarge as it seemed to lean against the western sky, purpling in the oncoming darkness, or hiding its summit in a crown of fleecy clouds! Ah, those were useful happy days made bright with youth and hope and thus laying up in memory's storehouse a wealth of pleasant recollections, which the hand of Time only serves to endear as it turns our youth to middle age;—

"And now far removed from the loved situation
The tears of regret will intrusively swell."

The crowning event of the whole year however was the scholars annual ride, so long anticipated, so heartily enjoyed. Who of us can forget the anxious suspense in which we waited for the dawn of that auspicious day?—the hurried breakfast, the joyful starting, the glorious sunrise and the endless conjecture as to our destination?—for that was generally kept as a surprise, and O how we would sing as blithely as the birds or chatter like squirrels and anon gaze in raptured silence at the ever changing scenery as we sped along. The road-side lunch under the spreading trees, the refreshing drink from the gushing spring, these combined, help to render the day so enjoyable, as never to be forgotten.

The year that we went to Weir's Landing and took Steamer bound for Centre Harbor was memorable indeed for it was then we felt we were travellers in a special sense. The modest Steamer to our unaccustomed gaze was a splendid reality as was also the rural hotel. I have since seen much more imposing ones than these, but have never been so impressed with grandeur as on that eventful day. All these delights dear reader made our Summer seem like one continuous day of recreation. The rest of the year was not all spent in play as I shall show you in future.

Anna P. Carll.

Providence, R. I.

THE whole mission of Jesus was to draw his disciples from the world.

THE LANGUAGE OF CHARITY.

WATSON ANDREWS.

I SEE thee as thou art;
Not as in days of yore
A wicked blameful man
But as a fruit on Nature's Tree.
Result of godlike play
An embryonic fruit,
And it doth not appear,
I cannot see or know
What may be latent in that embryo.
I see thee, not as wrong,
But as imperfect still;
Lacking, not good, but growth
Decades of discipline
To demonstrate thy worth.
A royal animal,
A prince in swaddling clothes;
To live to fill a throne,
Or die a slave unknown.
'To die, that is to sleep,'
To sleep in slavish fear
In slavish ignorance,
A slave to appetite
A slave to circumstance,
Or, conqueror of thyself
And hence of all beside.
The animal in thee outgrown,
And thou set free.
The beastly, harmonized;
The human angelized
And the Divine, in love,
Be seen to rest on thee
Descending from above,
The love of God supreme,
And fellow-man as self—
Preferring him to self,
In pleasure, fame or pelf.
North Union, Ohio.

A WRITER in an exchange says: "In one gutter I saw a pig; in the other the semblance of a man. The pig was sober; the man was drunk. The pig had a ring in his nose; the man had one on his finger. The pig grunted; so did the man. And I said aloud, 'We are known by the company we keep;' and the pig heard me and walked away, ashamed to be seen in the company of a drunken man."
—Selected.

THE FRUITS OF THE SPIRIT.

B. M. "The fruit of the spirit is Love, Joy, Peace, Long-suffering, Goodness, Gentleness, Faith, Meekness, Temperance; against such there is no law."

M. A. W. I am the vine, said Jesus,

And ye the branches are;
If ye abide in me, Much fruit ye all shall bear
Continue in my love, and I your Friend will be,
No harm shall e'er befall Those who truly
[follow me. T. M.]

M. D. "He that loveth not, knoweth not God, for God is Love."

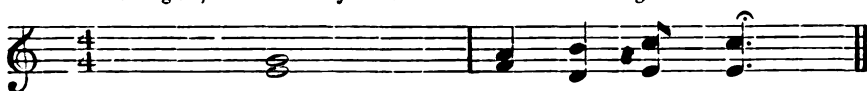
All sing :



God is Love we sing with gladness, Sing as an - gels sing a - bove; In
God is Love re - peat it gen - tly Ech - oes from the world a - bove; May



our hearts is found no sadness, God is wis - dom, God is Love.
our thoughts, our ev - ery ac - tion Mer - it bless - ing as God's Love.



The Lord preserveth all them that love Him.

J. E.

"There's a song of praise in my heart to-night
And a gladness no words can tell,
As I think of the love that is holding me,
That never can change or fail.
Other love may grow cold as the years roll by;
Other pleasures may forgetful be;
But Christ can never forget his own
Through the years of eternity.
Sorrows may gather about my path;
Kind friends may be borne from my side;
But the arms everlasting around me fold,

And still I in peace abide.

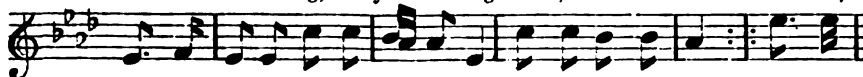
He hath promised me strength for the stormy days
As well as for those that are bright;
He hath bidden me rest in his loving care
In the darkness as well as the light."

E. K. "God is Love, saith the Evangel,
And our world of woe and sin
Is made light and happy only
When a love is shining in."

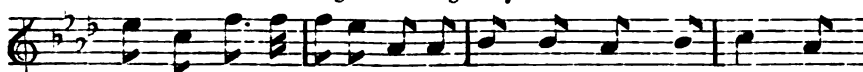
All sing :



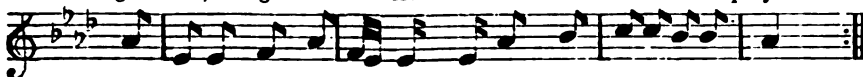
We are sow - ing, daily sow - ing Seed, in future fruit to bear;



Shall the har - vest bring us blessing Or yield us anxious care? Heaven



guide us, An - gels aid us As we work we'll watch and pray Thus



we'll scatter seeds of goodness To blos - som in another's way.

M. A. W. What is Joy?

M. D. A Deity believed is joy begun.

C. H. S. A Deity adored is joy advanced.

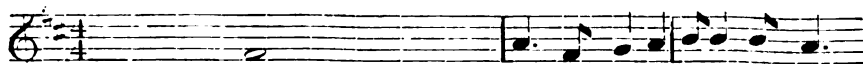
J. E. W. A Deity beloved is joy matured.

M. A. W. *Chant* :

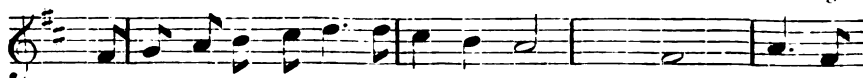


Thou wilt show me the path of life, In thy presence is fulness of joy.

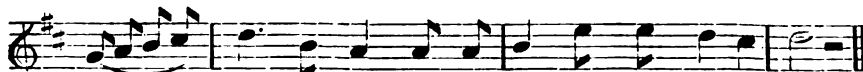
All chant :



And the ransomed of the Lord shall return and come to Zi-on with songs



and ev - er - last - ing joy up - on their heads; They shall obtain joy and



glad - ness And sor - row and sigh - ing shall flee a - way.

M. A. W. Follow peace with all men and holiness without which no man shall see the Lord.

J. E.

"Poor worldling! stay thy vain pursuit of peace
In empty vanities: no good can live

In all the gilded charms that mock thee: cease
Thy hold on these; loose every cord, and hear
The voice of God: 'Come ye that weary are
Ye heavy laden, come, and I will give
You rest.' Oh! heed that call! in holy fear,
In deep humility, bow down: the star [release.
Of hope shall rise, and joy shall speak thy soul's

Children sing,

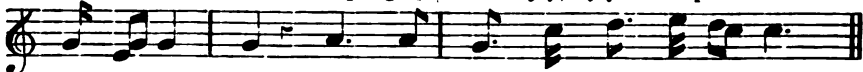


What is the theme our angel friends are sing - ing? What is the

Youth reply,



theme from vir - gin lives springing? 'Tis joy, joy! the pure in heart



shall see God; Peace, peace shall crown their faith - ful la - bors.

C. H. S.

"In active health or sad disease
O ne'er forget that precious word—

He shall be kept in perfect peace,
Whose soul is stayed on God."

M. A. W. *Sing* :



The Lord is long - suffer - ing and of great mercy.

All sing :



But Thou O Lord art a God full of com - pas - sion and gra -



cious, long - suffer - ing and plen - te - ous in mercy and truth.

J. E. W.

"There is a day of sunny rest
For every dark and troubled night;
Though grief may bide an evening guest,
Yet joy shall come with early light.
For God hath marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss, shall pay
For all his children suffer here.

And we will sing though all our day
Seems dark with pain and loss;
We know that sorrow's furnace heat
Consumes alone our dross.
We know that our dear Father's love,
Gives both our crown and cross."
M. A. W. Long-suffering leads to Gen-
tleness.

M. E. K.

"If a soul thou wouldst redeem
And lead a lost one back to God,
Wouldst thou a guardian angel seem
To one who long in guilt hath trod,
Go kindly to her—take her hand,
With gentlest words, within thine own,
And by her side a sister stand,
Till all the evils thou dethrone."

M. A. W. Shakspeare hath said, "God's
goodness hath been great." What saith the
holy scriptures?

M. D. Or despiseth thou the riches of his
goodness, and forbearance, and long-suffer-
ing; not knowing that the goodness of God
leadeth thee to repentance.

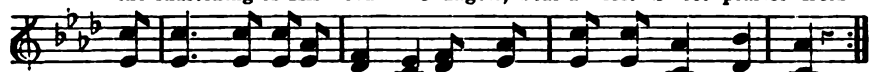
All sing very softly :



How deeply I've shared The goodness of my God! How kindly been led By



the chastening of His word! O angels, bear a - loft Sweet praises from



my soul That I am blest to live, Where love and peace con - trol.

B. M. "The goodness which struggles
and battles, and goes down deep, and soars
high, is the quality of which heroism is made;
by which the world is salted and kept pure;
it is the seed which bears fruit in martyrs
making mankind faithful unto death."

M. A. W. The Scripture saith, "Now the
just shall live by faith." What is faith?

All repeat. "Faith is the substance of
things hoped for, the evidence of things not
seen."

M. A. W. Who has given us the most
wonderful lesson on faith?

Children. The Apostle Paul in Heb. 11th.
chapter. "By faith Moses, when he was
come to years, refused to be called the son
of Pharaoh's daughter; choosing rather to
suffer affliction with the people of God, than
to enjoy the pleasures of sin for a season."

M. A. W. Meekness has been defined,
"As a grace which Jesus alone inculcated
and which no worldly philosopher seemed to
have understood or recommended."

All chant:



B. M. Who will speak for Temperance?

Children in concert.

" 'Tis to thy rules, O Temperance! that we owe
All pleasures, which from health and strength can
Vigor of body; purity of mind; [flow;
Unclouded reason, sentiments refined. "

B. M. Will the little girls tell us what
our temperance drink shall be?

N. E.

" The sweetest, purest best of things
That for our use is given;
Is cool, bright water flowing free,
Free as the air of Heaven. "

E. K.

" Cold water is the drink for me.
Cold water, pure and bright and free;
It sparkles on the green hill-side;
In yonder meadow see it glide.
I'll take my little cup and dip,
And of the good, cold water sip,
And when I am a woman grown,
I'll drink cold water, that alone. "

L. H.

" Twill never hurt my heart or brain,
Nor make me give another pain;
So every stronger drink I'll shun,
And drink the purest sweetest one. "

J. E. " The soul having attained, through
consecration to God unto its highest desires,
rejoices with joy unspeakable and full of
glory; God is within and all around. An
all-pervading purity, and a yearning to be
forever shut in with God, fills the whole be-
ing. All things have become new. "

M. E. K. Anger no longer struggles for
the mastery.

B. M. Covetousness no longer suggests
how to secure gain without honest compen-
sation.

C. H. S. Pride no longer asks permission
to flaunt itself to attract the admiration of
others.

J. E. W. Envy is no longer wounded at
the prosperity of rivals. Self-ease has de-
parted, and the soul follows joyfully the
pilgrim's path, content with the fare found by
the way.

M. D. The water of life is quaffed in-
stead of sparkling wine; and the soul's high-
est delight found with kindred spirits in an
ocean of Eternal Love.

M. A. W. Thus moving on in life's busy
routine the "Fruits of the Spirit" are found
in ripe clusters abounding in the soul. "

C. H. S.

Then *love* thy neighbor as thyself,
So shall thy *joys* increase;
Thy ways be ways of pleasantness,
And all thy paths be *peace*.

M. E. K.

Let *long-suffering* lead to *gentleness*;
With *goodness* strew thy way;
And *faith* by bounteous grace supplied
Will yield thee fruit each day.

B. M.

In *meekness* looking unto God,
Temperance in all things show;
Thus thou shalt find the law fulfilled
And heaven begun below.

All sing:*Canterbury, N. II.*

CONFESSION OF SIN.

LIZZIE C. FISH.

WE cannot understand how an intelligent person can remain in doubt as regards the importance of this fundamental principle of the Shaker church, when so many examples are to be found in Biblical History, showing that about three thousand years ago it was considered the only "Door of Hope," for salvation. We read that wise old Solomon declared; "He that covereth his sins shall not prosper, (spiritually,) but whoso confesseth and forsaketh them shall have mercy, (forgiveness of God.) Prov. xxviii., 13. This confession was not to be made secretly or alone to God as a great many are willing to believe; as an offering after this form, brings nothing to light, and to hide from the presence of God, even the remotest thought would be impossible. We can only cover our sins from God's human agents, it is before these witnesses alone that the confession must be made, if we wish to obtain that forgiveness and power, which prompts us "to go and sin no more."

We know quite well that the selfish individual who will make an honest confession before a witness, human, like himself, will

deal a death blow to the selfishness that rules the heart, and will experience a joy and confidence which no other sacrifice gives, also that love and forbearance of a heavenly Parentage, which surpasseth all other loves. Was there no Scriptural evidence to declare the necessity of this principle, we are very sure a Shaker church could not exist successfully without recognizing confession of sin as one of its essential basic principles.

It surely could not be the perfect church, spoken of by the Apostle as the "glorious church without spot or wrinkle," for there would be no repentance unto salvation. We know from our own experience that, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. John, i., 7.

Canterbury, N. II.

THE spirit of true religion breathes mildness and affability. It gives a native, unaffected ease to the behavior. It is sociable, kind and cheerful; far removed from that gloomy and illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit and teaches men to fit themselves for another world by neglecting the concensus of this.—*English Reader.*

Books and Papers.

HALL'S JOURNAL OF HEALTH. June. Contents: The new fangled Mind Cure Craze; Wonders of the Sunlight; Diabetes; Resuscitation of the Drowned; Cholera Infantum; Tobacco and Cancer; Too much Walking; etc., etc. Office 75&77 Barclay St. N. Y. \$1.00 per year.

THE HERALD OF HEALTH, July, Contents: Hypnotism as a Healing Agent; Sub-normal Temperature; Where does she put her Liver? Women as Navigators; Studies in Hygiene for Women; Let Children go barefooted; etc., etc. M. L. Holbrook, 13&15 Laight St, N. Y. \$1.00 a year.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for July has for its "leader" a biographical and phrenological sketch of Prof. James B. Richards, M. A. The portrait is of unusual excellence and the character sketch must take rank as one of the best of Prof. Sizer's instructive contributions to the fast-growing literature which looks to the general weal of mankind. The sketch is at once a study of causes and their effects; a eulogy on the greatest of greatness, practical humanitarianism; a tribute of affection to a dearly beloved friend and co-worker. It is especially interesting to thoughtful parents and progressive teachers. The reader's sympathizes are at once enlisted with the work to which Prof. Richards was so fully wedded, and in which he attained such remarkable success. Who is worthy to wear "the royal mantle which he has let fall?" Is it a fact that "Familiar Talks about Phrenology for Young People" grow in interest, or is it because the reader is being coaxed into the editor's way of thinking, that each installment seems better than the last?

"Dublin, Ireland," is finely illustrated. "Latter Day Pilgrimages to Mecca," "The Use of Phrenology in Business," "Some Floral Gossip," are brief yet condensed information. "People of an Old Massachusetts Town" is written by one who knows whereof she writes, and the sweet face of Mrs. Elizabeth Taylor Ames, that illustrates it will delight the reader of the article. Every young girl should read "Whose Fault?" "Asthma" may bring consolation to many sufferers. "Water Treatment in Typhoid Fever." is timely as well as sensible. "Notes on Science and Industry" is brimful of good things. Editorially this number of the JOURNAL is up to high-water mark. The "Correspondents" are numerous and the questions asked and answered are always of general interest. \$2.00 per year; 20c., per number. Fowler & Wells Co. Publishers, 753 Broadway, N. Y.

Beaths.

PRUDENCE PARKHURST, May, 24, 1886, at Union Village, Ohio. Age 76 yrs. 2 mo. and 17 days

KIND WORDS.

Mobile Library. June., 1886.

TO THE MANIFESTO:—Your little Magazine is such a constant source of pleasure in our Library that I must write and thank you for sending it so regularly to the Franklin Society and Mobile Library. When I am in search of pure little gems of poetry I turn to "The Manifesto" amidst all the other Magazines and Books in the Library. Wishing you success, I remain your,

Appreciative reader,

A. C. Moses.

Librarian.

San Francisco. June, 1886.

EDITOR H. C. BLINN:—As a messenger of peace and an inspiration of courage to the hungry human soul, I found your "Manifesto" on file in this city no doubt casting a seed here and there among thirsty mortals, which will in time bear good fruit, as one of them I kindly thank you. Leopold Hohman.

New Bedford. Dec. 1885.

SIR:—I am directed by the Trustees to return you their thanks for your donation of The Manifesto, 1885 which have been placed in our Library, and will be duly acknowledged in our next Annual Report.

George H. Dunbar, Secretary.

THE UNION LEAGUE CLUB.

New York, July, 1886.

MR. HENRY C. BLINN:—Your donation to the Library of the MANIFESTO has been received, for which, in behalf of the Club, the Library Committee returns its grateful acknowledgments.

Respectfully,

Ellsworth Totten,

Librarian.

THE servants of God should not be content to remain receivers of His love and goodness. The rivulets and rills when refreshed by the dews and rains of heaven, in their turn gladden and refresh the lands through which they flow. The receiver of blessings should as freely dispense them. A. E. N.

The Manifesto.

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VOL. XVI.

SEPTEMBER, 1886.

No. 9.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 6.

*Published expressly for the several Commu-
nities of Believers in 1816. Rewritten by
Henry C. Blinn.*

"AT one time I was severely bruised by being dragged from the house by wicked men, and forced into a rude cart. They then drove through several of the streets, and across the lots, and allowed me to be shamefully abused by the people who threw mud and filth at me till we arrived at the court house. The court was in session and I was taken before the judges who gave me the liberty to speak my faith unmolested. The case was then dismissed."

"Sometimes the mobs would throw stones in at the windows, and disturb the worship, and often put the family to much cost and trouble."

At one time an attempt was made to seize Mother Ann and the principal members of the Society while they were engaged in the worship of God, that they might have a lawful pretence to punish them for breaking the Sabbath. For this purpose several church officers and spies had been placed in the streets as watchmen, under the plea of more carefully guarding the Sabbath.

Mother Ann being forewarned of God, had sent Father William out of the town, early in the morning. The Believers assembled and began their worship, which was attended with a manifestation of the power of God. The report was heard, the rumor spread

and anti-christ was roused. It was at the time of the morning service, and several of the church officers came with a strong party to seize the offenders.

Mother Ann and her little family were worshipping God in the upper part of the house. The mob surrounded the place, burst open the doors, ascended the stairs and seized all the company, but were greatly disappointed in not finding William Lee. A search was made but it did not prove successful.

Mary Hocknell was closely interrogated and threatened by the mob, to make her tell where William Lee could be found, but she refused to answer. After being shamefully abused she was taken before the officers of the church. Here she was again examined, threatened, coaxed, flattered, and money offered to her, but all in vain. Escaping from her persecutors, Mary returned to the family.

Mother Ann and those who were with her, were conveyed to the prison, where they continued to sing and shout and glorify God, so as to be heard at a great distance. The next morning they were all released, except Mother Ann and John Lee. These were taken to another prison and kept in confinement for several weeks. Mary Hocknell frequently carried food and articles of clothing to them.

In this prison Mother Ann received the revelations of God. Deep and important mysteries were revealed to her, and by the power and authority of the Holy Spirit, she was commissioned to lead the Society.

When she was released from this imprisonment, she took Mary Hocknell with her, collected the Society together

and opened her revelations with the most astonishing power of God. All admitted that the candle of the Lord was in her hand, and that she was able, by the light thereof, to search every heart and try every soul. From this time Mother Ann took charge of the Society and was received and acknowledged as the first pillar of the church of God on earth.

Manifestations of the Spirit of God through Mother Ann.

Those who heard the testimony of Ann Lee and learned of the heart searching power of her spirit, admitted that she was an eminent witness of the work of God. "Her words were like flames of fire, and her voice like peals of thunder!" Well said the prophet, "Who shall abide the day of his (Christ's) coming? For it is like a refiner's fire and like fuller's soap."

"The Lord who brought me over the great waters," said Mother Ann, "has redeemed my soul. I hear the angels sing; I see the glory of God, as the sun in its brightness; I see souls coming into the first resurrection."

"The work of God will grow more and more into a work of spiritual discipline, and so exact and so straight, that if you willfully depart in the least from the way, you will be lost."

Mother Ann and the Elders laboured in visions, prophecies, and revelations. These were administered to those that embraced the testimony. They were given to strengthen, confirm, and establish the faith which the people had received, and were preparatory to the substance which was to follow. These gifts were numerous and at that time very important, yet being for the most

part, mere outward signs and operations, they were considered of secondary importance, because they could not, of themselves, accomplish the real work of redemption. In proportion as the people entered into the more enduring substance of the gospel, these outward gifts became less and less necessary for them.

On the return of Mother Ann from her imprisonment in Poughkeepsie, she spoke to the Believers as follows,—
“You are called in relation to the rest of mankind, and through your faith and obedience, they must receive the gospel. Sorrow and suffering will never cease in the church, till all souls have heard the gospel of salvation. This will be offered freely to every one, and will be a savor of life unto life or of death unto death.”

“This testimony of Christ will overcome all nations. It will increase and mankind will see the decayed foundation of anti-christ's kingdom. God will draw the line between the righteous and the unrighteous. Fear not, neither be afraid, for God will deliver his people.”

“Some among you may think that you will yet subdue and overcome the nations of the earth, but you are mistaken. They have that work to do for themselves. They will contend with each other, until they become so humble that they will be willing to receive the gospel of Jesus Christ. They may build up, but God will pull down. They may build upon a false foundation, but God will pull down, until they can build no more; but you can have nothing to do with it.”

“After I have closed my work in this world, there will be a great increase of the gospel. It will be as with a man who begins with the world and accumu-

lates an interest. At his death he leaves his interest with those who will improve upon it and gather more.”

“The time will come when the church will be gathered into order, but not till after my decease. The wisdom and knowledge and light of God will increase in the church till Zion travels to her full glory. Joseph Meacham will be a father to all the Believers in America, for God has called and anointed him for that place.

When the ministration of those who came from England, closes, then you will see peaceable times. Then you can worship God under your own vines and fig trees, and none of the wicked shall make you afraid. Then you will not need to teach one another to know the Lord, for all the faithful will know Him.”

At the expiration of eight years the testimony closed, and then the persecution ceased. The Believers were able to worship God, unmolested, in their several places appointed for that purpose.

Coming to America.

In referring to the passage to America, Mother Ann remarked, “It was revealed to me that I must come over to New England. A meeting was appointed for the occasion. Many gifts were presented in confirmation of our coming, as prophecies, revelations, visions and dreams. In the zeal of the meeting, a great deal of patience had to be exercised, in waiting for each other to manifest their gifts. It was a joyful meeting and continued for several hours.

“Elder John Hocknell then went in search of a vessel in which to embark. He found one that was said to be con-

demned. I told him that God would not condemn it when we were in it. While we were on the voyage I was constrained to testify against the wickedness of the seamen, for which they threatened to throw me overboard. I had no occasion to fear them, for my trust was in God, and they were not suffered to harm me during the passage."

"We informed the captain that he would not have whereof to accuse us except it was concerning the law of our God."†

† [For a more extended account of this voyage, see the little pamphlet, "Life of Mother Ann." Price ten cents.]

"Gentle and Easy to be Entreated, without Partiality and without Hypocrisy."

WILLIAM LEONARD.

THE ruder class of worldly men are those who, in early life were proud, arrogant, stubborn and inclining to many evils. Such grow up to look with contempt upon a gentle spirit, "easy to be entreated." They generally fall into great sins, become the refuse of society, and too often spend their last bitter days in the penitentiary, or expiate their crimes on the gallows.

The class who succeed in the world, are reasonable, considerate, and seek good counsel instead of avoiding it. Entreat such to alter a course that seems dangerous, and they will listen candidly, steer clear of evils ahead, and in after years bless those who guided them into honorable courses.

If men start inexperienced in worldly life, how much more so will they be in starting in a godly life, on which their present and future happiness depends. If they need a guide in beginning the

world, how much more a teacher to learn the Christian life. When any set out to follow Jesus in the path he really walked in, they are ignorant of the changes they must make in their lives and the trial it will cost them to make them. Ripe scholars in God's work can soon see who will travel the surest and most pleasant in the work of salvation. When temptations are pointed out to the proud and wilful, too often instead of shunning, they run into them. When questioned concerning such a course, they are haughty, independent, and anything but gentle. They pierce themselves through with many sorrows, bring trouble upon their seniors, and often fall from the path which leads to life because they are not "easy to be entreated."

A better class of young or inexperienced Christians are thoughtful, considerate, and do not tower too high up in self-esteem. They view the church of Christ as a school, and consider themselves pupils sent thither to learn and increase in spiritual knowledge. They see that all military, literary or mechanical students, need the aid of a master mind, till they stand before society having mastered all they have undertaken.

The real spiritual scholar sees that salvation from sin must be studied as a science, and he bends diligently to his labor, becomes pure minded, refined, peaceable, gentle and "easy to be entreated." Such stand as the brightest ornaments in the household of faith, make the most reliable leaders and will stand first in the Heavens; they meet changing scenes, and they looked for them; they bear reproof, for they know they cannot grow in the Lord Jesus

Christ without it. Gradually changing from the lower to the higher life, they meet fiery trials, and becoming spiritually scientific, they expected all this. They see seasons of disappointment and sadness, but learn that the great Master Builder met the same, and that they surely must. With all these, they meet joy and comfort, ministered to them by angels, and they expected this also. Their obedience prepares them to enjoy such ministrations in a manner which the self-willed, disobedient and unrefined never did or can enjoy them, and this progress of spirit gives the evidence that they are becoming "Full of mercy and good fruits."

The godly experience just alluded to renders the Believer, in his degree, like Him "Whose tender mercies are over all his works." Man may be tender-hearted by his peculiar organization, but gospel experience will render him understandingly so. It will teach an honest mind that when men speak or act against him, that in all probability, he has said or done that which has caused it, at least in part; then, instead of retaliating, he will seek to find the evil in his own breast and will diligently set about removing the cause, that the effect may cease. If he has received injury, or is wounded by another, he concludes like a wise philosopher, that if he makes the worst of it, he will bring more affliction upon himself, than his adversary has done. If he makes the best and thinks the least of it, and performs kindness instead of retaliation, then as our Lord said "He heaps coals of fire on the head of his persecutor." The difference between the cruel and merciful man, is this: When a sinner disgraces himself by crime, the unmerciful man

cherishes little toward him but coldness and contempt, or a desire to see the offender punished, with little regard who will suffer with him, while the merciful Christian will feel charity for his folly, view it in the best light he can examine it in, and will strive to save as much of his character and manhood as possible, striving to lighten the burden of his friends.

Our Lord once said to the Jews, "The poor ye have always with you." We as a people remember this, when called upon for charity, it is a rule with us never to let the suffering or needy who call upon us, go destitute from our doors. A Shaker Village is an excellent soil on which to bring forth the fruits of love and kindness. In a family of an hundred, more or less, some are laborious, others not able to be so; some are patient, while others are impulsive. Some are inclined to study, some are indifferent about it. Many are great burden bearers, others have an aversion to all care and trust. There are wise men, and many not wise. You will find plain hearted members, others are prudent and reserved; some neat, some have much of this to learn. Some are free to converse and examine, others more silent and indifferent.

This condition of society, if we should make the worst of it, would at least produce some friction and something of a pandemonium. If we make the best of it and of each other, and keep striving to become agreeable to each other, it is the best school to learn patience, charity, and how to live and labor, and sit together in heavenly places, that there is on earth. Here then, is the circle in which we study human nature, the graces, and how to interchange a

thousand little civilities peculiar to our institution. If heaven is made up of a large spiritual family, existing in a joint relation, it certainly follows that we are learning, on earth, both in theory and practice, what professed Christianity will have to learn, when they enter the spirit land.

Under this tuition we learn to live "without partiality." A spirit that inclines a person to favor another, either through fear or affection, above all others, seems to be the true rendering of the word partiality in the text. If the favorite is virtuous, in a worldly sense, it is plausible in the professor, still in the spirit of the world, but if practiced by one who professes to strictly follow Christ, he cannot find an instance of it in any part of his example, and his teaching is against it. If the favorite is vicious and gross, it is corrupting, even to the sensual man, but altogether abominable in the professed Christian. I will not stop to examine any church which does not stand on the Community system, the Christian Church started upon, by this text, but simply say that when the Christian Church first started, the apostles following the instructions of Jesus, struck a deadly blow against all partiality.

History, the most sacred, declares that they came together and had all things upon the most simple equality. The judgment upon Ananias and his wife, shows that nothing like secret reservation, for selfish purposes, could stand in that order. Consecration seems to have given admission, reservation places them still outside the church. We learn too, in their history, and in their whole narrative, that houses, lands and possessions were extensively sold,

and the proceeds handed over to the Apostles, and finally to Deacons who were to make distribution to all church members, consulting the needs of all and nothing else. Here was a blow against partial relationships, partial favorites, partiality in high life, and in low life.

The Shakers, as followers of Christ receive this first pattern as the true sample of church relation. We have long been interested in a self-made man or woman, one who could say he was born into this world moneyless, friendless with scarcely a shelter, none to provide him a morsel of bread, or assist him to the first degree of instruction.

(TO BE CONTINUED.)

HISTORY REPEATING ITSELF.

JAMES S. PRESCOTT.

IN the days of Christ's first appearing there were three distinct orders of people among the Jews. The first were the Pharisees. Second, the Sadducees. Third, the Essenes. The Pharisees were those who believed and trusted in Moses, and in the outward ceremonies of the law; and rejected Christ and neglected to cleanse the heart from sin and defilement; and were analogous to that class, in our day who believe and trust in the outward ceremonies of religion; and in belonging to some church and who reject Christ in his second appearing; and depend more on an outward form of religion than they do by an honest confession of all sin, and living a pure life.

The Sadducees were those who did not believe in the resurrection, nor angel, nor spirit; and were analogous to those called infidels, liberalists, independents, and those who deny all religion

and even the bible itself ; and make no profession of religion, of any kind.

