

# The Manifesto.

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**The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and  
James Whittaker.  
No. 10.**

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

**Mother Ann and the Elders visit  
Petersham, Mass.**

IN December, 1781, Mother Ann and the Elders made a journey to Petersham, which is forty miles west from Harvard. It was a long and wearisome journey and quite late in the evening when they reached the residence of Thomas Hammond. The whole family were anxiously watching in expectation of their arrival. "It is good to watch," said Mother, "and you should always watch and always pray."

The next day being the Sabbath a large company of people came to attend the meeting. Elder James Whittaker preached the gospel of Jesus Christ from these words: "Cleanse your hands ye sinners, and purify your hearts ye double minded: be afflicted and mourn and weep." James iv., 8, 9.

He urged the necessity of confessing, forsaking and repenting of all sin. "What is cleansing the hands," said

he, "but the confession of sin? and what is purifying the heart, but forsaking them? And what is being afflicted and mourning and weeping but repenting of sin?" His discourse continued nearly two hours.

This was the first visit that the Believers had made to the town of Petersham, and the people, generally, manifested a desire to see and hear for themselves. As all conducted with civility they were allowed the full liberty of the meeting.

At the Monday evening service a large number of well-ordered, civil people attended, and also a company of lewd fellows who styled themselves the "Black Guard Committee."

Elder James gave notice that all who had come with an honest desire to obtain information, might walk into an adjoining room. Quite a number accepted the invitation and gave due respect to the occasion. The above named Committee, however, remained in the rear, as they had come, evidently, for no good purpose. Elder James opened the Bible and read a selection, and then began to speak. At this same time the Committee began to crowd into the room and were gradually moving toward the place where Mother Ann and some of the Sisters were seated. As the at-

tion of the assembly was so closely directed to the preacher, this movement of the mob had not attracted much notice.

Instantly the cry was heard, "knock out the lights." In a moment the lights were extinguished except the one used by Elder James. The mob immediately forced a passage from the door to that part of the room occupied by the Sisters. Three ruffianly characters, having their faces painted black, rushed forward and seized Mother Ann, and attempted to drag her from the room. In this attempt, however, they were foiled by the sudden appearance upon the scene of several able sisters, who succeeded in driving these white and black savages from the house.

After a few closing words from Elder James, the meeting was dismissed and the people passed quietly and peacefully from the place. The mob had left the premises, and all danger, apparently, was at an end. Some entertained fears that the mob would return. The Believers that lived in the neighborhood also returned to their homes, leaving only a small company to remain in the house.

As the family were retiring to rest, the house was again assaulted by some thirty persons belonging to the "Black Guard Committee." The doors were burst open and suddenly the house was filled with the uproar of this cruel and wicked horde.

David Hammond was knocked down and cruelly beaten. His wife, Mary, was subjected to the same inhuman treatment. Elder James was so abusively beaten, that for a time, he was not expected to live. Several other persons suffered more or less abuse.

As their object was to seize Mother Ann, they began a search through the premises. Not being able to obtain lamps and candles for this purpose, the mob caught burning sticks from the fire to be used as torches, and hurried through the house. They broke into the private chamber where Mother Ann had retired, and seizing her by force, inhumanly dragged her from the house. With as little care as they would exercise over a beast, they threw her into a sleigh and drove away from the place. The conduct of this company of men, in acts of inhumanity and of indecency were too disgraceful to comment upon.

In this situation, in December, a night cold and stormy, Mother Ann was obliged to ride a distance of three miles to Peckham's tavern. Elder William Lee and David Hammond followed the company, but were severely beaten with blows from their whips. The Brethren remonstrated with Peckham, who had hired these brutal men, against the ungodliness and cruelty of their behavior.

Being ashamed of their conduct and fearful of the consequences, for a violation of the law, the men now promised to release Mother Ann upon condition that David Hammond would sign an obligation not to prosecute them for what they had done. On account of the safety of Mother Ann he reluctantly yielded to their demands, and left them to answer at the bar of divine Justice for a crime, for which they were unwilling to appear before an earthly tribunal.

Mother Ann was accordingly released and in company with the Brethren, taken back to the residence of David Hammond, by the same men that carried her away. On her arrival at the house she sang for joy at the thought of

her restoration. The "Black Guard" had now white faces, and were ashamed of their conduct, and confessed that Mother Ann had been shamefully abused. They admitted that they were sorry for the deeds done and desired her forgiveness.

Mother Ann replied, "I can freely forgive you, and I pray God to forgive you." After their departure, Mother Ann related the wicked abuse to which she was subjected by these merciless men. "I thought," said she, "that they would take my life, as they dragged me from the house and threw me into the sleigh. But I was kindly treated at the house where they carried me. The woman in charge offered me some drink and a place in a comfortable room. One of the men, that carried me away gave me a kerchief to throw over my head, and another loaned me a garment to wear home."

The forgiving spirit in Mother Ann was ready to acknowledge any kindness even if found in her worst enemies. Elder James who had been so severely beaten, had partially recovered, and in referring to the act, said he could pray for them and kneeling, said, "Father, forgive them, for they know not what they do."

Some of this abusive company who were supposed to be very respectable members of a respectable Christian society, were found to be the instigators and leaders of this cruel mob. Sanders the deacon of a Presbyterian church, and Peckham, the sheriff of the county, with John Hawksy were the persecutors of Mother Ann.

The people of Petersham seemed to be very much enraged. There was nothing too bad for professor or profane

to say or do against the Believers in general and especially against Mother Ann in particular. The priest in his pulpit was as active in his accusations and as slanderous in his speech as were those who made no profession of religion. The general cry was, "Witchcraft and delusion."

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### CHRISTIANITY, "The End of the World," and how it is! so.

GILES B. AVERY.

A VERY wide-spread, and almost universal effort prevails among Christian professors, so-called, to harmonize the Christian with the worldly life! The practical consequence is, the corruption, and, in a large majority of instances, the utter spoliation, characteristically considered, of the Christianity of its professors, who thus, mere nominally, profess it!

The disciples asked Jesus, "What shall be the sign of thy coming," (the second coming of the Christ spirit and dispensation) "and of the end of the world." What is to be understood by the "end of the world" here spoken of? Jesus thus explains, "The harvest is the end of the world; and the reapers are the angels." In the parable of the tares, Jesus declared, "the field is the world. As the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity."

Thus Jesus made the end of the world synonymous and synchronous with the purification of his kingdom

with the judgment work; and he said, "The Father judgeth no man, but hath committed all judgment unto the son." Jno. v., 22. And again, "For judgment I am come into this world" Thus Jesus demonstrated that the "end of the world" is to be made by the labors of each individual Christian, in himself; for the true Christian is one who lives as Jesus set forth the work of his disciples. "If any man would be my disciple let him deny himself, take up his daily cross and follow me." Yet, speaking of his personal will and work, aside from his baptismal commission, Jesus said, "I can of mine own self, do nothing." "As I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." Jno. v., 30. "He that rejecteth me and receiveth not my words, hath one that judgeth him—the WORD"—testimony "that I have spoken, the same shall judge him at the last day." Jno. xii., 48. Here Jesus forestalled the theological idea of Godship in his person, abstractly considered, and placed the vice-gerency in his agency, yet only as clothed with his heavenly Father's spirit, and the revelation of God through him. Here we have an example of the end of the world in Jesus, to all intents and purposes, taking all his selfish life.

Jesus still further shows upon whom and how the end of the world is to come, thus, "Verily I say unto you there is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lauds, for my sake and the gospel's, but he shall receive an hundred fold, now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands,

with persecutions, and in the world to come, eternal life." Mark xxix., 30. Thus, the leaving of these selfish treasures, was bringing the end of the world to all these self-denying followers, and here we have a plain declaration that the end of the world was synonymous and synchronous with Christ's second coming, but not the end of time with earth's inhabitants, nor yet of the earth's existence, speculative religionists to the contrary, notwithstanding; for the hundred fold treasures above promised were to be enjoyed "in this time" by those in this world, who had brought "the end of the world on their own lives." Thus again is demonstrated that "the end of the world" is synonymous and synchronous with the harvest, and the "harvest" is the work of judgment, and this is, the gathering out the tares—men's sins—the violation of God's laws, from the field—the world—in all who should be harvested into Christ's kingdom. In other words, bringing the end of the world upon all true and genuine Christians.

This brings us to the question,—What is the world which should be brought to an end? The apostle John answers this question thus,—"For all that is in the world, the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away,"—cometh to an end. 1 Jno. ii., 16, 17. "My kingdom is not of this world, else would my servants fight" said Jesus; thus, war is of the world and must cease, with all who come to the end of the world—all true Christians.

But, what a spectacle we now behold, the fact of so-called Christian nations, sending forth millions of so-called

Christians to kill each other; and the nations vieing with each other in inventive skill to produce the most deadly weapons of warfare.

“But what most showed the vanity of life,  
Was to behold the nations all on fire,  
In cruel broils engaged, and deadly strife,  
Most Christian (?) Kings inflamed by black  
[desire!  
With honorable (?) ruffians in their hire,  
Cause war to rage, and blood around to pour.  
Of this sad work, when each begins to tire,  
They set them down just where they were  
[before,  
Till, for new scenes of woe, peace shall their  
[force restore.”—*Thompson.*

Shakespeare illustrates, ironically, the inconsistency of carnal warfare practiced by persons calling themselves Christians, thus,—“The Priest Warrior.”

“It better showed with you,  
When, that your flock, assembled by the bell,  
Encircled you, to hear, with reverence,  
Your exposition on the Holy Text,  
Than now, to see you here, an iron man,  
Cheering a rout of rebels with your drum,  
Turning the Word to Sword, and Life to  
[Death.”

Burke truly said, “War suspends the rules of moral obligation; and what is long suspended, is in danger of being totally abrogated.” Much more does war exterminate the Christian principle of love; and Jesus said, “By this shall all men know that ye are my disciples, if ye love one another.” War sets at naught even the Mosaic Law, “Thou shalt love thy neighbor as thyself.” Even Luther, in his day, declared that “the principles of Christianity forbade acts of violence, and desired that neither party in a war, should be called Christians.” Napoleon recognized the importance of a depraved character, for a good soldier. He allowed no Chaplain in his army, and was accustomed to

say, “the worse the man, the better the soldier; and if the soldiers are not corrupt, they should be made so.”

But, nations calling themselves Christians, the followers of “the Prince of Peace” raise and equip hundreds of thousands of men for war; and the blood of untold millions slain in battle, and by the horrible tortures of the inquisition, or by persecution’s wand through persons calling themselves Christians, crieth unto God from the ground, and standeth in the high courts of Heaven, as witness against a spurious Christianity.

Professed Believers in Christian precepts, can read in their Testaments with awe and veneration. “Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members.” “Ye adulterers and adulteresses,” (of Christianity) “know ye not that the friendship of the world is enmity with God; whoever, therefore, would be a friend of the world, is the enemy of God,” Yea, Christian professors can quietly read these Christian precepts, but heed them not, and be justly the subjects of censure by the Christian testimony of the same Apostle, thus. “But be ye doers of the word, and not hearers only, deceiving your own selves; for, if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

But, alas, alas! The Christian admonition in this epistle of the genuine Christian, the Apostle James is called by a great professional reformer of so-called Christian society “An Epistle of

Straw!" But, with the tongue of an angel from heaven, this blessed Apostle of Christ, in this epistle, shows that true Christianity is the end of the world to every true follower of Christ, verifying the testimony of Jesus Christ to his true followers, "Ye are not of the world, for I have chosen you out of the world, therefore the world hateth you."

Think of it, friends of progress, between 4 and 500,000,000, of people calling themselves Christians—followers of the Prince of Peace—but holding regular standing armies for war, amounting to 3,968,925 soldiers, with numbers on a war footing amounting to 18,414,525 men, at a cost of \$746,448,660 annually! Add to all this for war, to destroy men's lives, and yet more spent in dissipation in the use of beers, liquors, tobacco &c., than would be requisite for food, clothing, shelter, and needful protection, were all so-called Christians really such, in truth.

When we survey the status of the so-called Christian world as a mass, in its present state of demoralization, degradation, selfishness, corruption, lust, confusion and strife, instead of that peace which is the genuine fruit of Christianity, after nearly two thousand years of the Christian profession, it would seem to tire out the patience of the saints, in waiting for the kingdom of God on earth. What would be thought of a physician, who, having the benefit of two thousand years of the experience of physicians, was not able to save one single life and make it whole? Or of a chemist who had the benefits of the experimental knowledge of two thousand years of scientific research, but was not yet able to make a simple analysis so as to clearly distinguish substances of ele-

ments as opposite as the elements of the world, and those of a Christian character?

And yet, professors of the chemistry of Christianity, elements that, duly applied, will purify the character from every kind of dross, go on, ostensibly trying to live the Christian life, but pursuing the course of the world, and mixing with their religious professions, all the elements of the vanity, folly, selfishness, and wickedness of the world!

No wonder the name "Christian" is a by-word of reproach among many of the heathen, whose homes have been spoliated, whose lands have been seized, whose families have been ruined and characters corrupted by so-called Christians! No wonder that a so-called Christian Priesthood, teaching with the Bible in one hand, and a sword in the other, a purchased indulgence to sin in the pocket, with a liquor or prostitution license on the lips, should be scouted as the butt of contempt by the lower classes; so that to express extreme disgust of a vile character, the phrase, "viler than a priest" should be coined and used in England.

With all of the professed reverence of many Christian professors for the Bible, the single epistle of the Apostle James, puts to shame almost the whole so-called Christian world, and anchors her sails under the ban of condemnation. While the life of our exemplar Jesus—the King of the Heavenly Order—the true Christian church, is a clear demonstration of the "end of the world" and his declaration seals the same demonstration as truth. "The Prince of this world cometh, and findeth nothing in me."

*Mt. Lebanon, N. Y.*

It is a fraud to conceal a fraud.

## SURE PROMISE.

My soul immortal cannot live  
 On gross material things,  
 And all the wealth this world can give,  
 No lasting comfort brings;  
 Then let me labor for that meat  
 Which ever will endure;  
 That food which saints and angels eat,  
 That hidden manna pure.

O Father give me daily bread,  
 And wine that's ever new;  
 No famine then I need to dread,  
 Or what my foes can do.  
 While anxious cares of earthly toys,  
 So many millions wound,  
 My spirit feasts on inward joys  
 And pities those around.

The earth is promised to the meek,  
 Eternal life beside,  
 If heaven's kingdom they would seek,  
 Their Father will provide.  
 He feeds the ravens when they cry,—  
 He clothes the smiling mead,  
 And will he not my wants supply  
 With every thing I need.

O then let nothing rob my soul,  
 Nor any doubts prevail;  
 For while eternal ages roll,  
 His goodness shall not fail.  
 I need but little here below,  
 Have little time to learn;  
 Then O that world to which I go,  
 Shall be my great concern.  
*Pleasant Hill, Ky.*

Shakers, Albany Co., N. Y.

Aug. 1886.

MY DEAR SISTER L.—

Your beautiful letter came duly to hand, for which accept many thanks. I count it a great privilege, that I have enjoyed, to see so many dear gospel relations, and feel their devotion to this all important, soul elevating work. Not only are they working out their own salvation, but are holding out the beacon light to others.

This is a most commendable feature of the travel of the sisterhood, in our Zion home. Having found the pearl of priceless value, and obtained it by a full surrender, and giving up of all that belongs to a selfish nature, we are thus enabled to work for humanity, and secure for ourselves that blessed benediction, "well done, good and faithful servant." While 'so many may admire our order of life, and the fruits of the holy spirit, but few are willing to unite in the song of redemption, still, we have our duty to perform, in sowing the good seed. Let us sow beside all waters, sow early, sow late and sow in all fields, even if the pleasures of the world should choke the good seed. Some germ may remain, and spring up and bear fruit, after the harvest of thistles and weeds, have somewhat passed away.

Some persons may be so spiritually blind that they are not able to see how much better it is to give the first ripe fruits of their souls to God, and devote the strength of their days to his service, but such rather wait till self is served and no sacrifice make in their offering to God.

Let us remember our covenant, and keep it unbroken, and not present to the Lord a broken covenant, an offering He cannot accept. My covenant of full consecration shall be made strong with every faithful soul, throughout our many beautiful homes. For the many tokens of love and respect, bestowed upon the order, of which your humble servant, largely shared, we extend our heart felt thanks. All of those good gifts are placed on the altar, as an offering to the Lord.

In our prayers we ask that all may have their days of usefulness and

strength, lengthened, and that the sun of righteousness may shine brightly upon them through their pilgrimage here below.

Your Sister,  
Harriet Bullard.

Mt. Lebanon, N. Y.

PROF. RICHARD T. ELY,

RESPECTED FRIEND:—Your work, "The Labor Movement" came duly. I have the pleasure to thank you for the book, and to acknowledge our indebtedness for your many labors of love. Your work associates you with the noblest spirits of these eventful times.

The violence of the first French Revolution was an outburst against repression. To prevent destructive outbursts of the forces of the stupendous movement, or rather revolution now in progress, is the object of your labors. Hence, with gladness we hail the publication of "The Labor Movement."

To acknowledge the wrongs that do exist, and say they ought to be righted, is to assure to a certain extent, that the procedure of the revolution will be peaceful. Again, the existence of our institutions giving practicability in a quiet way, to socialistic speculations has also a peaceful influence.

It is interesting to notice the facts, that socialistic ideas were interwoven with the Jewish economy every seventh year, the products of the vineyards, the olive yards, and of the fields, became common property. And that the first manifestations of Christian life were socialistic.

The British House of Peers, is a repressive institution. A certain amount of blind stupidity on their part would endanger the public peace.

In these States, to maintain peace, and give perpetuity to their institutions, an early practical recognition "That all men are not only equal before God, before each other, and before the Law, but that all men and women shall have equal access to all the elements of subsistence." This, with some financial limitations, would go a great way towards solving all of our badly suarled social problems.

The weakness of this Republic lies in the fact, that she has not yet reached to the opening of said access—she has not yet reached to giving practicability to her "Declaration of Independence." Hence she has social troubles, as have other unfinished forms of political life.

All men and women having said access, class distinctions would disappear, and also the systems of education supporting such distinctions. Under the present forms of education, we have educated men in, and out of Penitentiaries, who are villains of size. The largest, at large, absorbing Legislatures, ruling over men, and assuming to call themselves society.

Modern education is based on the expansion of the intellect, and character is not even incidental. Such being the case, would it not be well, to accept the suggestion, "That Primary schools, Universities, and kindred institutions, take a change of base—That the formation of character, and not the cramming of the intellect, shall be the prime endeavor.

Man being dual in his emotional forces, as either prevail, so is the man, so is the woman, animal or divine. The intellect, is but the servant of these forces. Hence it is a mistake to neglect the emotional impulses, they being the

chief factors in the formation of character. This state of things characterized the heathen of old, as it does to-day most prominently. The civilizations of old became putrid, and passed away in decomposition in the height of intellectual unfoldments. One of the remains of Roman civilization, is the beggared bandit populace of Italy.

To seek to improve, or to revise the present system of education, would show a lack of comprehension. To upset the whole fabric, remove its foundations, abrogate its procedure, and nullify effects; is what is wanted.

The origin of our educational system is from that of heathen Greece and Rome. The people of these states, when most enlightened, were the most debauched. The unrestrained gratification of animal desires, was the fulfillment of Pagan ideals. Their hygiene, was without law. Their morals, conventional heathenism. In both particulars, the Christian of to-day, is a transcript, only more ignoble.

If society expects educational institutions to turn out just, kindly, and serviceable men and women; it must furnish a suitable foundation. The elements of subsistence must be open to all. All kinds of legalized robberies must cease, and financial iniquities be done away with. They have created a most insidious form of human vassalage.