The Essenes were the most remarkable sect among the Jews, and the only class whom Jesus Christ did not reprove ; because they lived lives so very near like his own, and that which he taught his disciples, and the only order with whom he could affiliate. They were virgins. They were not defiled with sexual intercourse. They were clothed in white raiment. Their garments were an index to the purity of their lives. They lived lives of virgin celibacy. They lived in communities and held their property in common, and were quite numerous. They took in children from the world, while they were young and pliable, and taught them the way of God and how to live without sin, consequently how to be happy, for sin is the cause of all unhappiness. They were analogous to the followers of Christ, in his second appearing, and the communities which followed, founded on pentecostal revivals ; and with propriety might be called the Essenians of the nineteenth century.†

It must be admitted, however, that there was an order among the Essenes which did tolerate marriage and offspring, under a protest, to perpetuate the race, not for gratification, therefore they did not allow any sexual intercourse, only for offspring, and that too under the most favorable conditions. Such were analogous to the Moral Reform Societies, both in England and in America, who are beginning to educate the reproductive classes, up to a higher moral standard, which is greatly needed. What is this but history repeating itself?‡

† See Josephus., Volume ii. Page 242, 243, &c.

‡ See the foregoing quotations from Josephus, volume second, Page 242, 243.

We might, indeed, fear a repetition in history of the second reign of antichrist, were it not for two distinct laws ; viz. The law of Progress, and the law of Evolution. As long as these two laws are in force, the kingdom of God which is an inward spiritual work, will increase, while that of antichrist is bound to decrease.

This is the reason why Mormonism can never succeed in America ; only in numbers, like the Mohammedans, and no better, because the law of Evolution is against them, the civil law is against them ; the law of Progress, and the spirit of the age, is against them. Plurality of wives is no antidote against the "social evil ;" but if generally adopted would have a tendency to increase it, without improving the race. Therefore, it is destined to become obsolete and reduced to monogamic marriage ; and there let it rest, until the higher law of Christian celibacy can be reached, and practically carried out by both sexes.

Much more might be written on this subject, but I choose to be brief.

North Union, Ohio.

BE PATIENT WITH THE LIVING.

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 ;
Past all the strife, the toil, the care,
And done with all the sighing,
What tender truth 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 are 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.
 —*Selected.*

TRUE EDUCATION. No. 2.

GRANVILLE TEMPLE SPROAT.

THEY passed on, and Peter next perceived several angels bearing golden buckets, full of water, which they poured into sieves. He could not restrain his surprise and disapproval. "What a folly!" he cried; "the water runs out as fast as they pour it in." The angel sternly rebuked him for this second violation of his pledge, and showed him that the fine sieves strained out leaves, and other matter floating in the water, which ran underground, in numerous channels, all over the garden, to refresh the flowers and fruit trees.

Peter hung his head, and proceeded for some time in silence. In a little while, however, they came to a gorgeous chariot whose driver was urging, with voice and whip, two pairs of horses harnessed on his right and left—one pair headed to the east, the other pair to the west. Peter forgot all his caution, and his former experiences. Was he not a teamster, and did he not know? In a loud voice he called to the

charioteer, "Fasten your horses all in the same direction, or you can never move." Suddenly a bitter repentance fell on him, for he now saw that the horses had wings, and as they strove in contrary directions the chariot rose in the air, as was meant. It was his third offence against the teaching spirit, and the angel put a bandage over his eyes, seized him by the ear, and hustled him out of Paradise, into the sterile place whence he had come.

The human is admitted to the society of the angelic, not to criticise, or condemn: but to love, and assimilate. The first lesson, therefore, is docility.

The second lesson is energy. There is a multitude of ringing maxims, with which the wise in all ages have tried to enforce this salutary lesson on idlers, unbelievers, and shivering deserters. "Fortune favors the bold." "Nothing venture, nothing have." "What will you have? quoth God. Pay for it and take it." The brawny arm and the heavy hammer are required to make the auvil of our opportunity ring, and to shape the stubborn masses of our fortune. There are no obstacles which will not go down before the fire and charge of enthusiasm, heroism, and decision. Thrilling voices breathe from the monuments of the mighty dead, and thunder through the dome of fame the truth, that determination, strength, and perseverance, are the three champions of the world. The word to us all is, "Push ahead?" The youth who tried to climb the Natural Bridge of Virginia is a good illustration of this virtue. He had essayed to write his name on the topmost stone. But the crag crumbled beneath his feet; he was fast losing his hold; there he hung, a hundred feet in

the air; but he could not go back; it was push ahead, or die. And he did push ahead; and at last reached the summit in safety.

The third lesson is submission. After the most puissant efforts of our knowledge and power, there are multitudes of facts with reference to which we are equally ignorant and helpless. Herein our best wisdom is modest surrender and acquiescence. Man's freedom is tethered by law, and at the inevitable limit of his energy, he should voluntarily kneel in submission. This is a lesson we are slow to learn; but nature is fast in teaching it, and experience thrusts it in on our attention from every side, until, sooner or later, we become aware of its import, though it may be not until we are at our last gasp.

Perhaps an illustration will cause us more vividly to appreciate this great truth. "A man" says the Oriental legend, "was once sitting with Solomon, the sovereign of the Genii, when the Angel of Death, visible in a human shape, passed by, and looked fixedly at him in passing. "Who is that?" asked the shrinking companion of Solomon.

"It is the Angel of Death," replied the king. "He has come for me!" cried the man, in terror; "blow me into India." Solomon raised a wind which swept the trembler whither he had desired to be borne, and then asked the dread messenger of fate, why he had gazed so sharply at the man. "Because, he answered, "sent to take him in India, I was surprised to see him in Palestine."

The fourth lesson is faith. How clearly, all the way through one allotted term, we are instructed to believe and trust. Nearly the first thing we learn

to do is to place implicit confidence in our parents. We are called to believe in the reality and phenomena of Nature about us, and the beneficence of the order by which we live in time and space. Hinting gleams of a concealed truth and glory, greater than we can dream, awaken strange hopes in our breasts. Above all, the continued inspiration of the Divine Spirit always lives, and works in us forever, breathing balm, whispering promises, lifting veils, solving doubts, preaching glad tidings.

Faith will lift us above all the clashing elements of time, and enable us to feel that good will triumph over evil, justice over injustice, right over wrong. "Had you faith to believe," asked a visitor to the ex-president, John Adams, sitting under the shade of his trees at Quincy, then an old man over ninety years of age,—as his mind went back to the stormy days of the Revolution,— "had you faith to believe, amid it all, that you would succeed?" "Yes" replied the aged veteran, rising and striking the ground with his cane, while the fire seemed to flash from his almost sightless eyes, "I believed that God would guide the old Ship of State safely through it all!"

The fifth lesson is love. Here we come to the crowning lesson of all education. Love is the fruition of our faculties at their goals. God has made each scene of beauty and each strain of music preach to the human soul with mystic eloquence, "Abjure every form of pride and hate, and open thyself to all gentleness and love!" The snarling cynic, soured, scornful, discordant, filled with dislike to everything, can take no comfort anywhere. But the poetic, humane, devout man, who has expelled

from every cranny of his being the wicked leaven of selfishness, whose soul overflowing with cordial sentiment, embraces the fair round of nature, the brotherhood of humanity, and the all blessed Father, he has so learned the lesson of love as to have reached the summit of mortal scholarship, where he clasps the eternal ends of being in their progressive fulfillment.

Love will make a heaven of earth, and change all our hells into abodes of blessedness. St. Basil, says the monkish legend, was condemned by the pope to purgatory, to be the companion of devils. But he went among them with so much love and good will in his heart, and such beatific smiles on his face, that the devils all fled from him in dismay. They could not endure the light that beamed from the face of St. Basil. They sent a complaint to Lucifer, their chief. St. Basil was sent to a lower region still. But it was all the same with him; wherever he went purgatory was changed to heaven; the devils hid themselves from the light that circled his brow like a halo, and secreted themselves in the deepest caverns of the infernal world. At length, St. Peter, in love to the saint, raised him up to the abodes of the blessed, to be the companion of angels, for it was found that they alone were fit associates for St. Basil.

Mt. Lebanon, N. Y.

WORK.

ANDREW BARRETT.

"And he said, Take nothing for your journey, neither staves nor scrip, neither bread nor money." Luke ix; 3.

Do the true followers of Christ need to wait for power to fit them for the work of convicting souls to righteous-

ness? Nay, not if they are Christians in thought, word and deed; for in that case they always have it with them an ever present minister, and need only to put it in use to have the desired results.

Conviction of soul comes by soul and hand labor. Not waiting for some miraculous preparation.

Power from on high is revealed to those who work, not to those who wait while duty calls. The command is not to wait, but "go work in my vineyard."

Go preach with the promise, "Lo I am with you always." "Pray without ceasing" is excellent counsel but prayer and work together will bring better results.

"Wait upon the Lord" reiterates the Psalmist. "They that wait upon the Lord shall renew their strength." But this waiting upon the Lord and looking to Him continually for strength is very different from waiting for Him to do our work.

It is not waiting for the spirit with folded arms, hoping for some great influx of power, that is going to fill the net with good fish. As well might the invalid expect to get strength by lying in bed and feeling of his muscles or invoking a supernatural power that would supersede personal exertion to walk.

Therefore, instead of waiting for the spirit to awake souls to a consciousness of their lives, and produce a revival among them, let us enter upon the work ourselves with perfect faith in God that his Spirit will go with us and give us strength for the day and hour. True faith looks to God and laughs at impossibilities. What has been done can be done again, say the followers of Christ, and with this faith they enter upon the work assigned to them.

"Verily the storm rages and the ship is engulfed in the waves." If the Christ is asleep is it not our duty to awaken Him; if we do not whose fault is it if we perish?

Ayer, Mass.

"The fear of the Lord is the beginning of Wisdom, and the knowledge of the Holy One is understanding." Prov. ix., 10.

CHARLES JULIUS PRETER.

OUR souls are emanating, or coming forth from God, they are the "Offspring of God." Acts, xxii., 29. The all important question arises; What was the object of our souls being sent to earth? Was it merely to live an animal existence to eat, drink and gratify the desires of the physical body, or was it for the glory of God, and the development of the soul? If it was the latter, then all our efforts ought to be, with energy and all our ability and means, to attain to that exalted condition. Our sojourn on earth is a time of probation to discipline the soul, to endure all trials and sufferings, which through the means of temptation evil spirits throw in our way, to frustrate the design of God. We were not created to be mere machines, but endowed with the gift of volition, to choose between good or evil.

If the good works outbalance the evil, there is a glorious reward awaiting us in the spirit world, but if the evil deeds have gained the ascendancy, there will be guilt and remorse, and an adequate punishment the consequence. Life on earth is therefore a constant warfare, it is but a moment to compare to the countless ages in eternity. In our Father's house are many mansions,

or spheres. Our souls have to progress or travel from one condition to another, until we have attained and reached the Christ sphere, which is the nearest to God. The time has arrived, which people for thousands of years have been praying for, the Millennial day has dawned, the marriage feast of the Spirit and Bride is made ready and all are invited to come in, who are willing to come out from among them, to touch not the unclean thing," 2 Cor. vi., 17, and to put the wedding garment on, which is the righteousness of the saints.

In Christ's first appearing they saw only as through a glass darkly, the vail of the temple was only rent; figuratively they could have merely a glance into the most holy place, but we read that in Christ's Second Appearing the vail is taken away, so as to see eye to eye, and face to face. Is there any people on earth who have greater light than Believers, of whom it is required, that they should be "a shining light, a city set on a hill, a standard for the nations to gather to? When they see our good works, they may praise God in their day of visitation." Hence our responsibility is great, for "To whom much is given from him much is demanded."

To illustrate these remarks, we must keep in mind, that there are four distinct divine dispensations. The first was the Adamic, when the waters of life reached to the ankles. The second was the Mosaic, when the waters reached the knees. The third was Christ's first appearing, when the waters came to the loins, and the fourth was Christ's second appearing, when the waters became so deep that those, who want to cross this river of life, have to swim over it; and the less a person is en-

cumbered with earthy affairs, the easier it is for him to swim and to reach safely Canaan's happy shore. During the first two Dispensations was the proper time to multiply and replenish the earth, that is, to obey strictly times and seasons, and the laws of nature, as do all uncorrupted animals. The meaning of the waters going to the loins in Christ's first appearing is this,—They had their choice either to live a pure holy virgin life, such as the Church of Jerusalem did live, who were disciplined after the mosaic law, or to live as those gentile Christian churches did, who had to be fed with milk, and to whom, for the present distress sake, one wife was allowed, for they could not digest strong meat to "make themselves eunuchs for the kingdom of heaven's sake."

These last were the antitypes of the outer court of the temple, whilst the former were the antitypes of the inner and holy temple. Nevertheless, the Apostle told these gentile Christians, that the time was short, those who had wives would be as those who had none, that is, the wife became a sister, and the husband a brother. 1 Cor. vii., 29. He pointed out to them a better way; "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord, but he that is married careth for the things that are of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit, but she that is married, careth for the things of the world, how she may please her husband." "For the fashion of the world passeth away."

"Walk in the spirit, and ye shall not

fulfill the lust of the flesh, for the flesh lusteth against the spirit, and the spirit against the flesh. and these are contrary the one to the other." Gal. v., 16. The Apostle advises us to keep our vessels in sanctification and honor and not in the lust of concupiscence even as the gentiles who know not God. Believers have borne for more than a hundred years a strong testimony against all fleshly lusts and we rejoice to see, that some of our friends are waking up to perceive the depravity of man, and loss from God in that way, as will be obvious from the following extract of Tiffany's monthly: Page 238, August, 1884.

"The high destiny of the soul is to perceive all truth, and dwell in every pure affection, and therefore the laws of its being must have true respect for such destiny. It is for this cause, that all the various pursuits of man after wealth, fame, power or self-gratification in any form have failed to give complete happiness. From this we can understand the origin and nature of sin against the soul. It may be summed up in one word—"Lust"—that selfish desire for gratification, which begets all the actions which antagonize with the high condition and destiny of the soul. This lust provokes man to seek gratification in meat and drinks. It breathes its polluted breath into the germinating immortal as, to fulfill its desire, it begets him. It leads him early to eat of the forbidden fruit, and to blind him in the perception of truth, and to convert it into error. The sentence of death is upon their lusts, and when that comes, they can put up their hands, and pluck the fruits of heaven."

Union Village, Ohio.

An even mind is never prejudicial.

Enfield Conn., 1886.

DEAR CHILDREN ;—"Truth alone will stand." Truth and purity go hand in hand. If you would not have your lives blasted, be true. Untruthfulness is the entrance door by which other sins enter the heart. Acknowledge a fault at once. "A fault confessed is half redressed." "A fault once denied is twice committed." When you leave truth and virtue you leave happiness. When you are tempted to be untrue, remember, 'God sees me.' That will help you greatly. "A danger foreseen is half avoided." Every temptation resisted is a stepping-stone in the higher life, though you may not realize it. The way of truth is the road to salvation. Truth and virtue insure abiding joy, the sweetest and the best. Ah! how you need to watch, that you speak nothing untrue. Never exaggerate. The plain truth will go further and be better received. To make your words pure and true, your minds and hearts must be pure and true. "Out of the abundance of the heart the mouth speaketh." If you think good thoughts words expressive of those thoughts will naturally flow from your lips. To be able to speak true and noble words, you must think the thoughts and live the lives of which truth and purity form the basis.

Your brother.

Daniel Orcutt.

GRATITUDE.

HARRIET SHEPARD.

GRATITUDE is the most heavenly inhabitant of the human breast, and though excluded from many of its beauties by infirmities, it is still a blessing to exist in so good a world. Our happiness

is greatest when we contribute most to the happiness of others. The good that men do lives after them. Like bread upon the waters, if not realized now, will be collected in time to come.

Many things are dark to those who are afflicted, but not all. The senses are so many avenues, through which the weary spirit may find solace though a prisoner in an ailing body. The murmur of gurgling waters; the happy birds singing in the leafy boughs; the stars glittering in their night homes; sun the glorious orb of day; the flowers in their gorgeous apparel and aromal sweetness, all unite in a many voiced anthem, to beguile the weary hours, and praise the power that gave them being; and how often too, is the afflicted one soothed to rest by music's subtle charms. The human voice when under inspiration's power, may have greater charms; still from a Divine source, we receive by far, the greatest consolation, comfort and support in times of deep affliction.

Be sparing of complaints to human ears, but calm thy grief in submissive prayer; and when thy full soul goes up to thy heavenly Friend, let none but spirits hear.

Tears are the speech of susceptibility; the dews that water friendship, and sustain it when it would wane. Our lives are what we make them. Shut in from all that is external, we are mostly the creatures of the habits we form. We must then form good habits, and become good creatures. As day and night follow each other, we may as well fill our minds with the gleams of one, as with the darkness of the other; as well recall pictures of delight, as those of distress and anxiety. The latter may

sometimes visit us and tarry for a little season; but we should never permit them to remain with us. In childhood's joy we come forth to gather flowers, and because we have lost a few, we will not mourn, but rather interest ourselves with those that remain.

Sickness and ill health make us painfully dependent, but God forbid our hearts should repine, or our lips murmur. "The earth is the Lord's and the fullness thereof." It has been said that the cattle upon a thousand hills are his, and that green pastures and running waters are in his hands, and be assured He is now disciplining us, fitting and preparing us to do a work in his vineyard. In the love and good-will of friends who take pleasure in ministering to our necessities, we have a fountain of enjoyment as lasting as the goodness of the human heart. Our Brethren and Sisters are angels of patience, though weary, they toil on for the welfare of all of the household of faith. When I suggest that I am troubling, are not tender arms thrown about me, and do I not hear kindly whispers, "our afflicted ones are our ministers." Suffering has softened their spirits; teaching them how to sympathize with the afflicted.

North Union, Ohio.

MERITS OF LABOR.

ALONZO G. HOLLISTER.

The great Teacher says, "If any one believe in me, the works that I do, shall he do also. My Father worketh hitherto and I work. I must work the works of Him that sent me while it is day, for the night cometh wherein no man can work." He has promised to reward every man according as his works shall

be. Act maketh joy or woe. A man is, what he does, and what we do is ours. And nothing but our own works, or their equivalent, is absolutely and permanently ours.

Hence another teacher says "If any will not work, neither shall he eat." Happiness comes not as a gratuity to any, but is gained by labor, and merited by toil.

Emerson says truly, "Every man is a consumer, and ought also to be a producer. A man is not a whole man who knows not how to earn a blameless livelihood. A man fails to make his place good in the world unless he not only pays his debts, but also adds something to the common wealth."

Therefore, "Work and thou shalt bless the day, ere thy toil be done."

"'Tis toil that over nature
Gives man his proud control,
And purifies and hallows
The temple of the soul;
It startles foul diseases
With all their ghastly train,
Puts *iron* in the muscle
And *crystal* in the brain,
The noblest types of manhood,
Are those who work to live."

H. Clay Preuss.

Steady, persevering physical labor under the inspiration of a high purpose, toughens nerve and muscle, puts feebleness and fidgets to flight, and renders the body less pervious to the attacks of disease. Of course it should not be too exhausting, but there is nothing like work, temperately pursued, to drive away the blues, dissipate mists and melancholy, cleanse the humors of the body and clarify the mental horizon.

Among the most prolific causes of human misery, hard times, oppressions and poverty, are licentiousness, tobacco,

opium, intoxicating drinks, novel reading, and immense swarms of drones who contrive to sponge a living out of society by their wits, or apathy, without rendering an equivalent in useful service.

The law appointed to man acquainted with evil, is, "In the sweat of thy face shalt thou eat thy bread, until thou return unto the ground." Experience proves that attempts to evade this law, are followed by penalties. Idle persons in their desires for ease and pleasure, not only expose themselves to temptation but invite it, and fall an easy prey to its inroads. Hence it has passed into a proverb that idleness is the parent of vice and misery, and it has become an article of popular belief with some, that "an idle brain is the devil's work-shop." In this way, one vice becomes the progenitor of many, until ignorance, crime, and wretchedness, mar all the pleasant land.

"Put your hands to work and give your heart to God," is a divine precept. "Godliness doth not lead to idleness. The devil tempts others, but an idle person tempts the devil."

"To work, to work, is man's divine vocation,
All work is worship, holy all employ,
And God reultimates His vast creation
[joy.]"

Through human minds who share his perfect

"The weight of the universe is pressed down on the shoulders of each moral agent to hold him to his task. The only path of escape known in all the works of God, is by performance. You must do your work before you shall be released. No matter how much faculty of idle seeing a man has, the step from knowing to doing, is a step out of the chalk circle of imbecility, into fruitfulness.

Work is victory. Wherever work is

done, victory is obtained. There is no chance and no blanks. A man or woman accustomed to work, is equal to any achievement resolved on. It is the privilege of every human work that is well done, to invest the doer with a certain dignity and self-poise, which enables him to deal on even terms with men of any condition. Every one's task is their life preserver. The conviction that his work is dear to God, and cannot be spared, defends and sustains him."

—Emerson.

The greatest and most perfect of all good things, are usually the result of laborious exercise, and energetic, vigorous toil. It is absurd for a man in pursuit of excellence, to flee from labor by which excellence is acquired. Good associates only with the directing will and permanent purpose.

Mt. Lebanon, N. Y.

A QUESTION.

If everything that happens is God's will,
Both good and ill,
Then say wherein
Rests man's responsibility? Though sin
Go hand in hand with him thro' ways of shame,
Is man to blame?

If everything that happens is God's will,
Both good and ill,
What credit hath
That man who ever shuns the evil path,
And treads with feet that do not hesitate
The true and straight?—*Gertrude*
Alger, in THE INDEX.

How good it seems
To find a person true,
And feel you can rely
On what they say :—
This should be rule,
And the exception new,
Misrepresenting truth
In any way.—*M. W.*

THE MANIFESTO.

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NOTES.

SALVATION.

It may be from physical ills, from pestilence, from famine, from earthquakes or from the long list of accidents that are of daily occurrence. To be saved from all of these afflictions or even from one is a subject eliciting our humble thanksgiving to God for his many loving and tender mercies.

But if salvation comes as the good Physician, healing us of our many spiritual infirmities, relieving us of the unwelcome bondage of sin and making us able to enjoy the freedom of sons and daughters of God, it is then, indeed, an angel whose presence we may desire from day to day, from month to month and from year to year.

Jesus informed his disciples, that he had come among them to seek and to save that which was lost. Any reader of the old Testament may very readily enumerate a long list of transgressions and trespasses, and mark the crooked paths in which men had walked, while

they ostensibly professed to be walking with God. It is not at all strange that the testimony of Jesus found so few that were able to accept it.

It was a new way, a life of self-sacrifice and crucifixion of all that was sinful. He came as the messenger of salvation and permitted them to accept of this saving gift so far as they were able. He found much that was good and worthy of commendation. "Behold, said he, an Israelite in whom there is no guile." Other spirits of corresponding worth, were no doubt, to be met with as among the companions of Jesus. Salvation had been found by the honest seeker after righteousness, in a greater or less degree, from the earliest knowledge that we have of mankind. It harmonized with the day in which they lived and with the light of God that had been shed abroad in the earth.

He came as the divine Teacher, in the fulness of God's love for humanity and established an order in which the test of discipleship was known by this new commandment, "By this shall all men know that ye are my disciples, if you have love one for another."

Jesus accepted a simple, ignorant class of Jews and began to teach them the rudimental lessons of the kingdom of God. These first lessons in righteousness, were, to them the gift of salvation. They were presented in words of simple instruction, in counsels, in reproof and in pleasant stories. Incidents familiar to every Jew were accepted and brought out as lessons, which were to lead the soul to the kingdom of heaven.

To impress upon their minds the uncharitableness of the selfish man, he "rebuked them by saying; You know not what manner of spirit you are of,

The son of man is not come to destroy men's lives but to save them." When they manifested a jealous spirit, and asked which one of the disciples would be greatest in the heavenly kingdom, he gave them a lesson in humility by placing a little child before them, and then saying, "Except you are converted and become as little children, you shall not enter into the kingdom of heaven."

Equally with the degree of acceptance which they accorded to these lessons of the Teacher was the corresponding salvation from sin and selfishness which entered into their souls. Jesus taught as did the messengers of God before him, line upon line and precept upon precept, and these lessons were learned as are those of any class of pupils.

First, a respectful obedience to the Teacher, then a separation from the spirit of the world, from strife, covetousness, evil speaking and defrauding. Men who are defiled by keeping company with those conditions, carry the exhalations with them for many years.

Salvation is a work of degrees, so soon as one bad habit or practice or soul defilement is conquered, a measure of this saving grace is secured, and a faithful continuance in well doing, through an honest confession and repentance will give the knowledge of full salvation to God's people by the remission of their sins. No person can pass, at once, from unrighteousness, from a life that has been squandered in selfishness and sin, to one of full consecration to God any more readily than a child can pass from infancy to adult age. A saving, spiritual or religious growth is the work of years upon years. St. Paul understood this fact when he wrote to the Ephesians. "I beseech you that

you walk worthy of the vocation where-with you are called. With all lowliness and meekness, with long-suffering, forbearing one another in love. Endeavoring to keep the unity of the spirit in the bond of peace.

And to every one is given according to the measure of the gift of Christ. Till we come to the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

It was a growing salvation, a work of meekness and of long-suffering by the cross of self-denial that would ultimately make them as perfect men and women in the life of Jesus Christ.

"THERE are very few churches that will strike your name off if you do go to worship with tobacco in your mouth, and few will condemn you if you drink whiskey for your stomach's sake, and none will condemn you if you follow the fashions of the harlot of the streets of Paris.

But thank God, He has raised an army to fight for deliverance from all that is worldly, sensual and devilish. We hate humbug in religion as in everything else."—*Col. Hunter in The War Cry.*

[Good and strong words in the cause of practical righteousness cannot otherwise than produce a good effect upon men's minds. "Every plant which my Heavenly Father hath not planted must be rooted up," and certainly those plants that are worldly and sensual and devilish, must all be destroyed before an entrance can be obtained into the Holy City.—*Ed.*]

Do not suffer yourself to be deceived by outward appearances.

A flowery path is never that which conducts us to glory.

Sanitary.

GOOD BREAD.

TO THE EDITOR;—I notice articles upon Graham bread in the American Agriculturist and other papers. Perhaps our experience at the North family, Mt. Lebanon, may be of some interest and service to the public. For many years we have used bread made from wheat of our own raising. We wash the wheat thoroughly, kiln dry, grind it ourselves coarsely, use it unbolted, and bake it in a soap-stone oven. No leaven in it. It is good wheaten bread, and we are certain that it is pure and unadulterated as we are that no deception is possible in the production of spiritual phenomena got up among ourselves and especially for our own delectation and edification. I doubt whether really good men and women—Christians—can be raised upon poor bread, made of adulterated materials and chemically corrupted by leaven. If a clean thing cannot be brought out of an unclean, then how can a good thing be made out of bad materials? Have not a loaf to spare, (unless to feed the hungry,) a bushel of wheat, nor a barrel of flour to sell at any price.

F. W. Evans.

LIME WATER.

THE housekeeper should never be without a bottle of lime water in the house. To have it always ready and in good order, with little expense, place in a tall quart bottle of any kind a gill or so of good lime just slacked with water. Then fill the bottle with rain or other *pure* water, and allow it to stand quietly, well corked. The lime will settle, leaving clear lime water at the top. Pour this off gently, as wanted, adding more water as needed. Lime water, even when closely corked, often deteriorates; the carbonic acid in the air unites with the lime and settles as an insoluble carbonate on the sides of the bottle, which is nearly impossible to remove. This will spoil the bottle for any other use. Therefore select one from the store room which is not valued, but which has a good,

tight cover. A wide mouthed bottle is preferable.

The lime should be removed and fresh put in once a year or so, unless kept very tightly corked. A pint of cold water dissolves less than ten grains of lime, and warm water still less. The uses to which lime water may be put, are innumerable. If good milk disagrees with a child or a grown person, three or four tablespoonfuls of lime water added to a pint of it will usually help digestion and prevent flatulence; it also counteracts pain from wind in the stomach caused by eating acid fruits. Over-eating of candies and other sweets will sometimes cause acidity, for which this is a sovereign remedy.

A tablespoonful for a child two years old to a gill or more for an adult is an ordinary dose, while considerable will have no bad results; in fact, it is a simple anti-acid and slightly tonic. A small quantity put into a mug with the water for cleaning the teeth will harden the gums and prevent soft decay, which is a serious evil which many desire to avert. For burns and scalds, to two parts of linseed oil add one part of lime water, and apply with soft linen.—*American Cultivator*.

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 those 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.
—*Selected.*

ESSENTIAL ELEMENTS OF CHRISTIANITY.

In a sermon recently preached by Canon Farrar, he said: "Blessed is the church which takes hold of the new as well as the old. * * * An unprogressive church is a dying church, and a retrograding church is a dead church. The slumber of an unquestioning acquiescence is dropping buckets in an empty well. God is leading us upward and onward. He does not expect us to stand still and be bound within fixed limits. In every good and progressive church there must be freedom. There are systems, as we see, which God shakes to the ground in the earthquakes of history, because these systems are means, not the ends. They are the shadows which men take for the substance, and hold on to them with bigoted zeal when they should be allowed to give way for the progressive systems in which the real things are not changed at all. * * * When doubt is sincere, as it very often is, then Christians should sympathize; but when the trouble is in the moral nature, the doubts are hypocritical. * * * Quench the life of God in the soul and soon no star of faith will gleam upon its cheerless midnight. But what shall we say to those who doubt in sincerity? There are many of them. How shall we guide these lost mariners to the true course? First, let them begin with what they know to be true. What are their doubts? About church organizations, about forms, about popular opinions, about miracles, about the sun's standing still for Joshua? Well, what of them. If you cannot believe them, let them

go. They are not essentials. To believe them will not make one wiser or better." These ideas were beautifully enlarged upon by the archdeacon, who, in conclusion, declared that no one is bound by dogmas or creeds, that sects are an abomination, and that the man who believed in and practiced the precepts of the Ten Commandments, the Sermon on the Mount, and the Golden Rule, had a foundation upon which he could stand and defy all sects and all doubts.—*Selected.*

THE SOLUTION OF THE LABOR PROBLEM.

DANIEL FRASER.

POPULATION ever gravitates towards subsistence.

1st. Land is the source of subsistence.

2nd. That portion of the population engaged in providing clothing, shelter &c. must ever bear a definite relation to the supply of food.

3rd. When the wage-earners are employed, they have access to subsistence. When not employed the food supply is cut off.

4th. Open to the unemployed immediate and free access to the source of subsistence, and the labor problem is solved—it solves itself automatically.

5th. The great law-giver founded the moral law on a just apportionment of the land, and enacted "Thou shalt not steal." Those who are denied access to the elements of subsistence, cannot be justly held to moral responsibilities.—*Mt. Lebanon, N. Y.*

A TURNIP STORY.

A FARMER was once told that his turnip field had been robbed, and that the robbery had been committed by a poor, inoffensive man, of the name of Palmer, who many of the people in the village said had taken away a wagon-load of turnips.