“That which is the most real, is the unseen.” Ours is a world of effects—of unfoldments. The unseen, is the world of causes, of conception, of organization, of design.

Unless there are forces, powers, sufficiently strong and intelligent to introduce and maintain higher civilizations than now is, our efforts will be failures,

and our aspirations after higher forms of social life will be unavailing.

Suppose we construct history by, and with the events of the past three hundred and sixty years. The rapid succession of important events, spiritual and material; the order of their introduction, and results, during that time, are truly marvelous. First, we have the Reformation, or rather “the Great Protest.” Then we have the Puritan. In due time, the Quaker; and by and by, the Shaker. Well, what has the Puritan done? He earned his title—He lived a purer life than those around him, and firmly withstood cruel repression. Took possession of a new world and filled it with almost magical devices to facilitate production, and lessen toil. He has opened widely all the avenues of thought; and has secured to all, freedom to worship God in unison with their highest ideals. And also, freedom to bring forth forms of social life, whether from spiritual impressions or from philosophic thought. To his home the oppressed of all nations wend their weary steps. From the moors and bogs, from the Rhine and the Volga, they come. The spirit of the Puritan from ocean to ocean, presides over his vast domain, and gives a oneness to his mixed multitudes. The influence of his spirit is world-wide, to liberalize governments, and to elevate the lowly.

What has the Quaker done? He would not take off his hat to noble, prince, or king. That was the “First Declaration—All men are equal before God.” He was the first to free the slave. The first to move in “the Temperance cause.” He was the first in modern times to practice Non-resistance—To raise the standard of “Peace on earth, good will

to all." He was the first to exclude from his sphere of social life want and crime. He was a divine force among men, to prepare the way for the advent of the divine man and woman—the Shaker.

The supernatural gifts of the early Friends, were remarkable. Some of their predictions were as striking, and as completely fulfilled as any on record. He is crowned with peaceful victories.

The Shaker, what has he done? The form of social life he maintains is a complete and ample fulfillment of the "Lord's Prayer;" he maintains, that there is a state of probation beyond the grave. That the "spirits in prison" can be preached to—can be helped and released. That to be clothed with the spirit of Christ, is *the*, and the only Resurrection. He holds, that there is no material hell; that the love of God shed abroad in the sinner's heart, is all the hell that can be endured. He has done away with want, crime, panics, and labor troubles. His is the Millennial day. His home is open to all who will accept it on millennial terms. Can he do more? His ideas operate as do the leaves of the "Tree of Life"—for the healing of the nations.

The Shaker, the Quaker, the Puritan. The apex of this triangular base,—Shakerism, penetrates the heavens. A beacon light to humanity. Clothed with the sun, sublunary attractions under her feet. She is crowned with the stars of heaven—the Christian virtues. Her mode of ascension, and procedure, is, "He or she, who would be great, let them be servants." To the surging millions she waves her hand, the language of her silence is, "Peace be still. Violence, gains no victories."

Please accept from us many good wishes, and allow us to pray that your life to yourself, and to humanity, may be full of blessings.

Respectfully your friend,

D. Fraser.

[Contributed by N. G. Danforth.]

### HINDERING.

"LEST we should hinder the gospel of Christ." 1 Cor. vi., 12. Many an active willing helper in the church is too often an unconscious hinderer of the gospel. Let us try to find out how we may have hindered, that we may do so no more. A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailments or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We drop a discouraged remark and another's hope and zeal is wet-blanketed. "What man is there that is fearful and faint hearted? Let him go and return to his house, lest his brethren's heart faint as well as his heart." We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. "Make straight paths for your feet, lest that which is lame be turned out of the way." We do not heed the thoughtful look on some household face just after prayer or public worship, and our needless chat about earthly things. We make a critical remark about a preacher or writer, and it is brought back by the enemy in swift temptation, at the very moment when a word in season was about to find en-

trance. "Them that were entering in, ye hindered." Oh, terrible condemnation. "Let not those that seek Thee be confounded for my sake."

How sadly too, we may hinder without word or act! For wrong-feeling is more infectious than wrong-doing; especially the various phases of ill-temper, gloominess, touchiness, discontent, irritability,—do we not know how catching these are? If the Lord asked us,—Wherefore discourage ye the heart of the children of Israel in this way, should we not be utterly without excuse? What if He asked each hindered one, "Who did hinder you?" are our consciences sure our names would not escape mention? May we never be the helpers of the great hinderer! When "Satan hindered" St. Paul, he probably found human agents. Let us ask that the Lord Jesus would so perfectly tune our spirits to the key-note of his exceeding great love, that all our unconscious influence may breathe only of that, and help all with whom we come in contact to obey the gospel of our Lord Jesus Christ. And let us consider one another, to provoke unto love and to good works.—*Frances Ridley Havergal.*

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FROM HOME.

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How we see the parting distance,  
When we've traveled from our home;  
Cannot wing it or dissolve it,  
Steps alone make the return.  
Thus it is in Christian travel,  
When we've gone from truth and light,  
A returning by repenting,  
Are the only steps to right.  
*Canterbury, N. H. M. W.*

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Rule the appetite and temper the tongue.

PEACE.

CHAUNCEY DIBBLE.

THERE is no germ in the human mind more precious than a clear conscience. To feel that each day our work for eternity is being done. God the Father and Mother of all intelligences created them for happiness in a life of innocence not in sensational enjoyments which only demoralize the mind, but in the fruits of the spirit of harmony and love. Every lesson in the experience of humanity proves that virtue alone brings happiness.

When shall we hail this universal harmony? Will man ever learn that love begets love? Shall wars ever cease, and will men yet be brothers? Shall human life always be valued as mere straws? Shall one man continue to lead thousands to be butchered and men to be put up as marks to be shot at? Shall the happiness of their families at home be of no account in the reckoning of men of military fame? O, will the world not move on to a better state. Is not arbitration preferable to war and slaughter even though a great sacrifice of national pride be the consequence? Surely, pecuniary interests are never benefited.

A congress of nations might settle disputes with far less expense than war could possibly do and avoid the human butchery, save the widows and orphans, do away with the inconsistency of forcing men from their employment on the authority of Government to maintain war, a relic of barbarism, national highway robbery. Overlooking the cost the sacrifice of life the widows and orphans, the maimed and the tramps, look at the destruction of morals by the vicious tendencies of war and camp life. The blunt-

ing of every virtuous feeling of humanity, the contradiction of all the principles of Christianity, the ignoring of all physiological laws of health or happiness, the utter disregard of the feeling of brotherhood inasmuch as national gods are supreme, all pray to their respective gods in the name of Christ to destroy the other. Military despotism is a power above powers from whose crushing car none can escape. To whose authority all gods must bow and human life and happiness be sacrificed. If these utterances were untrue we might all feel comforted, but who can deny them in view of the misery that has stalked the earth from its earliest history. War is but the outward expression of the selfishness that reigns and riots within the heart. War would never be if men were pure within. When men purify their lives then will wars cease.

*Watercivet, N. Y.*

◆◆◆◆◆  
Tribute of Love to Sister Mary A. Kelley.

*Contributed by Lena E. Pickard, one of her pupils.  
Demise occurred Oct. 7, 1886. Age 31.*

DEAREST Sister thou hast left us  
Life's short span is at an end;  
All too soon, death has bereft us,  
Of a sister and a friend.  
Entering quietly among us,  
With a solemn, silent tread,  
And hath taken from our number,  
One now counted with the dead.  
Pause! we cry, O angel reaper,  
Stay thy hand, and heed our cry,  
Do not thus bereave our household,  
Hear, and heed, and pass us by.  
But the Master's need is greater,  
One more sheaf, the garner fills;  
And the form of our dear sister,  
Lieth silent, cold, and still.  
And we bow, a stricken household,  
As we gather here to-day;  
To do honor, to our sister,

Ere we lay her form away.

We have known thee, but to love thee,  
Though we've known thee, long and well;  
And no one can fill the places,  
That in life thou filled so well.

When we saw your step grow feeble,  
Saw the strength of life depart;  
Saw thy form grow weak and weaker,  
Then we knew that we must part.  
Knew that soon from out our circle,  
We should miss thy smiling face;  
Knew that soon, we'd find another,  
In thy old accustomed place.

And we pray, O dearest sister,  
If we've caused thee pain and grief;  
By an unkind word or action,  
In thy journey here so brief;  
That thou wilt forgive our weakness,  
And though oft we caused thee pain,  
Know the fount, of love undying,  
In our hearts, was still the same.

We have brought a wreath of flowers,  
And we lay them at thy shrine;  
They will never fade or wither,  
But brighter grow, with lapse of time.  
'Tis a wreath of pure affection,  
Amaranthine flowers are seen,  
Closely twined, and neatly blended,  
While mem'ry, keeps them ever green.

Love, the lily white and fragrant,  
Friendship's green and living vine,  
True affection's sweetest roses,  
From the garland we entwine.  
And in gratitude we bring it  
As an offering that will live;  
When our earthly form shall slumber,  
In the cold and silent grave.

Fare thee well, though we consign  
Thy mortal form unto the sod;  
Yet we know thy spirit's living,  
In the blissful realms of God.  
And the parting is but transient,  
Thou hast only gone before;  
To the home of blessed promise,  
On the bright eternal shore.

Farewell, dearest friend, and sister:  
May thy spirit rest in peace,  
Thou art free from earthly suffering,  
Pain and sorrow now shall cease.  
Fare thee well, we gently breathe it,

Angels wait to bear thee o'er  
To thy home in brighter regions,  
On that blest immortal shore.  
*Harvard, Mass.*

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### SABBATH of the LORD.

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“THE American Government has no constitutional right to legislate upon theology—to recognize any Sabbath Day in a National Exposition. Under God, our protection as a people depends upon the government being kept in its integrity, unsectarian, a home for all nations, kindreds and tongues.

This dispensation of Christ's second appearing, is the kingdom of Heaven, for which Jesus set people praying. It is the Sabbath that remaineth for the people of God, wherein the daily bread of its subjects, was to be as sure as was the manna in the wilderness. All could gather it, and he who will work can eat in this Sabbath of the Lord.

The Jewish Sabbath fed the poor one day in seven; one month in seven; one year in seven; and in the Jubilees gave them the land; but the pentecostal church gave the poor the land from the beginning, the same as the SHAKERS do now, in perpetual possessioun, thus swallowing up all types as short time Sabbaths in a Jubilee of Jubilees, the true Sabbath of the Lord.”—*Selected by J. S. P.*

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### Question by Antoinette Doolittle.

REPLY BY MARTHA J. ANDERSON.

WHAT is the divinest thought that can enter the finite mind concerning the Infinite? Is it Love, Goodness, or Purity? If they all belong to the same fountain, which, separately considered, forms the head,—whence the highest flow. In other words, when the

darkened night pases away and the morning of a new day, *breaks* upon the slumberer, which of those attributes gild the highest peak on the mountain's summit?

PURITY is the divinest thought that can enter the finite mind concerning the Infinite. It is the fountain-head of life's immortal stream, the source of every attribute, and spring of every blessing. In purity are love and goodness perfect. It is the very essence of Divinity that permeates and infuses the highest spheres, the unclouded light of eternity's perpetual day.

“God is light, in him is no darkness at all.” The purer we become the nearer we approach Deity; for, “Blessed are the pure in heart, *they* shall see God.” Most precious of the promises given by the Christ inspired teacher, whose life example, as well as precept was virgin purity.

Impurity broodeth in darkness, and in secret. God is not there; and the mind that harbors unchaste thoughts, or the heart that cherishes unhallowed desires, shrinks from the light, with a sense of shame and disgrace. “Know ye not that ye are the temple of God? if any man defile this temple him will God destroy;” by a withdrawal of His spirit; it is a law inevitable. “The soul that sinneth it shall die.” The written and unwritten revelation of God's eternal truth declare the certainty of this.

What stultifies the sensibilities, beclouds the intellect, sears the conscience, drains the vital forces, turns love to hatred and disgust, and creates on earth a hell?

The carnal mind unreined by moral law. Lasciviousness is the destructive cancer that is eating out the very heart of society, it nips the flower in the bud,

and blights the blossom of youthful life. Its dens of infamy are the plague spots of every civilized community, where virtue is swallowed up and demons of vice are generated. The slimy serpent crawls over every threshold victimizing the fair, the beautiful, and would be lovely by the secret charm of its magnetic, but debasing power. What hearth-stone boasts of purity's unsullied shrine? Whoso still worships there, yet knows of love, of home and heaven; these words holy and sacred in their significance are all embraced in purity.

What means the cry we hear all over the land, the social evil—domestic unhappiness, ungoverned households, family brawls, infanticide, matrimonial dissolution, and an army of neglected vagrant children? The earth reels drunk with crime of every name and nature, all springing from the hydra-headed monster *lust*. “Whence comes wars and fightings among you? come they not hence, even of your lusts that war in your members?” The greatest of all sins is the sin of transmission, through which depraved influences are stamped upon the embryotic brain; the consequence is that generations walk the earth and mingle in society, in whom the inclination and impulse is stronger to do evil than good. What mighty lever shall lift such up, from conditions they did not create, into the sunshine of a purer and better life? True love is the offspring of purity, and only under its benign control can be expected properly developed human beings. Few seem to realize this all important truth.

The praises of virtue were sung by the bards of olden time. Seers declared the glory of the ransomed. “These are they who have come up

out of great tribulation, who have washed their robes white in the blood (life) of the Lamb.” Prophets, Sages, Philosophers, and holy men and women of all ages, inspired by the Christ ideal, conquered the impulses of passion, and took upon themselves a perpetual vow of celibacy. Ancient temples, cloistered their vestal virgins and beautiful priestesses; far out of sight of worldly eyes, reserved for holy purposes, they were the divinely inspired oracles, the only fit vessels through which the word and will of God could be revealed to man. The baptized Jesus, inculcated purity foremost in his system of ethics. The teachings of his apostles whether to Jew or Gentile hold forth this heavenly principle or attribute as the goal of spiritual attainment, recognizing the fact, that because of low conditions, few would be able in this life, to bear the cross and practice the self-denial necessary to reach the perfect state.

In every heart, no matter what the education, or yet the ignorance, there lingers a hope of probation, and though long and dark may be the night of error and sin, there will at some future period in the soul's history, be kindled a desire for something better and purer than the unsatisfactory fruits of a sensual life. Then will come an awakening—self-judgment—God's light will unveil the soul—the dawning of a new day will break upon the inner vision, and the first thought that shall fill the mind will be purity, it is the presence of God, his light and love—it gilds the mountain tops of His eternal goodness and in its fullness alone will the soul ever find peace and rest or realize the blessing of an unending existence.

*Mt. Lebanon, N. Y.*

San Francisco, Cal. June, 1886.

LOUIS BASTING, DEAR FRIEND :—

I have received both your letter and pamphlets, for which I am much indebted to you. In the meantime my mind has been highly enlightened in what is called spiritualism. I had finished reading R. D. Owen's "Foot falls" just the day before your pamphlet (Sketches of Shakers and Shakerism, by Giles B. Avery) came, wherein, to my great satisfaction I found it cited. I found this doctrine, considered by itself, easily understood. As to the phenomena, I am not very anxious to witness or experience them; they were just the impediments that prevented a correct understanding of true spiritualism. "A Shaker's answer," in the pamphlet, had the effect of balm to a sick heart, and I felt myself elevated above all earthly wants and suffering.

I, too, claim to be called for a spiritual life. Like St. Augustine, I must thank God to have saved and withdrawn my soul out of the abyss of scholasticism. From the day that I was able to reason for myself I stood alone against all the wisdom of common life, as given by teachers, friends, and even parents, whose best intentions I could not doubt.

All warnings and admonitions could not suppress my longing for a higher life. After having blown down the whole artificial fabric I had built during my young life, (just for my parents' sake) abandoning all prospects and hopes already attained, I undertook to look for the realization of my craving in another world. And indeed I have found the "new world." Here, in low and humble situations, I viewed the highest regions. Like Moses I was allowed to view the promised land. Shall I be

chosen among the few? I like to compare my life with the following incident that happened the other day.

On the road to Golden Gate Park, near the Odd Fellow's cemetery, there is amid the waves of sand-hills one hill towering above them all. On the top a simple wooden cross like an admonishing finger points towards heaven and a higher life to the thousands passing by in search of never satisfying pleasures and vanities. Last Sunday I took a walk out to breathe a purer air, and coming near this hill the sudden impulse to climb up to that cross was soon followed by the deed. In rash resolution of youth I took just the side before me, which was the steepest one. The sides are sandy, giving no firm support to the foot, which slides back the half of every step. After a few steps I always took a rest and respired, then aspired again. Now I was up half way the other half steeper still and my force growing weaker. I climbed with hands and feet; about thirty feet more and I shall have reached the summit where the upper part of the cross is now visible. But I hardly could go on and nearly fainted, for I was exhausted after this violent exercise, not being accustomed to it. But with the last effort I reached the summit, clinging to the cross. You have a wide prospect; there the city of living men, here the city of death. And I said to myself: All I do, speak or think, shall be as if I were on the top of a hill, visible to all, and I'll never be ashamed of any deed, word or thought.

Believe me willing to be aspiring with all my heart and soul. Yours truly  
Ernest Pick.

The first step to greatness is to be honest.

**THE MANIFESTO.**  
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**NOTES.**

**THE NEW YEAR.**

THE dawn of a welcome new year. It comes as a most beautiful gift from the Divine Hands. May it be to all our dear friends, a new, A happy New Year! and no less in its development an inspirational new year, that it may represent to us more fully the growth of the new heavens and the new earth wherein shall dwell righteousness and peace.

Abundant blessings have been prof-  
 erred to us, and as we bid farewell to the friendly old year, we will remember that on every hand we have seen and shared the kind guardian care of our Heavenly Father and Mother,—God.

Seed time and harvest have been to us in all the plenitude of the promise, giving the renewed assurance that a wise protective spirit still watches over the interests of the whole earth. If the heavy hand of adversity has unfortunately fallen upon us, for a moment, we may still rejoice that while we were wounded, we were not destroyed, "persecuted, but not forsaken," and though deprived of

some few of our earthly comforts, we still retain our precious, gospel homes.

A new year would be incomplete without new thoughts and a new inspiration. We need these to clothe the mind and bring forth a more consecrated life for God and for humanity. New resolutions that shall embody additional zeal and interest for the promotion of righteousness in the earth, and the determined effort we make, that this may be accomplished, will be proof of our devotion to the cause.

Our extended privilege will, evidently, afford us ample opportunity for the manifestation of our anxious care in the dissemination of the truth as we have learned it of the Divine Teacher, and also for the promulgation of the spirit of God as it has been received into our hearts.

If we can do but little toward the mitigation of the ills of humanity, and for the education of the mind that it may be better able to accept of higher religious truths, that little will be our great consolation, and our crown of eternal life. While some may be justified to "stand still and see the salvation of God," we are assured that in order to live and prosper in the service of the Lord Jesus we must walk as he walked, live as he lived, and crucify in our own souls the element of the world, with all its affections and lusts. With the apostles become teachers of this essential, Christian discipline.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Of one thing we are fully persuaded: that the manifestations which accompany this spirit will bring the sure evidence

of a happy and prosperous new year, and culminate in a bounteous and satisfactory reward.

The Manifesto enters upon the work of a new year. With the present number it begins the seventeenth volume. In this we have the assurance that its past record has been carefully guarded, and that its mission has been good news to many readers, and we are now led to believe that the pages for the incoming year will be no less satisfactory.

“Those who have tasted of the good word of God and of the powers of the world to come,” will undoubtedly have a desire to place their living testimony before the readers of the Manifesto, and in this way be able to give to God and to humanity some of the treasures which have been so bountifully conferred upon them.

Our honest testimony, although simple, may have in it goodly treasures from a heavenly kingdom,—the protective gifts of God. If we can so live as to merit the blessing of divine protection, and in return accept the pleasure of assisting others, this most assuredly, will form the happiness that is to be found in this life.

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## Sanitary.

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### THE TRUE WAY TO CURE DYSPEPSIA.

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A LADY who has suffered from dyspepsia almost all her entire life, considers the following suggestions to be the most in accord with her own experience of anything as a method of cure.

Hurried eating of meals, followed immediately by some employment that occupies the whole attention, and also takes up all, or nearly all, of the physical energies, is sure to

result in dyspepsia in one form or another. Sometimes it shows itself in excessive irritability, a sure indication that the nerve force has been exhausted; the double draft, in order to digest the food and carry on the business, has been more than nature could stand without being thrown out of balance. In another case, the person is exceedingly dull as soon as he has a few minutes of leisure. The mind seems a dead blank, and can only move in its accustomed channels, and then when compelled. This, also, is an indication of nervous exhaustion. Others will have decided pains in the stomach, or a sense of weight, as if a heavy burden was inside. Others, again, will be able to find nothing that will agree with them; everything that is put inside the stomach is made the subject of a violent protest on the part of that organ, and the person suffers untold agonies in consequence. Others suffer from constant hunger. They may eat all they can and feel hungry still. If they feel satisfied for a little time, the least unusual exertion brings on the hungry feeling, and they can do no more until something is eaten. It is almost needless to say that this condition is not hunger, but inflammation of the stomach. Scarcely any two persons are affected exactly in the same way, the disordered condition manifesting itself according to temperament and occupation, employments that call for mental work, and those whose scene of action lies indoors, affecting persons more seriously than those carried on in the open air, and those which are merely mechanical, and do not engage the mind.

All, or nearly all, of these difficulties of digestion might have never been known by the sufferers had they left their business behind them and rested a short time after eating, instead of rushing off to work immediately after hastily swallowing their food.

Nature does not do two things at a time and do both well, as a rule. We all know that when a force is divided, it is weakened. If the meal were eaten slowly, without pre-occupation of the mind, and the stomach allowed at the least half-an-hour's chance to get its work well undertaken, before the nervous force is turned in another direction, those suffering from dyspepsia would be few.

A physician once said: "It does not matter what we eat as how we eat it." While this is only partly true, it certainly is true that for dyspeptics the most healthful food hurriedly eaten, and immediately followed by work which engages the entire available physical and mental forces, is much worse than a meal of poor food eaten leisurely, and followed by an interval of rest.

To those whose lives are devoted to physical labor, it is less injurious to work immediately after eating, provided the labor is not unusually severe and straining.—*The Herald of Health*.

[Beloved Elder H:—I copied these beautiful thoughts from the CHRISTIAN UNION some years ago, and I find them worthy of so much consideration at each New Year's dawn that I thought they might be acceptable to you. *Amelia*.]

#### THE HOUR AND THE YEAR.

OVER the gateway of the New Year every one writes some new and inspiring resolution. Life may have been small and mean in the past, the days may have been full of selfishness, indifference or languor, but the days to come shall shine with the beauty of unselfish affection, and be full of the fruits of honest work! It seems so easy to shape the future while it is the future. It stretches before the thought in its indefiniteness like a mountain lake at night, fading out into mist, and yet reflecting in its mysterious depths, the very splendor of the heavens.

As we stand on the shore of the future, and feel rather than see, the infinite possibilities which shine in it, we forget that those glories are only the reflections of our own noble purpose, and that there is no beauty and light there, unless it be caught from ourselves.

The future is not a harvest-field into which we can wander at will and reap the golden grain; it is an unsown field, to be plowed and sown and watched and worked upon, with hourly fidelity, and daily toil, if its furrows are hidden by the waving grain. There is nothing there, but the soil upon which to work; every thing else the worker must furnish. Opportunities will crowd the days, but will pass empty-handed unless we

recognize and hold them; suns will shine, rains fall, dews lie sweet and fresh under the morning sky, but the end of the year will find us as empty and poor, as the beginning, unless we yoke all these elements of success, and drive them with a firm and steady purpose.

Men and women who succeed, greatly understand that the future is a matter of detail, and that he who conquers it, makes his conquest, foot by foot. No glowing resolution solemnly made on the first day of the year, consecrates and redeems the time, but the steady discharge of the least and smallest duty, in the largest and most aspiring spirit from sunrise to sunset, the whole year through.

An hour at a time, is all the busiest man gets, for the grandest work, and to understand, that the hour in hand is the best that will ever come, in which to make one's soul visible and potential in action, is to have mastered the secret of success. There is no form of imagination so fruitful as that which is able to mass the hours together, and give their true proportions, in spite of their poor and mean appearance. To know the value of the present hour, is to know the value of the whole future. The shining stretch of that sea, is as vast as the largest reach of thought can make it, but it pours itself into the individual life, by a channel so small, that men forget the volume back of the hourly flow, and are always waiting for the incoming tide, which shall float the great purposes that now lie stranded and hopeless.

Condense and compare your resolution, omit it from your diary, and write it on your hour. Be jealous of your moments, lavish your life, and thought, and heart, on the things of each day, and when the months have made their solemn circle, your resolution will be written across them so broadly, that the world will read it without your interpretation.—*Christian Union*.

LIVE for to-day,  
If you would live aright,  
The past is gone,  
The future not in sight.—M. W.

Prayer prevails against temptation.

## EDUCATION.

ROBERT AITKEN.

THIS being an important subject, and more than once discussed in the Manifesto, perhaps a little more about it may not be amiss. As commonly understood to educate is to impart knowledge from the possessor to one ignorant of that knowledge. The possessor of knowledge is active to instruct when he finds one willing to receive. Here comes in the question, whether education is bounded by human knowledge. We who talk of being taught the way of God, and the way out of all sin, cannot rest there; because we experience a deeper teaching by revelation, which has been obtained by submission and not by any objective study. If then all is to come under the head of Education, the one is objective and the other subjective education. Hence the question, Is this the whole? As before stated Man can educate only objectively and subjectively. But it is a self-evident truth, that the latter is limited to teaching the conditions required to obtain what the gospel of salvation from sin can give. It is also self-evident that the gospel is the *power of God* unto salvation, which we receive after we have been taught the needful conditions, and have submitted ourselves to them.

Hence man's agency in the educational as relating to the gospel is to teach the needful conditions. God's agency, after we have submitted to the required conditions, is to create in us a New Being or a new creature. These are the only terms on which we can be benefited by all that education can give us for the proper development either of our physical, intellectual, and spiritual or God-

love natures; because man is a free agent and God can do nothing for him except as he submits to his terms. This gives those of small abilities or knowledge the same hope for redemption as those of greater abilities or attainments; for God is just.

In order to cast off all ground for self-exaltation it seems necessary to remember that Paul may plant and Apollos may water but God alone can give the increase. The foundation of all human misery is that man will not submit himself to receive the spiritual or love nature which can alone bring the light and life or intellectual and physical natures into proper order. It is superficial to look at the unfoldment of man's outward faculties as being of first importance in the gospel which, while it will inevitably develop the whole man, yet primarily is designed to unfold the inner or spiritual powers on the basis of a gradual death to the carnal worldly life.

*Enfield, Conn.*

## CHRISTIAN RESOLVE.

I'LL trust my enemies with God  
As well as all my friends,  
Well knowing He who holds the rod,  
Hath justice in his hands.  
I'll not retaliate, or pay  
A wrong, with wrong of mine;  
But carefully will go my way,  
And will improve my time.--M. W.

## "SPEAK NOT EVIL OF THE ABSENT."

It is said that Socrates, (a so-called heathen philosopher,) had this motto inscribed in letters of gold over the door of his studio. Would to kind heaven it could be written with a pen of diamond in the heart, memory and *will* of every professing Christian.

Obedience is better than many oblations.

## KEEP AWAY.

SOUTH UNION, KY.

MRS. E. L. ASHFORD, NASHVILLE, TENN.

1. Keep a - way, keep a - way, let my spirit have rest, All ye vanish -  
 3. Keep a - way, keep a - way, let my spirit go free, That no heaven -

ing fol - lies which tend to mo - lest, And to hinder my prog-ress in  
 ly gifts be with-hold - en from me, And that I may keep pace with the

Heaven's highway, From my soul, from my soul, keep a - way. 2. Keep a - way,  
 light of the day, From my soul, from my soul, keep a - way. 4. Let me live

keep a - way, all ye idols of time, That are on - ly a hindrance  
 with my Brethren and Sisters in love, And with them in sweet un - ion

and clog to the mind, That would be of no use, but would lead me a -  
and meekness im-prove By re - jecting all e - vil ly night and by

stray, From my bod - y and soul, keep a - way. 5. O my soul keep  
day, Where all bondage and death keep a - way.

a - wake, and be ready to flee, And to hide from the evil which you may

fore - see; And to be in your duty, this word you'll o - bey,

And from all that is wrong, keep a-way, keep a-way, keep a-way, keep a - way.

## THE PARSON'S TEXT.

BY M. ALICE BROWN.

A PARSON once, the story goes,  
 Maligned by friends as well as foes;  
 For tales made up, surmises dark,  
 And cruel slanders, made the mark;  
 Bethought himself a blow to deal,  
 Which every guilty soul should feel.  
 Without a word of his intent,  
 He to his Sabbath duties went,—  
 "My text you'll find within the book  
 Of Exodus, if you will look,  
 The chapter twenty-three, the clause  
 And verse are first, but here I pause,—  
 As it is broad and comprehends,  
 The highest flights, the farthest ends,  
 To which I wish your thoughts to soar,  
 No words of mine could add aught more;  
 To every one within my fold,  
 This text I give to *keep* and hold;  
 An application in it lies,  
 But 'twill be plain to all the wise,  
 'Tis sermon, rule of life as well,  
 It's worth if heeded who can tell!  
 I now proceed to close my theme.  
 Your own reflections best I deem."  
 Then home they sped, with wonder stirred  
 At this new preaching they had heard;  
 Each one in heated haste to see,  
 What such a wondrous text could be,  
 But what was their chagrin to read,  
 Though terse and trite, most fit indeed,  
 These words, more keen than long retort,—  
 "Thou shalt not raise a false report."

—*The American Rural Home.*

Enfield, Conn. 1886.

DEAR CHILDREN :—Another year has  
 joined the past. How swiftly and how  
 silently the fleeting moments fly! Begin  
 the New Year right. Take another step  
 toward the heavenly goal. "Good to  
 begin well, better to end well." The  
 reward of well-doing is a priceless treasure.

"Be virtuous, that is more than wealth;  
 Do right, that's more than place;  
 Then in the spirit there is health,  
 And gladness in the face."

Virtue is strength. Never stop for little  
 troubles or give up for great ones. It  
 is unmanly to "look back." God will  
 give you strength and power, trust Him  
 and labor, hour by hour. Keep good  
 vows so firmly that temptation shall be  
 powerless for evil. Good vows and  
 good efforts will win. Faith and good  
 works will save your souls, though rag-  
 ing billows round you roll. Review the  
 past and profit by its lessons. Profit by  
 the mistakes of others and shun their  
 penalties. "Make your record clean."  
 A sure way to win "a righteous name"  
 is to deserve it. Examine your lives,  
 weigh your motives, watch your conduct.  
 Fill this hour with worthy work and you  
 will be ready for the hours that follow.  
 Carefully guard your innocence. Grow  
 in purity day by day, keep in mind to  
 watch and pray. Purity is a rare jewel.  
 Would you enjoy a conscience clear,  
 and blessings that endure? Be pure. A  
 clear conscience is an eternal inheritance.  
 Your Brother,

Daniel Orcutt.

[The following lines are contributed by William  
 Justice, aged 84 years, who is patiently awaiting the  
 call of the Lord.]

## AGNUS DEI.

GREAT God, thy name be blessed,  
 Thy goodness be adored;  
 My soul has been distressed,  
 But thou hast peace restored.  
 A thankful heart I feel,  
 In peace my mind is stayed;  
 Balsamic ointments heal  
 The wounds by sorrow made.  
 Though elements contend,  
 And winds and waters rage;  
 I've an unshaken friend  
 Who doth my grief assuage.  
 Though outward storms arise—  
 Emblems of those within—  
 O Christ my soul relies,

The sacrifice for sin.  
 Though inward storms prevail,  
 Afflicting to endure,  
 I've help that cannot fail  
 In Him who's ever sure,  
 Though outward war and strife,  
 Prevail from sea to sea,  
 I've peace in inward life,  
 And that sufficeth me.  
 Though clamor rear its head  
 And stalk from shore to shore,  
 My food is angels' bread—  
 What can I covet more?  
 Though ill reports abound,  
 Suspicion and surmise,  
 I find, and oft have found,  
 In death true comfort lies;  
 That death I mean whereby  
 Self-love and will are slain,  
 For these the more they die,  
 The more the Lamb doth reign.  
 And well assured I am,  
 True peace is only known  
 Where he, the harmless Lamb,  
 Has made the heart his throne.  
 Then may the tempest rage,  
 And cannon roar in vain,  
 The Rock of every age,  
 The Lamb, the Lamb doth reign.  
 —Selected.

#### WASHINGTON'S CODE OF MANNERS.

EVERY action in company, ought to be with respect to those present. Be no flatterer, neither play with any one who delights not to be played with. Read no papers, letters, or books in company. Come not near the papers or books of others, to read them. Look not over another when he is writing. Let your countenance be cheerful, but, in serious matters, be grave. Show not yourself glad at another's misfortunes. Let your discourses on matters of business be short. It is good manners to let others, especially if your peers, speak first. Strive not with your superiors, but be modest. When a man does all he can, do not blame him, though he does not well succeed. Take admonitions thankfully. Be not hasty to believe flying reports to the injury of another.

In your dress be modest, and consult your condition. Play not the peacock, looking vainly at yourself. It is better to be alone, than in bad company. Let your conversation be without malice, or envy. Urge not your friend to disclose a secret. Break not a jest where none take pleasure in mirth. Speak not injurious words, either in jest or earnest. Gaze not on the blemishes of others. When another speaks, be attentive. Be not apt to relate news. Be not curious to know the affairs of others. *Speak not evil of the absent!* When you speak of God, let it be with reverence. Labor to keep alive that spark of heavenly fire called conscience.—Selected.

#### BEAUTIFUL WORDS.

*"Cast thy bread upon the waters; for thou shalt And it after many days."—EccI. xi., 1.*

MID the losses and the gains,  
 Mid the pleasures and the pains;  
 'Mid the hopings and the fears,  
 And the restlessness of years,  
 We repeat this passage o'er—  
 We believe it more and more—  
 Bread upon the waters cast  
 Shall be gathered at the last.

Gold and silver, like the sands,  
 Will keep slipping through our hands;  
 Jewels, gleaming like a spark,  
 Will be hidden in the dark;  
 Sun and moon and stars will pale,  
 But these words will never fail—  
 Bread upon the waters cast  
 Shall be gathered at the last.

Soon like dust to you and me,  
 Will our earthly treasure be;  
 But the loving word and deed  
 To a soul in bitterest need,  
 They will not forgotten be,  
 They will live eternally—  
 Bread upon the waters cast  
 Shall be gathered at the last.

Fast the moments slip away,  
 Soon our mortal powers decay;  
 Low and lower sinks the sun,  
 What we do must soon be done;  
 Then what rapture, if we hear  
 Thousand voices ringing clear—  
 Bread upon the waters cast  
 Shall be gathered at the last.  
 —Selected.

## Books and Papers.

**THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** December. Contents. Red Cloud; Chief of the Dakotas; A Chapter on Anthropometry; Familiar talks with our young Readers; Decadence of Orthodoxy; A beautiful Father; Selkirk's Colony; A great Day; Reciprocal Influence of Mind and Body; The Philosophy of Religion; Home Culture *vs.* Home Work; Hair and Character; Fruit in Florida, etc., etc. Fowler & Wells Co. 753 Broadway, N. Y.

**HERALD OF HEALTH.** December. Contents. Sources of Dampness in Houses; Hygienic treatment of Bright's Disease; Home Education; Sore Throat; Sleep a Medicine; Causes of Disagreeable Dreams; How I cured my Cold Feet; How long to Sleep; The Teeth of Negroes; Studies in Hygiene for women, etc. etc. M. L. Holbrook, M. D. 13 Laight St. N. Y.

**HALL'S JOURNAL OF HEALTH.** Nov. Contents. Dreams; Prof. Joseph R. Buchanan; Magnetic and Electric Forces; Signs of the Times; Twenty years in a Trance, etc., etc. Office 206 Broadway, N. Y.

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### THIS LIFE IS WHAT WE MAKE IT.

LET'S oftener talk of noble deeds,  
And rarer of the bad ones,  
And sing about our happy days,  
And none about the sad ones.  
We were not made to fret and sigh,  
And when grief sleeps to wake it;  
Bright happiness is standing by—  
This life is what we make it.

Let's find the sunny side of men,  
Or be believers in it;  
A light there is in every soul  
That takes the pains to win it.  
Oh! there's a slumbering good in all,  
And we perchance may wake it.  
Our hand contains the magic wand—  
This life is what we make it.

Then here's to those whose loving hearts  
Shed light and joy about them!  
Thanks be to them for countless gems  
We ne'er had known without them.  
Oh! this should be a happy world  
To all who may partake it;  
The fault's our own if it is not—  
This life is what we make it.—*Truth.*

### "LITTLE HINGES."

BY KATE CLYDE.

"MIGHTY doors on little hinges  
Oft with ease and smoothness swing."  
So it is from merest trifles  
Often great events will spring.  
Little, thoughtless words and actions  
Hold a pow'r none can foretell;  
They are but the tiny seedlets  
From which later growths will swell.  
Oft some little word we utter  
With unheeding, careless lips;  
Oft perform some trifling action  
That as swift from mem'ry slips,  
Till some after act, resulting  
From the strong but secret pow'r  
Hidden in that deed forgotten,  
Comes to view some future hour.  
If that word were one of kindness,  
If we did a loving deed—  
Ah, we know from Christian sources  
Only good results proceed!  
Just when some poor heart was sinking  
'Neath a load of grief and care,  
May be that kind word or action  
Heav'nly whispers seemed to bear.  
If that word were cruelly spoken,  
If that deed were mean and bad,  
Surely their results could only  
Serve to make the angels sad.  
Oh, by life's most trifling actions,  
If they are but kind and true—  
By each soft word gently spoken—  
How much good we each can do!  
—*Selected.*

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## Deaths.

Eliza Thomas, at Union Village, O. Nov. 25, 1886. Age 70 yrs. 10 mo. and 12 days.  
John Whittaker, at Enfield, N. H. Nov. 30, 1886. Age 71 yrs.  
Ann Price, at Union Village, Ohio. Dec. 8th. 1886. Age 71 yrs. and 6 mo.  
Ransom Gilman, at South Family, Mt. Lebanon, N. Y. Dec. 8th. 1886. Age 67 yrs. 4 mo. and 19 days.  
His death was very peaceful, though sudden. W. A.

# The Manifesto.

VOL. XVII.

FEBRUARY, 1887.

No. 2.

**The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and  
James Whittaker.  
No. 11.**

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

**Mother Ann and the Elders,  
return to Harvard.**

SOON after the sad termination of the visit to the town of Petersham, Mother Ann and the Elders returned to Harvard for their home, and from that place made occasional visits to the Believers in Shirley, Woburn and other places, confirming them in their most holy faith. The opposition in and about Harvard continued to manifest itself and frequently brought severe sufferings upon the Believers. Threats were made by secret as well as by open enemies and individuals were subjected to abuse, such as stouing, pilfering, cheating, mocking and other acts of meanness, and yet no general persecution had been experienced.