Farmer Brown, much exasperated by the loss of his turnips, determined to prosecute poor Palmer with all the severity of the law. With this intention he went to Mollie Sanders, the washerwoman, who had been busy

in spreading the report, to know the whole truth; but Mollie denied ever having said anything about a wagon-load of turnips. It was but a cart-load that Palmer had taken, and Dame Hodson, the huckster, had told her so over and over again.

The farmer, hearing this, went to Dame Hodson, who said that Mollie Sanders was always making things out worse than they really were, that Palmer had taken only a wheelbarrow load of turnips, and that she had her account from Jenkins, the tailor.

Away went the farmer to Jenkins, the tailor, who stoutly denied the account altogether; he had only told Dame Hodson that Palmer had pulled up several turnips, but how many he could not tell, for that he did not see himself, but was told it by Tom Slack, the plowman.

Wondering where this would end, Farmer Brown next questioned Tom Slack, who, in his turn, declared he had never said a word about seeing Palmer pull up several turnips; he only said that he pulled up a turnip.

This is a fit illustration of how reports often grow and are circulated to the injury of a neighbor. Let every one be careful how they give credit to or aid in circulating evil reports, lest they be found lifting a hand to slay the innocent.—*Star and Crown*.

WHAT I KNOW ABOUT ROTANY.

FIRST I will tell about the Rose. Our gardens are growing beautifully with them, and the pink wild rose begins to blossom in the fields and by the roadside where we love to go and get them.

There is much to learn about the rose family. It is a pretty flower, and related to it are many plants and trees that you will be surprised and interested to find classed with the pretty rose.

Many flowers resemble each other very much, because they are made from them. Some flowers we find in our home walks and pleasant woods, and then, away in a distant State in a field, or upon a mountain-side, grows its own sister or a near relative. There are books that would aid you in finding these wandering families, though of course you do

not expect to see every plant that makes each one, yet there are plenty for us to visit and compare, quite within our reach.

Each Summer God's goodness gives us back these lovely roses, and we may be sure that all the rose-like plants are cared for by Him who cares for all.

Now I will explain a rose. I will take the little wild one, for it is a real rose. A large double one is not in its natural state, on account of its cultivation. It has five pink petals a tuft of little golden things in the center called stamens. Now there is a certain tree which has a flower that looks very much like little roses. Strange as it may seem to you, this tree is an apple tree with its little roses. They have five rosy petals, and a cluster of paler stamens than the wild rose. This is only one but there are the pear, quince, cherry, a peach too, all delicious fruits, whose flowers resemble roses clustered together. These silky, pink Damasks came originally from Syria; the little yellow Scotch are British; the hundred leafed and Moss came from southern Europe, and the pure white from Germany. So you see you are looking at a rose many times when you do not know it.

I. M. F.

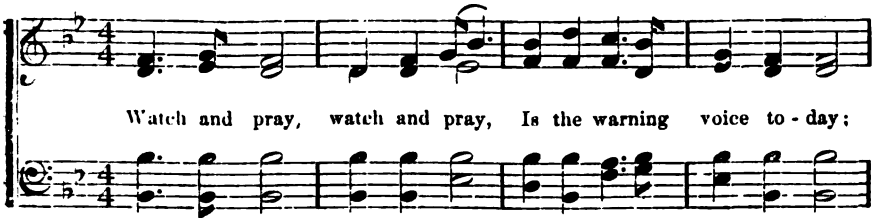
[Contributed by Harriet Shepard.]

KIND words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way, and come on earth. It seems as if they could almost do what in reality God alone can do, soften the hard and angry hearts of men. No one was ever corrected by a sarcasm, crushed perhaps, if the sarcasm was clever enough, but drawn nearer to God, never.—*F. W. Faber*.

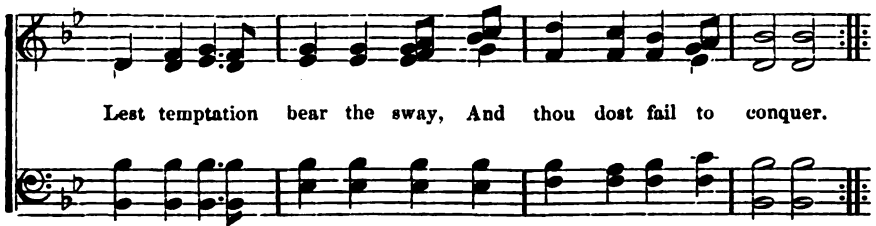
"WHILE practicing law a number of years ago," said Judge Tourgee, "I had a peculiar will case. An old lady who was a slaveholder, dying, bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of the church, 'to be used as far as possible for the glory of God.' I was curious to know what course was taken, and upon investigation found that after meditation and prayer, the pious trustees sold their living legacy at auction, and with the proceeds sent a missionary to China."—*R. P. J.*

WATCH AND PRAY.

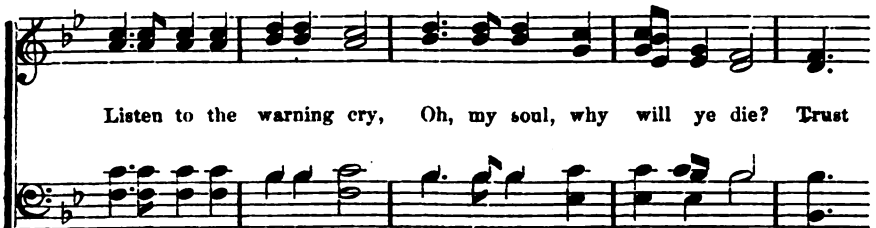
ENFIELD, N. H.



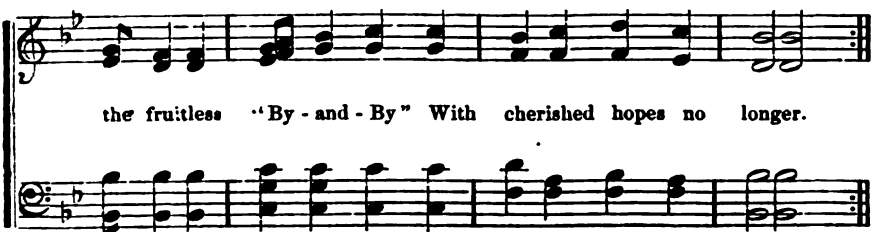
Watch and pray, watch and pray, Is the warning voice to-day;



Lest temptation bear the sway, And thou dost fail to conquer.



Listen to the warning cry, Oh, my soul, why will ye die? Trust



the fruitless "By - and - By" With cherished hopes no longer.

DUALITY IN DEITY.

NANCY G. DANFORTH.

WE cannot see how persons of strong thinking powers should so construe the Scriptures as to form to themselves three persons in the Godhead, and these all in the male order! In Genesis we are told that "God said, Let us make man in our image, in the image of God created he him; male and female created he them." The same as saying plainly that the attributes of male and female, Father and Mother are united to form the Godhead. To come down to later times, the apostle speaking of God says, "The invisible things of him from the creation of the world are already seen, being understood by the things that are made, even his eternal power and Godhead." What can be more clearly traced through all the works of creation than the two forces, positive and negative, or male and female elements? "The eternal creative power of Deity, preceeding from the order of the Godhead, is the most clearly seen and distinctly represented and demonstrated in nature, by the procreative power of the male and female principles as existing and eternally producing beings and things in their own image and likeness, or after their own kind, throughout all the ranks of creation.

These two principles then, are the foundations of all worlds—natural and spiritual." As we pass through the realms of reason and test our theories from this standpoint, it becomes impossible to conceive of the attribute of fatherhood without the corresponding element of motherhood. We find this union in all animate beings. Whence comes it? From the source of life; the

Eternal Father and Mother of all created things. Why has this idea been so long held in dispute?

Ever since the fall of man and the curse pronounced on woman, she has been held in subordination, as a being quite inferior to man. Through the many ages that have intervened, in the estimation of man, woman has hardly held a place above the brute beasts; but now, that the seed of the woman is bruising "the serpent's head" light is dawning from the spiritual world, showing that she is the true help-meet and companion of man, his equal in all things.

More than this, some rays of light are falling on the darkness which has so long veiled the Godhead, in the mystery of a trinity; a mystery conceived by the Romish church, fought over for many years, and at length, in the fourth century, canonized and decreed to be an article of faith, which all must subscribe to, or, be punished as heretics. Such is the inconsistency of man, to think to dictate another in that faith which "Is the gift of God!" Jesus never claimed that He was God.

If the expression, "I and my Father are one" proves that He was God, then were the disciples gods, for He prays "that they also may be one in us." Shall we, then, worship the followers of Christ? True, the apostle says, "they were called gods to whom the word of God came," even, were this the case, there would still be as many female as male gods, which would overthrow the doctrine of a trinity. After all that can be said, it is well to go back to first principles and examine the subject carefully, and thus we shall find that there is an Eternal Two in One.

Canterbury, N. H.

From the Little Children.

RASPBERRIES.

THERE are three kinds of raspberries. The Black, the White and the Red. The fruit was so named from the roughness of the berry. The wild raspberries are ever so much sweeter than the cultivated ones, but not so large. The bushes on which they grow are very prickly. The black raspberry is not very sweet but some of them are quite large. I like raspberries very much. It is not quite time for them to ripen yet, but when they do I shall notice to see if I can find any thing else about them. L. H.

WHERE GOLD IS FOUND, HOW QUARRIED.

GOLD is a metal. It is found in mines, and men dig it out from the earth and it is hoisted up from the deep pits by strong ropes or chains. There are different qualities of gold some is pure, and some is mixed with other minerals or metals and has to be cleansed and refined. A great deal of gold is melted and made into jewelry and other things. Sadie

COAL.

COAL is quarried in the mine and drawn up by horses; these poor animals many times are obliged to stay in these mines all their lives and never see the light. But once the coal we burn were beautiful forests; and these forests sunk down into the earth. These trees broke up in pieces and thus formed the chunks of solid black coal which people burn in winter.—Florence.

[Contributed by G. B. Avery.]
A QUARREL.

THERE'S a knowing little proverb,
From the sunny land of Spain,
But, in Northland as in Southland
Is its meaning clear and plain.
Lock it up within your heart,
Neither lose nor lend it,

Two it takes to make a quarrel,
One can always end it.

Try it well, in every way,
Still you'll find it true,
In a fight without a foe,
Pray what could you do?
If the wrath is yours alone,
Soon you will expend it,—
Two it takes to make a quarrel
One can always end it.

Let's suppose that both are wroth
And the strife begun,
If one voice shall cry for peace,
Soon it will be done;
If but one shall span the breach
He will quickly mend it,
Two it takes to make a quarrel,
One can always end it.
—*From the Day Star.*

SEASONABLE ADVICE.

DON'T let the door stand open,
But shut it with much care,
Without a bang, without a whang,
Yes, shut it fair and square;
Without a slam, without a jam
Without a slat or jerk.
For if you've left it open,
Go shut it, do not shirk.
No Christian man or woman,
No well trained chick or child,
Will let a door swing idly,
To make weak nerves run wild,
When chilly winds are blowing—
And some one taking cold—
While the open door is creaking
And muttering like a scold.
Haste makes but waste,
Remember, so plenty take of time:
Don't leave the door half open—
A fault almost a crime—
And if you've ever done this,
Don't do so any more:
Whatever else you fail to do,
Don't fail to Shut the Door.
—*Good Housekeeping.*

No man ever arrived suddenly at the summit of vice.

Books and Papers.

HERALD OF HEALTH. Aug. Contents: An English Lady's Boarding School; Temperance Physiology; Sewage Disposal in Berlin; A Sensible Breakfast; Health Habits of Nelson Sizer; Studies in Hygiene for Women: etc., etc. M. L. Holbrook, M. D. Pub. 13 Laight St. N. Y. \$1 a yr.

PHRENOLOGICAL JOURNAL AND HERALD OF HEALTH: Aug. Contents: The Lady of the White House; Roger Williams; Familiar Talks with young Readers; The Bearing of Physiology on Insanity; Life; Ludwig of Bavaria; Decline of Population in Rural Mass.; The Christian Church, its History and Divisions; A Strange Adventure; Hypnotism as a Curative Agent; Notes in Science and Industry, etc., etc. Fowler & Wells Co. 753 Broadway, N. Y. \$2 a year.

We are in receipt of a large and very carefully executed engraving of the new Standard Oil Company Building, 26 Broadway, New York, which is noteworthy as the finest business structure on the greatest commercial thoroughfare of this continent. The enormous granite pile, 200 feet deep, and almost two hundred feet in height from foundation stone to pinnacle, is entirely given up to the executive offices of the Company, which is entitled to credit for having added so imposing and enduring an example to the great commercial monuments of the Metropolis.

KIND WORDS.

North Carolina Library Department.

Raleigh, July 1st. 1886.

Editor **MANIFESTO**,

Dear Sir;—Allow me to return thanks for **THE MANIFESTO**, which you have so kindly furnished our State Library.

There are very few magazines or papers received at the Library that I enjoy reading more than the **MANIFESTO**, and I look forward to its arrival with unusual interest. If there is any one class of literature that I enjoy above another, it is such that tell us of the labors of noble men and women who have made sacrifices, and laid down their lives in the service of the **MASTER**. Such reading I always find in **THE MANIFESTO**, and after perusing its pages, I feel refreshed, take courage, and return thanks to the Lord in permitting us to live in the 19th. century and giving us the privilege of reading accounts of persecutions, trials, etc., of the saints who have gone before and are awaiting us beyond the river.

Again thanking you for **THE MANIFESTO**, I have the honor to be
Yours very truly
J. C. Birdsong, Librarian

Greencastle, Ind., May 10th 1886.

Dear Sir:—I have the honor to acknowledge the receipt of the current numbers of **THE MANIFESTO**.

Your favor is highly appreciated and we wish to thank you for sending us the magazine.

The name of the University having been officially changed from the Indiana Asbury University to DePauw University, you will please send the **MANIFESTO** to the "Library of DePauw University."

Most respectfully yours,
Edwin Post, Librarian.

CULTIVATION is as essential to the mind, as food to the body.

Deaths.

Eliza Johnson, at Pleasant Hill, Ky., Apr. 27, 1885. Age 56 yrs.

Elder Jacob Culp at Pleasant Hill, Ky. Oct. 16, 1885. Age 83 yrs. 7 mos. 2 days.

Lavina Price, at Pleasant Hill, Ky. Jan. 9, 1886. Age 83 yrs. 9 mos. and 22 days.

Maggie Lyon, at Pleasant Hill, Ky. Jan 11, 1886. Age 27 yrs.

Lucinda Miller, at Pleasant Hill, Ky. Feb. 13, 1886. Age 87 yrs.

Joseph Clymick, at Pleasant Hill, Ky. Mar. 5, 1886. Age 75 yrs.

Curtis Cramer of Second Family, North Union, O. July 13, 1886. Age 73 yrs. 11 mos. and 13 days. Became a member of the Society in Sept. 1827 and has lived a long and useful life. His loss will be deeply regretted.

J. S. P.

Ruth Butler, at Watervliet, O. June 5, 1886. Age 79 yrs. 5 mos and 4 days. She was an exception in the matter of industry and zeal in the faithful fulfillment of all her duties.

O. C. H.

Joseph Woods at Canterbury, N. H., Aug. 11, 1886. Age 63 yrs. 8 mo. and 2 days.

The Manifesto.

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VOL. XVI.

OCTOBER, 1886.

No. 10.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.

No. 7.

*Published expressly for the several Commu-
nities of Believers in 1816. Re-written by
Henry C. Blinn.*

The imprisonment of the Believ-
ers in Albany.

THE preaching of the gospel excited
an alarm among the children of this
world who viewed with unpleasant ap-
prehension this new religion, embraced
as it was with such enthusiastic zeal by
so many persons.

As the testimony of the gospel was a
testimony of peace, it gave occasion to
the enemies of the cross of Christ to
take advantage of the Believers as the

country was in a war with Great Britain.
They represented the Believers as ene-
mies to the country and this charge was
made the pretext for many abuses which
they were obliged to suffer.

The first open act of persecution that
took place after the testimony was
preached in America was in July 1780.
As many people from New Lebanon,
Hancock and other places resorted to
Niskeyuna to hear the word of God,
those Believers who were able, took with
them provisions for their support. Evil
minded men in the vicinity of New Leb-
anon accused the Believers of acting
against the civil government, which soon
led to a cruel persecution.

David Darrow of New Lebanon while
driving a flock of sheep to Niskeyuna,
was seized by three men. The sheep
were stolen and David was taken before

Matthew Adgate, a justice of the peace under the royal government.

The charge of treason was brought against him, but as Adgate had no authority to try such cases, David was sent under guard to Albany and delivered to the "Committee of safety," to be tried by them.

John Hocknell and Joseph Meacham were sent, by the Believers, to Albany to witness the course of the trial, but on their arrival they were held for examination before the Committee. These accusers knew it was contrary to the faith of the Believers to bear arms and become soldiers, and on this account flattered themselves with the hope of confirming the charge of treason.

As the minds of the Committee had already been impressed with this fact, they were ready to exert their authority, according to their discretion. After an examination the Brethren were ordered to promise obedience to the laws, without being informed what those laws should be.

The result was as might have been expected. The prisoners, whose faith and conscience bound them to obey every just and righteous law, without any external obligation, could not promise obedience to laws which were yet unknown, and which in all probability would be unjust and oppressive. Consequently the Committee sent them to prison.

But the imprisonment of only three persons, David Darrow, Joseph Meacham and John Hocknell, was not considered as being sufficient to stop the progress of the testimony of the word of God. They next seized Hezekiah Hammond and Joel Pratt, two influential preachers of the gospel of Christ, and committed them to prison.

An officer was sent to the home of the Believers and Mother Ann, Elder William Lee and Elder James Whittaker were arrested and taken to Albany.

After passing a short examination before the Committee and being charged as enemies to the country, they were committed to prison. This was a day of sadness for the little Community, and their sorrows were in tears and prayers for the protection and safe return of these, their best gospel friends.

Mary Partington was permitted to accompany Mother Ann, as her companion, and to assist her as best she could under these unpleasant conditions. Calvin Harlow also went to Albany to render what assistance he was able, to the Brethren.

The company were imprisoned in the old City Hall, but after a few days were removed to a prison in the "Old Fort," where the Tories and prisoners of war were confined. All the leading characters of the gospel work were now under arrest by the instigation of evil minded men, who had thought to suppress the testimony by persecution.

The Believers were still zealous in their religious service and in supporting the testimony of truth at all hazards. No outward opposition could lessen the zeal of a people who had been awakened by the resurrection power of Christ, and who by their obedience to the truth had been made partakers of the power of salvation from all sin.

The next person to be arrested was Samuel Johnson of New Lebanon. It was during the hour of worship, on the Sabbath, and while Samuel was engaged in prayer. Several persons hurriedly entered the church and rudely dragged the praying brother from the meeting.

After a mock trial before the Justice, Adgate, he was taken to Albany and delivered to the Committee for further trial.

Samuel had formerly been a minister in a Presbyterian church, and the crime for which he was charged, was in saying.—“People cannot follow Christ and live in wars and fightings.”

The Commissioners represented to him the danger of preaching such doctrines among the people. Samuel replied,—“I speak what God gives me to speak. I have spoken no more.” The Commissioners remarked, “The elect lady will be sent to the British army at New York,” and intimated that the Society of Believers would be broken up.

“She is the elect lady, indeed and in truth,” replied Samuel, “but whether she lives or dies, I know that the work is of God, and that this testimony is the testimony of truth.” Samuel then informed the Commissioners that he received his light on the subject of war from the New Testament, and not from the Believers.

He was fully convinced in his own mind that those who follow Christ cannot live in wars and fightings. “Before receiving this conviction” said he, “I was very zealous in the cause of the country, but knowing the truth of Christ’s word I could proceed no further.”

The Commissioners then informed Samuel that they would not suffer such doctrines to be preached among the people.

Samuel replied, “I shall speak what God gives me to speak: for I feel it my duty to obey God rather than man.” This remark offended them very much, and they were on the point of condemn-

ing him to be executed as a traitor when Dr. Stringer, one of the Committee declared Samuel to be insane, and he was ordered to be imprisoned in the jail of the old City Hall.

After the excitement was over, many candid and thoughtful men expressed their displeasure at the injustice of the proceedings. The public imprisonment of innocent people, for no other cause, in reality, than their religious faith, had a powerful effect upon the minds of honest and impartial people, and of course, drew many inquiring people to search into the truth of the accusations.

This caused a more extensive circulation of the religious principles, than would otherwise have been, if the enemies of the cross had not resorted to persecution. A great many people visited the prisoners, and after having heard their testimony of the work of God, were led to accept the truth, and to seek a privilege to make an honest confession of their sins to God, before his anointed witnesses.

In this way the truth prevailed against all opposition, and many were added to the faith. The word of God which could not be bound was preached to large assemblies through the grates of the prison, and the hearts of the hearers were touched to accept the testimony of truth. Many precious gifts of God, many divine lessons of instruction, and many heavenly visions were received by those confined within the prison.

Communication was allowed with the friends of the prisoners, and the privilege was granted to the Believers of administering to the necessities of their imprisoned gospel relation, so that in the midst of affliction, they were blessed of God in the spirit of peace.

The persecutors of Mother Ann, considering her the grand actress in these movements, directed their malice more particularly against her, and were anxious to banish her to the British army then stationed in New York. The Committee however, decided to send her to Poughkeepsie. She was taken from the prison in Albany, in the month of August, and conveyed on board a sloop, and sent down the river to Poughkeepsie and imprisoned in the jail of that town. On this trip, Mary Partington was allowed to accompany Mother Ann.

During this term of imprisonment, Mother Ann was treated generally, with much kindness. As Mary was not considered a prisoner she had full liberty to procure anything that was needed for their comfort. Mother Ann endured this injustice with marked patience and Christian resignation. Much of the time was spent in great suffering of soul and in prayer to God for the protection and prosperity of her spiritual children.

Elizar Goodrich, Samuel Fitch and others visited the Sisters in prison, but through fear that the presence of strangers might excite alarm among the inhabitants of the town, they were advised not to tarry long as it might bring on additional persecution.

Elizar was the messenger of kind and encouraging words from Mother Ann to the Elders who were still in the prison at Albany. When Elizar delivered his message, the Elders were so overjoyed that they exclaimed, "How beautiful are the feet of them that bring glad tidings of good things, and publish peace." In thankfulness for this message they all kneeled in prayer with their faces to his feet.

After an imprisonment of several

weeks, Mother Ann was removed to the house of James Boyd of Poughkeepsie, who had accepted faith in her testimony, while she was in prison and who had with the assistance of Joseph Ellis, another young Believer, become responsible for her appearance at court, so that she was permitted to leave the jail.

CONSCIENCE.

When, and how far, it is authority for human conduct.

GILES B. AVERY.

"CONSCIENCE follows, and does not precede the experience of human authority."

"Authority, sanctioned by punishment" as the consequence of infraction of its laws, "is the type, and the starting point, even when the conscience takes an independent flight, and adopts rules for itself, different from those that entered into its education."

"Keep the eyes of the soul open" so that the character of a true and pure conscience may be kept in view!

However, in order to know how far the conscience a person possesses is authority for conduct of life it is necessary to know, first, what conscience is.—

1st. Conscience is a monitor, which, when heeded, is a guide to the conduct of human life.

2nd. If enlightened, by the lamp of divine truth, in the revealed light of God, it may be a safe and true guide.

3rd. If unenlightened, or, having been enlightened, and faithfully instructed in the truth, it is disobeyed, until its light is obliterated, it becomes an unsafe and false guide to life.

4th. But, conscience is also a pupil, a student, and may be rightly or wrong-

ly taught, or left in ignorance, without instruction. St. Paul speaks of different characters of conscience thus, "a weak and weakened conscience, a good conscience, a pure conscience, an evil conscience, a defiled conscience, and a seared conscience," and he admonishes his hearers to "purge their consciences from dead works." And these characteristics of conscience correspond to the general understanding of the enlightened mind.

It is thus manifest that conscience may, or may not, be a true guide to the conduct of life, according as it may have been rightly or wrongly taught, or otherwise, may have been left untaught, consequently ignorant of right and wrong. Human experience illustrates this: thus, some of the inhabitants of the West India Islands, and of New Zealand, and even the Scots of Britain, once thought it right to kill and eat human beings; and these were not of the lowest class of barbarians neither, but, some of them, having considerable progress in science and art. In "Angas's New Zealand Illustrated" there is a picture of the country mansion of the accomplished chief Rangihæta, one of the finest specimens" says the author, "of elaborately ornamented dwellings yet extant; its name is Kai Tangata, which means, *eat man*, and it has been so called in memorial of the feasts within its walls." *

John Calvin appeared to have had a conscience that caused him to feel it right, and not only right, but duty, to burn Servetus. The Empress Theodora, possibly may have thought she was conscientiously doing duty when she ordered her subjects, in one campaign into

Armenia, to put to death over one hundred thousand Paulicians, in a most barbarous manner, because they held different religious views from herself and her court, and by them, were called Heretics!

The conscience of Pope Innocent, and the soldiers of his Papal armies, may have been so educated as to believe they were in God's service, when they put to death over two hundred thousand of the Waldenses and Albigenes, a people whose doctrine, as reported by themselves, was, "to renounce the world, to bridle the lusts of the flesh, to maintain ourselves by the labor of our own hands, to do violence to no man, to love the brethren" and sisters.

In view of these persecutions, the Church historian, Robinson, says, "Dominion over conscience, is anti-christ, anywhere," and "Conscience, everywhere, is a throne of God." Of an enlightened and godly taught conscience this is true, but of consciences that are barbarous, unenlightened, or, having been enlightened, have been disobeyed until they have become seared as with a hot iron, as St. Paul says, they become the throne of Satan.

Possibly Martin Luther may have claimed to be conscientious, as a protestant to the Catholic faith, in his persecutions of the ana-baptists, and his presumptuous damnation of all who differed from him in faith, though he, and his followers exercised the same cruel spirit, that had been manifest by the Catholic church of Rome. "But, how inconsistent it must appear, to every feeling heart and Christian mind, to hear the title of "glorious reformation," applied to that abominable work which was wrought by Martin Luther,

* Library of useful knowledge.

and his followers, when, by gibbet, fire, and sword, they could and did exterminate their fellow beings from the earth, as they would mad dogs!

Could such conscientious works be the fruit of a conscience, which, as Robinson says "is everywhere the throne of God?" Forbid it, kind heaven; forbid it all ye honest and enlightened sons and daughters of men!

It is further possible that John Calvin may have claimed to have been conscientious in instituting his doctrine of absolute decrees, and punishing, by imprisonment and death those who opposed his authority; but it was the same Satanic spirit that inspired Luther, and the dominant powers of the Catholic Church; and consciences that could originate and execute such horrid cruelties could not be considered by any good, enlightened person as a "throne of God in the soul." Alas, much more appropriately would such consciences be known as the throne of Satan!

Multitudinous examples might be given to illustrate characteristic consciences, that, instead of being monitors and guides to righteousness, goodness, mercy and truth, have been leaders to wickedness, cruelty, and desolation to the human race.

On the other hand some Brahmins have a conscience that does not allow its possessors to destroy the smallest insect, and they will punish themselves for having knowingly killed a flea.

The poet (Cowper) says:—

"I would not enter on my list of friends,
Though graced with polished manners and fine sense
The man who needlessly sets foot upon a worm."

It is not uncommon for persons who have consciences very ignorant of the principles of righteousness, or such as have been seared and malformed, by

sinning against light and truth to such a degree as to be unable to see what is right, to claim they are doing right, because they are not condemned by their consciences.

It is thus clearly manifest, that, although conscience is a mentor and monitor, it is also, necessarily a pupil, and needs instruction in the school of Christ at the feet of wisdom, presented by souls who have learned, by obedience to Christ's gospel, the paths of righteousness and peace.

The conscience of some persons would be as unfit to trust for safe human progress, as a balky horse; as unsafe a lamp for a guide in the dark labyrinth of human experiences as a jack o' lantern in a rice swamp.

To be a sure and safe guide, conscience must be educated in the school of Christ, and have learned obedience to revealed truth; and only such a conscience is "the throne of God" in the soul of man.

Mt. Lebanon, N. Y.

"Gentle and Easy to be Entreated, without Partiality and without Hypocrisy."
No. 2.

WILLIAM LEONARD.

WHEN he had struggled up far enough to look about him, could see none who had the least care or concern for him, and that he had nothing of value but a strong determination to make a man, and to back up this, had proved to the world that he had energy enough to carry it into effect. You and I have seen such, who, in the midst of great temptation, stood truthful, honest; without a teacher, became learned, and gathered substance without capital. One who, standing

upright, became beloved ; without friends in childhood, could count his friends by thousands in manhood ; and from an errand boy, had arisen to some of the most useful stations in society, and a strong pillar to support all the radical reforms of the age. I have studied such biographies with thrilling interest.

Here let me say that this character is the best phototype of a Shaker, that ever existed. Such a character arises to be a man without the shadow of partial surroundings, and so does the Shaker. A true body of Believers, in our faith, are self-made men and women. To God they give all the glory for their uprising in a spiritual resurrection. When called into this order and awakened to an understanding of sin, by the Holy Spirit, they see that they must rise out of the lost state that they are in by bearing the cross of Christ, and that none can do the work for them. Nothing of their old character will answer now, they must have one entirely new, and they cannot get it till they toil and suffer for it, and earn it. Like the pilgrim at the gold diggings without capital, if they secure the precious dust, they dig it, wash it, cleanse it, for none are partial enough to do it for them.

At the door into this church, there is no partiality ; the poor candidate who will show his lost condition, will pass in before the rich who will not do so. The reckless or the thoughtless, who have been rude, will pass before the moralist who needs no physician. I have seen the ignorant pass through this door while the learned was barred out. He whose name never stood on any church record has been accepted, while the great professor had to stand back. It matters not whether a candidate is a religionist,

moralist or a rude man of the world, as Christ makes all things new, they must obtain a new set of thoughts, words and actions. They can obtain them by constant effort, watchfulness and prayer ; no other price will purchase them.

Since the Christian religion was planted on earth, no joint interest was ever carried out so perfectly as it has been among the Shakers, upon religious equality. Our own experience teaches us just how all partiality was struck down in the pentecostal church. Our covenant relation was formed in the very spirit of the compact. It gives to all the social comforts of life, in health and sickness. The proceeds of all labor, income and consecration, goes into the hands of one set of Trustees, "Who buy and sell as though they possessed not," to be appropriated for the good of all. Dwelling rooms and work rooms are furnished alike, convenient for all the inmates, and all trades impartially, from Elders to all grades of members. The same church order and law meets us all, and must rule us all. The same seasons for labor, as each has ability, goes to sustain the whole, without favoritism in any quarter.

Now, when the apostle says in the text, without partiality, if all this does not bring us within his exact meaning, I see no way for Christians to get there, and it is easy to discover that all who come up to this state of things must be in reality without "hypocrisy." Here, then, is the conclusion of the whole matter. No one can carry out the principles of Christianity, except he is strictly candid and free from all duplicity and hypocrisy. It has been a maxim with us for years that if the gospel does not make a professor free from all

guile and double dealing that it does but little for him. In the political world many screen themselves from sight in the under-current of policy and the unreal, but such hypocrisy will not do for a Christian.

We have started on the Christian course we have endeavored to describe, and have found it to be a pure way. Honestly have we continued it through life thus far, and find it to be the path of peace, quietness and comfort, and honestly will we pursue it to the end of our course, that we may justly expect to find our names written in the "Lamb's Book of Life." We must all come up to the moment when we step from time into eternity. We, then, above all things else, desire to pass into the unknown world with the certainty that it has been our highest ambition to successfully carry out in practice; "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report."—This will give the departing spirit of a child of God, when he looks upon the last setting sun, full confidence to expect a "city which hath foundations, whose Builder and Maker is God."

Harvard, Mass.

REFLECTION.

WHY should we dread the Autumn
When fruits are gathered in,
More than the opening Spring-time
When labors first begin?

Autumn precedes the Winter,
The close of earthly life;—
While Spring foretells the Summer
With nature's beauty rife.—M. W.

THE VALLEY OF SILENCE.

BY FATHER RYAN.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing,
That to hearts, like the dove of the Deluge,
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

And I have seen thoughts in the valley—
Ah me! how my spirit was stirred!
And they wear holy veils on their faces—
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the valley,
Ye hearts that are harrowed by care!
It lieth afar between mountains,
And God and His Angels are there;
And one is the dark mountain of Sorrow,
And one the bright mountain of Prayer!
—*Metropolitan.*

Mt. Lebanon, N. Y., Apr. 15, 1863.

RESPECTED FRIEND, ADIN BALLOT:—A kind friend, brother Oliver Prentiss favored me with a perusal of your interesting letter; interesting, because of your position in the important moves of the day, and personal experience in relation to persons and things connected with attempts to form a community having goods in common. You have had an opportunity to see the workings of human nature under peculiar circumstances, and though painful in the detail and in the aggregate, such experience will yet prove of much value.

The non success of the Hopedale Community in common with others that have arisen and gone down, must have

its weight in establishing ground for suspicion, that man and woman on the Adamic or procreative plane, occupy a position antagonistic to communities having goods in common.

Taking it for granted that they do, leads us to an analysis of human society. Firstly, what are the primary atoms of human society? Secondly, what are the forces of these atoms? Thirdly, what are the products or results of these forces.

Proceeding in this manner, we may arrive at some definite conclusion whether those on that plane are capable of forming themselves into such communities or not; for specific forces, have specific results.

Man and woman are the primary atoms of society, and their most potent inherent force, is an affinity for each other, which induces them to unite and "become one flesh." This force may be called the animal force; for all animals in common with man and woman are its subjects. The product of the union of these atoms, is the Adamic community or family, composed of father, mother, and their children. When their children, the off-shoots, are matured, they fly off to fulfill their destiny as their parents have done.

Here we see a force to form a community, and to disintegrate the same. And within every such community there is a force, repelling any coalescence, with every other such community. Hence family distinctiveness. And those families who are considered the most cultivated, exhibit the lines of distinctiveness the most vividly. The history of the Courts of Probate, indorse the fact of the existence and intensity of said forces.

Having arrived at a knowledge of the forces which create the Adamic community, and limit its extent, we become possessed of a base of operations, to weigh and measure what they are able to do, and what they are not able to effect.

The forces of the physical world are to some extent controlled, applied, and modified by man; but he cannot change them essentially; whatever form they may assume under his hand, they continue to bear a strict relation to their primary forces.

So man and woman on the Adamic plane, can be educated and developed under favorable conditions, till a very great change (in the common acceptance of the term) has been effected. But on examination, they remain essentially the same, and bear a true and strict relation to the forces of their being, on the plane they occupy. And any attempt of the subjects of said plane, to raise themselves out of and beyond the power of the forces thereof, by the aid of said forces, must prove a nullity. Hence the formation of communities embracing a number of families recognizing the forces alluded to, whether on philosophic or devotional premises, have all died out, or merely linger along. And it is worthy of note, that the philosophic have flashed and flared, and gone out in the greater darkness; and so long as the primal forces already indicated, remain intact, the same results will attend any attempt to work antagonistically to them.

Taking it for granted that we have disposed of the Adamic or procreative plane, and deem its subjects incapable of forming communities in your and my acceptance of the term; what is to

be done with them? Under the action of their own forces they are dissatisfied, uneasy, and in trouble, and often confused. And all attempts heretofore to help them out of the sphere of their troubles, by the forces which formed their sphere, has only made the confusion somewhat confounded.

On looking over the history of the past, occasionally we find a mind that has discovered a force, that existed in the arrangement of created things, unknown till that mind revealed it. Newton discovered the force that binds the universe, gives law to the velocities and limits the spheres of the planets. Watt applied the force of steam; Galvani, the galvanic force. And so of others who have been focal points of physical knowledge. Having seen that there are forces in the material world, once hid, but now revealed and applied to us; may there not be some force in the human world not yet discovered. In the material world the forces are material. In the human world the forces are material, mental, and spiritual; these are the magazines of human force. In the human world, the animal or material force predominates, the mental is its servant, and what little there is of the spiritual incorporated, hardly amounts to an acknowledgement of its existence. Hence the kingdoms of the human world, "are the kingdoms of the Beast" because they operate physically, or after the manner of the beast.

Seeing that there is not a kingdom (recognized as such) an earthly, where the spiritual force predominates, and has taken the mental and subdued the animal; and brought forth an order of society, with law, order, and government; and a civilization corresponding thereto.

Perhaps, we may find a single individual, who may have focalized in himself such a kingdom.

On looking over the past, we find one individual who states that his kingdom is not of this world, and as a proof that it is not, he farther states, "that his subjects will not fight" and "that the world receiveth him not." Here are encouraging indications. But what are the forces by which this Nazarene purposes to create and vitalize his kingdom. He says "those who do the will of my Father who is in heaven; the same is my mother, sister and brother." Here is a new relationship. His Father is in heaven—in a heavenly sphere; and those who do the will of his Father—whose every word and act, are in harmony with the Father, are also of that sphere—the sphere of love. And he who is the least in that sphere, is greater, than the greatest born of woman.

Here we see that love to God is the vitalizing element or force, and love to those brought forth by that force, creates a community or the Christ family. And wherever such a community exists, it may be called Christian socialism. It will not be of the world, for its government will not stand in physical power, nor operate after the manner of the kingdom of the beast.

The germ of the Adamic community, is extremely limited in its unfoldings. The germ, love to God, in its unfolding, can embrace all the people, of all worlds; and the voice of that unfolding, is ever, "whomsoever will let him come" and inherit all things, temporal, mental and spiritual. Under the influence of this power—love to God; there is no need to manufacture a community having goods in common; it springs up of itself, and

is the result of the internal forces of the new relationship.

Again the Nazarene says "Come learn of me, for I am meek and lowly of heart, and you will find rest to your souls." But if you will learn of me, you must bear your cross daily; against what? against your own life—your natural loves and desires. And "he who seeks to save it, will lose it." "And he who loves father and mother more than me is not worthy of me." Or in other words, he who does not hate the affinities, the loves and desires that bring forth the father and the mother, the wife, and the child; cannot love the affinities that bring forth the universal sister, and brotherhood of Christ. Again he says, "ye cannot serve two masters;" neither will it do, to patch up the old with a piece of the new, "it maketh the rent worse."

Here we see focalized in Christ,—
First. A force to create an universal sister and brotherhood. Second. A force to destroy the organizing forces of the Adamic relationship. And wherever two or three are gathered together in the power of these forces, there will be the law, and the government, and an ultimate civilization;—that eye hath not seen, nor ear heard, neither hath it entered the heart of the Adamic man or woman to conceive of it.

Such is an outline of some of my views in relation to Communities. I hope they will be acceptable to you. At all events accept them as a token of my esteem.

Daniel Fraser,

To Adia Ballou,

Hopedale, Mass.

He is indeed a conqueror, who overcomes himself.

Hopedale, Mass., May 5, 1863.

ESTEEMED FRIEND :—I thank you for your kind favor of the 15th ult. I have read it with care and candor. You present very strong reasons why families of the procreative plane cannot without great difficulty, if at all, establish communities of goods; and why a people on the plane of the Shaker families can do so successfully.

I will endeavor to present in response the real difficulties which need to be removed from my mind in order to my concurrence with you.

First. I have believed that it was the destiny of man as a race to be gradually inducted into a holy, harmonic, and happy order of society here on earth.

Second. I have believed that it was according to Divine order, natural and right for mankind as a race, while here on earth, to procreate their species.

Third. That whatever is strictly natural for the time being cannot be a sin per se, and should not be forbidden, but only regulated into true order.

With these fundamental ideas, I have sought to discover and commence an order of human society, which would not only be holy, harmonic and happy in select communities, but become ultimately universal for the entire race. I can see that celibacy was best for Jesus, Paul, and many saints in the ages of the past to enable them to fulfill their respective missions for the regeneration of the race. Also, that the like exceptionally will continue for ages to come. I can see that with such characters, under such circumstances, celibacy is not only a privilege, but an imperative duty. I can also see that this may be true in respect to select communities of celibates.

And I can farther clearly see that in such cases, such celibates can establish communities with far less difficulty than can married families of the same essential moral goodness. I do not need to be convinced of these truths.

Now will you tell me whether your order and system of society is designed or expected to become universal for the race here on earth; or if it is only select and exceptional in its nature? If select and exceptional to the course and destiny of the race, I assent at once to the fitness of its platform and means to its end.

But if designed and expected to become universal then your present societies are first fruits, specimens and models for the entire race, and if so, then your success must result in the extinction of the race here in flesh and blood on the earth. And farther, if so, it must be a sin per se for even the best of human beings to procreate offspring.

In that view, how can you vindicate God for having created mankind here on earth with all the capabilities, instincts, and inherent longings which result in offspring? Or how can you demonstrate that loves and faculties strictly natural cannot be exercised without sin per se?

These are the precise points on which if in error, I need to be enlightened and corrected. I state them as explicitly and directly as I can, that you may instruct me. I am sure I desire very strongly to embrace "the truth, the whole truth, and nothing but the truth."

Bear with me esteemed friend, and write again soon. Your friend and brother,
Adin Ballou.

—◆—
THERE is no hope but in the cross.

The Law of Moses vs. the Law of Christ.

—
AUNES E. NEWTON.
—

THE law was given by Moses but Grace and Truth came by Jesus Christ.

The law was the governing principle of an earthly institution. Life upon the lower or fundamental plane. Perfect in all its bearings towards that plane to which it was specially confined.

St. Paul referring to the mission of Moses, speaks of his faithfulness as that of a servant in his master's house; but that of Christ as a son over his own house; and again of the law as of a schoolmaster which should bring us to Christ.

Jesus, speaking of his own mission, said, "I came not to destroy the law but to fulfill;" and add thereunto, his life declared.

While the Mosaic law enjoined strict justice, the law of Christ presented the new commandment, "That ye love one another;" and more than this, "Love your enemies; bless them that curse you and do good to them that hate you, and pray for them which despitefully use you and persecute you."

The law of Moses gave no intimation of soul life; while all of the teachings of Jesus Christ, pointed more or less directly to the life beyond; as he himself declared, "My kingdom is not of this world." How plainly marked the duty of all who would become his followers, in the injunction, "Seek ye first the Kingdom of God and his righteousness."

Obedience rendered to the law of Moses makes perfect the physical and moral character. Guided and molded by the Grace and Truth which came by Je-

sus Christ, the spiritual nature of mankind becomes developed; fitting them to become heirs of the heavenly kingdom, to an inheritance that fadeth not away.

Canterbury, N. H.

THE HIGHER LIFE.

DANIEL FRASER.

In the day "of the restoration of all things" it will be evident that all the dispensations will harmonize and become a unit.

We speak of past dispensations; in reality, no dispensation passes away. Jesus came not to destroy, but to fulfill the Law and the Prophets. It is only the human coloring—the compromises to meet the conditions of the lower life that pass away.

The law was weak through the flesh. Hence, the subjects of "the carnal commandment multiply and replenish;" could not enter the Holy of Holies. The Church of the Resurrection, being as the angels are, they can enter, and abide within the Holy of Holies. Constituting a virgin church having goods in common. Results—No want, no crime. Yielding obedience to Hygienic law; the results are, no disease; no untimely deaths.

Means to attain the higher life. First. Right every wrong. Second. Come out of the bottomless pit of self-greed. Third. Give lovingly of the fruits of your toil and care, to sustain upon earth the economy of said life. Resting under the assurance, that goodness is religion, and that to be beneficent, is to be divine.

Mt. Lebanon, N. Y.

If the brain sow not corn it plants thistles.

[Contributed by H. L. Eads.]

A PREACHER'S NIGHT VISION.

I SAT down in an arm chair, wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift; and prosperity, and joy, and hope, and courage, were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and as the work went on I had been led into exhausting labors for its promotion.

Fired with my work, I soon lost myself in a sort of half forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room without any preliminary "tap" or "come in." I saw in his face benignity and weight of character. But though he was passably well attired, he carried about his person measures, chemical agents, and implements, which gave him a very strange appearance. The stranger came toward me and extending his hand, said, "How is your zeal?" I supposed when he began the question, the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal—and doubted not the stranger would smile when he should know its proportions.

Instantly I conceived of it as a physical quantity; and putting my hand into my bosom brought it forth and presented it to him for inspection. He took it, and placing it in his scales, weighed it carefully. I heard him say, "One hundred pounds." I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion; but was intent upon pushing his investigations.

He broke the mass to atoms—put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth

exhibited a series of layers, or strata, which at the touch of the hammer fell apart, and were severally tested and weighed; the stranger making minute notes as the process went on. When he had finished, he presented the note to me, and gave me a look mingled with sorrow and compassion, as without a word except "May God save you," he left the room.

I opened the note and read as follows:

Analysis of the zeal of Junius, a candidate for a crown of glory.

WEIGHT IN MASS 100 POUNDS.

Of this on analysis there proves to be	
Bigotry - - - -	10 parts.
Personal ambition - - -	23 "
Love of praise - - -	19 "
Pride of denomination - -	15 "
Pride of talent - - -	14 "
Love of authority - - -	12 "
Love to God, pure - - -	4 "
Love to man - - -	3 "
	100 "

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood, by an audible sigh—almost a groan from the stranger, (who had paused in the hall,) and by a sudden darkness falling upon me by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord save me," and knelt down at my chair, with the paper in my hands and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true: I saw it, I felt it, I confessed it, I deplored it, and I besought God to save me from myself with many tears; and at length with a loud an irrepressible cry of anguish I awoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all the chambers with light and hallowing up my whole heart to God. That light and that

love are in my heart to-day; and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel in heaven at the feet of the divine Alchemist and bless him for the revelation of that day that showed me where I stood and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been in later years some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this searcher of hearts, at whose coming I was weighed in the balance and found wanting.—*Selected.*

—◆—

*"They shall spring up among the grass,
as willows by the water courses." Isaiah.*

—
MARTHA J. ANDERSON.
—

ACROSTIC.

THESE lovely emblems of souls true and living,
Hailing the breath of the glad sunny spring,
Eagerly ope the first buds of the banquet
Yellow tipped censers of fragrance to swing;
Sweetly they thrive where the gentle stream murmurs,
Humbly they bend where the lily cups drink,
And while the margin of lakelet adorning
Low their weird shadows reflect from the brink.
Light arrows darting from Sol's golden quiver,
Speed through the finger leaved boughs as they sway,
Poising like diamond points over the waters,
Returning the song of the beautiful May.
In the lone dell where the violets cluster;
Near the thick copse where the nightingales sing;
Grow the sweet willow trees, fresh as the morning breeze
"Up 'mong the grasses" in beauty they spring.
Peerless amid the low shrubs of the woodland,
All in their emerald glory arrayed,
Mingling their manifold masses of foliage,
Ornate in varying color and shade.
Nobly the Oak on the hill-top may tower;
Grandly the Elm its long branches may trail,
These in their majesty, unlike the willow tree,
Heed not the bluebells that grow in the vale.
Eventide vapors ascending from everglade
Gently bedew every leaflet and flower,
Rising in silver mist, up through the wooded glen,
All the trees bathe in the soft dewy shower.
Stout limbs may break when the wild tempest rages
Slender boughs yield to the fierce winds that blow
And the green willows so yielding and pliant
Strike their roots deep in the soil where they grow.
Waving and free as when in the long ago
Indian maidens with light fingers wove,
Lithe branches clipped from the beautiful bower

Low by the brook where the willows still grow.
 Over the reedy marsh, crowning the daisy bed,
 Wild birds on each flexible stem gaily toss,
 Singing their matins sweet, morning and eve to greet,
 Building their nests of the lichen and moss.
 Youth of the year! what thy glory surpasses?
 Thy freshness and odors infilling all space;
 Heart of creation pulsates with life forces,
 Evolving the forms of fair beauty and grace.
 Who could choose better than did the good prophet
 A symbol of humble contentment and peace?
 "They shall grow up 'mong the grass as the willows,"
 Expanding in strength of a blessed increase.
 Right by the side of the still flowing waters
 Children of Israel their virtues shall twine,
 Open to heavenly sunshine and shower,
 Under the care of a Father divine.
 Richly he decks all the fair fields and vallies,
 Sheds his choice blessings o'er mountain and plain;
 E'en so shall the soul robed in spiritual gladness,
 Shine bright when earth's glories shall wane.

Mt. Lebanon, N. Y.

SHAKERISM.

CAN the universal objection to Shakerism, be answered successfully? If true, all should adopt it. In that case the world would be depopulated in a given time.

Answer—Shakers are especially called of God to their manner of life. Faith to live it is the gift of God. Jesus said: "No man cometh to me except the Father draw him," prepare him. Consequently, the will of God is the motive power. If so, is there any danger of the race becoming extinct, unless it be the will of God that the earth become depopulated, for a season, in the future as it has been in the past?

Geologically, the earth was once without form and void, in a gaseous state, as are other globes to-day. And in the theological future, this earth will be burned up. The last trump will sound and the Lord Christ will descend from Heaven, with a shout that will awaken all the countless billions who have lived and died upon this earth. There will be

a general resurrection. The saints will be caught up into the air,—the spirit world,—and so will they ever be with the Lord. The human race will be extinct.

Astronomically, as the earth was thrown from the Sun in a gaseous condition by centripetal force, so is it cooling, condensing and being drawn back to the fountain by centripetal force or gravitation, to be again melted by its fervent heat and to have its elements used up in the formation of other worlds, to run through the same cycles of existence that we have been and are passing through. Thus it may be seen that the common and apparently formidable objection to Shakerism that it will "run the race out" has neither a scientific nor ecclesiastical basis to rest upon in the encyclopedia or the Bible.

F. W. EVANS.

Mt. Lebanon, Col. Co., N. Y.

GRATITUDE.

MAY our Heavenly Parents always be praised for an air that may be formed into pleasant sounds. Looks of love are sweet but kind words are far more dear. The former act upon the mind like moonbeams upon the water, but the latter fall cordially into it thence springing up in flowers and choice fruit, like seeds planted in the earth. It is said that the deaf Beethoven exclaimed, "all the pleasures of sight and sense, all my eyes eversaw, would I give for one whisper to my heart."—*Harriet Shepard.*

As long as wrong opposes right,
 The cross must well be borne;
 And duty always kept in sight
 Till felt and fully done.—*M. W.*

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NOTES.

THE RELIGIOUS ELEMENT.

THAT religion belongs to men and that it belongs to them while they are upon the earth is generally accepted; but from our present standpoint, it would seem that it had been our misfortune to live upon the earth in the prophetic "last days."

There have been Edenic days when men could hear the voice of God, and days when He would direct all their duties both official and domestic. Days when He could send his word to man through the mouth of a prophet, and days, even, when the Son of God came among men and wrought the most wonderful work that was ever placed on record. But alas, the brightness of those days have all passed away, and only the story of them is left, over which we may find a ray of faint and sweet consolation.

If we are to believe the voice of Christendom, God no longer walks and talks with men.—He no longer has the

need of a class of prophets as it is unnecessary to make known any farther his mind and will to the race of man.

In the "last days" perilous times will come. The perilous times have already reached us and we are told that wickedness walks abroad at noonday, and infidelity is largely among the people. Men are choosing darkness rather than light, because their deeds are evil. They are willing to crucify the son of God afresh and put him to open shame.

The Bible is set aside to become a common book, the Sabbath is desecrated, and the religious observances passed by very carelessly. "Men shall be lovers of themselves, covetous, proud, and blasphemers." And even these times have really crossed the threshold and entered our dwellings, and have made captives in our cities and villages.

To a great many persons this seems to be the present state of the world, and with but little chance for improvement. If any thing is done for the salvation of the world, be it much or little, a spirit power independent of man must do it.

But our calling has been as laborers in the vineyard of God, to work faithfully and diligently in seeking and saving that which was lost. Our duty is first to cleanse our hands and purify our hearts from all unrighteousness and then, look up! The angels of God are above us, and ready to minister to us the heavenly gifts.

"Preach the word," and believe what we preach. Ask and we shall receive, but be sure and ask aright, lest our prayers be consumed on our own selfishness. Have we not read the story of patient Job, and shall we have less confidence in the spirit of God than an Arab priest who lived some three thou-

sand years ago? Through all his afflictions, through all his trials, through all his losses he maintained an unflinching consistent reliance in the belief that an over-ruling Providence could help and sustain him, and in this he was not disappointed. If we can believe that a spirit ministration, has in an early or in a more recent age been of any benefit to mankind in aiding them to bear the cross, or to win souls from the paths of unrighteousness, shall we whine in our unbelief or indifference and make the work of God of less value in this enlightened age?

Men are no less anxious for a moral education, no less interested in the blessings of a spiritual and divine ministration than they have been at a former date. No less willing to make sacrifices for the good of humanity by taking upon themselves the work of the good Samaritan.

If any thing has arisen in the pathway that leads to God, to prevent a success in righteousness and peace, that will equal or transcend that which has been in the past, it must be in the workmen who may be consulting their own pleasure and self-interest, rather than the more vital interest of harvesting souls from the world.

A neglected vineyard may become over-run with noxious weeds, and a neglected residence soon gives unmistakable evidence of dilapidation. If they are to be maintained as worthy of a close and extended inspection, they will require the aid of much hard work from willing and honest hearts, and if a higher aid is invoked as being more conducive to success, it will be remembered that, "God helps those who help themselves."

Would it not be well for us to sing

with the friends who have gone on before us.—

"Thou church of God, awake, awake,
For light beams from on high;
From earth and dust thy garments shake,
Thy glory's drawing nigh."

It may require a powerful awakening and a powerful shaking to banish from the soul the elements of an earthly life, and to make it a suitable temple, for the indwelling of the Holy Spirit. Let us bear in mind that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear."

ONE "J. C. Mann has written a most astounding Letter in answer to a Shaker" so runs the heading of an article in the Mirror Supplement. The letter from this little Mann is remarkable more for its multiplicity of words without the establishing of any fact, than for anything else. There are a great many writers who are so selfishly bigoted that they assume the liberty to denounce all who may differ from their narrow conception of righteousness. That he is gifted in calling people bad names, is not in the least strange. Some entertain the idea that coarse language is stronger than correct English and use it from choice. "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." The little Mann seems to be quite a judge, and while he is "all right" and can teach others, he pronounces their writings, "the work of Satan, and without common sense." Of course he knows that if it does not agree with his sense it is not common sense. Yea, that is a nice discrimination and remarkable judgment for a little Mann. (Ed.)

An infusion of pride is a blemish in the best manners.

He that will not be counseled, cannot be helped.

[Contributed by Elder F. W. Evans.]

THE SPIRIT LIFE.

Mr. James M. Durkee of Pittsfield Mass., and the late Isaac Auger of Shaker Village, Hancock, Mass., had a very interesting conversation on the subject of the Spirit Life, of which Mr. Durkee tells in the following letter to Elder Evans.

PITTSFIELD, MASS., May 14, 1886.

ELDER F. W. EVANS, OF MT. LEBANON, COL. CO., N. Y.—MY DEAR SIR:—Several weeks ago I promised to give you some points of a most remarkable conversation which I held with the late Isaac Auger of Hancock, Shaker Village, West Pittsfield, Mass.

I had known and done work (job printing) for Mr. Auger, for the last twenty-four years, and I never knew him to spend twenty minutes in conversation upon any subject before. He seemed unlike himself upon this occasion. He entered my office about 9.30, A. M. and remained some two hours.

The subject of *Spirit Life* had been strongly impressed upon my mind by the Sunday school exercises, in which I had been engaged the previous Sabbath day.

After being seated, I remarked, "Mr. Auger, what is your opinion regarding Spirit Life, also, that of the Shakers generally?" He answered, "Spirit Life is, as I understand it, the invisible existence. The visible life is a figure of the invisible, for 'The invisible things of Him, from the creation of the world, are clearly *seen*, being understood by the things that are made, even his invisible power and Godhead revealing a dual deity—a Heavenly Father and a Heavenly Mother.'"

"Spirit Life is all about us, it is everywhere, as is God, in whom we live and move and have our being. Those who were once in visible conditions, as we now are, are with us, influencing us to a greater or less degree. And, through proper mediums, they can communicate. Not so much at present, as when God's plans are more completely fulfilled. The world's people, and even Church people, fail in a great degree to comprehend the *spirit teaching* of Jesus. He said, 'My words they are Spirit and they are Me.' And Paul said,

"The things that are seen are *temporal*, but the things that are not seen are *eternal*. Day by day, year by year, the Spirit Life or condition is to be more and more manifest. As the morning sun dispels the shadows of night, so the glory of God—of the Spirit Life—is to remove the darkness of earth life. God is Spirit, and all things must be made like himself, spiritual, or there could be no eternal existence."

Again, I asked, Mr. Auger, What will become of those who reject Christ while in the earth condition?" He answered, "They will be burned up, as we are taught by Malachi, 'For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble and that day that cometh shall burn them up, saith the Lord of Hosts.' The greater part of the Bible is in figurative, parabolical and symbolical language, and the above quotation is figurative of the eternal power of God that operates to the destruction of evil. It will be burned up and sin will cease from the universal dominion of God. 'And the knowledge of the Lord will cover the earth, as the waters cover the bottom of the sea.' Ezekiel: 'Son of man the House of Israel is to me become dross; all they are brass and tin and iron and lead in the midst of the furnace.' As I would say, they go into a furnace of fire, receiving the full recompense of all sin, until they acknowledge their sins and become loving and obedient to God. Understand me now as using the word *hell* in the same manner that Malachi uses the word furnace. A suffering process will continue until purification is effected. A melting, fiery operation until the dross of evil lusts of flesh and mind are purged away, for he will thoroughly purge his floor, separating chaff and wheat, the good and evil.' This will I believe, be the ordeal through which every spirit will pass. God is love. And all things in Heaven and earth, in this visible world and in the invisible world, must be purified and sanctified by the love of God our Heavenly Father and Mother."

Elder Evans, there are many other points he touched upon, and altogether it was one of the most wonderful sermons to which I ever listened. When he came into my office that morning for a small job of printing, lit-

tle did I expect from him such a singular and unique discourse as he delivered, and which I can but partially recall and imperfectly record, and that it would be the last time I should ever see and hold converse with him in this life, for he soon afterwards passed into the Spirit Life which he had been so fluently and feelingly discussing, and which left such an indelible impression upon my mind and feelings. I give to you these thoughts because I have ever since been impressed so to do, for the benefit of his many friends in West Pittsfield, Mount Lebanon and in Pittsfield proper, where he was for so many years well and favorably known.

Elder Evans, I have now fulfilled my promise to you, in recording as nearly as I possibly can in his own language, my last interview with Mr. Isaac Auger. As I said from the first, it was printed upon my mind as with *indelible ink* never to be erased.

Very Respectfully,

JAMES M. DURKEE.

REMINISCENCES OF MY SHAKER CHILDHOOD.

AUTUMN.

'Twas the home of my childhood
My own country home,
I love it the better
Wherever I roam.

OUR Summer ending so happily always gave us a fresh start in our regular home duties wherein we were soon engaged. After the berries were gone came the gathering of apples and other fruits, and I particularly enjoyed these exhilarating occupations. The air had now began to have a touch of frost in it, the wind blew more keenly and seemed to call for more activity and exertion on our part. The orchards being at some distance from the dwellings we usually went to these in wagons returning home in the evening just weary enough to sleep without dreaming.

I never shall forget the delicious fragrance of those apples or their peculiar flavor; there are none like them now a days.

It was my delight to get perched upon the highest ladder I could find and thus peep through the branches of the tall trees feeling "Monarch of all I surveyed." How care-

fully I plucked the best specimens and put them into the basket for Winter use meanwhile tossing the worthless ones down and if perchance these were stopped in their fall by some unwary head, who for the moment like Sir Isaac Newton, was wont to enquire why an apple falls, found a ready answer when thus reminded of my lofty perch, as it was not done to inflict pain upon my humbler sister, so with a laugh on both sides it was made right without further philosophizing. Were there ever such lunches as we partook of seated on the sunny side of some convenient wall where with appetites sharpened by the robust exercise and the sweeping winds what did we care for other tonics. In the lengthening evenings we would meet to cut the apples for sauce or for drying, and such was the glowing warmth and genial cheer enjoyed that we shall not soon realize its like again. One of the sisters would sometimes read to us from some entertaining book, to which we children always listened with the utmost pleasure.

The cider made from the poorer apples in those days was boiled down for future use. I remember once of being permitted to sit up late to assist in boiling the cider and never shall I forget the huge open fire we had on the hearth or how it made fantastic shadows of my companions in duty as they attended the boiling caldrons for to my sleepy eyes, they assumed proportions at once gigantic and uncanny.

Sometimes we would go for grapes both wild and domestic which grew near in abundance and return home laden with the spoils.

One year we children picked up the potatoes after they were dry and left on the ground; all this did not seem like a task but was one of continuous change of healthful employment never to be forgotten as long as memory lasts.

Then as the frost began to harden the ground we would prepare to make all snug for Winter which we knew would come soon and last long but it was without sorrow to us for we were sure of warmth and food nor did we take much heed for the morrow, and then as the last of our out-of-door occupations we would meet to husk the garnered corn, for the clean dry husks make an excellent bed

beyond competition, while the disrobed corn gave promise of unlimited supplies of corn bread and Johnnie cake not to mention the succulent hasty pudding dear to every New Englander. Now it began to be cold nights and mornings,—and we did not linger over our outgoings for we could not but feel with a pang of regret that the leaves were withering at the North wind's breath, and we must prepare for Winter, well knowing that our intercourse with laughing brooks and singing birds would soon be only a thing of remembrance. The grand old mountains which surround the Village seemed to come nearer as though to encircle us in a closer embrace, and then followed the days when we heard the howling winds at night making ready for the coming of the ice king in good earnest, and all too soon would "Rough Winter rudely rend the robes of Autumn," and we would gladly ask.—

Yet one more smile departing distant sun,
One mellow smile through the soft vapory air
E'er o'er the frozen earth the loud winds run,
Or snows are sifted o'er the meadows bare
One smile on the brown hills and naked trees
And the dark rocks where summer wreaths are cast
And the blue gentian flower that in the breeze
Nod lonely of her beauteous race the last.—*Bryant.*
Anna P. Carll.