As the gospel increased and the testimony of truth prevailed, those who were opposed began to be more and more alarmed. Anti-christ could not

endure a religion which threatened the destruction of the foundation of his kingdom. He could not allow so many of his subjects to pass from darkness to light, by converting them from the error of their ways.

As the Believers were averse to wars and fightings, and as this principle had been inculcated by Mother Ann and the Elders, it was conspicuously brought forward as a suspicious evidence of their hostility against the best interests of the public.

Through pretence of fear for the safety of the country this was made the foundation for a general alarm, and measures were taken to prevent the apprehended danger. The worldly wise men finally decided that Mother Ann and the Elders must be driven from the town of Harvard. Arrangements were accordingly made and in January 1782, a captain of the militia with a company of men presented themselves before the residence of the Believers, and there received orders to drive the Shakers from the town unless they would promise to leave by a specified time. On the arrival of this lawless gang, the Believers were assembled for worship in the Square House. The militia were stationed around the dwelling, with clubs poised on their shoulders after the man-

ner of muskets, evidently thinking that by this maneuver they could frighten the Believers.

The captain at once obtained peaceful admittance into the house, and with a show of authority, requested Mother Ann and the Elders to leave the town. Mother Ann replied, "I expect to go to-morrow, if it is God's will."

"Very well," said the captain, "if you are going so soon as that, I shall let you alone."

Soon after this, while taking his leave, he again promised not to molest her, as she was going away to-morrow.

"Yea," said Mother, "I expect to go to-morrow, if it is God's will, and I shall return the next day, if it is God's will."

The captain left the house to join his company. During this interview, several of the soldiers had entered the room where the family were engaged in worship. Some of them manifested an unbecoming rudeness by entering the apartments where they were not welcomed. The Brethren zealously defended their home as best they could from the advances of such a lawless class of men.

Daniel Wood who stood guard, before one of the doors, was abusively treated by a violent man in the company. He was beaten over the head with a club and left helpless and bleeding profusely. The captain on seeing this made inquiries into the cause, "One of your men did it," replied Daniel. The captain ordered his men to leave the house immediately. They soon passed out and the whole company left the place without offering any further abuse at this time. The next day Mother and the Elders went from Harvard, but re-

turned again in a few days to see the Believers at the Square House. As they had been so unkindly threatened for some time and disturbed with mobs, and feeling that their way was nearly hedged up for usefulness in Harvard, they were brought under severe suffering of soul. Through the ministration of the spirit they were warned of God to leave their home in Harvard, and at once assembled the Believers, and encouraged them to remain steadfast and faithful to the cross of Christ.

This was a day of deep tribulation. Strong hearts were bowed in sorrow. Men who for years had bravely battled with carnal weapons against the enemies of their country, and who gloried in the salvation which their own arms had wrought for the nation, had now laid aside all their weapons of war that they might "put on the whole armor of God, and be able to fight against the powers of darkness." They were learning a Christian experience. "My kingdom," said Jesus, "is not of this world, therefore my soldiers will not fight."

The assembly were all on their knees in fervent prayer for protection. Mother Ann was in prayer with her children. "I should be willing to die," said she, "and go to our Lord and Christ, if you could do without me." All well knew that she was called of God to preserve her life that she might do good to the whole household of faith. This was an effecting and sad season for all, and many of the Believers, at this time, consecrated anew their lives to God.

After the last farewell was spoken. Mother Ann and the Elders and Mary Partington journeyed as far as the resi-

dence of Zacheus Stevens. Early the following morning the mob came to the Square House and were sadly disappointed in not finding Mother Ann and the Elders. The leader of the company ordered a barrel to be placed by the door of the dwelling, upon which he called the Brethren and Sisters, one at a time, for examination, that he might be able to gain some information concerning the Believers who had left Harvard.

The mob then proceeded to the home of Isaac Willard and began to search his premises. Isaac did not stand in fear of this lawless crowd and forbid them to open a door in his house, or they should suffer the full penalty of the law. They quite well understood the man with whom they were dealing and soon dispersed.

Mother Ann and the Elders proceeded to Enfield, Conn., and arrived at the residence of David Meacham, on the first of March. At this place they were obliged to pass through new scenes of suffering. Many Believers called to see them, and also many strangers. The ministration of the Elders was for the encouragement of all who had received faith in the gospel work. While this word of God was being received with joy and zeal by the Believers, it did not fail to awaken the jealous fears and arouse the persecuting spirit of the workers of unrighteousness.

By a preconceived plan a mob of two hundred men and boys stood before the house of David Meacham, under the direction of a militia captain, by the name of Bush, and a lieutenant named Terry. The captain ordered Mother Ann and the Elders to leave the town

within one hour or they would be carried out by force.

Elder James Whittaker addressed the company as follows, "We came to this place peaceably, to visit the Brethren and Sisters, but since you have judged yourselves unworthy of the gospel of Christ, we will go to some other place."

As it was considered prudent to leave Enfield, the Believers passed on to the ferry, some eight miles distant, followed closely by the mob. On their way to the ferry, Mother Ann and her companions realized that they were surrounded by a host of angels, which so encouraged them, that they broke forth in songs of praise and thanksgiving, while their wicked persecutors followed on in gloomy silence.

As they were passing through a village near the ferry, a noisy rabble gathered and mingled with the mob, using very threatening and abusive language. At this instant a young American officer who was on the main street, observed the mob and on inquiry was informed that they were driving the "elect lady" and her followers out of the town. The officer was well armed, and mounted on a spirited horse. He was an entire stranger to the Believers, but he saw that they were peaceable and were patiently enduring the insulting language of the mob without making any reply.

He immediately rode to the side of Mother Ann's carriage, and accompanied her to the ferry. He seemed to have no fear of the mob, and after speaking to Mother Ann very kindly conducted her to the boat, assuring her that she should not be harmed. The wonder-struck mob who had a short time before been so liberal with their

threats, were suddenly, as quiet as though they had been paralyzed. As the boat was pushing from the shore, the bravaço spirit welling up in the breast of one man he relieved himself by this speech.

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“Duty First, Pleasure Afterward.”

—  
ANNA WHITE.  
—

THE above quotation is frequently given as an incentive to labor. And were it not for the relation the one bears to the other, it might seem too imperative and demanding.

If “there is a time for everything under the sun,” that is good and true, then is there a suitable time for every employment and for recreation, and for the expansion of every faculty of mind and body, as well as for the development of those higher faculties that tend to unfold the spiritual part of our being.

If we in our researches after truth “seek first the kingdom of heaven and its righteousness,” and find it, then are we sure of a home that is eternal as the heavens, we are sure that our souls’ needs will be amply supplied, and sure of the added promise of shelter, food and raiment, those creature comforts of which the Father knoweth and provideth.

By a strict adherence to Christian principles, which include the daily cross and self-denial over the inbred passions and propensities of nature, duty becomes sternly requisite, and to the natural instincts there seems no beauty or comeliness in it. Viewed from this standpoint, the way of righteousness is not only narrow but rough and cragged. Mountain high surround us, vallies low must be traversed, rivers deep and cur-

rents rapid we must ford, until the feet become sore, the hands heavy, the head weary and the heart faint.

Where then, may be asked, is the pleasure and the satisfaction derived by the observance of a principle that involves such rigid discipline? We answer.

The first and most essential thing, is to secure a relationship to God—the fountain of all truth and goodness—whence alone permanent happiness proceeds; or in other words, find our heavenly Father and Mother from whom we have wandered, and against whom we have sinned. And as there is an innate desire in every human soul for something spiritual, and a general belief in immortality and eternal life, the return to God will eventually succeed. And as reconciliation ensues, through confession and repentance of sin, so happiness follows in its wake, peace flows like a river, joy springs up in the soul, light breaks forth as the morning, while purity and love shed their hallowed and saving influence. When this condition is attained, the duties of life yield pleasure be they light or arduous; the one being so interblended with the other, that it is difficult to separate them.

It would be well to heed the injunction of the wise Preacher of olden times to “Fear God and keep his commandments, for this is the whole duty of man.” And in connection with the above, to likewise remember the apostles reproof, “She that liveth in pleasure is dead while she liveth.”

*Mt. Lebanon, N. Y.*

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Unless the Lord is with you all your efforts are vain.

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Do not reckon anything your own that can be given away.

## PRAISE AND THANKSGIVING.

R. A. SHEPARD.

“PRAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.” Psalm, cxiii. Is it not meet, that we give praise to the “Giver of every good and perfect gift?” To whom, we owe everything, “in whom we live, and move, and have our being?” Ah yea, it is meet, that we should do this. We were “made a little lower than the angels;” having power to reason; gifted with superior intelligence, above all created things on earth. Shall we silently pass on our way, receiving all these gracious gifts as though they were our right? O nay, shall we not rather give praise, and thanks, for the countless blessings bestowed upon us? Surely, praise and thanksgiving, shall go hand in hand with our petitions for still more blessing. Our hearts are continually desiring protection, and care. But, are we as ready to give thanks for the mercies daily received from the “Great All-Father?” Will not the truly thankful heart, sometimes, overflow in praise, and give thanks to God? “Bless the Lord, O, my soul,” for all His benefits; yea, bless Him. Humbly bowing before the throne of grace; grateful for the manifold mercies vouchsafed to us. Not only the blessings of every day, but also for the merciful preservation, from the wages of war, and pestilence, the fury of the elements; the dreadful calamities which have filled the land with death, sorrow and destruction. O may we walk softly, humbly, before Thee, our God; and bless Thy holy name, for all Thy loving-kindness.

Canterbury, N. H.

## CHRISTIAN VIRTUES.

SARAH J. BURGER.

*Truth* to the heart in love reveals  
The way from error's night,  
And gilds the life with noble deeds,  
Choice gems of heavenly light.  
*Hope* lifts the curtain of the mind,  
Till virtue's dawn is seen;  
Her glow is like the morning sun  
Upon the meadows green.

*Love* is the light-house to the soul,  
Lum'd with the lamp of *Peace*,  
Where joy and lasting happiness  
Bid gloom and sorrow cease.

*Mercy* her purple clusters yield  
A harvest rich and rare,  
Inviting souls to drink the wine  
Of life abounding there.

*Humility* where art thou found?  
Close by some lowly stream,  
Where fancy ne'er would hie for rest,  
Or cast a shadowy dream.

And *Meekness* by her side is found,  
With *Charity* and *Prayer*,  
And these combined will stay the hand  
Of sordid want and care.

Uniting these with *Faith* and works,  
What noble gifts appear  
Within the temple of the soul,  
Ripe fruit of toiling years;  
And cherished in the heart for good,  
They'll bear the victor's palm,  
While angel joy shall flood the soul,  
And heaven's holy calm.

Mt. Lebanon, N. Y.

## NOTE.

JAMES S. PRESCOTT.

WHAT a sweeping declaration that was for an apostle to make, “We know that we are of God, and the whole world lieth in wickedness.” 2 John v., 19. Why? Because he abstained from that forbidden “tree” which in the beginning God commanded, “not to touch” until further orders; and which the whole world is most eager to grasp, consequently is now suffering under its penalties.

North Union, Ohio.

## NOT FAR.

AGNES E. NEWTON.

Not far from the soil of sin  
Though white thy robes to-day;  
Not far from the dang'rous path  
Where the feet of many stray.

Not far from Virtue's dwelling  
The snares of sin are set;  
And near the peaceful harbor  
Fierce tempests may be met.

Not far from light the darkness  
Obscures the Christian's sky;  
Not far from good the evil  
Is ever lurking nigh.

Not far O Christian traveler  
The goal thou long hast sought;  
Not far the priceless treasure  
Which ne'er with gold is bought.

Not far is Heaven's portal  
Its pearly gates ajar;  
Near is thy home immortal  
Its glories not afar.

Not far the song of triumph  
"The world I've overcome;"  
If thou wilt all surrender  
To-day, is vict'ry won.

Not far the good nor evil  
The broad or narrow way;  
But near is strength and courage  
Our safety, watch and pray.

Not far O Christ our Savior  
Be from each struggling soul;  
Thy cross shall be our refuge  
Thy law, our lives control.

*Canterbury, N. H.*

[The following letter was written to a Lancashire friend in England, in Oct. 1886, and published in the Manchester, England Guardian. ED.]

Mt. Lebanon, N. Y.

DEAR FRIEND:—Your welcome letter was received. Undoubtedly you are, like myself, full to overflowing, doing all the good you can. I suppose we must all be content when we are doing our best, whatever the result. We can write

and speak the word of truth given us for the time being. If it be only as a grain of sand, we know that the whole mountain of truth is composed of an aggregate of such sands. Hepworth Dixon warned me that the English people could not be moved like Americans. Yet they would have filled two St George's Halls—the Spirit helped us. I was well satisfied with my reception.

When in Manchester I saw the stone prison in which Mother Ann is said to have been imprisoned for Sabbath breaking—disturbing a National Church-and-State religious meeting. I have no doubt but that they acted with strict legality, as she did not fail to give them just occasion. She was a Breaker and a Shaker, and she accepted the consequences as opposing a system, not the ministers of a system. The progress which has been made in England in vegetarianism since I was there is, I think, marvelous. There was then not a restaurant where you could procure a Christian meal. Now I am informed by an English friend who with his family have just closed a four week's visit at the North Family there are vegetarian restaurants in the cities and towns of England. There is not an equal of that in America. Yet a very great change is going on slowly in this country. At almost any first-class hotel you can get oatmeal and what they call brown-bread—Graham bread, &c.,—but I do not know of a place in America where you could procure a loaf of genuine whole wheaten flour bread, unleavened, except in the North Family at Mt. Lebanon, Shaker Village, where I reside. Between the bread we make and what the hotels furnish there is as much difference as between English Christianity,

with its marriages, private property, and war, and Primitive Christianity, with its celibacy, community of goods, and non-resistance.

On the date of this letter I will be seventy-eight years of age. I write this without glasses. I have been in this village fifty-six years, and fifty-six years of that time I have been a strict vegetarian except that I have used eggs and milk sparingly. I hope to finish my course on earth harmless and undefiled by unclean animal food. When I come to England I hope to find some who are prepared to found our order there permanently, and to establish the second of the seven cycles of Shakerism, adding to the faith of the first cycle the virtues of land limitation—not owning any more land than the members can cultivate without hiring; vegetarianism—not keeping any more animals than are absolutely necessary; and physiology and hygiene—their food being their medicine, sickness and disease being relegated to the outside order, death being the simple process of eternal sleep to the body. When I do go to the spirit land it will be to help to prepare a place for my friends. All men and women who are working for the good of others according to the degree of light with which they are blessed—all such are my friends; and in my Father's and Mother's house—the spirit world—there are many mansions—spheres—enough to accommodate every degree of human travail. It is a ladder whose rounds reach from the hells to the heavens, on which the angel messengers descend and ascend continually.

David was a "man of blood." If a man "after God's own heart," was it not the heart of the "God of Israel"—

the Lord of Hosts of fighting men and women. "Even David hath not ascended into the heavens"—the Christ heavens. Do you not think when such men of blood as David and Joshua, Cyrus, Alexander, Cæsar, Alfred, William the Conqueror, Cromwell, Nelson, Wellington, Napoleon, Washington, Grant, and their fellow-criminals, their Marshals, are waked up to see that they have been great on earth—great murderers—that they will call upon the rocks and mountains to hide them from the face of Quakers and Shakers—non-resistants? When under conviction for sin they desire to find a relation to the Prince of Peace—Jesus—and to the peaceable kingdom of the Branch—Ann Lee—to the first and the second appearing of Christianity upon earth, these once mighty men will be mightily tormented, and they will seek to undo what they have done. They are the powers of the world to come, they founded all the nations and governments of earth in blood, in and by force, in the divine right of kings and a birthright aristocracy. The American revolution was an earthquake to all human governments; its authors and instigators proclaimed Right in place of Force. Paine, Jefferson, Franklin, Washington, &c., opened a new epoch when they declared that human beings were born "free and equal—endowed with inalienable rights," most of which rights the misnamed Republic has deprived the people of up to this time. All women are disfranchised to begin with. But the Fathers said "the American Government was not a Christian Government." That was a good deal. The Church was got rid of. Then they said, "The people are sovereign; they are the source of all power."

In the end the American Government will be "a new earth," the Shaker Order "a new heaven." Then "thou shalt not kill" will be the First Commandment. Hitherto American statesmen have killed and eaten animals. Therefore they have not ceased to kill and destroy each other. You are inspired by those men from the spirit world to begin at the beginning—to cease to kill and eat animals. If the landlords of England should become vegetarians they would restore the land to its owners—the people. They would desire to raise and nurture human beings in place of rearing wild beasts and birds.

Ill fares the land, to hastening ills a prey  
Where beasts are nourished and the men decay.

I sat down to write a few lines when I began, and I am covering two or three sheets. Please excuse my runaway thoughts and the multiplication of many words.—In much love.

F. W. EVANS.

### THE FIRST COMMAND.

As far back in the history of this country as 1850, a class of persons at the North who were very anxious to soothe the slaveholders of the South and save the Union, could find no—to them—stronger and better way to do it than by taking as authority the Bible, and from its pages attempting to prove the God-given foundation of slavery; and to do it they selected these words; "cursed be Canaan: a servant of servants shall he be." They did not turn the pages of the book and read, "Undo the heavy burdens, and let the oppressed go free and break every yoke." And to further fulfil their constitutional obligations, they insisted that in accordance

with New Testament teachings fugitive slaves should be returned to their masters, or rather, owners, and cited Paul's example in sending back Onesimus to Philemon. But they did not quote Paul's words "not now as a servant, but above a servant a brother beloved."

In short, they used such portions of the Bible as to them seemed to sustain their position, never for a moment looking at the other side of the case. Indeed, to them there was no other side. Somewhat analogous it seems to me is the position of those who criticise the Shakers on the "letting the world run out" subject. They tell us that the "first command" given to man was to "multiply and replenish the earth," and they forgot to add, "and subdue it." Taking it for granted that the record is correct who was that command given to? Adam. When? After he had become corrupt and fallen from his high estate, his condition of purity? Nay! it was given, if at all, when he was in his innocency, and it meant obedience to law. Replenish the earth in compliance with law, bring perfect beings into this world, those who having been lawfully begotten have the right to their inheritance. Did Adam obey? Nay, not till he had become corrupt and then he—like our modern Adams—multiplied, and when he brought his work to fruition his first son became a criminal by murdering the second. Is bringing law-breakers into existence complying with the first command? What did the "subdue it" mean? Would it be unreasonable to say that it meant subdue all and every tendency in yourselves to use your procreative powers except in compliance with law, subdue that part of your nature which may be dormant but which nevertheless is

within you, and having subdued it and being fitted by that experience to obey the command, do it in order and consistently. How willing people are to comply with law when it suits their own purposes! How anxious to comply with it *as they understand it*; and they understand it as their selfish, lower, animal instincts would have them understand it.

Is it to be presumed that men and women marry so that they may yield obedience to what they designate as the "first command?" Not at all. They marry because they can legally do what if they did not go through a marriage ceremony would be criminal in the view of human enactments. For the higher law they have but faint regard. Marriage as a rule is simply a thin veil of legality thrown over the indulgence of lust; and when that is satiated the parties tire of each other, and the most trivial means are used to give employment to lawyers and the divorce courts. I would like to have any candid person say how many out of every 1000 marriages are contracted for the purpose of *solely* complying with "the first command." I think if he struck off the three ciphers and used the remaining numeral for his reply he would be nearly correct. Indeed a large proportion of persons who marry (so results show) seem to aim at the avoidance of obedience to the "first command."