Providence, R. I.

THE "NEVERS" IN MANAGING CHILDREN.

NEVER *give in* to disobedience; and never threaten what you are not prepared to carry out.

Never lose your temper. I do not say, never be angry. Anger is sometimes indispensable, especially where there has been anything mean, dishonest, or cruel. But anger is very different from loss of temper.

Never sneer at them; and be careful even how you rally them.

Never try to work on their feelings. Feelings are far too delicate things to be used for tools. It is like taking the mainspring out of your watch, and notching it for a saw. It may be a wonderful saw, but how fares your watch? Especially avoid doing so in connection with religion, for so you will assuredly deaden them to all that is finest. Let your feelings, not your efforts on theirs, affect

them with a sympathy the more powerful that it is not forced upon them; and in order to do this, avoid hiding your feelings too much. A man's family has a right to share in his *good feelings*.

Never show that you doubt, except that you are able to convict. To doubt an honest child is to do what you can to make a liar of him.

Never be too hard on mere quarreling, which, like a storm in nature, often helps to clear the moral atmosphere. Stop it by a judgment between the parties. But be severe as to the *kind* of quarreling, and the temper shown in it. Especially give no quarter to any unfairness arising from greed or spite. Use your strongest language with regard to that.—*Mac Donald.*

KIND WORDS.

Waupaca, Wis. Dec. 1885.

I enclose subscription for the highly prized "MANIFESTO."

Harriet N. Miles.

Union Village, O., Dec. 1885.

Accept sincere thanks from one who is interested in the prosperity of our little paper. I send with this a contribution for the benefit of the MANIFESTO as it must do good to all who read it a right.

Ruth Sibenthal.

Cleveland Public Library, May, 1886.

I take pleasure in acknowledging the receipt of copy of "THE MANIFESTO," for which please accept the thanks of the Library Board. Wm. H. Brett. Librarian.

THE "gospel wagon," which the Central Union Mission of Washington is using, commends itself as being the outcome of practical common sense. It is an ordinary omnibus, and contains a cabinet organ, good choir, and several speakers. Every Sunday afternoon it is driven to regions where the inhabitants do not often hear the gospel preached, and religious services of an interesting character are held.—*Religio Phil. Jour.*

FOREVER.

CANTERBURY, N. H.

No other God will I a - dore, For I have felt Je - hovah's pow'r;

It called me in a needy hour To praise his name for - ev - er. For-ev-

er, for - ev - er, for - ev - er and for - ev - er. I'll give the best, a

meas - ure full, A cheerful heart, a living soul; And through

his love I'll be made whole, for - ev - er and for - ev - er.

From the Youths' Bible Class.

NABOTH'S VINEYARD.

1 Kings xxi.

THE story I am to relate occurred about two thousand eight hundred years ago in the little village of Jezreel, a very pleasantly situated place fifty-two miles north of the city of Jerusalem. There lived in Jezreel a certain poor but honest man named Naboth, who gained a livelihood, mainly from the products of a fruitful vineyard which he had received from his father. A short distance north of the vineyard was the palace of Ahab, King of Samaria. Many times had the king looked from his window on the beautiful vineyard and mentally coveted his neighbor's land, as he said it would be very convenient for a garden of herbs, being so near to the house. The king asked Naboth to sell him the land, agreeing to give him a better vineyard, instead, or, if he preferred, would pay the worth in money. But Naboth said to the king, "The Lord forbid that I give the inheritance of my fathers unto thee." Ahab returned home much displeased, and it is said "would eat no bread." I learn that this childish practice is still common in some parts of the East, and a person who has been greatly disappointed will go without food for several days. By this time, Ahab had gained the sympathy of his friends, who were anxious that his desires should be satisfied. Jezebel said to him, "I will give thee the vineyard of Naboth." So wicked Jezebel wrote letters in Ahab's name and sealed them with the king's seal, to the elders and nobles, saying, "Proclaim a fast, and set Naboth on high among the people and bear witness against him saying, 'Thou didst blaspheme God and the king,' and carry him out and stone him till he die."

The elders and nobles did as they were commanded and after Naboth's death they wrote to Jezebel saying, "Naboth is dead." This report soon reached King Ahab and he gladly took possession of the vineyard so unlawfully gained. But the wicked seldom prosper in their evil ways, and so it proved with the king. The Lord sent Elijah to Ahab while he was viewing the land, and the

prophet said to him, "In the place where Naboth was stoned shalt thou also die." When the king felt that the hand of the Lord was upon him, he repented, sitting in sackcloth, and gladly would he have returned the vineyard to its rightful owner. Then the Lord said to Elijah, "Seest thou how Ahab humbleth himself before me; because he humbleth himself I will not bring this evil in his day, but in his son's days will I bring the evil upon his house." Not long after this, a war commenced between the Syrians and the Israelites, and during the battle, one of the soldiers drew a bow and shot King Ahab, so that in the evening of that day he died. The king was taken back to Samaria and buried among his own people.—M. A. Wilson.

MRS. GIRLING.

*To the Editor of the Daily Gazette,
London, Eng.*

SIR—Will you concede me a short space to rectify a common misunderstanding as to the order to which Mrs. Girling is associated? She does not belong to the Shaker community, but to the Peculiar People—a people whose fundamental feature is a miserable negation of the necessity of medical advice in times of sickness. In short, although at the point of death, these unfortunate Peculiar People simply anoint the sufferers, tenaciously believing that if it is God's will that they should be restored to health He will restore them; if not, they will depart to enjoy His eternal presence. Hence, repeatedly, a practical world has indicted many members on account of manslaughter.

The Shakers, who have several deeply interesting communities in America, are far too sensible a people to pursue any such eccentric tenet as this. Indeed, they have a medicine manufactory, they are highly conversant with the very best herbal remedies, and in the cute people of the State find a ready market for their medicinal manufactures. In many ways the American Shakers are a most intellectual and instructive community, solving many enigmas which to many of our leading philanthropists seem absolutely insoluble.—Yours, &c.,

A FRIEND TO THE SHAKERS.

FOOTPRINTS.

—
ADA S. CUMMINGS.
—

MANY times some poor traveler would be lost were it not for the footprints that have been left, which he sees and strives to follow, knowing that others have been there before and he is not the only person who has traveled that road. Perhaps he is forsaken and solitary in a barren desert and has lost his way. The scorching sun beats down upon his head, and in vain he looks for some shady tree where he may be rescued from its rays. The hot sands burn his feet. He finds no fountain of pure sparkling water where he can quench his thirst. After all these afflictions no wonder that he is about to despair. Poor traveler! there seems to be nothing but death before him, when suddenly what does he see? Footprints! indicating that some one has been there before. He is led by those visible signs and is soon conducted to an oasis, where he finds shady trees, and a cooling spring of water. Certainly he must know that those blessings were sent from God. After obtaining rest and nourishment he is able to pursue his journey, strengthened to meet dangers and difficulties; in thankfulness that he found those footprints which guided him where his languishing spirit was revived.

Just so with our spiritual journey. Ofttimes we would feel discouraged were it not for the footprints of noble souls which we find all along our way, infusing new hope and strength into our spirits, to fight bravely the battle of life.

Those footprints were left as a guide to keep our feet from wandering from the right path. When we are about to faint and become weary with the conflict,

those footprints, if carefully followed will surely lead to the fountain that giveth to the thirsty, cooling drinks. Like unto those footprints that caused the traveler in the desert to rejoice, we, with renewed vigor, keep on our course in those spiritual footprints until we arrive at a never failing spring.

Jesus, the Christ, left an example for the children of men. All who live that perfect life of purity which he lived, will never be left in the trackless desert to perish, nor alone upon the mountain of temptation, nor in the "Valley of the shadow of Death." He has promised to be with those who walk in his footsteps, and the promise remains sure. If we trust in Him He will sustain us. So we will take heart knowing that his footprints are still "On the sands of time." We, also, must leave ours. Let us be careful that they lead in the right direction.—

"Footprints, that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again."

West Gloucester, Me.

—◆—
CHRISTIAN EFFORTS.

I AM always glad to read or hear of commendable efforts made for Christianity or even morality in the various fields abroad by whatever method the laborers feel called to operate. Would to God there were more ardent effectual workers in the cause of elevating poor humans from degradation, especially from intemperance and the evils and miseries it engenders. I sometimes cry out in spirit, How long, O Lord, how long shall this demon be permitted to exist and bear such sway? ruining bright intellects, brilliant talents, and making brutes of men! Thank God, there are some self-denying, self-sacrificing Christians,—the salt and savor of the earth,—who are rendering their best efforts to bring about a better state of things. God bless and prosper such efforts. M. E. H.
Canterbury, N. H.

Books and Papers.

THE HERALD OF HEALTH. Sept. Contents: Influence of the mind on the Body; Temperance Physiology; Health condition of Indian Tribes; Oil Baths; Who may live to be old; Health and working Habits of Business men; James M. Peebles; Air; Saving Strength; Good Water; Diseases from Smoking; Studies in Hygiene for Women, etc., etc. M. L. Holbrook, M. D. 13 and 15 Laight St., N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Sept. Contents; English Parliamentary Leaders; Orthodox Christianity, and the Religion of Jesus; Familiar Talks with our Young Readers; Clovis and Charlemagne; The Discoverer of California's Gold; The Wonders of Science; Good natured musings; Baldness of Alopecia; A Strange Adventure; Bilioussness: Cost of Necessary Food; Notes in Science, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y.

THROUGH A MICROSCOPE. By Samuel Wells, Mary Treat and Frederick LeRoy Sargent. Chicago and Boston: The Interstate Publishing Company. 16mo, cloth. Price 60 cents.

This attractive little handbook begins at the beginning, and tells the young student of the microscope exactly how to proceed in his investigations, what to do, and how to do it, and the reasons therefore. There is no study so fascinating, or so instructive withal, as that of natural history with the aid of the microscope. It opens a new world to the pupil, and reveals to him wonders and beauties which are unseen and unknown to the natural eye. Mary Treat has long been known as an interesting writer on natural history, and the valuable series published two or three years ago in *Harper's Monthly* were from her hand. Naturally she has had great experience with the microscope, and so, too, has Mr. Wells, who gives suggestions as to outfits, preparation objects, and methods of experiment. Mr. Sargent tells how home-made microscopes may be prepared and used. The book is well illustrated.

Among the issues in the educational line of the Interstate Publishing Company is a volume prepared by Professor H. W. Tyler, of the Massachusetts Institute of Technology, called **ENTERTAINMENT IN CHEMISTRY**, designed for young students. Professor Tyler has aimed to make clear to the minds of pupils exactly what chemistry is, and the best methods of studying it. In the performance of this task he has described a series of experiments which can be performed without the aid of costly apparatus, at home or in the schoolroom, but which demonstrate the main principles of the science just as accurately as those involving greater skill and knowledge. The book is written in a clear and lucid style, without the use of more technical terms than are absolutely required. 16mo. cloth. Price 60 cents.

THE ten commandments for bathers: 1, Do not bathe when excited; 2, Do not bathe when feeling badly; 3, Do not bathe after having been up all night or after excessive

exertion, before resting several hours; 4, Do not bathe after taking a heavy meal or alcoholic drinks; 5, Walk slowly to the bathing place; 6, Inquire after the depth and the current of the water as soon as you arrive there; 7, Undress slowly, but then go into the water at once; 8, Jump into the water with your head first or wet the head quickly if you cannot do the first; 9, Do not remain in the water too long, especially if you are not very strong; 10, After the bath rub the body well to aid the circulation of the blood and take moderate exercise. Bathing and swimming is useful for body and soul, not alone in warm, but in cool weather, if above advice is heeded.—*Foote's Monthly*.

FOR sweet friends and kind affections,
Gentle hearts, and home's dear love,
For bright health and holy pleasures,
For the faith that soars above;
Grateful hearts to thee we bring,
Lord, accept our offering.—*The Catholic*.

Deaths.

Abial Hathaway, at Watervliet, N. Y. July 14, 1886. Age 83 yrs. Br. Abial had been a member of the Society 43 yrs. He consecrated his time, talents and property to the good of the cause. C. D.

John Bunnell, at Pleasant Hill, Ky. Aug. 9, 1886. Age, 49 yrs.

Elender Hatfield, at Pleasant Hill, Ky. Aug. 11, 1886. Age 77 yrs.

Elender Flemming, at Pleasant Hill, Ky. Aug. 15, 1886. Age 77 yrs.

Susan Smith, at Alfred, Me., Aug. 15, 1886. Age 69 yrs.

Elder Benjamin Dunlavy, at Pleasant Hill Ky., Aug. 17, 1886. Age, 81 yrs.

A star of time passed over to twinkle in eternity. N. B.

Emily Cross, at Pleasant Hill, Ky. Aug. 23, 1886. Age 44 yrs.

John Greaves, at North Family, Mt. Lebanon, N. Y. Sept. 6, 1886. Age 56 yrs.

The Manifesto.

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VOL. XVI.

NOVEMBER, 1886.

No. 11.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 8.

*Published expressly for the several Commu-
nities of Believers in 1816. Re-written by
Henry C. Blinn.*

In the family of James Boyd Mother Ann was treated with great kindness, and was free to testify her faith to those who came to see her. As the family were Believers, they felt it their right to hold their religious meetings as often as they thought best. Some of the lower class of the town however, objected and were excited to opposition and finally to persecution.

One night several of these sons of

Belial, with painted faces and a costume like the Indians, surrounded the house while the family were engaged in worship. The menacing and yells of these false Indians foreboded a serious outbreak. They broke the windows with sticks and stones and at the same time filled the air with threats of what they would do to the people. Papers of powder were thrown into the house, through hope that they would reach the fire place and then explode. In this, however, they failed to do any harm.

James did not hesitate to face the mob and to give them a sharp reproof for their wicked proceedings. After a few more attempts to create a disturbance they withdrew from the place.

The Elders and those who remained in prison at the old Fort in Albany, were made to suffer by the persecuting

spirit of their enemies, who endeavored to keep the Believers from visiting them. A division of soldiers was also quartered in the Fort, which included the prison, and by this means the Brethren were confined to a very limited space, and their situation became most uncomfortable.

In the month of November, David Darrow was released on parole and permitted to return home to his family, for a limited time. At the expiration of his term he returned to Albany and appeared before the Commissioners, to deliver himself into their charge. But they now refused to receive him as a prisoner or to have any more to do with him. After visiting the Believers who were still confined in the Fort as prisoners, David returned to his family.

The Commissioners were earnestly entreated, even while walking the streets, for the releasement of Mother Ann and the Elders. Prayers were incessantly made for their liberty from imprisonment. Overcome by entreaty, the officers of the law, opened the prison doors on the twentieth of December and permitted the Elders and those with them to go free, without even a formal trial.

The Elders went immediately to Poughkeepsie to see Mother Ann and to solicit her freedom. Elder James Whitaker presented himself, on his knees, before Gov. Clinton and prayerfully asked for assistance. The Gov. replied, "I will assist you as far as it is in my power. This is the first knowledge that I have received, having reference to the imprisonment of yourself or of any of your people. Had I known it they should have been released, and will give an order immediately to that effect.

All the Believers now returned to

Watervliet and were joyfully received, by the Brethren and Sisters, after an absence of nearly five months. Although this persecution was for the purpose of suppressing the work of God in this country, it was by the over ruling hand of Divine Providence, made the occasion of the most extensive circulation of the truth, and laid the foundation for a great ingathering of souls. Visitors from various parts of the states of New York, Mass., and Conn., came to Watervliet to see and to hear the testimony of a people who had been persecuted and imprisoned for Christ's sake, and by seeing and hearing for themselves, they received faith in the work and embraced the testimony.

Constant labors were now made in planting, nourishing and building up the faith of the gospel, and in the destroying of sin, root and branch, that souls might be prepared for the Kingdom of heaven. Those who had been the most active in the work, who had been faithful from the beginning and who were deeply interested for the present prosperity, were Joseph Meacham, Calvin Harlow, Elizar Goodrich, Samuel Fitch, Israel Chauncey, Joshua Cogswell and Hezekiah Hammond.

These spiritual labors continued through the winter and spring. During this time the increase of the work was beyond expression. The Believers increased in zeal, in light and understanding. Signs, prophecies, visions and revelations from the spirit of God abounded. The purifying fire of the gospel searched the heart, while the increasing power of salvation, and the enduring substance of eternal life, evinced in every faithful soul the reality of the latter day of glory.

**Mother Ann converses with
Eleazer Grant.**

ELEAZER Grant, Elisha Gilbert and Dr. Averill called at the house of John Spier, in New Lebanon, to see Mother Ann. They came as friends, and were treated in that manner. They informed Mother Ann that they understood by reports, that the English people banished her and the Elders from their country on account of her testimony.

Elder James Whittaker made answer, that they were not banished, but that they were persecuted and suffered many things for their testimony both by mobs and by imprisonment. That for more than two years before they left England, they lived in almost entire peace.

In the time of their persecution, some who were friendly, advised the Believers to take protection under the King. This they could not do. "We left our native land by the special gift of God and came to America to bring the gospel of good news. While we were in England, we knew by the revelation of God that he had a chosen people in America. We saw some of them in vision, and when we met them in this country we knew them."

"No one came to America with us except those who felt it to be a special gift to their own souls."

These men disputed that Mother Ann, or the Elders had any knowledge of another world. To this she replied, "I see the heavenly hosts, I hear the angels sing and I converse with them, daily." Mother Ann then directed her remarks particularly to Eleazer Grant, and said, "I was once as you are. I had feet but they walked in forbidden paths. I had hands but they handled

unclean things. I had eyes but they saw nothing of God aright; but now my eyes, see, my ears, hear, and my hands handle the word of life."

The men left the place apparently well satisfied with what they had heard.

WEIGHTY CONSIDERATIONS.

OLIVER C. HAMPTON.

FROM some one cause or another we all need discipline. Our rudimentalisms are such and our selfishness so prevalent, that we find ourselves opposed to making great, and oftentimes even *little* sacrifices for the comfort and benefit of our fellow beings. And yet it really seems, that is what we were made for. When I was about eight or nine years of age a little episode will give the reader an idea how selfish I was. I lived in a romantic corner of our homestead called the Square House and situated in a beautiful valley.

How many hundred times I have longed to go back in my years and live over again the life and scenes connected with that valley and the breezy hills and woods surrounding it. One day the Brethren from our family and a number from the other families went out into the woods to the North of us a mile or so, to fell great oaks to get their bark for tanning. All took their dinners along. When dinner time came however, it was found that the pigs had made a raid on the good things of this life which our Brethren from the village had brought with them.

Of course our Brethren from the Square House proposed immediately to share our dinner equally with them, which was gratefully accepted and we all sat down together and quite comfortably

and contentedly discussed what there was, and all went off very pleasantly with all parties except one individual, and that was your humble correspondent who was almost enraged at a most provoking and vexatious liberality which deprived me and our family of half our dinner. How many times in after years have I marvelled how I could have been so supremely selfish.

What an excellent lesson and matter for serious and reformatory reflection that little occurrence has afforded me during my life. What a luminous insight into my rudimental selfishness; to be forever after strictly guarded against in every possible relation I might stand in, toward my fellow beings. The present outlook relative to the prospects and probabilities of our beloved Zion, are ominous and impress me solemnly. For we are to be found watching and praying for constant accessions to our goodness and holiness as individuals;—and as a church, to be in the perpetual exercise of sacrifice and self-abnegation for the benefit and blessing of all humanity.

This dear Brethren and Sisters, is our solemn covenant before God and in the presence of each other, which cannot be ignored in time or eternity. These are the qualities of our heavenly Father and Mother and we are exhorted by our Holy Savior to “be perfect even as they are perfect” including the farthest stretch of all benevolence (*viz.*) “making our sun to shine upon the evil as well as the good” and “sending our rain of mercy and love upon the just and the unjust.” How otherwise can we fulfill the conditions involved in our Savior’s invocation in *Jno. xvii., 21, 22, 23.*

We cannot be one with Christ as he is

one with the Father, only by cultivating and developing in our spirit the same mercy—benevolence—love—purity etc., which are in them.

Now as it is a time of spiritual dearth both in Zion and over the earth generally, and our minds are not necessarily engrossed with the burden of many sick and convicted souls flocking to Zion “like doves to their windows.” it is a most excellent season wherein to discipline ourselves into that perfect charity and goodness toward each other which is every moment bestowed upon us by our Heavenly Father and Mother.

This Kingdom of Heaven is doubtless within us, but we need to rise into its realization by practical self-sacrifice of all low rudimentalisms and selfish considerations. Then indeed may we sing “Spring up O well: sing ye unto it: The princes digged the well, the nobles of the people digged it by the direction of their law-giver.” *Numb. xxi: 17.* This is the well of water springing up into everlasting life, and which is discovered and perpetually enjoyed in the course of every truly self-disciplined spirit. If we will open the doors of the day with prayer earnest and solemn, to walk in this holy discipline of Love, we shall undoubtedly be able to close them in peace and inward consolation.

Now if we can be persuaded to make this use of our pilgrimage through the present wintry period of our travail and experience, we shall not only gain an unspeakable boon of contentment and peace, but also be in the best possible condition for receiving poor sorrowing souls when our Heavenly Father and Mother shall see fit to send them Zionward for salvation and deliverance from sin and its accompanying guilt and sorrow.

Union Village, Ohio.

THE CONSECRATION.

A Sermon Delivered by Elder H. L. Eads, of the Shaker Community, at South Union, Ky., Aug. 1.

Text—Therefore glorify God in the body and spirit which are God's and not our own—1 Cor., vii., 20.

It has been so often asserted by both the professing Christian and Infidel—the former to justify themselves in mere belief without works, the latter to show the ignorance of the great Teacher—that I have concluded to-day to take their most important questions, with the answers given, and set them before you, in which, also, the consecration to God will be considered, and the possibility shown that it can be made and lived by mortals here below.

Querist—"Mr. Eads, I understand you to affirm the possibility and man's capability of practically obeying and following Christ. If so, I would be pleased to have you explain and reconcile some of the commands of the Savior.

"Christ says: 'Lay not up for yourselves treasures on earth, and then commands us to clothe the naked and feed the hungry.'

"I would ask you to tell me how I can obey the last without disobeying the first, by laying up treasures to enable me to do it?"

Answer—The community to which I belong have been obeying both for more than a hundred years. Christ's command is: "Lay not up treasures for yourselves;" this we do not.

Querist—"Have you not been laying up treasures for yourselves for more than a hundred years? If not to whom belong all those fine buildings and rich.

wide-spreading farm and gardens if not to yourselves?"

Answer—All you see here is a branch of God's kingdom on earth, all of which belongs to Him, and all who dwell here are his usufructuaries, and have only the use of them; and it is free to all who will obey and follow Christ in their practical lives.

Querist—"Christ further says: 'Take no thought for the body what ye shall eat, drink, or wear.' Do you obey this?"

Answer—Most surely we do; all persons who are consecrated to God have no need to trouble themselves about any of these things, and I may say, in this fold, I have never known what I was going to eat until God called me to it, and no matter what I found (and in early days it was very little,) I always knelt before it, asking God's blessing, and the same after partaking, giving thanks, then rise from my knees, and retire, never doubting but that God would call me again when necessary, and never to this day have I been disappointed. All that God demands of any one is to put his or her hands to work where He, by his order, has called them; by faithfully doing this they need take no thought for the morrow, for all things needful will be given them.

Querist—"Christ says: 'If a man take your coat, give him your cloak also.' To obey this may we not have to go naked?"

Answer—This must have been spoken to those who owned coats and cloaks. No consecrated person in the community owns either. God has given us the care and the use of these things, and we can neither give nor sell them with-

out his permission, and through his order.

Querist—"I now understand you; but you certainly have feet and limbs of your own, and Christ says: 'If I compel you to go with me one mile, you must go two.' Will you do so? I now demand its fulfillment."

Answer—I can not do it, because the feet and limbs are in the same condition of the coat; they do not belong to me; they are included in the consecration; they are mine only to care for and use; they are to take me nowhere only as God in his order directs. Any other use of them would lead me into by and forbidden paths. I dare not use them only in God's service; therefore, if I desired, I cannot go with you. The consecration spoken of in the text includes the body and all the faculties pertaining to it, together with the soul, mind, will, and judgment. It is as the Apostle says: "They are God's, and not our own;" and further, "We are bought with a price, and are not the servants of men." 1 Cor., vi., 23. The order itself must do the same as an example to others. In serving God we are freest of the free, because "we are delivered from the bondage of corruption (under which the world groans) into the glorious liberty of the children of God." Romans, viii., 21. This is liberty worth having; it is the freedom of angels, and no other kind is worthy of the name. The good Apostle seemed to comprehend the depth of the consecration better than most people do now. Some think a partial consecration will answer the purpose. One keeps his will, another his judgment, another his tongue, another his lust, and then asks, "What did God give us these things for if we are not to use them?"

Answer—He gave them to be used, controlled or subdued in accordance with his will, not to be let loose and driven by passion, where "every step takes hold on hell." God, though all merciful, makes no compromise with disobedience. The full consecration exempts nothing; we are to see, hear, feel, taste, speak, handle, and do nothing for mere pleasure and no profit. But as the Apostle saith: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x., 31. Yea, as the text says, "glorify God in the body and spirit, for they are God's and not our own." It is not difficult to determine, in the use of God-given faculties, whether it is for mere pleasure or profit. Christ said He always did the things that pleased the Father; He was consecrated to God; so are we, and what He did we should do, all to the glory of God. Hence we should not go to see base ball, horse races, dog fights, nor obscene pictures to merely gratify the lust of the eye; nor use the ear to hear filthy stories, nor slanders, nor fife, nor drum, nor cannon's roar. We should have no tongue to speak anything but truth. Oh, how much this faculty needs to be guarded; it is, as the good apostle says, "a fire, a world of iniquity; it is set on fire of hell." The same of will, taste and judgment; all must be given to God's service, for "we are His servants and not the servants of men." All, all the Lord's with nothing reserved; a full compliance with this will bring to the soul the sweetest bliss which is possible to the highest Archangel. But I return to the colloquy.

Querist—"Mr. Eads, you astonish me to expect this much of weak, fallen

man. How much easier it is to be saved by faith. Now please allow me to come to some home questions. I do not think it strange that Catholic monks and nuns, with their prison walls, bolts and bars and forced separation of the sexes, with no mingling sociality, are able to live the celibate life; but this is not following Christ. Excuse me, I am slow to believe in its possibility with those who, from infancy to old age, have enjoyed this sociability, in converse and employment, lodging in the same houses without bolts or bars. Allow me to tell you, it is no vain curiosity that prompts me to be so forward as to ask personal questions on this subject, but I wish to learn the power that faith has in controlling one's actions through life. You are now an old man and widely, honorably known, and I am sure you will speak the truth. Now, excuse me, if you please, if I am too personal in my inquiries. I see, by a sketch of your biography in the late history of Kentucky that you was removed, when a young man, *sans ceremonie*, from the Order of the Ministry in Kentucky, and set down as a commoner, in the State of Ohio; this was nearly a half century ago, and I think you might now be willing to tell the reason for this sudden removal, but I will not insist—you need not answer unless you are perfectly willing to do so. Pardon me, if you please, was there no sex about this?"

Answer—None whatever.

Querist—"It was a great change. I am curious to know for what departure on your part this move was made? It seems that you was not only taken from the highest order, but was taken out of the State, as though a State offense had been perpetrated. Will you please inform us why it was done?"

Answer—I would freely do so if I could, but I can not answer, because I do not know myself. I presume you know that few persons are able to see themselves properly. It is possible I may have grown too tall and needed a dose or two of humiliation pills, but of that I know not.

Querist—"Why did you not ask the reason for the procedure?"

Answer—Because it was none of my business. I considered myself consecrated to God, and subject to his order. If I had been requested to go to London, it would have been all the same, and I would have gone, even if I was not told what for; and now were I requested by the order before me to step down to the lowest rank, and employ myself in the most menial service, I would do it without a murmur, or asking the reason why the requirement was made. Although at times with my obscure vision all seemed dark and gloomy, yet I have always had God's blessing, and have been prospered in trustingly obeying his order, knowing that finally "all things would work together for good to them that love God." Rom. viii., 28. Any person or persons, who would demand of the Order the reason for their removal in order to effect a change in the gift felt best for them, or feel out gifts for themselves, and press them on the Order, have not yet made the Apostolic consecration, nor a fruitful travel in Christ's gospel.

Querist—"Well, now, for the delicate questions I had thought of asking, and must again beg to be excused. As you have spent your long life of near four score years in familiar converse and social relations with the fair sex, allow me, if you please, without of-

fense, to ask you if in all this time, in youth, or vigorous manhood, you have never at any time felt at least a streak of love to one or more, with a desire of marriage?"

Answer—O yea, I have been tempted in all points as Christ was, but in the particular cases you mention, I found upon critical and minute self-examination, as many streaks of lust as there were of love; this caused a hesitancy and deliberation, when conscience began to speak and object, and faith stepped in, and the two together enabled me to say as did the Savior: "Get thee behind me, Satan." O yea, fortunes have been offered me, if I would fall down and worship the Beast, and each time Christ's words rang in my heart. "What will it profit you if you gain the whole world and lose your soul?" This one electric flash settled the question. I have almost had his experience in other respects—like Him it is possible I may have been carried to the holy city, and (in imagination) was set on the pinnacle of the temple—where it is possible God may have found me when he sent me to Ohio to be fed on humble pie for a season; of this, however, I have not been informed.

Querist—"One more question (have patience with me, please) and I will cease to trouble you. Have you, in all these eighty years, never so far departed us to have sexual connection with, or to kiss, or to be kissed, by any fair loved one?"

Answer—Never; neither the one or the other; and if my sainted and consecrated Mother ever kissed me I am wholly ignorant of the fact.

Querist—"Well, Mr. Eads, I must say this much: Faith is a much stronger

motor than I had supposed, but will add that you have missed a world of pleasure."

Answer—And you may further add and say: "You have missed a world of pain."

Querist—"Possibly, and I must further confess that your works have been better than mine, if your faith is not. I would prefer being saved by faith alone."

Answer—The multitude is with you. "For straight is the gate and narrow is the way that leadeth unto life and few there be that find it."

CELESTIAL BLESSINGS.

Come good angels hover round us,
While with grateful hearts we sing,
Heavenly blessings which surround us.
Praise and bless our glorious King.
Here his hand the vine hath planted,
Lo the branches spread and grow;
Joys of heaven to us are granted,
Here celestial fountains flow.

Here we gain divine protection,
All the powers of earth defeat,
Where no sinful, vile affection,
E'er can stain the golden street.
Here the light of heaven is shining,
Clear as the meridian day;
Golden cords of love entwining
Every heart that does obey.

Here is love that cannot fail us,
For it binds our souls in one;
Though affliction may assail us,
Still the joyful race we run.
For we know the prize is ours,
Mother's children will be crown'd;
Heavenly gifts descend like showers,
Sweetly flowing all around.

Praise the Lord with true thanksgiving,
Praise his name with heart and voice,
Praise his name among the living,
Praise his name, rejoice, rejoice.

Holy angels give him glory,
 Saints with joy resound the same,
 Loudly singing; *holy, holy,*
 Holy, holy is his name.
Harvard, Mass.

LIFT UP YOUR HEARTS.

ANNA P. CARLL.

How blessed, sounds to us, the sacred words
 "Lift up your hearts!"

What everlasting comfort they afford
 What hopes impart.

For it is mete and right that so we should,
[good.]

Give thanks to God the source of truth and
 Lift up your voice and sing altho' the strain
 Be sad and low.

Your song will melody and power gain
 As on you go.

Lift up your hands and do with cheerful mind
 Your daily task.

The blessedness of giving you shall find
 To those who ask

And thus you shall lay up a goodly store
 To be returned an hundred fold and more.

Lift up your soul in never ceasing prayer
 For heavenly grace.

So shall the light of peace beyond compare,
 Shine in your face.

Your many pray'rs in secret said,
 Will bring you strength and never failing aid.

Arise and go ye forth to do his will.

Be strong and true.

Continue thou in all good work until

He calls for you.

Then as you lay your earthly burdens by,

You shall with Him find rest eternally.

TESTIMONY OF ANNE MATHEWSON.

My father's name was Philip Mathewson; I was born in Providence, Rhode Island, June 24th, 1763. In my childhood I was instructed by my parents in the principles of morality and religion. In my youthful days I became greatly exercised in my mind about religion. My earnest desire was

to find some way of deliverance from sin—some religion which I could depend on for salvation.

In the former part of the year 1780, I joined the Baptist church in Ashfield, (as I then lived in that neighborhood,) and continued in communion with it one year. But I could not rest there; because I could not find that godliness which I had so earnestly desired, nor could I obtain power and victory over sin. I still found myself destitute of Christ, and felt my soul reaching forward to find something that I could rest upon—something that would feel like an enduring substance.

When I heard of Mother Ann and the Elders, from the very nature of the report, I believed them to be the true followers of Christ, and from the operation of the Divine Spirit in my soul I was fully confirmed in it, and felt a great desire to go and see them. In February, 1782, I visited them for the first time, at Harvard, being then eighteen years of age. Mother Ann received me with kindness, and taught me the way of God. I felt full confidence in her testimony, and had a privilege to confess my sins. This I did in the sincerity of my soul, as doing it to God, in the presence of his witnesses, and found great releasement of mind by it. I then felt a full assurance of salvation, provided I kept my faith and obedience, which, through the mercy of God, I have never lost to this day.

Some time in March following, Mother and the Elders visited Ashfield, and took up their residence at the house of Asa Bacon, not far from my father's, where they tarried about two months. While they were there I was with them most of the time. When they left Ash-

field I returned to my home. The next fall they came to Ashfield again, and tarried till the spring following. I spent most of my time with them. In the fall of 1783, I went to Watervliet, and lived with Mother Ann till her decease in September, 1784. Taking the time all together, I lived in the house with her about a year and a half. Part of the time I lodged in the same room with her, and ate at the same table, and was subject and obedient to her in all things as a child. Indeed I felt myself as a child blest with the best of mothers. Yea, I loved and feared her, because I found that the spirit of Christ dwelt in her, and her life was a life of purity. She taught me the way of God, and how to walk in it. She taught me to take up my cross against my own carnal nature and all its propensities, and to forsake every sinful way and follow Christ in righteousness; and she promised that, in so doing, I should find full power and victory over sin; which I have found to be true.

There have been many false and scandalous reports published and circulated abroad in the world concerning Mother Ann; but I certainly know for myself, that she was not such a person as her enemies have represented. She was the most temperate woman I ever was acquainted with, and an example of chastity and godliness to all womankind. She was, in truth, a woman who feared the Lord and faithfully served him. These things I know, for I was with her at all times and seasons, in public and in private, by day and by night, in her sorrows and sufferings, as well as in her joy and comfort.

The conduct and conversation of Mother Ann and the Elders, was at

all times according to the gospel. I have enjoyed many precious privileges with them, and have received much heavenly instruction and much good and wholesome counsel from them, both in public and private. They were faithful in their duty, at all times, "both in season and out of season." In teaching, admonishing, reproving, encouraging and comforting, they spared no pains. Mother Ann, especially, was always alive in the work of God. Her spirit seemed wholly devoted to God, and in reproving sin she was like a flaming sword; yet she knew well how to separate between the precious and the vile. She would not indulge any evil propensity in herself nor in others; yet her charity to souls disposed to repent and turn to God, would often seem to melt her soul in tears. I cannot feel the least doubt or scruple of her being a chosen woman anointed of the Lord, any more than I can doubt her existence.

These things I can testify; because I have seen and heard and felt them, and know them to be true. And I feel myself in duty bound to maintain the cause of justice and truth, and to stand as a witness against injustice and falsehood.

Mother Ann's spirit and testimony was a swift witness against all sin; and this is the very reason why such a flood is cast out of the mouth of the dragon against her, to try, if possible, "to destroy the remnant of her seed;" but "the earth will swallow up the flood." Balaam may come from the east and try to curse; but the Lord will bless.

The present generation of people boast much of living in an enlightened age, and of being blessed with the bright effusions of the gospel of light; and yet how few there are who appear to under-

stand even the plain and simple comparisons which Jesus Christ made of the natural things of time and sense! There are many who do not seem to understand that *a tree is known by its fruit*; that a thorn-bush cannot bring forth grapes, nor figs grow on thistles. "O faithless and perverse generation!—How is it that ye do not understand?" Many Bible Societies have been formed, and missionaries have been sent abroad with the professed object of spreading the sacred truths of the gospel of Christ, as recorded in the scriptures; yet blindness and ignorance are so prevalent at home, that the people "are like the heath in the desert;" they know not whence good cometh. It is indeed lamentable that darkness, depravity and loss have so covered the earth—that such a vast portion of the human race are so involved in blindness that they do not know the day of their visitation. How evident it is that the Jews did not know, though they were called God's chosen people: for if they had known that Christ was the Lord from Heaven, they would not have crucified him. 1 Cor. ii., 8. And did the Gentiles of that day know any better? Or do those of the present day know any better?

There are but few, in this day, who will pretend to deny the agency of the first woman in leading mankind into sin. Why then should it be thought incredible that the agency of a woman should necessarily be first in leading the human race out of sin? Mother Ann's testimony and example, evidently show that she was led by a spirit totally opposite to that which led and influenced the first woman. To the truth of this, all who have heard her testimony and faithfully followed it, can bear witness:

because they have in reality, been led out of sin; and they are able to testify that, "she taught as never woman taught before."

I was present at the funeral of Mother Ann. Many people from Albany and the neighborhood around us, attended with solemnity. Elder James Whittaker and others of the Believers addressed the Assembly, at her grave, with much feeling. Samuel Fitch said that, "the deceased had been one that had faithfully served the Lord; that she had been greatly persecuted by the wicked; that she had been more persecuted than any other person in his knowledge; and the reason was, she had more of God in her than any other person in his knowledge."

I am not ashamed of the gospel of Christ in its first nor second appearance; for it has been "the power of God unto salvation" to me; and for it I feel to give thanks to God always. These things I have testified from my own knowledge and experience, and have written them with my own hand.

Mt. Lebanon, N. Y.

HOPE.

JOSEPH WOODS.

THE Apostle Peter has said, "Be always ready to give an answer to every man that asketh you a reason of the hope that is in you; with meekness and fear." Hope is a desire of some future good, as the hope of Eternal Life. "Every man that hath this hope purifieth himself, even as Christ is pure." "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit." And, we are saved by hope, but hope that is seen

is not hope; what a man seeth why doth he yet hope for? If we hope for that we see not, then do we with patience wait for it. Now we see through a glass darkly, but then face to face; now I know in part, then shall I know even as I am known. The Apostle at one time, having a spiritual sight of himself, exclaimed. "O wretched man that I am! Who shall deliver me from the body of this death?" Thank God through Jesus Christ our Lord, there is deliverance through a living faith which works by love, purifies the heart and overcomes the world. The first man Adam was of the earth earthly; a generative man after the law of a carnal commandment. The second Adam was Jesus Christ, the Lord from heaven, a quickening spirit, who is made not after the law of a carnal commandment, but after the power of an endless life. A Regenerator,—a term significant in that it cuts off the works of generation. The Prophet Daniel said of Jesus, "Who shall declare his generation?" Who shall declare the generation of his true followers who daily deny themselves of all that constitutes the world and follow Christ their Lord in the work of regeneration, until they, like him can say in truth we have overcome the world. The apostle Paul says that Jesus hath appeared, to put away sin, by the sacrifice of himself. He also says many things are written for our admonition, upon whom the ends of the world are come. St. John informs us what the ends of the world are. He says all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. Be of good cheer, said Jesus for I have overcome the world. "Him that over-

cometh the world, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." "I am the Resurrection and the Life, he that believeth in me though he were (previously) dead (in trespasses and sin,) yet shall he live; and whosoever liveth (the Virgin Life) and believeth in me shall never die." This is the Resurrection. "They that are accounted worthy to attain that world and the resurrection from the dead, neither marry nor are given in marriage; but are as the angels in heaven." The Lord hath promised to create new heavens and a new earth, wherein dwelleth righteousness; and that the former shall not be remembered nor come into mind. The former shall pass away with a great noise, and St. John in his vision beheld the old Adamic heaven depart as a scroll when it was rolled together.

Canterbury, N. H.

Shaker Village, N. H. Aug. 22, 1886.

MY DEAR YOUNG FRIEND;—Your letter gave me a little surprise but by no means an unpleasant one. Not being properly directed it failed to reach me as soon as it otherwise would. I am pleased to be reminded that you have not entirely forgotten your old friends. I know of no better way of expressing my regard and interested feelings for you than by proffering a little friendly advice. This I trust you will accept and consider as from one who desires your prosperity morally as well as materially. Firstly, let me urge upon you the paramount importance of industry as a foundation pillar for success and happiness. Squander not a moment. Every fragment of time should be utilized for your improvement.

From your description of your present employment, I should not think it calculated to encourage industrious habits. I have reference to the unseasonable hours of its duration rather than the character of it. However it may be the best you can do at present. A very large part of the day is left you to dispose of in one way or another. It is in the disposal of this that I am concerned. Your business has one point to recommend it. Obliging you to rise early, the keeping of late hours is prevented. You can use your leisure time to no better advantage than to devote it to reading. Select some good reading matter and establish a taste for reading by every means you can command. Discard all sensational matter, such as novels of the yellow covered variety, love stories etc. Such fictitious reading distorts the mind, unfitting it for that of a substantial nature. There is an abundance of good literature, the perusal of which will develop and expand the mind and aid in moulding a respectable and lovable character. Were I to pursue the tenor of my feelings I would counsel you to be particularly careful in your choice of companions. Bad companions and bad books are alike pernicious in their influence. Shun them both as the emissaries of the devil. Let the sphere of your acquaintanceship be small and select, rather than large and promiscuous. Turn a deaf ear to the pleadings of either internal or external influences to engage in anything which your conscience condemns. Be honest in word and deed. Be economical in your expenditures. No matter how much you earn, spend no more than your necessities require. You cannot begin too soon to save for a "rainy day." When you

can and desire to, come and see me and perhaps you will want to live with me. Hoping to hear nothing but good from and of you.

I am pleased to subscribe myself, your sincere friend,

Arthur Bruce.

In Memory of Elder Benjamin Dunlavy,
of Pleasant Hill, Kentucky.

BY F. M. SCARBROUGH.

DIED on the field of battle
In conflict with the foe.
The field o'er which the angels,
Are flying to and fro.
No foeman's hand hath smote thee
A soldier true and grand.
Whose battle-cry has been, For
God's Home and Native Land.
But the brave heart was weary,
God saw he needed rest,
And sent a bright winged angel
To call him to his breast.
The loved disciple long ago
Leaned there and knew his peace.
And the brave toil worn soldier
Has gained a sweet release.
A wail of bitter mourning,
From myriads doth rise.
But it cannot drown the peans
Of welcome from the skies.
To him that overcometh,
This is the strain they sing.
He shall have power forever
In the city of our King.
And the many he has rescued
Shall join the loud acclaim,
And bless him for the work he wrought
In the Redeemer's name.
Groveland, N. Y.

Mt. Lebanon, N. Y., May 18, 1863.

RESPECTED FRIEND, ADIN BALLOU:—Your kind favor of May 5th came duly to hand, and I can with pleasure appreciate the spirit in which it was penned. Formerly the manner

of treating such subjects as we have brouched, was dogmatic and controversial, the parties assuming an antagonistic attitude, the main effort being to stultify one another. The more becoming attitude in the present state of spiritual and physical knowledge, is to make a statement of facts with their collaterals, as seen from the individual's stand-point, seasoning the whole with the feeling, that we are but the mediums for an influx and reflux of truth and good.

With regard to your first position; the order and harmony visible in the creation of physical things, forbids any other conclusion than, that it is the mind and will of the Creator, that man should constitute a happy and harmonic order of Society. As regards the second, under these harmonial conditions, men could have brought forth his likeness in justification. Your third rests on the second, therefore, the above covers the ground. But if man has lost his harmonial relationship, everything he does, whether propagating his species, or anything else must be out of joint, wrong, sinful.

Your efforts to bring man back to harmonial relationships and your personal toils and trials (though never seen with my natural eyes) are before me, and induced me to present you with an analysis of the forces which has brought forth the Adamic, and Angelic orders of Society.

If Society is to be reconstructed on the Adamic plane, the forces of that plane alone can operate. If on the Angelic, the forces alone of that plane can operate. They cannot be mixed. And an examination of evidence *prima-facie* and analytic; scriptural and philosophic on the subject, will lead to the conclusion, that matrimony is of the

world; that the children of this world marry and are given in marriage; and that those who account themselves worthy of a higher life, "neither marry nor are given in marriage, but are as the angels are in heaven."

By accepting Jesus as a celibate from principle, I find his life logical throughout. If circumstantially only, I do not find him so. Had it been his mission to have regulated the race on the procreative plane, and leave them there. He and his followers to be full and perfect patterns, ought to have married, that they and their families might have been examples of a true, natural, and harmonic life. But neither Jesus, the Apostles, nor the Pentecostal Church, set such an example.

The memorable saying of the Apostle "the younger widows refuse, for when they have begun to wax wanton against Christ, they are willing to marry, having cast off their first faith"—the faith once delivered to the saints by Jesus, sets the matter at rest on that point scripturally.

You inquire "if our order of Society is designed or expected to become universal here on earth?" Strait is the gate that leadeth unto the higher life, and few there be that find it at present. But if it should become universal, the race would become extinct. On that subject we have no doctrine to present, nor dogma to assert. Believing that, "that which is natural is first, and afterwards, that which is spiritual." The order of the world exists here, and in the spirit land. The order of Christ's kingdom exists here and also in the spirit land; its universality does not lie with us either here, or in the land of souls, and so we leave that matter. The voice

on earth is "whosoever will, let him come" the voice in the land of souls is the same. If it is the design of God to bring the race to an end, I presume you will think with us, that it would comport more with mercy and love, to have it brought to an end, by the free choice of the race to ascend into a higher life, and so be harvested spiritually, than to have the earth peopled to its utmost capacity, and then suddenly and painfully exterminate all its inhabitants.

Years ago, our friends of the order of the world, were in some trouble, because we held to the non resurrection of the body; by perseverance public opinion has changed on the point; hence we find some room to hope, that the bugbear "running the world out" will also drop off.

Outside of our order, the subject of matrimony is beginning to be understood as we understand it; and bye and bye, well informed persons of the world will see as clearly as we do, that the matrimonial order of Society, and the angelic, are organically distinct; or to use a chemical phrase, atom-ically incompatible, that is, the forces that inhere in the one, cannot coalesce with those, which inhere in the other, or form an organic whole.

The order and beauty of the atomic arrangement of the primary particles of matter, and the forces thereof, which compose our planet, when measurably known, will I have reason to believe, throw light on spiritual matters not clearly seen at present; and will form a physical foundation to an understanding, of the now invisible things of God; which, bye and bye, will be clearly seen by the things that are made.

Again, with regard to the extinction

of the race; setting aside the geological and astronomical considerations of the subject; how long man may be able to sustain himself physiologically on the earth, can only be a subject of conjecture. I have some suspicion that the whites, cannot endure as long as the blacks, and that the latter will exist a long and lengthened period after the former has disappeared. And with me it is an open question, whether it would not be well for all the other races, to have the white gathered home to God in the line of Shaker Communities and taught to bear faithfully the cross of Christ against their warring enslaving, greedy, grasping, and cruel dispositions; lust-gratifying, and disease begetting doings, than to have them go on as they have been doing for these centuries past. But this perhaps desirable consummation cannot be effected at present, because my worthy friend whom I have the happiness to address, and others of his standing, are not yet gathered home to the fold of Christ, to be taught of his spirit, fitting them to be indeed subjects of his kingdom, and fitting them at the same time to be kings and priests unto God and to the Lamb, and to their poor white brethren who need redemption from sin, and that, that induces thereto. Yours with much respect.

Daniel Fraser.

To Adin Ballou,

Hopedale, Mass.

SIMPLICITY and purity are the two wings by which a man is lifted above all earthly things. Simplicity is in the intention; purity in the affections. Simplicity of thought and deed tends toward Godliness. Purity of life and principle brings the soul nearer to God, for, it is the pure in heart alone who see God.

M. J. T.

THE MANIFESTO.

NOVEMBER, 1886.

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NOTES.

OUR DISCIPLESHIP.

THAT the Church of God, in its manifestation upon the earth, must be a church of spiritual life, led and governed by a growing inspiration is quite evident from the testimonies of Christ and his immediate followers.

Belonging as it does to the resurrection order of souls, it must stand above and beyond all that claimed a fellowship to the old dispensation or worldly inheritance. The Church now becomes a laborer and occupies the place of the sower that went forth to sow. Some of the seed may fall on good soil, and some may fall on poor soil, all of which will be determined in the day of harvest.

If the Church, through neglect, fails to sow the word of God, the apostle warns us of what will be sure to follow. Whatsoever a man, a family or a Church soweth, that also they shall reap. God's law falls with equal force upon the just and the unjust.

"He that overcometh shall eat of the

tree of life. He that walketh uprightly and worketh righteousness, and speaketh truth in his heart." This comes from God and those who live in this light and in the testimony of Jesus Christ, can never die any more than Christ, the Son of God, can die.

The Church must be the living exponent of the peaceable fruits of righteousness, which will aid mankind to become friends of humanity and earnest advocates of the much anticipated millennial age. In the consecration which is demanded, the bodies as well as the souls are to be included. "Present your bodies a living sacrifice, holy and acceptable unto the Lord, which is your reasonable service." "Ye are the temples of the living God, He that defiles this temple, him will God destroy."

These religious lessons so well calculated to promote this new order of life are brought forward and forcibly impressed upon the mind as imperative for the obtaining of a full reward of the proffered earthly and heavenly treasures.

The acceptance of the testimony of Jesus, in its fulness, positively assures the disciple of an hundred fold reward of God's blessings on the earth, and in the world to come, Eternal life. In this church the disciple is to learn that GOOD WILL, is to be the ruling element, and that all men will become brothers and the children of one creative mind.

The voice of the peacemaker so essential to our happiness in this life will have a loving influence wherever the spirit of the Lord finds a place of rest.

We are well assured that the children of this world have been diligent workers for the increase of mammon through many thousands of years, and that the care of self and selfish relations have

reached the ascendancy that quite overshadows all the better qualities of the mind. The dark state is so apparent and the daily transactions of life so clearly manifest that even the most careful among men, at one time, thought that the evil quality largely predominated, and that no man could be found that did good, no, not one.

The tendency has seemed to be powerfully toward the interest of the earth and to the cultivation of its relations in the soul. In the time of all this darkness Christ came as a spiritual light and his message is, God's love to man. On this foundation, his church is built. Peaceful relations will follow and these, in time, will bring that prosperity which has been promised to all the faithful Sons and Daughters of God.

The Church of God is the home of the resurrected soul, a place where the poor in spirit may find rest, far away from the passions which rule the lives of the children of this world.

It is the privilege of the seeker after righteousness to share in the blessings of this heavenly order where the treasures of the Kingdom can never be harmed by moth or rust, and which the wicked can never take away. Our faithfulness in the consecrated inheritance of God's people is the sure test of our discipleship, and we shall do well to regard, in all carefulness, the apostolic advice,—
 "Hold fast that which thou hast gained, let no one take thy crown."

Sanitary.

SALT AND DIGESTION.

If a piece of salt is taken into the mouth the flow of saliva is temporarily increased, though it is not certain that the amount secreted in

any given time is any greater than it would have been had no stimulants been used. It has been argued also that the effect of salt on the gastric juice if the stomach is the same, and that its use promotes digestion. Some recent experiments, however, on a man who had an artificial opening into his stomach to supply food which he could not take through the mouth, seems to negative this assumption and that salt hinders the secretion of the gastric juice and digestion rather than promotes them. If the amount of salt is considerable, digestion almost ceases. Sour wines and alcoholic drinks used on the same person were also proved to hinder instead of help digestion. Experiments like these have great value, for they help to clear away the superstitions of past ages which seem to be held by the educated and the ignorant alike.—*Day Star*.

"KILLED by drinking ice water," Dr. Kellogg thinks would be an appropriate epitaph for many people who will die during the hot weather. He says, and it but confirms Dr. Jackson's argument on the same subject in the July Laws, "that a stomach which is benumbed by ice water is practically paralyzed. It can neither secrete, absorb, nor contract upon the food." And further, that "the sudden chilling of the stomach by the drinking of ice water, eating of ice cream, swallowing pieces of ice, etc., is a very hazardous proceeding, and one which those who value health above the transient gratification of a depraved taste will sedulously avoid."

A weak solution of salt and water is recommended by good physicians as a remedy for imperfect digestion, and for a cold in the head it is a complete cure snuffed from the hollow of the hand. We have known severe cases of catarrh entirely cured by persistent use of this simple remedy every night and morning for several months, when the best efforts of the best physicians failed to do any good. It should be used milk-warm.—*Day Star*.

He who flies from judgment, confesses the crime imputed to him.

THE CRANK.

LOUIS BASTING.

THE crank is a product of the nineteenth century and belongs to the genus homo. He is generally a male, but there are premonitory symptoms that he will soon make his appearance in the female also. The crank has never received a systematic education. His early training having been neglected he is prone to spell God with a small g, but never, nay never, will he fail to employ a capital in the personal pronoun I. He reads a book or hears a lecture—no matter what the subject—he there meets with ideas or learns of facts hitherto unknown to him, and he immediately pounces upon them as his individual property. His education is finished. If he ever condescends to absorb any further information, or if he stoops to notice the facts of human experience, they are all twisted and tortured to conform to his fixed idea. Henceforth he has a mission. In season and out of season, wherever opportunity offers, he will inflict his platitudes upon his unfortunate fellow men.

The capital upon which the crank works is a borrowed idea, an adamant cheek and a tongue hung in the middle. If he is a married man, you may at once pity the wife; if he is unmarried, he is either a libertine or a hater of women. Rarely is he a worker; he is content to let others do the world's drudgery. He has no reverence for the religious opinions of others: *ego* is the only God he worships. In politics, ten to one he will be a mugwump. He has tried his hand at perpetual motion, and still thinks that if he only had time and means he could demonstrate it. If he is a temperance man, he will present his arguments in a very intemperate manner. He always wants to reform something or somebody; he never dreams of reforming himself. He is not a pleasant person to meet, for in his self-conceit he monopolizes all the conversation. There is one thing which the crank never is, namely, a humble, devout and consistent Christian. The crank is a person in whom self-esteem has become so abnormally developed that he has lost the true sense of his proper relation to his environment.

Hath then the crank no use? He hath; so has the mosquito and the potato-bug, but, like them, his useful purpose has not as yet been discovered. What are you going to do with him? If you oppose him he will strike an attitude before the world as a martyr; if you seek to convert him, he will talk you blind. Let him alone. He is a nuisance.

Mt. Lebanon, N. Y.

THE ETERNAL ONE.

BY MOODY CURRIER.

OH! tell me, man of sacred lore,
Where dwells the Being you adore?
And where, O man of thought profound,
Where can the Eternal One be found?
Throughout the realms of boundless space
We seek in vain His dwelling-place.
He dwells where'er the beams of light
Have pierced the primal gloom of night;
Beyond the planet's feeble ray;
Beyond the comet's devious way;
Where'er amid the realms afar
Shines light of sun or twinkling star.
Above, below, and all around,
Th' encircling arms of God are found:
Where'er the pulse of life may beat,
His forming hand and power we meet:
While every living germ of earth,
That sinks in death or springs to birth,
Is but a part of that great whole
Whose life is God, and God the soul.
From plant to man, below, above,
The power divine still throbs in love.
He is the life that glows and warms
In tiniest mote of living forms,
Which quick'ning nature brings to birth,
To float in air, or sink in earth;
And every shrub, and plant, and flower,
That lives an age, or blooms an hour,
Has just as much of God within
As human life, or seraphim;—
For all that bloom, and all that shine,
Are only forms of life divine;
And every ray that streaks the east,
And every beam that paints the west,
With every trembling gleam of light,
With every gloom that shades the night,
Are but the trailing robes divine
Of One whose garments ever shine.

The human soul may bend in love,
 And seek for blessings from above,
 As well in busy haunts of men,
 In forest gloom, in silent glen,
 As in the altar's solemn shade,
 Beneath the domes that men have made :
 As well may seek a Father's love,
 And ask assistance from above,
 Amid the ocean's solemn roar,
 Or on its barren waste of shore,
 As in some distant promised land,
 Where sacred fanes and temples stand.
 The soul, that beats in sweet attune,
 Finds in itself the Eternal One;
 Nor needs to seek for other shrine
 Than God's great temple all divine.
 —*Boston Journal.*

From the Little Children.

Shaker Village, Mer. Co., N. H.
 June 1886.

DEAR SISTER D.—Perhaps you would like to know about our ramble in the woods. One evening some of us went out to see the apple blossoms. It was a pleasant evening and we all enjoyed the walk very much. The trees looked beautifully—some blossoms were entirely white and others were tinted with pink. They grow in little clusters five or six in one bunch. They all grow to be little tiny green apples, then drop leaving one, and that grows to a nice round apple which I am sure all like to taste.

We found some very pretty violets in our walk also. We enjoyed the pleasant evening and the walk very much. I am very much pleased with my garden and will try to keep it from weeds, which grow up so fast. I have planted some Candy Tuft around the edge, and I think it will look very pretty. Once I found a piece of quitch-grass with a root twenty-six inches long. It is very troublesome because when you try to pull it up it sometimes breaks off in the centre and then it grows again.

I am very much interested in Arithmetic. The class are to go from page 181 to 267, which takes us over to duodecimals. I will improve the time given to learn and in this way learn to become a good and useful sister.

Your child Lizzie.

HOW TO MAKE TALLOW CANDLES.

FIRST we get some candle wicking and double it and twist the lower end and put on little sticks; we then take some babery tallow and beeswax and melt it. We then take these sticks and dip them, they then must cool before dipping again. This process has to be repeated until the candles are the size we wish them. Some candles are made by turning the tallow into moulds and letting them harden.

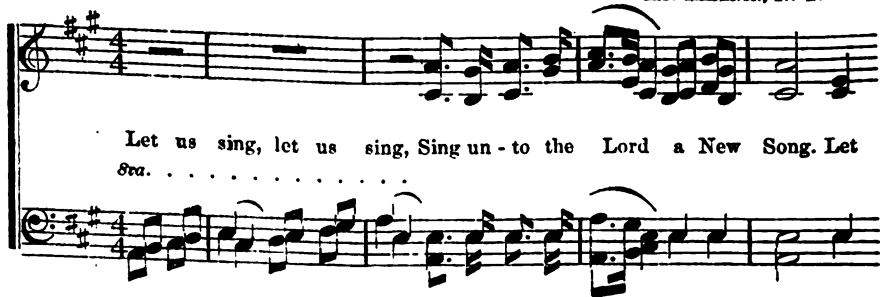
E. B. K.

Enfield, Oct. 1886.

DEAR CHILDREN :—"Take care of the minutes and the hours will take care of themselves." Your time is flying, Oh so fast! Let each hour and moment in virtuous work be passed. So live that you can look upon a record in the use of time that will be pleasing and consoling. Spare moments wisely improved will bring durable riches. It is what you have in your hearts that makes you rich. Every hour has its wealth, and wise are you if you can gain it ere the hour is lost. Each moment of time is valuable. Each moment lost cannot be regained. Nothing can compensate for time mispent. To-day can never return, and to-morrow cannot hold the opportunities gone forever. "To-day is God's time to-morrow is the adversary's." Time present is the only time for you. "You have a little moment, it's given you just now, to do the work before you, the best that you know how." The past is gone. The present is here; its duties and opportunities are yours *now*. By fulfilling the duties of this moment while you have it, you will be ready for the duty of the next moment when it comes. Do and be as near right as possible now, and strive for higher wisdom and achievement. Minute after minute hour after hour, your lives are being built up. Build on truth and virtue and you are safe. Your brother. Daniel Orcutt.

A NEW SONG.

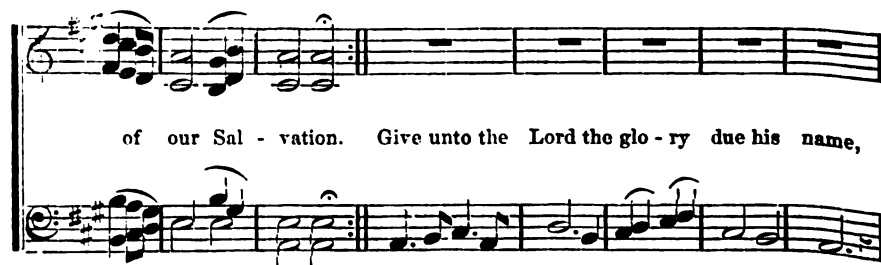
MT. LEBANON, N. Y.



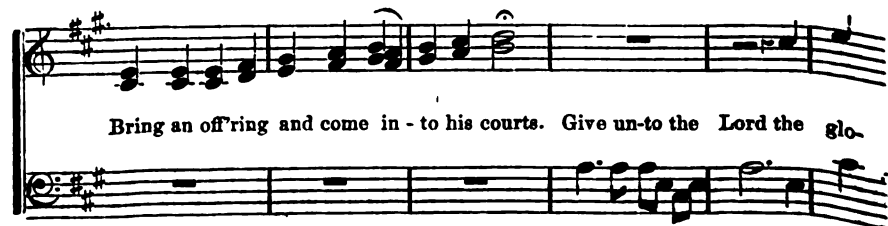
Let us sing, let us sing, Sing un - to the Lord a New Song. Let
Sra.



us raise a joy - ful sound a joy - ful sound to the Rock



of our Sal - vation. Give unto the Lord the glo - ry due his name,




Bring an offering and come in - to his courts. Give un-to the Lord the glo-



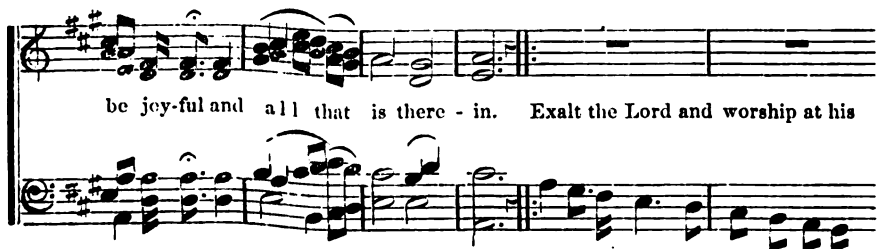
ry due his name and worship the Lord in the beauty of holi - ness. Say



un-to the world the Lord reigneth Say unto the world the Lord reign-



eth, Let the heavens re - joice—Let the earth be glad, Let the fields



be jey-ful and all that is there - in. Exalt the Lord and worship at his



ho - ly shrine. For the Lord our God is holy, And his people must be holy.