How many of the fifty-five millions of people in the United States to-day came into existence in compliance with law? The number is incontrovertably small, and the millions are here to-day as the result of *violated* law. Lust brought them into existence, and thus drunkenness, robbery, murder, licentiousness, dishonour and corruption in all its hydra-

headed forms fill the land. When men and women marry solely for the purpose of complying with the "first command" and bring a pure, elevated, untainted race into the world, a race that will enoble life, and cease to marry for the reason that Paul wrote, that "it is better to marry than to burn," then and not till then let them criticise the Shakers for advocating and living a life which to the benighted and contracted vision of the worldling means only "letting the world run out." When mankind become honest, temperate, unselfish, chaste; when men "cease to do evil, and learn to do well," in short when all men turn into and walk in the Shakers' path, which is the path that Jesus trod, *then* if utterance is given to the thought that the human race will die out, it will be time enough to frame a fitting reply.

A.

Canterbury, N. H.

#### Testimony of PRUDENCE HAMMOND.

In my youthful days I often felt greatly exercised in mind about a future state. The exercises of my mind were more than I could express to any one. I knew I daily lived in sin, and could find no way out. I often prayed to God as well as I knew how, but found no releasement. These exercises increased upon me as I grew older, so that at the age of nineteen, which was the time of the great revival in New Lebanon, I was exceedingly wrought upon; but I could find no way out of sin, nor could I find any one that could help me or show me the way out. I could not even find one in whom I could place confidence as a Christian leader, because I did not see any one who manifested by

the works of righteousness that the spirit of Christ was formed within, which I believed really necessary in order to be a Christian. I kept house for my father at that time, and though he was a professor of religion, I could find no help from him. Some would tell me I was converted and born of God, and try to persuade me to be baptized and join the church; but all this availed nothing; it would not ease my troubled conscience. I felt myself a child of wrath, and greatly feared the judgments of God.

I had been in this troubled state of mind about three years when I first saw Mother Ann and the Elders. I visited them in June, 1780, being then twenty years of age. Mother asked me if I was sick of sin. I told her I saw no way out of sin. She repeated the question, "Are you sick of sin?" I knew not what to say. She turned to some who were present and said, "This young woman is sick of sin." Then turning to me, she said, "You can find no way out of sin till you confess your sins." She then told me of some circumstances and mentioned a number of the transactions of my childhood and youth, which I knew it impossible for her to know but by divine inspiration. I said within myself, "Is not this the anointed?" Here I felt that I had found somebody that could help me, and show me the way out of sin; and truly it proved so. I found no deception nor witchcraft here—nothing but the plain and honest truth, and my conscience bore witness to it. Here I found, for the first time, the image of Christ displayed in his followers; a people who manifested true godliness in all their deportment. Here I was taught to confess and forsake all my sins, as the fruits of the only true

repentance which is acceptable in the sight of God; and to take up a full cross against every carnal indulgence, and deny myself of all ungodliness and every worldly lust, and live a pure and chaste life. I confessed my sins, and felt as though I was confessing them to God in the presence of his witnesses; and I found great releasement of soul by it.

Mother bid me take faith in the power of God, that my life might be according to my faith. She said "If you will be faithful and obedient, you will never want for bread;" not natural bread, said she, "I mean the bread of life." I returned home with full confidence in her testimony, and a settled determination to maintain it. My health was restored.

At another time I visited them at Watervliet, when Mother told me the state of my own mind and feelings, just as they were, without any information from me whatever. These things were, at that early age of my faith, a sufficient confirmation to me of her spiritual sight and discernment, if I had never received any further evidence: but I have since felt too much evidence in my own soul, and had too great experience of such divine manifestations ever to have a moment's doubt. Mother was always meek and harmless in her manners, and manifested a pure and unspotted life in all her movements.

I visited Mother at Ashfield, at a time when there was a great concourse of people there, from various parts of the country, and much work to be done, especially on the part of the sisters. A little time before this I had the bone of one of my fingers broken, and it was very much swelled, so that I could not use that hand. I mentioned this cir-

cumstance to Mother and she sent word that if I had faith in the power of God, I might be healed. I immediately unbound my hand without any inconvenience. My hand was well and remained so.

When Mother was taken from the house of George Darrow by the mob and so cruelly abused, I was there. By her direction I kept by the side of the carriage all the way to Grant's. Some of the wicked men tried to beat me off, but were not able. Mother often encouraged me to keep up, and not let my faith fail, and said, "You will not be hurt." When she arrived at the house of Eleazer Grant, the mob crowded around her. She requested them to stand off, but they refused. One man in particular was very rude and insolent. Hannah Kendall, who was with Mother, from a sudden impulse of feeling spoke with considerable energy, and said, "Go off—you are a thief and a robber." This greatly offended the man, and he swore she should prove it. Mother instantly called out, "Where is Prudence?" I stepped up to her—"Here," said she, "Hannah has called this man a thief and a robber, and he says she shall prove it." I replied, "It is the truth of God, Mother—he broke into my father's house, and stole a large sum of money." This I spoke from the immediate impulse of my feelings, for I did not know the man. But he was highly offended and struck me; and I found him to be the very man who, some time before, actually broke into my father's house, one night, and took a considerable sum of money; but was soon after detected and brought to justice. His comrades, who knew the truth of this charge, laughed at him on the spot; and

the guilty culprit soon sneaked off, and we saw him no more.

Through all the violent and abusive transactions of this day, Mother remained firm and composed: and though she was shamefully abused, and treated with savage cruelty, she bore it with patience.

During the ministration of Mother Ann I had opportunities of seeing her, and being with her a great deal. A little before she left this world I was with her most of the time, day and night, for a number of weeks; and I can testify before all people, that she was the most godly person I ever saw, in all her manners and deportment. She bore a powerful and swift testimony against all pride, lust, covetousness, idleness, extravagance, intemperance, drunkenness, and every kind of excess. She taught us that all these things, and evil of every kind must be done away; that nothing could be saved but what was of God; and she always confirmed her precepts by her own example in all things. And I can truly say, I never saw anything in her conversation and conduct, from the first day I saw her till she left this world, but what bore witness that she was led and governed by a spirit of pure godliness. One might as well try to convince me that there is no day nor night, as to alter my faith concerning Mother Ann. I know of a truth that Christ was manifested in her; because I know that I received the spirit of Christ through her ministration. I have obeyed her testimony and I have ever found the same spirit in all her successors, down to the present day.

*Mt. Lebanon, N. Y.*

God assisting there is nothing to be feared.

## THE CLOUD LIFTED.

MARY JOHNSTON.

How very forcibly has the writer experienced the above phrase in numerous and various ways. Though young it is true in this life's journey, yet being blest with a good degree of experience in the ups and downs of Christian warfare, and realizing the blessings of a living and true faith, that God our Father and Creator, will help us through every trial, I have learned the lesson of trust and reliance upon his mercy and love. How many the obstacles that often surround us, and environ the unwariness in the tugging meshes of worldliness and discouragement, leaving us in doubt, almost to despair of ever again seeing the silver lining, that never fails to break through the darkest cloud and illuminate the dreariest day. Instinct teaches us to look to a higher Power for aid and guidance in all circumstances of life. But I sometimes think we are prone to seek some other source of relief, and are thereby too easily influenced by what other people may say, to insure any of the real, true substance and blessings that are awarded to all, who are diligently seeking to be under the protection of Heaven's love. If we have received a right faith in the knowledge of God's plan for complete salvation and redemption, we shall never experience a doubt as to the validity of his word. Although we are submerged in deep waters of oppression and tribulation, let us not be likened to a certain Irish chieftain, who was receiving baptism of a worthy Baptist elder. On being plunged beneath the rolling torrent, he held up his right arm, and when questioned why he did so, replied,

"I reserve this to fight my battles with;" thus putting to naught God's promise, "that he will sustain the faithful," and imploring his mercy at the same time.

However we shall all learn sooner or later that "a little reserve and thou'lt fail surely," will prove to be true in our experience. Every cloud has a silver lining and so has every sorrow, and if we submit ourselves to the Divine Order and direction placed in Zion, and there lay the weary burden down, we shall feel at once the happy consciousness of peace and rest. What a breaking away of clouds and dispersing in the distance we shall experience; leaving a way clear for the bright effulgent rays of Divine love. What a glorious transformation that soul realizes who has "turned from darkness into light."

I feel thankful to God that I have been called to the great privilege of living this life of Christ here on earth: and may it ever be my earnest endeavor to persevere in keeping my feet firmly planted on the rock of this everlasting gospel, which will bring a sure reward to all those who will try the self-denying process.

God grant a living spirit,  
 May ever with me dwell:  
 Thy favor Lord, to merit,  
 And loud thy praises swell.  
*Pleasant Hill, Ky.*

Shaker Village, N. H., Nov. 1886.  
 DEAR ELDERESS J:;—This morning I suggested to Ida, who is sitting near me, to write a good letter to some one, to-day, with eyes open, while I would write one to your address with eyes closed. So we commenced to perform the wonderful feat. After writing two

pages in utter darkness I found that if I continued this project I might have to go hunting for the stray verbs, which I discovered on opening the eyes, had so wandered from their respective nominatives that there could be no telling what special nouns and verbs ought to dwell together; meantime some of the adjectives seemed leaping over the keen edge of the sheet in pursuit of the nouns which it was their duty to describe, and thus I revoked my promise and wrote the remainder with eyelids ajar.

Permit me to say that last evening one special text from the Gospel came vividly before me. It was this. "Let your communications be yea, yea and nay, nay, for whatsoever is more than these cometh of evil." So vividly did this appear that I fancied I could hear the glorious voice of the divine Counselor who uttered the same upon the Sacred Mount more than eighteen hundred years ago.

As the fanciful vision faded I began to recall and compare my own habits of speech therewith, in words, sentences, common remarks, and in daily converse with others.

While thus occupied the text seemed to grow into limitless proportions, and as it grew assumed a significance more positive, more authoratative than I had ever before realized. I mentally exclaimed, why, what a reformation might have gone through every Christian nation, ere this, had this one sacred injunction been regarded.

If my inference is correct, it is enjoined upon every professed follower of Christ to be careful to speak the exact truth on all occasions, about every circumstance or incident with which they are connected. That no conversation,

however common place, mirthful or serious, grave or gay, can be right according to this standard—unless true. No exaggerated statements about persons or things, no overdrawn comparisons though clothed in language however select, can find admittance within the limits of this text, for whatsoever is more than truth, cometh of evil.

Adherence to this would soon rule out all vulgarisms in speech, all slang phrases, all idle words, all careless expressions. No grammar nor dictionary could so efficiently chasten our utterances as the spirit of truth which still breathes its divine inspiration upon the reverential heart. What would become of slander, exaggeration, frivolous thoughts and imaginings, careless hints relative to A. B. or C. if in every Christian household this text was taken as a standard?

"Let your communication be yea, yea and nay, nay, for whatsoever is more than these cometh of evil." Now, dear J., if I have not rendered the biblical saying correctly or according to your understanding will you not refer it to those who are well versed in the scriptures, and set me right. You will please accept a universal tribute of love from every one at home.

Ma has kept her part of our morning agreement very faithfully, and has written a good letter to Eldress A. C. whom she remembers very pleasantly.

I need not apologize to you for this letter as I intended that it should seem just like home without any qualification or polish whatever.

It is just six o'clock P. M. and I must bid you a kind adieu.

Lovingly ever,  
Asenath C. Stickney.

## Liberty Enlightening the World.

LUCY S. BOWERS.

It is the mission of Liberty to enlighten the world, to bear aloft her blazing torch, piercing through the darkness of error, leading the nations from shadows of ignorance to the perfect glory of righteousness and truth; and well may the people of these latter days, who have felt the inspiration of her presence, and shared the benefits of her blessings, join hands even over the great waters, to raise an illumined statue in her honor, an emblem of the future fraternity and peace of the nations.

But let us see, in part, in what our *liberty* consists.

America has been justly eulogized "the land of the free and the home of the brave." It is true, we live in a free country, wrested from Monarchical powers and released from despotism, in a glorious Republic formed and maintained by the people, and all the laws of the land passed and executed by the same; we say, *by the people*, not absolutely so; Liberty has not done her perfect work so long as half of the population are deprived the right of suffrage; there have been many queens in the Orient, but no woman has occupied a corresponding position with the President in the New World; but thanks be to Progress the work is advancing, steadily and surely.

We have a wonderful *Free Press*, truly the world's liberal educator; but the terrible immorality of the matter which often passes through it, is greatly to be regretted, the tendency of which is not to elevate in truth, but to enslave to evil. When will be uplifted a higher standard in literature by which all will

abide? not until there is universal goodness in the hearts of the people.

We have no chattel slaves since the Emancipation Proclamation; but as a writer lately stated, when that great deed was done, the work of emancipating was but half performed, since woman remained all but universally man's subordinate and slave, and by him considered to be little else but the playmate of ignorance, at most, only capable of running the continuous round of domestic life: not much longer will she hold her peace with these things; now is Liberty lighting her through the dungeon bars and releasing her from imprisonment.

But woman is a voluntary votary to Fashion, a ready listener to her ceaseless calls; subject to vanity and folly; not until she emancipates *herself* through her reason and common sense will she be able to rise and breathe the free air of divine truth. When man gives her justice, instead of flattery she will see the need of turning from these things to better ways of life.

We have no Fuedal System of lords and serfs as in the tenth century; but we have the millionaire and many poor, the landlord and tenant; not until the giant god *Mammon* is slain shall we have justice and equity ruling in the land.

We are free from God in the Constitution; free from the Inquisition, free from fanatical bigots who propagate new faiths by the sword; but alas! we are as far from right when in our independence we skip the bounds of conscience; too many irreverent, irreligious and infidel run the broad open road of wickedness, to ruin. Oh that God might reign in the soul and His laws be written in the hearts of His people!

We have no curfew that tolls the knell of parting day, making retirement at that time absolute; but left to individual choice, we have allowed ourselves to be the slaves of pleasure, and to revel in midnight orgies regardless of consequences to life and health.

We are free from present civil strife, but not from standing armies, who only wait for the summons to action; but still the voice of Peace is in the land constantly entreating the nations to learn war no more.

From one thing we can boast but little freedom, and that is the dire curse of drunkenness; morbid appetite insatiate has usurped control, and disease, quacks, poverty and death have followed in its wake; but behold the grand and noble army of Prohibitionists, they will yet conquer this terrible enemy.

O Liberty, lift still higher thy immortal light, shine abroad over the whole earth; let thy rays enter the dark places of voluptuous sin and habitations of evil; illumine the hearts of the people, and relieve from the shackles of false living and consequent care and crime; go to high places and destroy the insidious foes of God and goodness; shine on, reign eternal O beautiful Goddess through the long twilight; nor will thy perfect work be finished before the dawning of the bright Millennial day when all will be free indeed and in truth.

*Mt. Lebanon, N. Y.*

In Remembrance of Eldress Julia Johnson.

JULIA L. SWEET.

UNTO this sacred place we come  
With saddened hearts, and sore  
To render the last solemn rites  
To one whose short life's o'er.

Whose Golden Sun in sky is set  
All Silver-starred and fair,  
While radiant gleamings ling'ring yet,  
Bespeak a beauty rare.  
The beauty of a life well spent  
In service unto God,  
Of Heavenly peace and sweet content  
Though smitten by the rod,  
*Affliction's* rod, which robbed her life  
Of earthly bliss and health.  
And made existence but a strife  
Despoiled of this great wealth.  
Still did she ne'er repine nor grieve,  
But strove with noble aim  
The bitter chast'ning to receive  
And meekly bear the same.  
Though sorely tortured day and night,  
No murmurings ever came,  
And her chaste soul enrobed in white,  
Has won the victor's fame.  
*Hancock, Mass.*

#### BRIEF RULES FOR HOLY LIVING.

REV. WILLIAM WISNER of Ithaca, N. Y., about fifty years ago, drew up a set of rules for Holy Living, to be adopted by the families of his parish.

We will strive to keep our minds free from every thought which we believe will be offensive to God.

We will not spend our time in foolish jesting or unprofitable conversation, but will consider the very moments precious, and endeavor to fill them up with usefulness to ourselves and others.

We will not indulge ourselves, or countenance others, in speaking of the faults of any one, unless it be with a view to do good.

We will endeavor to educate our children in such a manner as may make them most useful in the world.

We will not suffer any person, not belonging to our family, to reside under our roof, unless he will refrain from all unclean language, from Sabbath breaking, intemperance and all outward wickedness.

We will devote a portion of every day to prayer, to reading the scriptures, and to devout meditation.—*Selected.*

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**NOTES.**

**Cease to do evil. Learn to do well.**

THE loving invitation which Jesus extended to those who were privileged to hear him speak, is a beautiful representation of his humanity in that he felt a care for the poor and oppressed. His familiar acquaintance with all the burdens imposed by the ordinances of the law, as well the spirit of domination which found a place in the heart of man, allowed him to speak with the spirit and with the understanding.

"Come unto me," said he, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." Learn of me! Learn what? To be meek; to be merciful; to be pure in heart. The law had been particularly careful in teaching its own form of religious life, and yet Moses under the clearest light of the Divine Presence had not yet seen the forgiving spirit that was manifested in the life of Jesus.

Take my yoke upon you. You have

worn the yoke of the oppressor. It has multiplied to you burdens of sorrow. You have borne the yoke of the law with its sacrifices and commandments and all of it has not given you a power to love your enemies. If you will take upon you my yoke, you will find that it is easy, and that my burden will be light.

With this the disciple can live as a friend to man and be able to work for the establishing of righteousness on the earth. It was the mission of Jesus to cultivate a confidence in the mind of man, to assure him that he was able to maintain a self-government, and to build up a kingdom of God among men. He did not preach to them a religion of ease and indifference, but a religion full of spiritual activity. "Seek and you shall find, knock and it shall be opened unto you." It was a gospel of good news because of its universal adaptation. It was also a gospel that demanded the whole man. "All that a man hath." To be industrious with his hands, and at the same time to give the heart in prayer to God, is certainly the Christian's rule for a successful journey to the abode of peace.

All work would make a man, a mere creature of the earth, low, groveling and selfish.

The affairs of the soul, and those of the body are so closely conjoined that the relationship cannot be severed without unpleasant results. A man filled with prayers and psalm singing, and yet slothful and negligent of his earthly duties would make a sorry Christian. In his pious idleness he would fail to establish the new earth, or to promote the spirit of righteousness.

The tendency of man is strongly toward the earth, and to the fruits of that

order of life. Instead of learning the value of the peaceful spirit of Christ, man readily falls into that state where human life, even, is not of much value, and cruelty, oppression and sanguinary wars become the ruling power.

The Israelites show very plainly to what excesses such things may be carried. The destruction of everything that breathed, and then the habitations burned to the ground. Napoleon in his wars in Europe, cut men down as the machine cuts down the grass. Life was poured out with as little feeling as water would be poured from a cask. Our puritan fathers made it a matter of business to kill all the Indians that they consistently could. The puritans denominated them heathens, and concluded that God had fore ordained the redskins for destruction.

All this seems quite different from the spirit which Jesus manifested, or the doctrine which he taught. It seems the more strange when we find that much of this cruel work was done by the Christians, a class of people professing to be the followers of the great Peace-maker.

To these, in an especial manner, we now direct our attention. The infidel who does not accept the teachings of the Christ, has of course the right to stand aside. He may be an honest man and one to be respected in Society, but the writings of the New Testament have a more direct reference to the professor of Christianity.

It is fortunate, however, that everybody does not go to the bad at the same time. A thousand years before the advent of Christ, a man who had experienced some of the changes of life, left a testimony that has no uncertain sound.

He had shared in the honors and glory of this world, had been wonderfully blessed with the spirit of God and then most foolishly wasted it away. In his old age, however, he became more thoughtful and while the greater part of his life he denominated a vexation, he left this warning to those who were young. "Fear God and keep his commandments." A course that he had neglected to adopt, and for the neglect was made to receive the just retribution. He farther remarks that "to fear God and keep his commandments is the whole duty of man, for God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." With this light and understanding at such an early age, we learn that there existed good and true witnesses.