THE SPRING-TIME.

As we observe and enjoy the beauties of spring in all its brightness and freshness we are reminded of the many thousands now living upon the earth that are in the spring-time of their lives that possess all the health strength and vigor that rightfully belongs to youth.

We understand that the buds do not form on a tree until the sap has started, also that it has the appearance of a lifeless object through the Winter months during which time it retains the germ of life and when spring-time comes with its bright warm sunshine and its pleasant April showers, the sap which has flowed only through the roots and trunk is distributed through the branches and small twigs, and the buds begin to swell and finally burst forth in loveliness of bloom filling the air with its fragrance. The whole tree seems full of life and strength, but let a destroying worm find its way to the tree and there perform its destructive work we should see in due time that something was wrong although for several months the tree does not appear to be other than in good condition, it will sooner or later show the effects of the little worm's work.

It is just so with our lives although we may appear well in the sight of others if we harbor the selfishness of an unthankful heart, slander, pride or any of the evils either inherent or acquired it will sooner or later tell upon our lives. On the other hand every little act done unselfishly, every little step of obedience also, every kind word or smile given to encourage those who are perhaps a little weaker than ourselves will be one step nearer heaven and happiness and will finally enable us to stand as a power for good and not for evil.

I believe that when one is striving very hard to discard an evil they should fill the vacancy left, directly with good or else we should be like the man who swept and garnished his house, then grew lukewarm and easy.

The result was that he was seven times worse than he was before he took this pains but this is not progressing and as the true Believer is always progressing, it will be of

no advantage to grow careless. I wish to be one who is ever fresh and happy, ever ready for anything that will increase my spiritual gains.
M. E. K.

WHAT IS CHRISTIANITY?

R. A. SHEPARD.

Is it not following closely, the teachings of the Christ Spirit? We believe this to be the true definition of the term. Daily living out the Christ principles; closely interweaving them into our own lives; then, the fruits of the Spirit will become ours, will they not? But, dear friends, this is not the work of a moment, it is a gradual growth, from day to day; we may really be begotten, of the Christ Spirit, long ere we can attain to the new-birth! Do we not all realize this truth who have struggled, with our inbred foes? The natural propensities are ever at war with the things of the Spirit, until the victory is gained through the second birth, when we shall have "Put on the new man, which is after the likeness of God, created in righteousness and true holiness." "Love is the fulfilling of the law." "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of heaven, from my God; and I will write upon him my new name." We as a people, believe that "Christ has appeared a second time without sin, unto salvation." And hath made plain the beautiful "high-way" "The way of holiness;" and all who will may walk therein. "The unclean shall not pass over it, it shall be for

those who are willing to take up their cross against all evil, and follow in the footsteps of our great Exemplar; in other words, daily living the Christ-principles, incorporating them, into our very being; and thus becoming regenerated; really baptised with the Christ Spirit, "born again." Having gradually, grown into a one-ness with God; and making the Golden Rule the rule of our life; really becoming "Sons and Daughters of the Most High."

Canterbury, N. H.

KIND WORDS.

NYACK LIBRARY.

Nyack on the Hudson, June. 1886.

EDITOR OF THE MANIFESTO,

DEAR SIR:—Permit me in behalf of the officers and members of our Library, to thank you for your interesting little Magazine which has been coming to us now for some time. It occupies a prominent place on our Reading Table, and is I am sure thoroughly appreciated.

Very Respectfully yours,

Emma F. Thorburn.

Librarian.

Millville, N. J. Sept. 1886.

EDITOR MANIFESTO:—Allow me to thank you for your Magazine, The MANIFESTO, which is a constant visitor to our Library. I would say, it is eagerly sought for by the people who visit the Library, and I believe it is a promoter of good.

It is read by several who can hardly wait for it to come. It is as good a Magazine as comes to the Library. I often read it and get much good from it. Respectfully,

Samuel Fox.

Librarian.

DO THE LITTLE.

The time may never come
For me to do great good to any;
But as I travel home,
I'll do the little to the many.—M.W.

HOW EASY IT IS.

How easy it is to spoil a day!

The thoughtless word of a cherished friend,
The selfish act of a child at play,
The strength of a will that will not bend,
The slight of a comrade, the scorn of a foe,
The smile that is full of bitter things—
They all can furnish its golden glow,
And take the grace from its airy wings.

How easy it is to spoil a day

By force of a thought we did not check;
Little by little we mould the clay,
And little flaws may the vessel wreck;
The careless waste of a white-winged hour,
That held the blessings we long had sought,
The sudden loss of wealth or power,
And, lo! the day is with ill inwrought.

How easy it is to spoil a life—

And many are spoiled ere well begun—
In home light darkened by sin and strife,
Or downward course of a cherished one;
By toil that robs the form of its grace
And undermines till health gives way;
By the peevish temper, the frowning face,
The hopes that go and the cares that stay.

A day is too long to be spent in vain,
Some good may come as the hours go by;
Some tangled maze may be made more plain,
Some lowered glance may be raised on high.
And life is too short to spoil like this,
If only a prelude, it may be sweet;
Let us bind together its thread of bliss
And nourish the flowers around our feet.

—*The Catholic.*

A BEAUTIFUL THOUGHT.

"AMONG some of the South Sea Islanders, the compound word for hope is beautifully expressive. It is *manaolana*, or the swimming thought—faith floating, and keeps its head aloft above water, when all the waves and billows are going over—a strikingly beautiful definition of hope, worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question, "What was his idea of forgiveness?" "It is the odor which flowers yield, when trampled upon."

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for October, contains a lengthy and highly interesting article relating to Phillips Brooks D. D.; a portrait which is also a likeness accompanies it. Number 10 of "Familiar Talks with Young People," will enlist many new recruits into the army of students of Phrenology. Kate Greenaway's genial face looks out from the *Journal* and inspires in one a belief in her abilities if there were no tangible proof of them, the sketch of her life and works will be enjoyably read. All lovers of that noble animal, the horse, will be interested in "Brain Power in the Horse." Nervously afflicted ladies should read Eleanor Kirk's curious but o'ertrue tale "Wanted to Swear." The editorials are crisp, breezy and invigorating. The queries of many correspondents are answered with the usual painstaking kindness. It is not strange that the old *Journal* lives, breathes and has useful being after all these years. It is so temperate, so harmonious and so kindly that it must be long-lived. \$2.00 per year, 20 cts per number. As an inducement to subscribe now, it is offered three months free to new subscribers for 1887 or "On Trial" three months for 25 cts. Address. Fowler & Wells Co., Publishers,

753 Broadway, New York.

HALL'S JOURNAL OF HEALTH. Sept. Contents: Natural Sleep; The Healing Power; Nature the great Teacher; Medical Quacks; The Throat; Twelve ways of injuring the Health; Health Cure; Writers' Cramp. Office 206 Broadway, N. Y. \$1 a yr.

THE MAKING OF PICTURES. By Mrs. Sarah W. Whitman. Boston and Chicago: The Interstate Publishing Co. Price 60 cents. *The Making of Pictures* is the title of twelve short talks upon art with young people, by Mrs. Sarah W. Whitman. They deal with the principles which underlie the various branches and processes of art—oil and water-color painting, etching, engraving, photography and the reproductive processes. This instruction is prefaced by a chapter upon "The Beginnings of Art Training," and supplemented by one upon "Exhibitions and Sales." Although the volume is not a large one, it contains more sound, practical sense regarding art than most of the elaborate and costly works that have been written upon the same subject. Its author is an artist and understands fully what she is writing about. She has a direct, straightforward style, opinions based on study and experience, and competent reasons for them. She insists that in art, as well as in morals or in mathematics, there are great laws to go by, and that without a knowledge of these laws one cannot speak of pictures intelligently. Art is not mere imitation; it is the expression upon canvas or paper, not only of what the artist sees, but of what he feels and thinks, and this is done in accordance with the laws of composition, of form, of color, and of light and shade. However simple a picture may seem to be, the making of it involves careful and obedient intelligence to all these laws. In the chapters upon the processes, Mrs. Whitman does not attempt to instruct farther than the broad, underlying principles of each, so that the book is not in any sense a "handbook." To the young reader with a taste for art in any of its forms it will afford valuable assistance.

HYDRATED FARINACEA.

Or how to cook oat, and whole wheat meal.

BRING the water to a boiling point. Stir in the meal slowly. Stir as little as possible. When smooth, put the lid on for a few minutes; then move the vessel to a lower heat—just below boiling. Take the lid off and let the contents simmer to develop the flavor. If too thick, the flavor is injured. If it looks watery and raw, the farinacea is not properly hydrated.

How to cook water for infusions, and for Medical purposes.—Bring it to a boil, then use it. Water which has lost its combined air, is not good to drink. D. F.

BE not afraid to pray—to pray is right. Pray, if thou canst, with hope; but ever pray, Though hope be weak, or sick with long delay; Pray in the darkness, if there be no light. Far is the time, remote from human sight, When war and discord on the earth shall cease; Yet every prayer for universal peace Avails the blessed time to expedite. Whate'er is good to wish, ask that of Heaven, Though it be what thou canst not hope to see; Pray to be perfect, though material heaven Forbid the spirit so on earth to be; But if for any wish thou dar'st not pray, Then pray to God to cast that wish away. —Hartley Coleridge.

Deaths.

Lucy Dennis, at Union Village, Ohio, March 31, 1886. Age 83 yrs, 3 mo. and 20 days.

Eldress Paulina Bryant, at Pleasant Hill, Ky. Sept 13, 1886. Age 78 yrs, 7 mo. and 3 days.

Lucy Sawyer, at Union Village, Ohio. Sept. 12, 1886. Age 24 yrs. 1 mo. and 11 days.

Lucinda Slater, at Union Village, Ohio. Sept. 29. Age 86 yrs, 11 mo. and 27 days.

Mary Kelly, at Harvard Mass. Oct. 7, 1886. Age 32 yrs.

Another mortal sun of hope has set at noon. A teacher on earth, has graduated to higher spheres.

Elder Nehemiah Trull, at Poland, Me., Oct. 5, 1886. Age 71 yrs. and 5 mo.

The Manifesto.

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VOL. XVI.

DECEMBER, 1886.

No. 12.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 9.

*Published expressly for the several Commu-
nities of Believers in 1816. Re-written by
Henry C. Blinn.*

Mother Ann and the Elders go on a
gospel mission to the state of Mass.

ON the 4th of May 1781, Mother Ann and the Elders left Watervliet, N. Y., to visit the state of Mass. This had been a subject of contemplation for some time. Daniel Wood, of Upton, Mass., had opened the testimony to his friends and neighbors and some of them had already received the faith.

Agreeably to a gift from Mother Ann, Daniel had been preparing the people

for the reception of the Believers. Mother Ann was accompanied by Elder William Lee, Elder James Whittaker, Samuel Fitch, Mary Partington and Margaret Leeland. A few days previous to this date, Jonathan Slosson had been sent to the home of Benjamin Osborne, on Tucconock† mountain with orders to wait for a further gift of God. The first visit was made at this place, where all of the Believers were very kindly received.

Several families had fully embraced the faith and testimony. On hearing of the arrival of Mother Ann and the Elders, all the Believers in the neighborhood, and some from a distance, gathered to hear the word of God. Those who had believed were strength-

† Now called Mt. Washington in Berkshire Co., Mass.

ened in the truth, while several more were added to the faith.

On the Sabbath there was a large body of people in attendance, besides the Believers. The spirit of God was manifested by much outward operation and testimony against the sins of the world. A spirit of opposition was also present. Dr. Hollibert attempted to dispute with the Elders but did not succeed. As they would not enter into a controversy with him, he soon wearied himself and left the place. Although there were many evil persons present, no acts of violence were committed.

After tarrying in this place ten days, Mother Ann and the Elders, bid their dear friends farewell and passed on to Enfield, Conn., and called at the residence of David Meacham. Their arrival aroused the people of the town and the Believers were threatened with persecution by mob violence. They however, remained in the place about one week, during which time many persons came to obtain information about the religious work. Several persons accepted the faith and made a confession of their sins to God.

This awakening enraged their ungodly neighbors, who to vent out their spirit of darkness were led to denounce the sacred testimony with the stigma of delusion. As the Believers had no desire to seek persecution, they concluded to leave the place and proceeded on their journey unmolested.

They next visit the residence of John Maynor, in Grafton, Mass. With this family they remain three days, and then pass on to the home of Daniel Wood in Upton, Mass., and remain over the Sabbath. On Tuesday they reach the home of Zacheus Stevens, in Still River, and

on Wednesday the home of Isaac Willard where they tarry one week. Meetings were held in all these places and the word of God preached with zeal and power.

After arrangements had been made for the reception of Mother and the Elders, at the "Square House" in Harvard, the company moved on to that place and made it their residence. Here they were visited by persons from every section of the country where the testimony had extended. They continued to preach the gospel, and to administer the power of salvation and eternal life to all who were willing to receive it.

Here Mother Ann found the place and the people which had been shown to her in vision, while in England. During the residence of Mother Ann and the Elders in this place, the gospel word and work had a rapid and extensive circulation. They visited many places where the testimony had been preached, particularly, Shirley, Littleton and Petersham. The Believers passed through many scenes of tribulation and suffering, in their labors to plant the gospel of Christ, and to nourish and strengthen the faith of all who had accepted the cross. They spared no pains, day or night, in teaching and instructing the people, and in ministering the power of the resurrection to lost souls.

The blessing of God attended their labors and multitudes followed them from place to place, to hear the words of living truth, and to partake of the power which accompanied their ministrations. These things so alarmed the spirit of evil that the Believers frequently suffered persecution and sometimes

were abused shamefully. Soon after Mother Ann and the Elders reached Harvard these acts of persecution began to be manifested.

As many persons came through honest intentions, to seek after truth, so also many came from time to time with a caviling spirit, to search after evil and if possible to overthrow that which was good. At one meeting a large persecuting company assembled and even came armed with clubs and other weapons of cruelty. They pretended that they came to attend the meeting and to hear what the people had to say.

Being unwilling to admit such characters into the house, Elder James requested them to assemble in the yard. Taking his Bible he read selections to them after which he delivered a discourse, and then very kindly dismissed the company. This seemed to have a very salutary effect and they all retired without offering any abuse.

Near the close of the month of July, 1781, a report was circulated in the town of Harvard that the Shakers had come with seventy carriages and six hundred stands of arms; that they were enemies to the country and had come to aid the British in the war against America. It was also asserted that a man by the name of Whitney had seen a chest of fire arms at the Square House.

These reports alarmed the weak and ignorant and served as a pretext for the enemies of the truth, by whom they were fabricated, to vent their wicked spirit and to urge that the Shakers should be driven forcibly from the town.

Others of more candor, and consideration were willing to inquire into the matter and ascertain the truth of such

vague and doubtful reports. Ephraim Davis, captain of militia, soon after this, collected his company and informed them that he had heard such and such reports concerning the Shakers, and that he intended to go and see whether they were true or false. "If they are true" said he, "I shall see to them, but if they are false, I shall not molest them."

Their first request was to have an interview with the Elders to whom they stated a full account of the reports that were in circulation. Elder James Whittaker then suggested that he would speak to the assembly, to which the captain very readily consented.

"I understand from your Committee that this large representation of the town of Harvard, has been informed that the Shakers have in their possession concealed weapons of war, and that these weapons are in the Square House.

"You are incorrectly informed. We have no weapons of war. We are not enemies to the country. We are a harmless, inoffensive people. We do not want to injure any man either in person or property. We want no man's silver or gold, but want only their souls to God. If you believe the reports you may have full liberty to search the house or any other building."

This speech had a salutary effect on the candid part of the assembly, but those who were enemies of the cross, after searching, in vain, to find any weapons of military warfare, or anything to warrant the reports, were still unwilling to relinquish their design. Seeing the truth afforded no pretext to molest the people, they were determined to proceed upon any pretext which their enmity might suggest. In accordance

with this state of feeling, the Committee ordered the Believers to leave the town.

Elder James Whittaker remarked, "We came here peaceably, and we can say as did St. Paul, 'We dwell in our own hired house.'"

After the company had indulged in some more unkind words they began to leave the place, without having committed any violence. Some concluded to remain till evening, and said they should like to hear the Elders speak their faith. Elder James while addressing the company was interrupted by a rude fellow in the crowd. Elder William Lee requested them to be silent or peaceably withdraw. Elder James continuing his discourse spoke of the necessity of confessing and forsaking all sin, and closed with these words.

"If you believe and obey these words, it will be well with you, but if you disobey them you must answer to God in judgment."

At the Square House where Mother Ann and the Elders had their residence, there had been no stores of provisions laid up, and though a large number of people came to visit them, and crowds were fed, almost daily, yet through the abounding goodness of God, they were never known to lack for food.

Mother Ann felt that it was the duty of Believers to provide for their temporal support, and not always be dependent upon the hand of Providence. She then spoke to one of the Brethren concerning these things and reminded him of the small quantity of provisions on hand with which to feed so large a body of people.

"We are fed," said Mother Ann, "by the hand of God. A great many peo-

ple come to us, bringing but little, yet they are fed and have plenty. It cannot always be like this."

She then asked the Brethren to devise a plan to procure bread for the multitude. Although grain was scarce in Harvard, Jonathan Slosson knew that it was plenty in the town of New Lebanon, N. Y., and in Hancock and Richmond, Mass., and offered to go and solicit a contribution. Reuben Harrison was selected to accompany him. The Brethren called upon the Believers in the above named places and made known the circumstances of the little church of Christ in Harvard. By the kindness and liberality of the Brethren and Sisters, a good supply of grain and other articles were obtained.

On the return of Jonathan and Reuben, Mother Ann and the Elders kneeled in thankfulness to God, for such a manifestation of faith and liberality in his people.

(TO BE CONTINUED.)

CHARITY.

JAMES S. PRESCOTT.

"Charity! Love! rejoiceth not in iniquity, but rejoiceth in the truth." 1. Cor. xiii., 6.

THERE is no class of persons in the world so dangerous and so numerous as those who rejoice in iniquity, and still do not know what manner of spirit they are of; being full of iniquity or inequality, so that if they rejoice at all they rejoice in that element which predominates over them. "Vengeance is mine I will repay, saith the Lord." It is ours to love and bless. Vengeance alone belongs to God. It is ours to love and bless in living a life of righteousness. In all the calamities in the

world we see the angel of mercy goes hand in hand with the angel of judgment and in the most serious disasters as soon as circumstances will admit, in all cases we see the hand of mercy is stretched out for the relief of the poor sufferers. In this we see God is a God of mercy as well as of justice and truth. Hell and destruction is not the law of our God without mercy. This was manifest in past ages, and is manifest in this day.

Admitting that the spirit of antichrist has commenced his second reign upon earth and history is repeating itself; what better condition of things could we expect under an infidel power "until the indignation is past" which is manifest in these calamities which are the natural elements combined—Air, Earth, Fire, and Water which are God's agencies which he has employed in all ages of the world, for the punishment of crime, and workers of iniquity. The day is come for all to beware at what fountain they drink and with what spirit they unite, for many false spirits have gone out into the world, and will, if possible deceive the very elect. And as the testimony of Noah condemned the old world, so does the testimony of Christ's second appearing condemn the present generation.

North Union, Ohio.

NOTHING NEW.

CATHARINE ALLEN.

How can I write, or think a new thought? Several thousand years ago, the wise man of the East, declared there was nothing new under the sun. History, and its recorders repeat the fact; and nature, the oldest, and truest of all teach-

ers, bears its truth through all her treasured volumes. Even the fresh bright robes of Spring, are woven of fabric as old as Eternity! The same water that supplied rivers and oceans in ages past, and then blest the earth, descending in gentle showers, or in copious rain-falls, or bursting forth in bubbling springs from her deep bosom, has continued to bless the earth and the inhabitants thereof ever since: it may have formed many new channels, but the material is the same. Activity has kept it pure, and it comes to us ever as a new gift.

Each individual inherits the germ of every faculty possessed by any of the human race, and these must be developed in all by the same changeless laws of progress.

The inventor, thinking he has something new in the art of mechanics, seldom offers the product of his toil to the public, but A, B, and C, coming in from different sections, are ready to bring forth similar improvements, attesting that the idea was first theirs; and history bears record of ancient nations where the same principles had been in service in far superior development, for centuries previous. Excavations in our own New Country so called, bring to light ruins of cities and peoples long since extinct, and bear undeniable evidence of high civilization, and traces of arts and sciences there buried, which have not as yet been re-discovered by the now existing races.

And what of literary and spiritual attainment? It has been said that "a new verse in literature, is as rare as the appearance of a new star in the constellations of heaven."—and it must be apparent to any acquainted with ancient writings, that the product of mind to-

day. only reflects the light that illumed the pages of the past. The poets of the present, reverberate the strains of lofty thought that pulsed the minds and hearts of bards in ancient time. Media of long ago, beheld glimpses, and were gifted in prophecy of that Millennial Day that has so gloriously dawned upon our souls, and for whose blessed increase, the Saviors now risen on Mt. Zion, are toiling.

Many beautiful chapters in our own Bible, and in the sacred writings of other nations, although written in different periods, and in tongues unknown to each other, prove the unity and antiquity of Truth, and how actively it circulates through the universe of Soul, vitalizing and supplying the elements of growth, to the immortal part, as do the pure waters that intersect the land, giving fertility and life thereto.

Again, in studying the personal history of individuals in whom the earthly life has been supplanted by the development of the higher, angelic part; whether this growth has been attained by souls struggling in isolated conditions, or in community relations, as did the Essenes, and those of the Pentecostal church, or within the cloistered walls of monasteries and nunneries, or even in the more advanced relations of the Shaker Order, we cannot fail to observe the similarity of spiritual experience, and the fact that one common cross, and the same rugged highway awaits every one who would reach the celestial heights of conquered self-hood.

This echoing of the past, must ever continue; no one can hope for a new thought, or experience, until having advanced beyond that which has been attained by any predecessor, and even

then it will only be shadowed from intelligences still beyond, in higher spiritual spheres, for God alters not, and human nature remains the same from age to age. But the mind is a germ of God, it is endowed with the capacity of limitless unfoldment and expansion, and religion, the vitalizing principle of the soul ever operates to refine, elevate, and liberate it from the chains of error and death. It is this, that prompts the deep yearning and ceaseless struggling of the spirit to reach the divinity which gave it birth, where aspirations mingle with inspirations from the deep springs of Truth, whose waters impart new life eternally. Thus truth, although the most ancient, and all comprehending reality, is also the newest because it is the force of activity that keeps all things within its power, ever new.

Mt. Lebanon, N. Y.

THE CHURCH OF GOD.

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.
To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.
In shining robes thyself array,
Put on thy garments pure;
Thy King shall lead thee in a way,
That's holy, safe and sure.
He'll bring thy wand'ring children home,
And gather those without;
And with a wall of jasper stone,
Will guard thee round about.
He'll feed thy little ones with food,
And their protector be;

And nothing, that is for thy good
Will he withhold from thee.
In thee, the Lord shall place his name,
And make thee his delight,
And place on thee a diadem,
Divinely fair and bright;
And thou shalt be the dwelling-place,
Of him that reigns above,
Yea, thou shalt be adorn'd with grace
And everlasting love.
The joy of nations thou shalt be;
A bright and shining light;
For God is in the midst of thee,
To keep thee day and night:
His arm shall be thy sure defence,
That thou canst never fall,
And shining saints shall pitch their tents
Within thy glorious wall.
Arise, O Zion, praise thy king.
And make his name thy trust;
With joy and triumph loudly sing,
For he is true and just.
O Zion, sing with thankful voice,
Thy great redeemer's praise;
In his almighty power, rejoice
Throughout eternal days.
Harvard, Mass.

SOWING.

ARE we sowing seeds of kindness?
They shall blossom bright ere long;
Are we sowing seeds of discord?
They shall ripen into wrong;
Are we sowing seeds of honor?
They shall bring forth golden grains.
Are we sowing seeds of falsehood?
We shall yet reap bitter pain
Whatsoe'er our sowing be,
Reaping, we its fruits must see.
We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen—
Hate from hate is sure to grow;
Seeds of good or ill we scatter,
Heedlessly along our way—
But a glad or grievous fruitage
Waits us at the harvest day,
What soe'er our sowing be
Reaping, we its fruits must see.
—*Selected.*

RIGHTEOUSNESS.

HARRIET A. JOHNS.

“EXCEPT your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter the kingdom of Heaven.” Matt. v; 20.

This admonition was spoken by our Savior to a few humble fishermen who bravely left the narrow circle of separate family relation to be co-workers with him in establishing on a much broader basis a new order of life among mankind.

Although Jesus found in the Jewish church a great deal that was wrong, it seems that he also found righteous individuals, since of one he said: “Behold an Israelite in whom there is no guile.” Yet notwithstanding the good which existed among the Jews, our Savior said to his disciples, “Unless your righteousness shall exceed theirs ye shall in no wise enter into the kingdom of heaven.” Who were the Scribes and Pharisees do we ask? Biblical history informs us that the Scribes were a class of men specially educated for the purpose of preserving and expounding the sacred writings. They were called also the schoolmasters of the nation. Their influence was great and the common people held them in high repute.

The Pharisees, however, were a numerous and dominant sect of the Jews, who professed sanctity and close adherence to all the external forms of piety and for which strict observance of the traditions of their fathers, expected to inherit the kingdom of heaven with Abraham, Isaac, and Jacob. Yet from Bible record we learn that they drew nigh unto God with their mouths and honored him with their lips while their

hearts were far from Him. And in vain did they seek to worship Him, teaching for doctrines the commandments of men. So we perceive that neither the great nor good deeds performed by this class of persons could be accounted for righteousness to those who were called to follow Christ.

This reminds us of the prophecy of Isaiah concerning the order of Christ's kingdom, the beauty and righteousness of which should exceed all others. When we compare the Law written by Moses the acknowledged guide of the Jews, with the teachings of Jesus to his disciples, and which all who followed him must embrace, we understand more fully the difference between the two orders of life.

The Savior said he came not to destroy the law but to fulfill it. Yet it is as plainly affirmed that he was the end of the law to as many as believed on Him for righteousness' sake. Throughout his whole sermon on the mount, when he refers the listening multitude to what was said by "them of olden times," he closes each reference with the emphatic,—“but I say unto you.”

Would it not be well for us to study more wisely and pray to understand wherein our righteousness exceeds the righteousness of those who make no profession of following Christ, lest when we come to the Christ spirit seeking greater truth we go away sorrowfully as did the young man who came to Jesus inquiring: “What good thing shall I do to inherit eternal life?” Jesus first cited him to the law which reads,—Thou shalt not kill, thou shalt not bear false witness. He answered, “All these things have I kept from my youth up.” The Savior looked upon him lovingly

and remarked, “Yet lackest thou one thing. If thou wouldst be perfect, sell all thou hast and distribute unto the poor, and thou shalt have treasures in heaven, and come follow me.” What! go and sell all that he had! All that the law had permitted him to retain? Sell all? Give up his claim to the righteousness of the past? The righteousness that the wise and good has ever approved? Yea, all this and thine own life also, if you would follow me in the new order of spiritual progress which I (Christ) came to establish, was the decision for this young man, and by the same sacrifice shall we meet the approbation of God. In this way only shall our righteousness exceed the righteousness of the Scribes and Pharisees, is the plain declaration to all who would be true Christians in this day of perfect light and progress.

Canterbury, N. H.

[The following letter from the founder of the Hopedale Community will, no doubt, interest the many readers of the Manifesto. It is the simple and earnest hope of a mind that was devoted to the good of humanity.]

Milford, Hopedale, Mass.,

May 17, 1842.

HENRY TODD, DEAR FRIEND AND BROTHER:—Your inquiring letter of the 23rd. April came duly to hand, and found me so “careful about many things,” and so “cumbered with much serving” that I delayed much too long returning an answer. We have just made a very humble commencement of our grand experiment. About forty persons great and small have taken up their abode on an estate which we call *Hopedale*, in the town of Milford about two miles from my former residence in

Mendon. Fraternal Community No. 1 consists of about sixty members about equally male and female besides numerous children and dependents. We were barely able to purchase a run down farm with a mill power on it, one large old two story dwelling-house one hundred and five years old, two barns and other out buildings all on the decay. The farm contains 258 acres, mill power pretty good, considerable fruit, capabilities good. To purchase and stock this farm and make some little preparation for building has cost us from five to six thousand dollars. We begin at zero, and hope to rise by slow degrees. We are now all lodged under one roof and fed from one table in love and peace. Thus far we have realized less perplexity and more good than could have been reasonably expected. Our hearts are firm, our faith is strong, our hands are willing. We feel that our principles and plan are heavenly, and that our heavenly Father is with us to bless this work of our hands. We distrust nothing but the waywardness of our own souls. We are afraid of nothing but sin. If we adhere to our profession with a good purpose of mind, we are sure that the gates of hell can never prevail against us. We are digging, pruning, plowing, planting, gardening, repairing buildings, putting up or rather preparing to put up new ones a few, and doing what we can to live out of the products of our hands. We have ten or twelve men and several boys, three carpenters, one printer, and the rest farmers and lazy reform ministers, a pretty happy company of working men, about the same number of the other sex. We are a plain sort of people determined to live out and realize practical Chris-

tianity. Come and see us, if you can. *That* will enable you to judge of us much more correctly than written communication. We read with interest the manful little two-edged sword, called the Herald of Freedom. Br. Pillsbury staid all night with us when on his way to New York. We hear of some of the pro-war, pro-slavery, pro-anti-christian doings, excommunications &c. in New Hampshire. We rejoice to know that you and others are becoming free men. Now set up the true church—form a fraternal community, and you will frustrate the plans of the adversary. We are social beings, and we ought to be united in a practical Christian society, the principles and grounds well understood. If you can get no such community up there come and join ours till you can swarm off to a better location. It is true we are so poor at present and have so little accommodation that we ought not to ask you to come and reside with us at once. We can only ask you to be getting ready. I think you could be exceedingly useful to us and that we could be of some use to you so soon as we could come to a full understanding and get into co-operation. Our constitutions are all gone but one copy or two. We mean to print a new edition forthwith. There are several other things which we mean to print, that you should see. I will pick up what I can and send you. Would you like to receive our little semi-monthly sheet—The Practical Christian? I will send you a few numbers and also one of our blank applications for admission to membership. These may help you to some further information; but if possible you had better call and see us for yourself as you propose. I write in

haste with a thousand things to say and neither time nor space to say them. Excuse all and believe us your brethren in Christ, and in the bonds of all good.

Adin Ballou.

THE LABOR MOVEMENT IN AMERICA, by R. T. Eley, Ph. D.

F. W. EVANS.

AN extraordinary book this. I can safely recommend it to our people. No family can afford to be without a copy.

The origin of the present unsatisfactory private property system in land; the long struggle between productive industry and unproductive capital—the employe and the employer—through many generations, is given in a good spirit and after a wise method.

The author abjures war and all destructive contention, while he advocates a peaceful re-organization by means of universal equal education, in place of the present system unequal class education, which teaches neither morality, hygiene, nor industry. Upon the basis of the common inheritance and possession of the common and necessary elements of existence—land, air, and water—he would reconstruct Government, as the machine of the sovereign people.

Cummunicistic and co-operative associations, including a very full, friendly and liberal notice of Shaker Communion, occupies a large space in the book. It shows that *might* not right, was the origin of private property in land. That the land being held, in unlimited quantities by the minority, the majority became either their chattels or their wages slaves. As chattel slaves they had food, lodging, clothing and work. As wages slaves, they had neither. They

are beggars. As hirelings, they compete with each other in begging a privilege to labor upon the land, or in the factory. As tenants, they beg for a house to live in; as paupers, as a last resort, they beg for a temporary home in a poor house; whilst as tramps, they beg for everything, and steal when opportunity offers. As landless poor, in crowded tenements, they die by the thousand. In some districts at the rate of ninety in one hundred, before they are five years of age. They die for want of work, land, room to live in, air to breathe, proper care and food to eat.

They have not the raw material to spend their productive labor upon. In America, the majority have the power in their own hands to establish society upon the basis of natural rights. God has given the earth to all human beings from which, by their labor they can derive their subsistence.

All have equal rights to the life elements—they being the raw material.

Hitherto, by superior and class education, the few have monopolized the land and made slaves of the majority. And by universal and equal education the laborers will monopolize the land and make slaves of the minority, the non-producers and they will become beggars.

This condition is already attained by Believers. Why may it not be reached by the rest of mankind?

Published by Thomas B. Crowell & Co. No. 13 Astor Place, New York.

Be content with the station assigned you and do not wish to appear greater than you are.—*Martial*.

Sincerity is the parent of truth.

PITY THE POOR.

O, PITY the poor,
 The starving poor,
 The poor so thinly clad;
 For the winds are cold,
 So piercing cold,
 They must be suffering and sad.
 Don't ask if they're "good,"
 Nor say that you "would,"
 If you "only knew who they are;"
 They have their sorrow:
 No hope of to-morrow,—
 Give them,—'tis better by far.
 O, how they implore,
 Standing at the door.
 For only a piece of bread—
 See how they shiver,—
 Merciful Giver!
 They say, "Mother is dead."
 It may not be true,—
 No matter to you,
 They are hungry, cold and sad;
 So relieve their wants,
 I pray you, this once,
 And make their sorry hearts glad.
 They were once innocent,
 But have been missent,—
 Perhaps led by want astray;
 'Tis hard to be good,
 Even when you would,—
 Upon the world, cast away.
 O, pity the sad,
 Be kind to the bad,—
 The beggars that seek your door;
 Treat them tenderly,
 Speak to them kindly,—
 'Tis not a sin to be poor.
 Winter grows colder,
 Hunger grows bolder,
 And pinches the soul within;
 But Charity is mild
 As a loving child,
 And softens the heart of sin.
 All of one FATHER,
 Let us say "Brother."
 For this is right we know;
 The hungry to feed,
 And the blind to lead,
 Thus lighten the pangs of woe.

Merciful FATHER!
 Let not our brother
 Go hungered from door to door;
 Nor let our sister,
 With no one to love her,
 Be cast on the world's rough shore.
 But let charity seek
 For all those that weep,
 From cold, and hunger, and grief;
 And lay up a store,
 To last evermore,
 By giving to want, relief.
 —From *The Sunbeam*.

I'M GLAD.

MARGARETTE DAVIS.

I'm glad I was not reared a child
 Who in no God believed;
 I'm glad no idol from my lips,
 Hath worship e'er received.
 I'm glad I early learned to pray
 To Father, Mother,—God;
 And felt that love reforming me
 Which triumphed o'er the rod.
 I'm glad that heaven is not to me,
 A place beyond the skies;
 My Savior taught that in my heart,
 This kingdom truly lies.
 I'm glad as I go forth each day
 To battle with sin's power,
 That I believe kind Angel friends
 Surround me every hour.
 And that they know when oft I fail,
 In purpose I'm as true
 As when in vict'ry I prevail,
 And brave the conflict through.
 I'm glad, with heart of earthly mold,
 I've learned the lesson sweet—
 No evil to retaliate,
 But kind forgiveness mete.
 And thus I walk life's zigzag course
 With calm and happy heart,
 Assured that I have chosen out
 From it, "the better part."
 To Christian home and friends and care
 I owe this peace of mind;
 And every child that comes to us
 The same rich gift may find.
Canterbury, N. H.

GOD IS LIGHT.

ALONZO G. HOLLISTER.

DID mankind realize the full depravity of that nature which they serve and obey, and the extent of their departure from God in so doing, they would abhor their own flesh—"all tribes of the earth would mourn," wail and lament their lost condition and roll in dust and ashes, crying and praying to God for deliverance. Joy would cease and pleasure vanish, and if they could see no way of hope of release they would sink in despair.

All the judgments announced by prophets for the destruction of wickedness, and the correction of evil-doers, would seem a light burden, compared with the heavy woe of sin that rests upon them. All the afflictions of the righteous, and the suffering of the martyrs of all ages would seem less grievous to endure. Yea, even the cross of Christ would lose its barren and forbidding aspect, and be embraced with rejoicing, as the sure precursor of freedom, light, and happiness. They would be ready and willing to part with all that is dear to the carnal mind that they might be delivered from their strong enemy and obtain the better and lasting inheritance of the righteous.

The Beast with seven heads and ten horns,—the man of sin, sitting in the temple, and opposing and exalting himself above all that is called God, or that is worshiped—the abomination that astonisheth the angel messengers of heaven, making the human heart desolate of God and his light, love and saving power, are faint comparisons. It is truly a black abyss, from whence issues continually, fire and smoke that darkens the Sun of Righteousness and obscures and pollutes the air of the Spirit, converting the heart to stone.

The root of this depravity in man, is the "Lust of the flesh" or of natural generation; from whence proceeds the "Lust of the eye," which desires to see only that which will please the flesh; and the "Pride of life," which would cover all with a fig leaf profession of sanctity, or of false honor, and exclude that light which searches the heart and manifests the true character of its actions.

"God is light—in him is no darkness."
"He that dwelleth in God, dwelleth in

light." "That which makes manifest is light." Souls are not conscious of guilt except they receive that light of God which manifests the real nature of their actions. Hence said the Apostle, "By the Law is a knowledge of sin." Hence also Jesus testified, "this is the condemnation, that light is come into the world."

God having endowed man with a self-conscious power of volition and reasoning intelligence, termed free agency, without which he could experience no more reward or happiness in doing his duty than does the hand or foot for obeying the head, proceeds by enlightening the conscience or understanding with a knowledge of the way of happiness which is *life*, and of the consequences of departure from the way of protection and blessing. The degree of accountability that rests with any soul, depends upon the amount of this knowledge that is placed within its reach. Hence it is written, "The Priest's lips should keep knowledge.—They should seek the Law at his mouth;" for he is the messenger of the Most High. And of Jesus who was to manifest the light of man's eternal Order, it was foretold, "By his knowledge shall my righteous servant justify many." The same spirit, referring to the restoration that would take place under the New Covenant in Christ, said, "I will give you pastors according to my heart, and they shall feed you with knowledge and understanding."

This knowledge or light in the understanding, concerning the way of true happiness, is called "Wisdom, who is a tree of life to them that lay hold of Her." Every human rational intelligence, (before it prodigal like, sins away its first estate,) is entitled by virtue of its origin, and the designs of Eternal Wisdom in creating it, to receive at some period of its existence (fittest time best known to the Creator,) the fullest manifestation of this Light of Life, that can be made clear to its rational understanding. This superlative manifestation could not be made to man, until the race had sufficiently matured for Christ to appear in human nature, in his perfect Order or "Glory," to establish among men, the spiritual and eternal Order of the supernatural heavens, of which the seed was planted in

human nature, when God breathed into man the breath of life.

The natural life and Order in which man was first created, was an Order of types and figures, designed to instruct his infant mind by symbols until he was sufficiently grown to enter his ultimate and eternal Order, where the mistakes and errors of inexperience could not be so easily overlooked—which accords with the testimony of Jesus "All manner of sins and blasphemies shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven unto men." Matt. xiii., 31. Because the former is a transgression against the light of shadowy and temporary things but the latter is a sin against the eternal and substantial.

As the first "Adam is a figure of him who was to come," that is, of the second man, the "Lord from heaven," or quickening spirit, which existed with God "before the world was," so all natural things in their primitive order and creation, were but types or secondary effects of an invisible substance in the eternal world. Hence "The invisible things of Him are clearly seen, being understood by the things which are made." Yet "The things that are seen are temporal, while the things that are not seen are eternal.

From these premises, scriptural and rational it will appear that Christ, who was and is the life of the supernal Order, is the real substance and tree of life, of which the natural tree of life, containing the directive light of the natural Order, was but a reflection or figure. Hence we read "In him was life, and that life was the light of men." The light shineth in darkness and the darkness comprehends it not." Also that the "spiritual rock" which followed the children of Israel in the wilderness, and of which they all ate and drank, was Christ. Hence also Christ is the source of light, is symbolized in the language of Revelation, as the Sun of Righteousness, and the light and genius of nature, being derivative and secondary, is typified by the Moon.

In the beginning, the directive light of the natural Order was abundant, while man's ultimate or spiritual Order was placed before him as an object of hope to which he might

attain by faithfulness and obedience. But man lost the greater part of his light, both in the figure and substance by transgression. Therefore it is written "The entrances of the elder world were wide and sure, and brought immortal fruit. When Adam transgressed my statutes then was decreed what now is done. Then were the entrances of this world made narrow—full of sorrow and travail—few and evil—full of perils and very painful. So I considered the world and beheld there was peril because of the devices that were come into it. And I saw and spared it greatly; and have kept me a grape of the cluster, and a plant of a great people."

The pain and sorrow pronounced upon the woman in child-bearing, while operating as a check or corrective of licentious passions, was the inception or sign of the pain and sorrow that her offspring were destined to pass through in consequence of transgression and according to the laws of origination and transmission, if the mother suffered patiently her offspring would have more fortitude to bear their part. It was also a figure of the increased sufferings of spirit that would be required to bring forth the new or second birth. The flaming swords that turned every way to keep the way of the tree of life, are the fires of tribulation and the cross of self-denial, necessary to hold that poisonous sensual nature in subjection to the higher life and light of the rational faculties. The thorns and thistles decreed to man, represent the cares of this world and the deceitfulness of riches, that tend to choke the good seed or light of life, as shown in Christ's parable of the sower.

The first effect of transgression upon the primitive pair, was a sense of guilt and shame. The next desire was to conceal their shame from each other, and the third effect was a desire to hide from the light, which made manifest and reproveth their sin. This is the history not only of the primitive man in Eden, but also of his descendants to this day. Jesus bore witness to this fact, when he said to Nicodemus, "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproveth. (marg. made manifest.)

Such as have been unwilling to repent after being sufficiently warned of consequences, "as they did not like to retain God in their knowledge," and "when they knew God, glorified him not as God," God gave them over to a reprobate" (original) injudicious, undiscerning, "mind."

For though God ceases not to urge, instruct, entreat or even warn his children according to need so long as it will answer a useful purpose, man after being enlightened as to consequences or issues, is of necessity allowed his choice in all actions for which he is responsible, and which therefore affect the determination of the final issue, and he must of necessity, abide the consequences of his choice. If he persistently refuses to hearken to Wisdom, he is left to prove his own devices, and to learn, if he will, by what he suffers, (seeing he will not learn in any other way) until the harvest, or judgment, when will he, or not, he passes under the control of a higher law. The figurative Order, could not decide man's final or eternal status, but only the status in which he would meet the final harvest or judgment of the natural order, when Christ should be revealed.

The holy seed, mentioned in Isaiah vi., 13, which was preserved in the "grape of the cluster," and "plant of a great people," matured its first perfect fruit in Jesus Christ who is the pattern of the only kind of character that God will ever admit to dwell in his eternal kingdom of perfect peace and righteousness, man's highest destiny. And in him was the justice and perfect righteousness of God vindicated and made manifest to all that received him. Therefore Jesus testified in the name of Christ with whose life he had become identified, "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life," as at the beginning.

Restoring the light of the beginning, termed the Ancient of Days, which represents those most ancient principles which existed before all things created, and upon which they are founded, and from whence the light of day is derived—that the whole law of God may be fulfilled, preparatory to removing the natural order, (the life of which was derived through a vail of tempo-

ral types and figures) for the purpose of introducing the final order of eternal substance, with which the Believer is gradually brought by travel, face to face in open view. 1 Cor. xiii., 12.

Jesus was the first to fulfill the whole law of God, so that he could say, "I do always those things that please Him." "The Son can do nothing but what he seeth the Father do." "It is my meat and drink to do the will of Him that sent me." Thus it was his love or life to keep the commandments of God; and "Love is the fulfilling of the law." To love God truly is to love to obey his commandments, and "His commandments are not grievous to those who love, but are life everlasting."

Hence in this spirit he could say "I am the bread of God—except ye eat my flesh (word) and drink my blood (spirit or life) ye have no life (of God) in you."

Through the power and operation of faith, he was able to impart or transmit that life to others, so that he could say "He that believeth in me, though he were dead (in trespasses and sins,) yet shall he live, (by virtue of a superior law to that of the natural life which is temporary and perishable,) and "he that liveth and believeth in me shall never die."

Mt. Lebanon, N. Y.

A SWEET VOICE.

THERE is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels, and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work, at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it

were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls: "Use your guest voice at home." Watch it by day as a pearl of great price, for it will be worth to you in days to come more than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye.—*Jewish Messenger*.

FULFILLING PROPHECY.

NANCY G. DANFORTH.

"FOR they are the spirits of demons, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi., 14.

At the present time there are great commotions in the earth, and it is well to inquire where we are as regards prophecy. In the physical, material world are terrific storms, floods, cyclones and tornadoes, with pestilence and famine, to destroy human life and prospects. In the civil, political world are oppression, mobs, murders, riots and strikes; society divided into numerous factions and parties, each striving for the ascendancy. In the spiritual or religious world is a breaking up of old creeds and dogmas; former traditions and systems of faith and belief are dissolving before increasing degrees of light. Strife and discontent pervade every department in life. It is a time of universal unrest and upheaval—War

in the household, war in the church, war in the nation. What people are exempt? Have not "the kings of the earth, and of the whole world," been called by an invisible power, to this great battle? Is not this the great day of God, foretold by many of the prophets? A day of "darkness and gloominess, a day of clouds and thick darkness, as a destruction from the Almighty should it come." "Many mighty men shall cry bitterly." Very "many hearts failing for fear," and no seer arises to elucidate the dark page and read what is to come. This conflict between Michael and the Dragon may be long and severe; still we know that right will finally prevail, while all wrong and oppression will be overthrown. "The Lord may have his way in the whirlwind and in the storm," yet He will surely vindicate the righteous cause, and truth will eventually triumph over all error, and peace and righteousness shall dwell in the land.

This is not written as an exhaustive article, but merely to make a few suggestions, hoping to see the subject treated upon by abler minds. N. G. D.
Canterbury, N. H.

How silently we go our way
When we have found a goodly pearl,
The earth may frown, and nothing may
Upon us smile, but still we smile,
We know the treasure we have got,
And what the value yet will be.
The King may boast, but he has not
This one choice pearl that's given me,
No envy clustering round the heart,
No jealousy to friend or foe,
When we have found the better part,
The only lasting good we know.

Canterbury, N. H.

M. W.

THE MANIFESTO.

DECEMBER, 1886.

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NOTES.

WORK FOR THE RIGHT.

DURING the past month, matters of deep interest in the religious world, have been transpiring, as some of the would be wise men of the church have voted to themselves a right to a heavenly habitation, and at the same time voted that a certain class, whom they love to call heathen, have no right to enter our Father's house of many mansions. It is an amusing instance of assumed authority, which can only end in a display of many words. The penitent heathen will probably go down to his house justified, while the Christian Pharisee stands boasting of his pious ceremonies. Churchal power as manifested in man-made creeds has no vitality which need cause the least anxiety. So long as the righteous man shall receive the righteous man's reward, names, nor sects nor parties can have but little influence in effecting a change.

"A good man out of the good treasures of his heart brings forth good

things" whether he be white or black, or whether he lives in America, Asia or Africa. This agitation of an old system of effete theology revives the history of a medieval age, when creedal authority determined through force what a man should believe in this world, and then assigned him a place of happiness or misery in the world to come, in accordance with their own selfish wills.

The simple testimony of Jesus is far more preferable. Seek the righteousness that belongs to the kingdom of God, and make not to yourselves, friends of the mammon of unrighteousness. This religious thought of the divine Teacher, pointed unerringly to a life above the pleasures of this world, and this was the saving grace that led the sons and daughters of Belial to become the children of the living God. The growth of goodness in the mind had ever led to the same results. An Israelite in whom there was no guile was certainly on the road that leads to God, and probably quite as sure of successfully reaching the holy city as a sensual Christian might be who worshiped in some creedal church.

"If the wicked man restore the pledge, give again that he hath robbed, walk in the statutes of life without committing iniquity, he shall surely live, he shall not die." This promise of God as given by the prophet, was a divine encouragement for every one to lead a good life, to turn from unrighteousness and learn to live with God,—forever.

With the privileges of a more advanced age, we are commissioned with greater responsibilities. The light that has come into the world should be a guide in our path, and with this we should teach an exceeding righteousness, which has for

its foundation the cross of our Lord, Jesus Christ.

It may not be within our province to say what shall become of those who differ from us in religious belief, and those who arrogate to themselves this right, show very plainly what course they would take, if they only had the power to exercise it. In all confidence, however, we may accept the words of Jesus, that whoever shall keep the commandments and teach men so to do, the same shall be called great in the kingdom of heaven.

Let us as the wise virgins have our lamps trimmed and burning, and keep our souls unspotted from the world, that the testimony which has been committed to our charge may not be lost through any neglect on our part. God has given to us an inheritance of which we need not be ashamed; a new earth and a new heaven wherein shall dwell righteousness and peace. The faithful maintenance of this sacred inheritance is our crown of glory,—our happiness now and our reward of eternal life.

WITH this number we close the sixteenth volume of our little monthly. For sixteen years it has traveled from city to city and from village to village as a messenger of "good news and glad tidings," and has told as best it could the story of God's love for man. It has encouraged the manifestation of the spirit of Christ, as we have learned it and as his own words have testified. "By this shall all men know that ye are my disciples, if ye have love one for another." Through the medium of **KIND WORDS**, from prayerful hearts, that have been received from time to

time, we are pleased to believe that the good seed has been sown in many precious souls and that it will, in turn, afford a satisfactory and bountiful harvest in faith and good works, as a blessing for man and a praise-offering to God.

Sanitary.

FRUIT AS FOOD.

Few people are aware of the value of fruit as an article of diet. Many look upon it as a luxury, and a few shudder at it, conjuring up internal torments at the name. Children, on the contrary, are only too happy to eat fruit at any time, and undergo much discomfort to get it. It is elderly people, or those past their first youth, who cannot eat fruit and enjoy it. Cooked foods, highly seasoned meats and alcoholic liquors have spoiled their taste, and in many instances a ripe strawberry or plum would inconvenience them sadly. But the person who values health, and who knows a little of the value of fruit, will make it a point to eat it daily, and on occasions to make a meal almost entirely of it. Another cause why ripe and wholesome fruits are given a bad name is because they are eaten at the wrong end of a meal. After many courses of heavy foods and strong drinks, a few harmless strawberries are indulged in, and then when these rich foods and stimulating drinks upset the stomach the blame is put on the strawberry! The real order for fruit is at the beginning of a feast rather than at the end. A better plan still is to make a meal of stale bread and ripe fruit. The best meals to be made thus are breakfast or lunch. The bread should be brown and the fruit ripe and raw. Dry brown bread cleans the tongue and brings out the flavor of the fruit. Butter on the bread would give its own flavor, or even the salt in the butter would destroy the pure taste of the fruit. Again, the fruit should be raw, except in rare cases, as many delicious odors and delicate flavors are lost by cooking. A meal of brown bread and ripe strawberries, cher-

ries, gooseberries, raspberries, pears, apples, peaches or grapes should be regarded as a wholesome corrective to high living. Those who want to be cool in the summer and autumn, and who wish to retain their mental clearness all day, cannot do better than lunch off fruit and bread, leaving heavier and solid food until evening.

Children may be given plenty of fruit, and so long as it is ripe no harm will result; on the contrary, it clears the complexion and skin, and acts as a laxative and cooler. When children have a half holiday, and they are in the way at home, you should buy them some fruit and send them to the nearest park or common or open space, where they can romp and play, and instead of sickly and often poisonous sweets they may regale themselves with the fruit you gave them. A picnic party should never start without a basket of fruit to start the meal.

It is astonishing how exhilarating and enlivening a meal of fruit is, and instead of feeling dull after it as you do after ordinary food, you feel stimulated and brightened up. It is not wise to eat raw food too late at night.

Fruit is best in the morning. I have many patients who take an orange, apple or other fresh fruit the first thing in the morning, the same as many people take their early cup of tea. This early fruit eating is to be commended; it clears the tongue and is the cause of laxation.

Many people, some of whom are doctors, are of opinion that autumnal diarrhea is due to fruit. This is an idea not borne out by facts. I have inquired into the subject and find that diarrhea is due to meat and fish, but never to fruit alone. I have experimented on myself, and got friends to test the result of free fruit eating on themselves, but in no case have I received a report of diarrhea from it. I lived one day last summer on strawberries, managing to eat seven pounds during the day, but I had no diarrhea. Other times I have lived on plums and milk, and have eaten freely of cherries and other fruits in their seasons, but never had looseness of the bowels in consequence. The true explanation of autumnal diarrhea lies in the fact that in hot weather flesh putrefies very quickly, and that during putrefaction alkaloids

called ptomaines, are formed; these are emetic and purgative, and give rise to very distressing symptoms. These alkaloids are found in meat at all times, especially in hot weather.—*The Herald of Health*.

NIGHT AIR.

AN extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul air from within. Most people prefer the latter—an unaccountable choice. What will they say if it is proved to be true that fully one-half of all the diseases we suffer from are occasioned by people sleeping with their windows shut? An open window, most nights in the year, can never hurt any one. In great cities night air is often the best and purest to be had in twenty-four hours. I could better understand shutting the windows in town during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate has told me that the air of London is never so good as after ten o'clock at night. Always air your room, then, from the outside air, if possible. Windows are made to open, doors are made to shut—a truth which seems extremely difficult of apprehension. Every room must be aired from without, every passage from within.—*Sanitary World*.

THE MANIFESTO, the monthly magazine put forth from Shaker Village, N. H., published by the united societies of Shakers, says: "We have no desire in this matter to exalt a personality, but to invite attention to the movement of which that personality was the center, and to ask the wise and thoughtful to consider whether it be not the same power and intelligence which raised up and supported Ann Lee and her disciples, as instruments of good to mankind for a century past, that is now directing and controlling the phenomena of Spiritualism. Both movements are despised and feared by the world,

which shows that they are not of the world; for doth not the world love its own? Both are in their infancy, though one has somewhat the start of the other, and it can be no more intended for them to remain so, than that a child should always remain a child."

Will our Brother be brotherly enough to listen to one outside his fold concerning the Good Shepherdess whose memory is so sacredly dear to every faithful Shaker soul? There are those in your community who shall feel the truth, inspired by Ann Lee's own soul, when we say her angelic presence has shed around us that influence of peace and security and perfect happiness which can only come from sympathetic relation with the Infinite. Will you accept a message? Then deplore not the loss of those who have withdrawn from your societies. Let your prayers follow them; and seek closer communion among yourselves through that spirit of love that is universal, and which cannot be manifested through strifes and discords. The essence of spiritual power is harmony. A single family in a condition of spiritual unity can stand against the Prince of Evil and all his powers of darkness. The crown of victory is now almost within your grasp. Be faithful to the end.—*The World's Advance Thought*.

KIND WORDS.

Mt. Lebanon, N. Y.

I SEND a Christmas offering to the well conducted MANIFESTO. Daniel Fraser.

Union Village, Ohio. Dec. 1885.

It gives me pleasure to read the MANIFESTO, and I feel grateful to those who care for it from month to month. I hope the little Monthly may prosper, as it is for the good of Believers, and for those not of our order.

Your Gospel Sister,
Louisa Farnham.

State Lib. of Mass. Boston, Sept. 1886.

EDITOR OF MANIFESTO,

My Dear Sir;—Appreciating your kindness in sending THE MANIFESTO regularly to the State Lib. of Mass., I beg to ask that you will be good enough to send a copy of the number for July 1886, which we have

failed to receive,—in order that we may be able to bind the volume complete for preservation.

Yours most cordially,
C. B. Tillinghast, Acting Lib.

Shaker Station, Conn. 1886.

BELOVED EDITOR;—I want to extend to you the hand of sympathy and appreciation, and tell you that the Manifesto is to me a help and guide. It comes quietly and promptly, bringing comfort and cheering words. It is a gem and treasure, and no one who desires to cultivate truth and purity can afford to be without it. I sincerely wish it God speed.

Daniel Orcutt.

REST.

BY THE LATE FATHER RYAN.

My feet are wearied, and my hands are tired,
My soul oppressed
And I desire, what I have long desired
Rest—only rest.

'Tis hard to toil, when toil is almost vain,
In barren ways:
'Tis hard to sow, and never garner grain,
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer
For rest—sweet rest.

'Tis hard to plant in spring and never reap
The autumn yield;
'Tis hard to till, and when 'tis tilled to weep
O'er fruitless field.

And so I cry a weak and human cry,
So heart oppressed;
And so I sigh a weak and human sigh,
For rest—for rest.

My way has wound across the desert years,
And cares infest
My path, and through the flowing of hot tears
I pine for rest.

And I'm restless still; 'twill soon be o'er;
For, down the west
Life's sun is setting, and I see the shore
Where I shall rest.

—*The Catholic*.

Thought expands, as by a natural elasticity when selfishness is removed.

Honesty is praised, but freezes among a wicked generation.

Books and Papers.

SHORT STORIES FROM THE DICTIONARY. By Arthur Gilman. Boston: The Interstate Publishing Company. Price 60 cents. Large books are not always the most instructive, however entertaining they may be, and a small work with a special purpose is often worth a shelf full of ordinary volumes. That fact is true of Mr. Arthur Gilman's **SHORT STORIES**, which have a double value, that of simple interest, and that of teaching readers to think. Although they were prepared for young readers, there are very few who will not find in them much that is of genuine profit. The titles of some of the chapters will suggest some of the details of the book—"Names of Countries," "Parts of the Body," "Names of Noises," "Handy Words," and "Dwellings and Other Places." Although not prepared for school use, **STORIES FROM THE DICTIONARY** would make an admirable book for supplementary reading or study in our grammar schools.

AMONG the many papers that go out from month to month on the mission of "good news and glad tidings," will be found **"THE CHRISTIAN,"** an illustrated Religious, Temperance, family paper. It contains four papers of 4 pages, each. The Christian, Safeguard, Armory and Common People, and all are filled with interesting and instructive reading. It is a good thing to be able to present a paper for the acceptance of all, old and young, with the assurance in your own mind that nothing will be read of which you need to be ashamed. H. L. Hastings, Editor, 47 Cornhill, Boston, Mass.

HERALD OF HEALTH. Nov. Contents; The art of Living a Century; On the Road; Temperance Physiology; Sleeping Habits of Children; The True Cure of Dyspepsia; Health Habits of Pope Leo xiii; Studies in Hygiene for Women, etc., etc. M. L. Holbrook, M. D. 13 Laight St. N. Y. \$1. a yr.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for November, opens with a biographical and phrenological sketch, and an admirable portrait of Edward S. Morse, President of The American Science Association. "George Eliot and Phrenology" is brief but interesting to all students of mind. "Familiar Talks with our young folks No. 11" is well illustrated and up to the standard established by the first series. "Thoughtful and Positive men" is a lengthy and logical article. Handwriting as indicative of character is considered in No. 8 of the series. "Decline of population in rural Massachusetts" is a careful study. "Two Ancient Pharaohs" is a review of the recent discoveries and presents the mummy portraits of those historical personages. The late John Dougall editor of the *New York Witness* receives a kindly notice, with an excellent portrait, under the title of "A worthy man." "Faculty in Animals," "Modern Sociology," "The sense of touch," "Chorea," "The press and public health," and "Value of Phrenology," are all good. "Suicide and Insanity" are considered by the Editor. "Labor and Capital" figure in the poetical contributions, a very touching poem is "Our Faith." "Our Mentorial Bureau" is usually rich in items of general interest. The publishers offer very liberal terms to immediate subscribers for 1887, \$2.00 a yr. 20 cents per number. Fowler & Wells Co. Publishers, 753, Broadway, New York.

It is falsely assumed that a happy childhood can be gained by allowing the child its own sweet will, whereas its happiness can only be secured by rational control of its impulses and caprices.—*American Teacher.*

HALL'S JOURNAL OF HEALTH. Oct. Contents. Dreams; Lanolin; Caves of Vultures; The Microscope; Pork as Food; Health and Exercise; Uses of Borax; Consumption Curable; Excellent Bitters, etc., etc. Office 206 Broadway, N. Y. \$1. a year.

How careful we should be in our judgment of others. We judge so much by externals that we are apt to place a wrong estimate upon one another. If it were possible to see others as they really are, we should often find what seems to us a cold and selfish exterior to contain a heart full of love and affection.—M. J. T.

The following lines said to be written by a Quaker contain the true Philosophy of Life.

I expect to pass through this world but once! If therefore there be any kindness I can show, or any good thing I can do to any fellow human being,—*Let me do it now.* Let me not defer, or neglect it, for I shall not pass this way again.

Let this be my Epitaph.

What I spent, I had,
What I saved, I left behind,
What I gave away, I took with me!

Deaths.

Eldress Betsey A. Johnson, at Hancock, Mass. Oct. 26, 1886. Age 51 yrs. 4 mo. and 11 days.

Again we bow our heads in sorrow as we part with one whom we all love and esteem so much. Who by her Christian walk had become a guiding star in our Zion home.

I. R. L.

Elmira Allard, at Enfield, N. H. Oct. 30, 1886 Age 78 yrs. 6 mo. and 22 days.

Mary Ann Mantle, at Mt. Lebanon, N. Y. Church family. Nov. 4, 1886. Age 78 yrs 9 mo. and 12 days.

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