All our deeds, good and evil, are to be brought up for judgment. Few would object to the inspection of that which was good, even if it was written upon the walls, but the evil deeds might prove objectionable. It would, indeed, be a sorry sight if every man was obliged to carry his evil deeds upon his back as did Bunyan's Pilgrim.

If the Christians are as one of the divines represented them to be, they are to be pitied. "Many of those who profess religion are weak in their morals; the taking of that which does not belong to them is becoming very common." These are Christians passing from their prayers to rob their neighbors. They are in pursuit of the god of this world. Get an education, said the father to his son, but be sure and get wealth, get it, by fair means if you can, but don't fail to get it.

Jesus gives us advice and a remedy

for all these ills. "If any man will come after me, let him deny himself and take up his cross and follow me." Of what shall he deny himself? Had not Moses demanded more or less of this same self-denial, and wherein was this requirement which Jesus made peculiar? Well, a man might deny himself of that which he knew would lead to wrong doing. The man that informed Jesus of his intention to become a Christian, professed wealth. Jesus understood the fact and informed him that in the first place he must sell his house and farm and all his stock and then give the proceeds to the poor. After this he might come and be a disciple; but the record says that the young man went away quite sorrowful.

Another man came to Jesus and this was a man given to visiting. He was of a social nature and wanted to have all his friends feel well. He informed Jesus that he would like to be a disciple, but before he settled down as a member of the order, he would like to run around among his neighbors and bid them farewell. Jesus had no sympathy with this style of dealing. It was yea, yea and nay, nay, any prevarication was evil.

The man said he wanted to be a disciple. Did he mean what he said? Jesus informed him that when a man put his hands to the plough, if he looked back, he was not fit for the kingdom of God. Instead of visiting his worldly relations and wasting away his precious moments, in that foolish way, Jesus said to him, "Go, preach the kingdom of God." Make this a matter of the first importance, and let every other consideration fall into the back ground. In this we find the plain testimony of Je-

sus Christ. It is the yea and amen of the gospel work. It makes of man a new creature; separates him from the world; establishes him upon an immovable foundation, and makes of him a self-sacrificing disciple of the Divine Teacher.

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## Sanitary.

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### RHEUMATISM AND DIET.

RHEUMATISM is, as often as not, caused by over-eating, and especially over-indulgence in meat, which is certain to cause an excess of uric acid, and render the body liable, on exposure to wet or cold, to an attack. We know that old people are proverbially liable to rheumatism. The reasons for this are not far to seek. One is that joints and ligaments are harder and stiffer, and very often contain a deposit—urate of soda. Another is that, as a rule, people up in years eat more than is necessary to support life, under the mistaken notion that they want a deal of nourishment to keep them up. I say that, on the contrary, the wear and tear of tissue is trifling compared to what it is in earlier manhood, and that far less food is required. Therefore, if an elderly person would live long, and be free of aches and pains, and be calm in mind—for that is a great desideratum—he or she must live abstemiously, more or less.—*Cassell's Magazine.*

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### IMAGINATION AND DISEASE.

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FEW people are aware of the power of imagination over the body. The Arabs have a legend concerning the plague and the remonstrance of a man with the destroying angel for killing one hundred thousand people with this fearful disease. The angel replied that he had only killed twenty thousand people, as he was commissioned to do—"the rest," said he, "died from fright!" Let a person imagine that some part of the body is diseased and it causes a determination of blood to that part, and if persisted in produc-

es more or less inflammation and in time degeneration! This is especially true of the throat or lungs. If a person imagines these organs are diseased he will cough or hem three times where he should once, until he actually induces a chronic disease, which might have been avoided. If so-called "Christian scientists" would confine their efforts to imaginary ailments, leaving out their theological blasphemies and nonsense and their attempts to treat all diseases as myths, they might meet a long-felt want in the healing art. Imagination has a terrible power over persons of a nervous temperament conjoined to a feeble bodily organization. Such people should especially guard themselves in this direction. It is said that even intelligent and healthy physicians in the beginning of their studies or even practice are liable to become morbid and imagine themselves victims to various ailments until experience proves that their fears are groundless. How many people will soberly tell us that they expect to die of a special disease because some of their family have passed over the river in that particular way. Of course hereditary tendencies are not to be ignored. Neither should they be exaggerated till a person induces a given dreaded disease mainly by the imaginary process. If your father or great-grandmother died from some disease that you fear, use reasonable precautions against it, and resolve and expect, by the help of Heaven, that you will die of something else when your "appointed time" shall come.

Imagination uncontrolled by the reasoning faculties is simple insanity. Some people are sane on every subject but their health. They have so dwelt on and exaggerated every morbid symptom as to have become to that extent monomaniacs. Physicians can do untold good or mischief by the way in which they deal with such patients. An intelligent doctor of divinity told the writer that many years since he had some trouble with his throat or lungs, and after awhile imagined that he was past help. He kept his room most of the time and was unable to put on his coat alone. At length he consulted a wise physician, who told him that his lungs were sound and that he was dying from fear!

He at once pulled on his overcoat, without help, went out doors and in a few days was in his usual health. Let wise consultation, self-reasoning and will power guide you instead of the ignis fatuus of a morbid imagination, that "your days may be prolonged in the land which the Lord God giveth you."

*Boston Journal.*

*T. P. B.*

### IS MAN A FALLEN BEING?

GEORGE SEVERANCE.

THE doctrine of the fall of man as taught by the old scholastic divines is known more as a thing of the past than as a living dogma of the present. Since the theory of evolution has obtained the strong foot-hold that characterizes this view, instead of the Adamic fall, the current theory teaches that man began extremely low in the scale of being and all the way along he has gradually been rising to higher conditions.

In what I have to say in this article, I do not propose to affirm or deny the doctrine of evolution. I propose simply to inquire, "Is man a fallen being?" We know the individual can fall from a higher to a lower condition. This we see in the wrecks of humanity all around us. In passing from man to the strictly animal kingdom, it would seem as if the different grades of animals are in a more normal condition than is the human race, said to be the crowning work of God in the earthly sense. The devastating evils of sexual excesses and drunkenness, seem to be confined to the human species. In short they are most emphatically human sins. Was man created a drunkard? Is the lecherous condition of society in the gross a normal condition, or is it abnormal?

To say nothing in extenuation of man's faults, is it not a matter of most sober and serious thought that woman should devote her life to prostitution, selling her body for hire? Is there anything in animal life below the human plane that bears any comparison? Statisticians tell us there are more than twenty-thousand professional prostitutes in N. York city. Among these are many of excellent natural abilities. Were these twenty-thousand persons to parade the streets

in a body, walking two by two what a long procession they would make.

If we turn to men of high and low degree who are still baser, if anything, what shall we say of the degradation of our kind? Look at these terrible diseases that eat away the human form divine, by piece meal and what stronger proof can we have that our race is a fallen race? How could the Divine Mind have given plainer utterance to the terrible penalties of his broken laws? What means the long list of human complaints, if in part the sins of fathers and mothers are not visited on those of the third and fourth generation. What means the general prevalence of scrofulous and cancerous ailments, if the race in any tolerable degree has maintained its integrity? We have it on good authority that these maladies spring largely from syphilitic sources. Did the Author of nature in the beginning fill the human system with the seeds of these baneful diseases, or is man in a really fallen condition? If animals we eat were as badly diseased bodily as are the human kind should we not abstain from flesh eating? Causes work out their natural results; and there are natural causes for what we should all most seriously deplore. If the fault lies in ourselves does it not behoove us to understand these causes; and if possible apply the remedy.

When we come to the consumption of intoxicating drinks the figures are most startling. On the authority of the London Times the drink bill of Great Britain is annually \$627,386,375. The Christian Union by careful figuring makes the United States annual drink bill \$900,000,000 with an increase the last fiscal year in consumption of 1,600,000 gals., of distilled liquors. New York city liquor bill per annum is put at \$60,000,000 averaging \$49.70 cts., per head for its people. The money raised for religious purposes in the United States does not very much exceed this sum. Are the demands for these intoxicants the results of a primal law of our nature, or are they the effect of artificial heredity and acquirement? Is not all viciousness a perversion, not a natural outflow?

Report says in our cities it is not uncommon for milliners and sales women to treat

their lady customers. A man beastly drunk! Can we conceive of a condition more degrading? Even women sometimes become intoxicated. Can these allegations be true! Man the lord of this lower creation, can it be he is thus debased? What myriads can in truth repeat, "We are diseased from the crown of the head to the sole of the feet there is no soundness in us." Looking at the world as moralists, we can but exclaim, "Wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life and few there be that find it."

If morally and physically mankind are as highly progressed as anti-supernaturalists maintain the proof should be palpable to all. The facts of human history are not flattering to our pride and vanity. We need restoring or re-instating to a condition superior to our present state. There is an ample field for the saviors and redeemers of the sinful and degraded. One of our inspirational poets very aptly diagnosis the sinsick condition of our boasted humanity.

"O WORLD! somewhat I have to say to thee  
O sin sick, heart sick, soul sick, love sick world!  
So ailing art thou both in part and particle,  
That solid truth thy stomach ill digests."  
*So. Royaltou, Vt.*

## A HEAVENLY TRANSITION.

ANNA WHITE.

The close of a long, useful and eventful life.

AT Mt. Lebanon, Col. Co., N. Y..  
on the evening of December 31st. at 15 minutes past eight o'clock, our beloved Mother in Israel, Eldress Mary Antoinette Doolittle, of North Family, passed peacefully and painlessly to her beautiful spirit home the angels had prepared for her. She was 76 years of age the 8th of September 1886.

Very few, if any, have passed beyond the confines of earth bearing with them such sterling traits of character as were

exemplified in the life of our dear Mother.

As a natural woman she was endowed with remarkable faculties, and possessed qualities well adapted to the important and responsible station, which during her life, she was ordained to occupy.

Blest with a strong and robust constitution, with physical endurance almost without limit, she met the stern realities of life unflinchingly, and no circumstance could deter her when, and where-soever duty called. For nearly fifty years she bore a heavy burden in both temporal and spiritual things; indeed her whole life was devoted to the holy cause she so courageously espoused in early youth.

In temporal matters, prudence and economy were always considered. She thought to "use the things of this world righteously as not abusing them." When away from home she was particularly conscientious and self-denying, many times walking miles and going without needed food to save extra expense, nor for anything personal claimed a single dollar, feeling that she had no right to use for selfish purposes, the consecrated property held by her in trust.

As a spiritual Guide and Instructor where could be found her equal? In our home she shone as a bright beacon light, and many are the feet she has turned from the broad paths of sin, and led step by step up the highway of holiness, tenderly feeding them with the bread and waters of life.

The testimony of the Gospel of Christ she maintained regardless of the approval or disapproval of the people. Just and true in all her dealings with souls; discreet and cautious lest she should hurt the oil and the wine, she held with

loving embrace while chastening with her words, and after the rod, would anoint with healing balm.

But ah! to the designedly wicked and rebellious, she was like a flaming herald of truth, whose fire could not be quenched until through baptism, confession and repentance they became subjected and united to the gift of God. When weighed in the balance of justice and truth she will not be found wanting.

For nearly a quarter of a century the writer has been a close associate with Eldress Antoinette, and can testify from acquaintance and experience to the truth honor and glory of her life, as set forth in the above brief sketch. Her many dear children "rise up and call her blessed," and with numerous friends sadly mourn the absence of her visible presence from their midst.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the barren than the children of the married woman, saith the Lord."

*Mt. Lebanon, N. Y.*

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REMINISCENCES OF MY SHAKER CHILDHOOD.

WINTER.

"LET not ambition mock their useful toil  
Their homely joys and destiny obscure."

WHEN at length winter had fairly set in we began our regular work and were soon as happy as when we had more time for play.

At first I was taught to knit and so many were the pairs of socks we knit that sometimes I used to wonder in a childish way where they all went to for to my mind were furnished enough to supply all the world including Central Africa and Farther India. The weary work however, did me much good for I learned that time and patience which is said to make the mulberry tree into silk,

would also make the sheep's coat into comfortable socks, and also that this same patience was a virtue which I sadly needed and I seemed in a fair way to attain to it.

Now, although the cold must have been intense I can't remember that I ever suffered from it, for there was such life giving power in the crisp air that sent the warm blood dancing through my veins, and why should not my feet dance too. At any rate they did trip over the smooth crust which formed over the top of the snow, as did many others besides mine.

Who among us can forget the glorious slides we used to have on the sparkling surface before breakfast under the morning stars; and such exciting races where the victor won instead of the laurel wreath, roses, whose brilliancy outrivaled any that ever grew on bushes.

We would sometimes meet with mishaps the worst of which was the running into a wall a sled loaded with little ones, and even then there was but one nose turned wrong, and that has long since come so straight that if the owner follows it she will never be found in crooked ways. So where's the harm?

As I grew a little older I was taught to weave shaker bonnets which was a task I delighted in, for the stir and motion of the loom suited me much better than the continuous knitting. Here I could exercise my fancy in color somewhat, and that always gave me pleasure. Table mats and trimming engaged much of the time, and the knitting hour then seemed more like rest than work, for it came only in the evening.

Such good home meetings we used to have and how full of good resolutions we were, and the inclement weather without seemed to draw us together. Every one of my companions are as clear in my memory as though we had met within the year.

One face that I used to see more than the others, for we faced each other as we worked, comes up before me as I write. The mirthful twinkle in the eyes is an ever present memory when I think of those by-gone days.

Though seemingly merry, careless girls we were gaining for ourselves golden grains to store for future use, and many a time and oft

they have been like water to the thirsty soul.

I remember that I used to form good resolutions and when I found myself in danger would flee rather than succumb as I feared I might do, and so doing discovered that "Discretion was the better part of valor."

I have tender memories and grateful affection toward all who were thus associated with me then and my recollections retain nothing but hearty kindness and earnest regard. And in the years that have intervened I have found strength to withstand and grace to overcome through their wise counsel.

Winter. What cared we for it; had we not warm homes and warmer hearts that protected us from wintry weather without and foes within? Toward all such I shall always feel,

Pleasant memories softly stealing  
Echoing thoughts of former years,  
Faces of the past revealing  
Bathed in memory's silent tears.

Anna P. Carll.

*Providence, R. I.*

Ayer, Mass., Nov. 1886.

DEAR CHILDREN:—Our good Enfield brother has given you rich and valuable advice. To this I will add a few words.

"Order is Heaven's first law." It is wisely written, "Have a place for everything, and everything in its place." We hear it said, "Where there is no order, there is no God."

Having the privilege, at one time, in a short call, of looking upon your pleasant faces, in your own beautiful home, I thought I would send this to you. You may rest assured, dear children, that nothing can so greatly enhance your happiness, as well as that of others, like this beautiful gift. It is a bright, guiding star, at whatever post of labor you may be called. In possession of this, I will insure success in all your efforts.

While I make all due allowance for others who have not been blessed, like myself, in the days of childhood, I rejoice that I learned obedience. Nothing will so beautify the soul for time and eternity as obedience in righteousness.

Your sister,

Martha A. Carr.

## From the Little Children.

WINTER is here again with its snow and ice, I would like it if I did not get so cold. I like spring best. I love to see the trees budding and the flowers blooming and the pretty green grass. In the spring I love to go down on the cliffs and see the wild flowers and watch the waterfalls. In the fall the leaves on the cliffs are very pretty so many colors together. When I stand upon the cliffs I can see the river, it looks like it was standing still, yet I know it is running as fast as it can into another river which runs to the ocean. The dear Manifestos come every month and we girls like to read them, we find some pretty verses which we memorize. We all want it to come another year.

Alice Montgomery, age 8 yrs.

*Pleasant Hill, Ky.*

## MANNERS AT TABLE.

THE face and hands should be washed and the hair should be brushed and combed nicely. We should eat with our fork and use our knives to prepare our food. We should not gaze at other people when they are eating. We should bend slightly forward. When we take our chairs, we should move them as quietly as possible. We should take soup from the side of the spoon. When any one meets with an accident it is impolite and unkind to laugh or gaze at them. We should not fill a cup more than two thirds full. We should not drink out of the saucer. Before and after taking our food we should ask, with a thankful heart, the blessing of our heavenly Father.

Jennie L. White.

## RABBITS.

THE rabbit is a beautiful little creature with long ears and soft fur. They are very timid and are startled at the first sound. They look like the woodchuck in some ways but are smaller. They make their hole underground and it is so deep that you cannot get them out. There are different kinds of rabbits. There are the wild rabbits and tame ones. I like the wild ones best because

they look so pretty running about so wild and free. I always thought that animals were much happier when they were free as God made them than they would be if they were caught and tamed. Rabbits are of various colors, black, white, red and gray. I think the white rabbits are the prettiest. The white rabbits have pink eyes and the rest have gray ones. Wild rabbits are good to eat. I have had some two or three times and I thought them very nice. The rabbit is like the hare but is much smaller and has shorter legs and ears.

Lizzie Shepard.

[The following article was copied from a blackboard in one of our district schools. It was dictated by as many pupils as it has sentences, and written upon the board by one of the teachers. It was a very pleasant and commendable exercise.]

## TREES.

THERE are several kinds of trees. Trees are valuable for lumber and some for fruits. The mountain ash has little red berries. They grow in clusters. There is another which is called the aspen tree. The leaves are always in motion. The evergreen stays green all the year round. The red maple has red blossoms. There are three kinds of maple. The red maple, the rock maple and the white maple. Maple trees are very useful. We get sap from the maple tree, and boil it down to sugar. Without trees our home would not be as beautiful as it is now.

## THE RIVER OF LIGHT.

LOUIS HORTON.

*"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." Psalm, xxiii., 4.*

I've heard it called by a different name,  
This river so deep and wide,  
And voices that over its waters came,  
Were lost in a whirling tide.

'Twas the River of Death; and a boatman  
With sorrow and grief and fear— [pale,  
And the worn out theme of an old, old tale,  
Rehearsed 'mid floods of tears.

But times have changed and the dark cold  
Throws off its mantle of night. [stream  
From shore to shore like a beautiful dream,  
Behold a River of Light.

And white robed souls in radiant throngs,  
Across bright waters sail,  
While shouts of joy and heavenly songs  
Are borne on the balmy gale.

These have walked through the shadowy vale,  
That spans our River of Light,  
Singing loud Hozanna's, Hail. all Hail!  
O Land of pure delight.

\* \* \* \* \*

The "boatman" now is an angel fair,  
And waits by the "gates ajar,"  
To show the pilgrim entering there,  
Where heavenly mansions are.

*E. Somerville, Mass.*

## Books and Papers.

**PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** January. Contents: Seven New Governors; Mass., Penn., S. C., N. J., Tenn., and Del., Illustrated. The Outer and the Inner Man; Familiar talks with our Young Readers; Pa Hagsfjellen; On the High Mountains; Colorado Canyons; Evolution and Religion; A Hundred Years Ago; The Face in Diagnosis; Erysipelas, or St. Anthony's Fire; Poisoning the Blood; Woolen Clothing; Relations of Sanitary Science to the Profession; A dangerous drug; Notes in Science and Industry; Poetry, Wisdom, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y. \$2 pr. year.

**HALL'S JOURNAL OF HEALTH.** January. Contents: The New Year; The Electric Light; Doctors Disagree; Oxygen, its agency in Therapeutics; God and the Robin; Electricity; Cure of the Teeth; How to retain Health; etc. Office 206 Broadway, N. Y. \$1 pr. year.

**HERALD OF HEALTH.** January. Contents: Health Habits of H. M. Stanley, the Explorer; Malaria, its prevention; Woman and the Household; Mothers and the Nursery; Health Inventions; Questions and Answers, etc., etc. Herald of Health Co. 13 Laight St. N. Y. \$1 a year.

THE wonderful popularity attained by Hood's Calendar last year, will be repeated by Hood's Household Calendar-Almanac for 1887, just published. A happier combination of calendar and almanac, of beauty and utility, of art and advertising, has seldom been produced. The lovely child's head lithographed in many delicate colors, will be welcome anywhere, while the pad is a wonder of condensed, useful information. Copies may be obtained of the druggists, or by sending six cents in stamps for one copy, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

THE SCIENTIFIC AMERICAN, published by Munn & Co., New York, during forty years, is, beyond all question, the leading paper relating to science, mechanics and inventions published on this continent. Each weekly issue presents the latest scientific topics in an interesting and reliable manner, accompanied with engravings prepared expressly to demonstrate the subjects. The SCIENTIFIC AMERICAN is invaluable to every person desiring to keep pace with the inventions and discoveries of the day.

The Columbia Bicycle Calendar for 1887.

THE Columbia Bicycle Calendar for '87, just issued by the Pope Manufacturing Co., of Boston, is a truly artistic and elegant work in chromo-lithography and the letterpress. Each day of the year appears upon a separate slip with a quotation pertaining to 'cycling from leading publications and prominent personages. The notable 'cycling events are given; and concise opinions of the highest medical authorities; words from practical wheelmen, including clergymen and other professional gentlemen; the rights of 'cyclers upon the roads; general wheeling statistics; the benefits of tricycling for ladies; extracts from 'cycling poems; and much information interesting alike to the 'cyclist and to the general reader. In fact it is in miniature a virtual encyclopædia upon this universally utilized modern steed. The calendar proper is mounted upon a back of heavy board, upon which is exquisitely executed in oil color effect, by G. H. Buck, of New York, an allegorical scene representing the earth resting among the clouds, with Thomas Stevens, in heroic size, mounted upon his Columbia bicycle, circum-bicycling the globe. The atmospheric lights and shades of sunlight and moonshine are charmingly vivid, yet artistically toned and softened. A smaller portion of the board is devoted to a picture of a mounted laity tricyclist, speeding over a pleasant country road. As a work of convenient art, the Columbia Calendar is worthy of a place in office, library or parlor.

THE PRAYER OF THE PRESIDENT. Address Gen. E. Littlefield, 67 Cornhill, Boston, and enclose five two-cent stamps.

## Deaths.

Eliza Davis, at Poland, Me., Nov. 21, 1886. Age 73 yrs.

Eldress Antoinette. Doolittle at North Family, Mt. Lebanon, N. Y. Dec. 31, 1886. Age 76 yrs. 3 mo. 23 days.

Sarah Gou'd, at Shaker Village, N. H., Jan. 4th 1887. Age 73 yrs. 9 mo. and 16 days.

Harriet Clapp, at Kent, Ohio, Jan. 4th 1887. Age 73 yrs. 7 mo. and 28 days.

# The Manifesto.

Vol. XVII.

MARCH, 1887.

No. 3.

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

No. 12.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

Mother Ann and the Elders,  
visit Ashfield, Mass.

“WE forbid that woman, Ann Lee, and those Elders ever to enter the town of Enfield again. You are very fortunate in escaping punishment at this time, and if you should ever come again, you may expect tarring, feathering and ducking.” The officer ordered the speech to be closed, and after a few timely words the mob dispersed. He then jumped on board the boat and crossed the river with the Believers. On landing he was made the recipient of grateful acknowledgements from Mother Ann and her companions, for his great kindness to them, in their affliction.

Such a manifestation of regard, to those who were entire strangers, was not often to be met on the journey of life. Such generosity on his part to protect the Believers from the abuse of an angry mob, was, indeed a miracu-

lous interposition of divine Providence. Leaving the boat the young man passed on his way. Subsequently it was ascertained that the young officer was Elijah Janes of Lansingburgh, N. Y. He was at the time of this incident a lieutenant in a regiment of dragoons. Being out on business he was providentially led through the town, just at the time of the above mentioned occurrence, and was an instrument in the hands of God to protect the Believers from the cruelty of mob violence.

Mother Ann in speaking of this remarkable deliverance would often say, “God sent that young man to aid in our protection and deliverance.”

The Believers passed on to West Springfield, and then recrossed the river and entered Kingston. David Meacham who had accompanied them to this place, returned to his home, in Enfield, to obtain a carriage, for the better accommodation of the company. At Kingston they made a tarry over one day, the Sabbath, and then moved on to Granby and visited some Believers in that place. They then entered the town of Belcher and on to the town of Montague.

In Montague they stopped at the home of Peter Bishop, whose family had accepted the faith. Peter was sur-

rounded by unbelieving neighbors, and some of these were very unkind to them, on account of their faith. This little family of the church of Christ were often exposed to the abuse and injustice of those who threatened to starve them by withholding from them all opportunity of earning their living. Their occupation was weaving, coloring and pressing cloth.†

Mother Ann made inquires of Abigail (the mother of the family) concerning their temporal circumstances. Abigail replied, "We have but little," and then related how they were threatened by some of their neighbors.

Mother Ann in reply to this, said, "Keep your faith in God: I pray that your morsel of meal may be like that of the widow, and like the cruise of oil that did not fail in the time of famine: Trust in God and you will never want for bread. The children of this world will feed you; they will make good measure, pressed down, heaped up and running over, will men measure unto you."

Abigail received new courage to trust in the word of God. A few days after this, a man came to the house and brought some grain, with which to pay a debt. As he measured the grain, Abigail observed that he heaped every measure and pressed it down, and then filled it till it run over. She now rejoiced at God's abounding goodness, and in the fulfillment of the word spoken to her by Mother Ann. From this date the family always had a plenty and the neighbors became better friends.

The Believers remained in Montague

†THIS little incident has in it a peculiarly interesting phase, as it represents a system of religious boycotting that occurred more than one hundred years ago.

only one night and then traveled on to Sunderland. Crossing the river they went to Ashfield and tarried at the house of Asa Bacon. This was a place of retirement. They were away from the clamor of riotous mobs, and the retreat seemed like a great blessing of God. For two months they enjoyed this quiet, having requested the Believers not to disturb them by frequent visits, lest it should create a disturbance among the people and bring on a persecution.

They go from this place to Shelburne and call at the home of Aaron Wood. The Believers had been particularly requested to come and see Aaron and had extended some encouragement to the family. As it was distant only five miles they concluded to walk. In the company was Mother Ann, Mary Partington, Elder William Lee, Elder James Whittaker and two Brethren.

It was a joyful visit to the whole family and especially to good brother Aaron. His life was in God, and to this work of the gospel of Christ, he devoted both soul and body. As a special ministration he had received many beautiful gifts of the spirit. The company tarried in this place several days and then returned to Ashfield.

On the 20th of May they returned to Harvard and during the Summer visited Shirley and Woburn, teaching, strengthening, and encouraging the Believers, to a faithfulness in the work of God. But the spirit of opposition was still restless. The enemies of the cross still thirsted for persecution. The stale charge of foes to the country, fire arms and implements of war, was again renewed as a pretext; nor could they be satisfied short of expelling the testi-

mony with all its witnesses from the country.

In the month of July a number of men convened and appointed a committee to post advertisements in several towns and notify the people to meet on Harvard common, and arrange to drive off the Shakers. The advertisements were posted, and the people met on the day appointed. Deacon Fairbanks of the Presbyterian church, accounted the best church member and the greatest Christian in the town of Harvard, sent two barrels of cider to the meeting that the mob might have something to stimulate their zeal.

As it was time for the ministers to hold their meeting, the mob were requested to wait till the Shakers had been seen by them. A committee of four evangelical Pastors were appointed who went to the Square House to confer with the Elders, Zabdiel Adams from Lunenburg was the speaker. He asked if there was liberty to suggest a few questions. "Yea," replied Elder James, "any civil questions."

Adams then observed that the people were apprehensive that war like stores were laid up in this house, (Square House) and manifested much concern about it. Elder James who was convinced that they did not believe the charge which they had made, and that it was a mere pretext, replied, "There is liberty to search the house, if you can do it and not wrong your consciences. I repeat, there is liberty to search the house from attic to cellar, if you can do it and not wrong your consciences."

Adams then, addressing the Believers asked, "Are you willing to take up arms against Britain?"

Father William replied, "I have

never killed a creature with a gun in my life."

"But," said Adams, "Are you friends to America?"

"Yea," replied Elder James, "we are friends to all the souls of men."

"But supposing," said Adams, "one of your people should go into the war and should live to return home again, would he not have to confess it as a sin?"

"Yea, surely," replied Elder James, "if he, himself believes it to be a sin; but we do not bind men's consciences."

Adams then turning to Aaron Jewett, said, "When you confessed your sins, did you not confess your going into the army as a sin?"

Aaron replied, "I was so far from confessing it as a sin, that I never once thought of it."

Many other inquiries were made, which were all promptly and judiciously answered by Elder James and others. The principle object of these interrogations seemed to be to find out the opinion of the Elders, respecting the war, in order to satisfy themselves concerning the general rumors, that the Believers were enemies to the country. Elder James answered them plainly and pointedly respecting this matter. That Believers had nothing to do with the war one way or the other, but said he, "We will fight your enemy, and the enemy of all mankind; that is, the spirit of evil." After a lengthy conversation on the subject, Elder James suggested that the Believers should sing a hymn, and there was soon a union gift. He then invited the Ministers to dine at the Square House, but they declined, as they must return to the mob, that was waiting to hear the report. It

was subsequently learned that all were advised to relinquish their design and let the Shakers alone.

One of the Ministers asked Adams what he thought of the Shakers. He replied, "I think the people better let the Shakers alone." This advice occasioned considerable confusion among the restless characters that formed the mob. Some were urgent to proceed but as the town officers had asked for paper and ink, it was rumored that they expected, to take down the names of all present. This gave them a fright and they began to disperse without doing any violence.

### SPIRITUAL COMMUNISM.

MARTHA J. ANDERSON.

*"Seek first the kingdom of God and his righteousness, and all these (material) things will be added thereto." Matt. vi., 23.*

THIS divine ideal of life, conceived by the spiritual mind of the lowly Nazarene, was no less than the foundation stone of the superstructure of true communism, which in its truest meaning and effective working, must result in the highest social and spiritual progress, and when it accomplishes this, material benefits are a natural sequence.

And who shall form the kingdom of God? An aggregation of souls striving for perfection; animated by a noble spirit of heroic sacrifice and deep earnestness of feeling; having ever this object in view, the uplifting and advancement of humanity in all that is righteous and virtuous; ever realizing in all their efforts, that self-abnegation is the first round on the ladder of progress; and that greatest service flows through humblest deeds. "For he that

would be great among you, let him be the servant of all."

And his righteousness: which is equity, truth and equality; "no high nor low, no rich nor poor." Yielding perfect obedience to the moral and physical law of our being; also to the higher spiritual law, which cuts souls off from the natural generative life, and makes them in reality the children of the new kingdom.

A modern communist has said, that "Those who agree in what constitutes a righteous life, will inevitably group themselves together, regardless of their differences in education, philosophical views and social standing; and this agreement, together with the earnest desire to be assisted by others, in the work of self-improvement, will cement the community into an organic body.

The religion of the gospel of Christ is the abolition of selfishness. "Go sell all that thou hast, give to the poor, and come follow me," is ever a hard saying to those whose hearts are attached to worldly gains; but those who obey, are fully recompensed, receiving the hundred fold increase promised to those who forsake all for the higher life. Under the inspiration of this ennobling spirit, true believers are resolved in one brotherhood and sisterhood; growing away from the contracting influences that bind an individual, and limit his or her interests merely to natural kith and kin; for it enlarges the sphere of the affections, and increases life's duties of love and fidelity to all who may come within the limit of our philanthropic labor.

They who gather themselves together merely for the acquisition of material wealth, fail in their attempts at organi-

zation, as has been proved over and over again, because self-aggrandizement predominates.. "Gather yourselves together and I will break you in pieces," said the spirit by the mouth of the prophet of old. Why? because of the false foundations of their association.

Only those who are prompted by a high moral impulse to subdue the selfish appetites and propensities, that cause division, strife and animosity among mankind, can form the divine fraternity, in which only angelic relations shall be sustained. Truly God's kingdom, whose law is pure love, whose inheritance is abiding peace, security and abundance, for soul and body.

*Mt. Lebanon, N. Y.*

#### COME OUT OF THE MUD.

DANIEL FRASER.

[Compiled from the "Goal of Time" for the Manifesto.]

"Out from the mud my brothers!

Or is it better still to toil and moil  
Through miry ways, only to seem to rise  
By trampling down each other—such a rise  
Sinking us but the deeper.

We are no angels brothers—well we know  
We are no angels: let us live by law!  
And as our fathers fell from love to rule,  
Climbing by law, we put ourselves to school  
And reach a surer heaven than they lost.

The Golden City John in Patmos saw  
In vision, is no vision now to us.  
In very fact I see it coming down  
From heaven to earth—the city of our hope.  
I see no temple there, for every one  
Is there a temple. Sacred every place,  
There every act is worship; every thought a  
I see no priests, for all are priests; no king,  
For all are kings; no law but love, and that  
Is written on the hearts of men.

No work is menial, and no state is low,  
And meanest vessel of the common weal  
Is holy: for all is holy, holy in its ends.

O glorious sight!

O bright abode of consummated joys  
Where life is one perpetual dance and song  
And jubilant procession! [wants  
"Very well for angels, but not suited to our  
We men and women of day! No! No!"  
"Give us a human city," say ye? Well,  
I grant this city is heaven; but not, the less  
'Tis earth and heaven also. Only those  
Who make a heaven on earth, as best they can  
Will find a heaven hereafter: human all  
Are angels' joys, for angels are but men  
Advanced to perfect manhood.

What say ye brothers? Is it worth our while  
To bate a little of our selfish aims,  
And budge a step or two for such a prize?

Hoping that the enclosed may be profitable  
I have the happiness to be ever your friend.

*Mt. Lebanon, N. Y.*

#### THE KINGDOM OF GOD.

THAT the prophets were interested in the promises of God, to Israel, we may learn from 1 Peter, i., 7, 10, 13. It was of a future glorious kingdom that was to be set up on the earth. They searched diligently to know what the spirit of Christ signified, as it testified of his sufferings and also of his glory. Unto whom it was revealed that not unto themselves, but unto us did they minister those things. Us upon whom the ends of the world have come.

These prophecies were given for instruction to those who are to be the actors in their fulfilment, that they might be of the wise that should understand. "Many shall be purified and made whole and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." Dan. xii., 10.

These promises were also given that God's people might understand the signs of the times in which they lived. If God promised to set up a kingdom on the earth, he also promised that the saints should possess it. Is it not important for us to know of the time in which God promised to set up his kingdom on the earth? If the prophecy has been fulfilled, may we not be ignorant of the fact, and be left to wonder and perish? Hav-

ing no oil in our lamps and yet waiting for the Bridegroom.

“For as a thief shall he come.” “And as a snare shall it come on all them that dwell on the face of the whole earth.” Luke ii., 34, 35.

It is evident that Nebuchadnezzar's dream of the image, and Daniel's explanation, (Dan. ii.) his after visions of the beasts, (vii., 8.) and John's visions of the beasts, (Rev. xii., 13.) are prophetic histories of the same powers and are given more definitely, as we pass down the course of time. They were given, no doubt, for a wise purpose, that the wise need not walk in darkness.

Four universal kingdoms were to be set up on the earth, and before the fourth should pass away, God would set up a kingdom which should never be destroyed. (Dan. ii., 44.) It may be duty to search diligently into these promises and see what may be learned from them. In the second chapter of Daniel we have the explanation of the king's dream. He says, “Thou, O king art a king of kings for the God of heaven hath given thee a kingdom, power and strength and glory and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.” Dan. ii., 37, 38.

We need no further evidence to establish the first kingdom and that it is Babylon, B. C. 603.

The second kingdom. “His breast and his arms were of silver.” Dan. ii., 32. This was Media and Persia, as we learn from the following:—“Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand.” “In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall, of the king's palace.” Dan. v., 25, 28.

That night Belshazzar, the king of the Chaldeans was slain, and Darius the Median took the kingdom. By this conquest the first kingdom passed into that of the second, B. C. 538.

“Four great beasts came up from the sea,

diverse one from the other. The first, like a lion, had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.” Dan. vii., 3, 4.

Babylon in its glory was like a lion, soaring with eagles' wings, but in Belshazzar's time, it lost its wings and became weak as the heart of man. “And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in its mouth, between its teeth, and they said unto it, arise, devour much flesh.” Dan. vii., 5.

Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations. “I saw and behold there stood before the river a ram which had two horns. And the ram pushed westward, northward and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great.” Dan. viii., 3, 4.

The angel Gabriel explained to Daniel that the two horns were the kings of Media and Persia. This vision took place, B. C. 555, two years after the vision of the lion, bear and leopard. The head of gold and the lion representing Babylon, were of no farther use in the vision and according to Lightfoot, Townsend and other eminent chronologists, it was after the fall of Babylon, hence, Daniel was in Shushan the capital of Persia. Thus Media and Persia are established to be the second kingdom, B. C. 538.

The third kingdom was Grecia. “His belly and thighs of brass. And another third kingdom of brass that shall bear rule over all the earth.” Dan. ii., 32, 39. “After this I beheld, and lo, another like a leopard, which had upon the back of it, four wings of a fowl; the beast had also four heads, and dominion was given to it.” Dan. vii., 6.

“And as I was considering behold a goat came from the west, on the face of the whole earth, and touched not the ground; and he had a notable horn between his eyes, and he came to the ram that had two horns, and ran into him in the fury of his power, and smote him, and brake his two horns: and there was

no power in the ram to stand before him, but he cast him down to the ground and stamped upon him." "Therefore the goat waxed very great, and when he was strong the great horn was broken; and for it came up four notable ones, toward the four winds of heaven." Dan. viii. Gabriel informed Daniel that the goat was Grecia, and that the great horn was the first king; and history informs us that the king was Alexander.

"The great horn being broken (by the death of Alexander the Great) for it came up four notable ones." The four horns are four kingdoms that shall stand up out of the nation, towards the four winds of heaven. Macedonia, west; Thrace, north: Syria, east and Egypt, south. "The goat came from the west, (so did Grecia) on the face of the whole earth and touched not the ground," denoting *swift flight*. Grecia conquered Media, B. C. 331. The fourth and last kingdom must have commenced according to the visions and prophecies at the end of the third. In this fourth kingdom the God of heaven promised to set up his everlasting kingdom, and should not the fulfilment of these prophecies and visions be to us a subject of the highest importance?

This establishes in our mind that Grecia was the third kingdom. "The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things." This kingdom was weakened with potter's clay, and divided and thus became partly strong and partly broken.

"After this I saw in the night visions and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and it was diverse from all the beasts that were before it, and it had ten horns." Dan. vii., 7. The image had ten toes.

The fourth beast shall be the fourth kingdom upon the earth, and the ten horns are the ten kings that shall arise." Dan. vii., 23, 24. Thus far the history of Rome corresponds with the visions. "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in the horn were eyes as the eyes of a man, and a mouth speaking

great things." Dan. vii., 8. Daniel prayed to know the truth of the fourth beast and received this answer. "These four beasts are four kings which shall arise out of the earth. The fourth beast shall be the fourth kingdom upon earth. And the ten horns out of his kingdom are ten kings that shall arise, and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings." The ten horns which are ten kings, arose as follows:—1st The Huns, A. D. 356. 2nd The Ostrogoths, A. D. 377. 3rd The Visigoths, A. D. 378. 4th The Franks, A. D. 407. 5th The Vandals, A. D. 407. 6th The Sueves, A. D. 407. 7th The Burgundians, A. D. 407. 8th The Saxons, A. D. 476. 9th The Herulians, A. D. 476. 10th The Lombards, A. D. 483. Rome arose at a later date and subdued three. Heruli in Italy, A. D. 493. The Vandals, A. D. 534 and the Ostrogoths in 538.

We need but compare St. John's visions of the beasts with Daniel's vision of the fourth beast to be convinced that they represent the same power. The red dragon having seven heads and ten horns. The horns represent the same kingdoms, as do the toes. St. John saw a beast rise up out of the sea, having seven heads and ten horns." Rev. xiii., 8. "And these are seven kings," denoting seven forms of Roman government. "And the beast which I saw was like a leopard and his feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat and great authority." Rev. xiii., 2.

And there was given him a mouth speaking great things and blasphemies, and power was given him to continue forty and two months." "And it was given him to make war with the saints and to overcome them and power was given him over all kindreds and tongues and nations." All this agrees with the seventh and eighth chapters of Daniel.

"And there went out a decree from Cæsar Augustus that all the world should be taxed." Luke ii., 1, 2, 3. At that time Joseph and Mary went to be taxed. At which time Jesus was born. This establishes the fact that Rome was the fourth kingdom.

Although it may be fully established that

the fourth beast of Daniel's visions and St. John's beasts were symbols of the Roman power and last universal kingdom, and that in the day of these kings, the God of heaven would set up his kingdom that should stand forever; and that the kingdom of God is already set up, nevertheless, we wish to add a few more evidences as farther proof to those who are hard to convince, and are infidel and skeptical in divine revelation and inspiration. No stronger proof can be given to the unbeliever in the word of God, than the prophecies that have foretold future events, hundreds of years prior to their fulfilment, and yet have been fulfilled to the letter. Most of the prophecies where time is given in days or months have been fulfilled to the letter. A day signifying a year. It was so counted in Ezekiel. "Thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year." It was so fulfilled in the prophecy of the seventy weeks. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

"Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, three score and two weeks; the streets shall be built again and the walls, even in troublous times." Dan. ix. This was in the year B. C. 457, and agrees with Nehemiah, iv., 16. Now, seven, sixty and two weeks make sixty nine weeks, and seven days in a week make 483 days. Each day a year brings us from B. C. 457, to A. D. 26. Add twenty six to four hundred and fifty seven and we have 483. His birth occurring four years prior to A. D. 1, would make him about thirty years of age. Jesus was baptized, A. D. 26. Therefore it is evident that the coming of the Messiah, was at the baptism and not at the birth of Jesus. This is established beyond dispute by Daniel ix.

"And he shall confirm the covenant with many for one week." Seven days added to 26 and we have A. D. 33, the year that Jesus

was crucified. This fills out the seventy weeks, 490 days, in years, from the time the decree went forth to Ezra, B. C. 457. This establishes the authenticity of inspiration, visions and prophecy, and it ought to convince the Jews, skeptics and infidels that Jesus Christ was the promised Messiah.

"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." The daily sacrifice was taken away in A. D. 508, when the pagan kings were converted to Christianity. See Gibbon, Vol. 3rd, page 262. To 508 add 1290 years and we have A. D. 1798, the year the Pope was led into captivity. When the Pope lost his power we have established the ending of the 1290 days.

"And the dragon gave his power unto the beast; and a mouth was given him speaking great things and blasphemies, and power was given unto him to continue forty and two months, 1260 days, beginning A. D. 538, add 1260 and it brings us again, A. D. 1798, the end of the beast. This is the same as in Daniel vii. The same persecuting power, wearing out the saints, and it shall reign time 1, times, 2, and half time,  $\frac{3}{2}$  = 3½ years, 42 months or 1260 years, ending in A. D. 1798.

Is not the scattering of the holy people accomplished, and we therefore beyond the time times, and half time? Did not those kings pass away from the power and dominion of the fourth kingdom, and did not God promise to set up his everlasting kingdom, in the days of those kings, while in the fourth kingdom?

Is not the kingdom of God now set up on the earth? When prophecies are in the past and fulfilled, and history has sealed them to be true, may they not then be understood? And is it of no consequence that God's people should know when the time has arrived in which he promised to give them the kingdom? Had the Jews known the time of their prophecies and their fulfilment would they have done as they did? And these being facts, is it not the duty, and in the interest of all mankind to seek the kingdom of God and its righteousness?

These prophecies were evidently given for the good of God's people, or why were they given thousands of years before the events

were fulfilled? The time of the end has come, (Dan. xii.) and the time has arrived for visions to be unsealed. The promise is, "Seek and ye shall find; knock and it shall be opened unto you. For every one that seeketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

*White Water, Ohio.*

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JOY IN THE CROSS.

WATSON ANDREWS.

LET me sing of the joy in the cross,  
Of the joy in the gain of my soul,  
Of the fire that consumeth the dross  
And the love that is gaining control;  
O! the pure gospel love  
That is gained in this beautiful way.  
O the sweet gospel love,  
That in seeking we find day by day.

Let me tell of this beautiful way,  
Of this plan of redemption from wrong,  
That the thousands who still are astray  
May return and unite in my song;  
All ye wand'ring of earth  
Who are hung'ring and thirsting to-day  
All ye wand'ring of earth  
Ye may share in this beautiful way.

Do you thirst for the waters of life?  
Do you hunger for bread from above?  
Would you dwell where the billows of strife  
Sink to rest in the calm of pure love?  
O! then come to the fount,  
To the fountain that's open and free,  
Come and drink at the fount,  
That is flowing for you as for me;

Come, and yield to the sway of the cross,  
Come, to pour out your spirits in prayer,  
Come, to show up the depths of your loss  
And resign all to heav'n's high care;  
There the blessing of God  
From this Fountain will flow to your souls,  
And to manifest God,  
You will joyfully yield the control.

*North Union, Ohio.*

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WOULD we have a noble mind we must entertain noble thoughts; the finest edifice would be a nuisance if inhabited by nothing but vermin.—A. J. C.

NECESSITY OF EXPANSION.

OLIVER C. HAMPTON.

ONE of the laws of the universe of finite beings and things is progress—improvement—evolution (i.e.) rolling out or unfolding from lower to higher degrees of perfection. Between the finite spirit of man and the Infinite spirit of the All Good there is an eternal attraction. This attraction subsists between all finite and Infinite conditions. This attraction makes it possible for man and all other finite creatures and things to progress to higher degrees of perfection. Higher and higher conditions of perfection, evolve higher and higher conditions of happiness.

In our rudimental life and sensuous existence we are little better than unborn. Wrapped about with the ceremonies of selfishness in which we have been embalmed, and buried in the chaotic elements of the world (viz.) "The lust of the flesh, the lust of the eye and the pride of life," we are exceedingly hard to resurrect. Nevertheless through the above named attraction, resurrection is possible. For in spite of all drawbacks the blessed attraction of the love of the Infinite Father and Mother is in eternal and persistent energy and activity, and so, sooner or later we shall all be saved.

It may be—nay—will be "so as by fire" by sufferings, by constant self-sacrifice for the good of others, but be of good cheer, we shall all be able in the long run to meet and bear these, and go on to perfection. Now *forms* are evanescent and changeable, but *principles* are eternal and unchangeable. Every discreet unfoldment of higher truth to finite man requires a new form to ex-

press itself in. This is because it is some little different from any thing which preceded it. Especially is this true of unimportant externalities. Their present forms must give way to new ones as fast as any improvements suggest themselves.

It would be ridiculous to employ the old forms for the transmission of news by the old methods since the truths and facts of the Telephone and Telegraph have been reached by man. To be sure truth is truth and never changes, but man's finite apprehension of it takes a *new form* every time he makes any progress towards perfection in higher and better perceptions of the same.

Forms, fashions, customs, external rules all have to bow to the fiat of evolution and progress toward that which is more perfect. This need not alarm the most conservative Believer. For unless we keep pace with the progress of the universe our individual progress will be an impossibility. We shall be whirled off at some side station and relegated to the limbo of worn out—superannuated and used up institutions. A jacket with weather-boarding sewn on to the lower end of it costing more time and labor than the whole garment without, won't do in this day of economy of time and resources—this day of improvement in all directions.

I suppose the most reasonable course for any to pursue, lies between the two extremes of radicalism and conservatism just as it lies between all other extremes. But we have a sure word of prophecy in the instructions from our good Ministry of the Mother Church, who so far have led us in perfect safety and prosperity in the exact degree to which we have yielded a filial obedience to their instructions.

The Christ of the universe is met face to face in that sublime order and organization acknowledged and maintained among us even "God manifested in the flesh" by which the weaker and less experienced are ministered to by those further advanced and these again by higher and higher circles of intelligence, wisdom, and love. Our foundation rests upon this eternal and impersonal principle and is impregnable to any and all assaults from below. And whatever new forms or changes may be necessary to meet the continually changing scenes of time or eternity inside or outside of Zion, will be made conducive to our well-being—protection and progress, so long as we adhere to this fundamental principle of organization and yield unflinching obedience and allegiance thereto.

Thus shall we escape the Scylla of conservatism and death on the one hand, and the Charybdis of destruction through radicalism on the other. I have lived a long time in strict compliance with this bedrock principle of organization and it has never failed me in a single instance, but through its divine instrumentality I have always been saved—protected—resurrected from rudimental conditions of sorrow and unrest; and so I can safely recommend the same to all who hunger and thirst after righteousness.

*Union Village, Ohio.*

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### REVIVALS.

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ANDREW BARRETT.  
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MUCH has been said and written about a renewal of the pentecostal fire and spirit among the people, to start anew that strong faith of our fathers and mothers, wherein the spirit of convic-

tion would work in the soul to tell the individual the difference between right and wrong.

I don't see it come. What's the cause? Why does a gracious Father withhold from his children bread for which they are perishing? As we pass through Zion's decimated ranks, from death and apostasy to the principles, we read on the countenances of many that are left, discouragement. Should this be the case with those who have through a long life stood by the principles of truth and purity?

Occasionally we meet the stinging epithet, you Shakers seem to be decreasing or running out. What is the cause? A quick response—As we have been harvested from the worldly into the heavenly order—the works of the generative order are left behind, and this throws the responsibility upon you to supply us with material to build up our societies. What do we find among the masses that are sent among us from your order to become members of our institution? Not many are able to comprehend the meaning of the principles upon which our society is based.

A Virgin Life. Community of interests and equality of the sexes; the noblest and surest and only principles whereon a society can stand and keep out the destructive wolf, selfishness, that has broken to pieces so many organizations that have started with good heart but fell to the ground for want of spiritual support. This they will have if based upon these principles. Do you wonder that under these conditions our numbers are growing less? The old and faithful veterans who have fought long in the struggle for right, are passing one after another, over to their homes on

the evergreen shores, and none coming in to fill their places. Are you willing, friends, that principles as noble as these should be lost to the world?

Are not these the balancing wheel, the salt, the leaven, among mankind to still hold them in union with the higher powers, and link them in the golden chain with the angels?

Let us start anew our revival spirit and let the young men and women of your cities, your towns and villages pray again that the pentecostal fire and holy spirit may come down upon them to show them that lust, pride, and worldly affection are not the elements of righteousness. They are not of the spirit of Christ and no man or woman can live in that element and be a true follower of the Christ spirit.

Friends, we make an application to you. You whose souls are hungering after a higher character than a worldly life has given you, to come and see if there is not a healing balm in Gilead, (the Shaker order,) that you cannot find elsewhere. To know of the doctrine whether it is of Christ or not you must come and prove it for yourselves. Come, bearing these credentials. To shake yourselves from all prejudice, all evil of every name and nature. Wishing to live a pure virgin life. Expecting to work out your own salvation. Desiring to attain the highest good in this life. Thankful for a place to control the appetites and passions and a willingness to confess all sin and stop sinning. In this spirit we invite all who are willing to come and help us carry forward these principles, the assurance of a happy home, and a blessed relationship where by obedience they can work out a true Christian character.

We are few in numbers, fewer we may be, but few or many our resolves are to hold on to the living faith and principles which we have struggled so hard to maintain and we value more than our natural lives. We often hear the cry, "Come down half way from your *full* cross and you will have members enough to fill your ranks." But woe! to Shakerism should this be the case. Like causes would produce like effects. There is no more assurance of the success of our institution than there was of the Oneida or Owenite only by living out the principles.

Let us put on the whole armor of God and make no compromise with tempting worldly overtures. If we fail to do this, there will be another falling away of the church and another era of dark ages inaugurated.

Let us have another pentecostal revival. We can get it by prayer. When the Holy Spirit came down upon the disciples in the temple they were having a prayer meeting. The same labor and struggle will bring the same results in our day.

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." What could be more plain and simple. Let us on the strength of these promises put our whole souls into the work and success will crown our labor.

*Ayer, Mass.*

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MY BELIEF.

LEOPOLD HOHMAN.

AN all embracing Mother heart and Father intellect  
Which permeating nature, universal, endless space  
Is ever conscious of the tiniest creature's ends and aims  
Providing gifts of love and wisdom with a lavish hand  
We're free to make or mar, to grovel, sit or soar  
Our characters to build, our now returns no more.

[Contributed by Geo. Wickersham.]

CAUSES OF UNBELIEF.

BY REV. F. A. BISBEE.

**Three Grades of Religious Doubt—Impossible to Endorse Contradictions—The True View of God, the Bible and Future Punishment.**

THE Rev. Frederick A. Bisbee, pastor of the Universalist Church of the Restoration, Master above Sixteenth, preached to a good sized congregation yesterday morning on "Unbelief," from the text, "Help Thou mine Unbelief," Mark ix., 24. He said:

Until there is a religious belief common to mankind, every man must in some degree be an unbeliever. The orthodox Christian is no less an unbeliever to the Mohammedan than the Mohammedan is to the Christian. But it is not in this sense I use the word. Custom rather than dictionary defines terms, and in this age and country an unbeliever is anyone who does not accept the view of Christianity proclaimed by the popular churches.

To those whose society is fixed largely by church associations, it appears that all the world not only attends church, but attends their church; whereas, the proportion of Christians to the population of the world, about one third, is about the ratio to express the proportion of believers to unbelievers in a Christian community. It is no doubt startling to consider these figures in connection with the fact that the terms believer and unbeliever, in the judgment of the majority of the churches, mark not only a distinction in this life, but determine as well eternal happiness and eternal misery in the world to come. And yet a knowledge of the facts will show that

these figures are not exaggerated. The seven hundred churches in this great city cannot count in membership one third of the population, and seldom, if ever, have that number in attendance, and even among the attendants there is to-day more or less unbelief.

#### CLASSIFICATION OF UNBELIEVERS.

The flood of so-called free thought which has swept over this country in the last few years has carried many away.

The time was when men did not question the authority of religious dogma, but accepted whatever was given them as the condition of salvation, but to-day there is a very large number who deny many of the fundamental positions of the Christian church, and these unbelievers may be divided into three classes.

First. The unbelief of antagonism—those who are in open opposition to Christianity, who, under the leadership of Mr. Ingersoll and other radicals, ridicule and denounce as false and absurd the whole system of religion.

Next. The unbelief of indifference—a class so surprisingly large that it is worthy of especial mention. All over the city, in the stores, the factories and the offices, it is easy to find vast numbers of men, not bad in behavior, but who seldom think of religion, and have no church relationship, unless it is that formed by their children's connection with some Sunday school, the entertainments of which are attractive. They are people into whose lives a thought of God is never suffered to enter, until the shadow of death falls across the home.

The third class includes a species of practical unbelief found in the churches themselves, people whose profession of belief, made by their presence and sup-

port of churches as well as by word of mouth, is strictly orthodox, but who fail to make an application of their Christian principles in their practical daily life; those who say they believe in God and yet go through life without taking God into account in their various plans; those who say they believe in the brotherhood of man, yet in their dealings with men assume that every man is a scamp and an enemy; those who profess to be followers of Jesus and pray for His judgment of right and wrong; who would not openly steal a cent, yet do not hesitate to enter into stock shearing and getting their share of wool from the lambs, or under the cloak of a Government contract steal from tax payers, or, in smaller matters, get two rides on the railroad for one ticket; send two letters for one postage stamp, or even defraud the poor traction company by a misuse of pass or transfer.

#### THE PREVALENT FORM.

This third class of unbelief is more prevalent than it is pleasant to acknowledge, but in a just estimate of the unbelief of the age cannot be ignored. They swell to a multitude beyond ability to number the unbelievers on whom the judgment of punishment is pronounced by all the churches. With these facts in view a special interest is given to the origin of so much unbelief and the remedy for it. A fundamental cause is found in the unwillingness on the part of theologians to acknowledge growth of thought in religion, and in times past they have even gone farther and condemned new ideas in other fields of life. But the growth of man while hindered, could not be stopped. Unless religion keeps up with the advancement of the

world, there must be unbelief, and it is a fact that while there has been progress in every other field of thought, religion has been clogged by foolish prejudice and superstition until the views that were once held sacred are now ridiculed.

Men say if that is religion I want nothing of it. Now what do I mean by growth? I do not mean that truth can be outgrown; I do not mean that the principles of life proclaimed by Jesus can be outgrown, but that of religious truth, as well as of any other truth, we can have new views. Electricity was a great force one hundred years ago; electricity has not changed, but men have wiser and better views of its nature and uses. So the religion of Jesus Christ has not changed, but men, after eighteen hundred years of its influence, should be better able to understand, state and apply it to-day than ever before.

Another cause is found in the fact that we cannot believe the unbelievable however much we may wish to. Real belief is determined by evidence and not by desire. It is possible to believe a fact that is beyond our comprehension, but it is not possible to believe a contradiction, and there grew up in the past many views that were positive contradictions. God is unchangeable, but as we draw nearer to Him our views of Him change, but there are those who still look at Him only from the distant past, and proclaiming what they see, thoughtful men recognize such contradictions, so that unbelief, is but the natural revolt of the judgment.

The existence of God is proclaimed, and God to be God must be absolutely perfect in all His attributes. To find a defect in God is to destroy His essential nature, and yet those who proclaim a

God of omnipotence also proclaim that there is and always will be a power successfully opposing Him. They proclaim that God is love, and yet that He will do unlovely things; that He is a father, and yet will do unfatherly things. They say that this infinitely good being, all love, and wisdom and power has created children sensitive to pain, knowing those children will live a brief life of happiness or misery, and then through all the unending ages of eternity will suffer the most excruciating tortures. Against such ideas the best in man revolts. And good and thoughtful men of to-day say such a God does not rise to the level of humanity, much less of divinity. We would not do such things with our children, and certainly He must be better than we?

#### REMEDY FOR UNBELIEF.

Finally, if from the Bible has come such an extent of unbelief a lively interest must be awakened in a remedy. There are a good many ways of looking at Christianity; men of equal intelligence and sincerity differ decidedly, each church represents a different interpretation of one or more points; is it not possible to find a belief among these that will satisfy the demands of reason and utility? Now, I believe in God, in Christ, the Bible, immortality and the certainty of rewards and punishments, and yet there are those who say I am not a Christian because I do not believe in their interpretation of these terms. I might with equal propriety say they are not Christians because they do not believe in my interpretation of them—it is no farther from their house to mine than it is from mine to theirs. If God has made a revelation to man it is but

natural to suppose that He would speak so we can understand. There are views of all the various points of Christian theology that are in perfect accord with man's best judgment and can accomplish the end for which religion was designed.

There is a view of God that proclaims Him absolutely perfect in all His attributes; the Creator of the universe, conceived in love, planned in wisdom and executing with power. Any other view of Him is impossible without destroying the very idea of God. Incidental to creation there must always be more or less destruction. It is not finished yet. We are not the climax of humanity, we are but a step in progress, and these things that we so deplore are incidents in the process of creation, and sometime we will see what God has always seen.

#### THE TRUE VIEW OF CHRIST.

The name of Jesus Christ has been so covered with mystery that it is difficult to get people to consider it in the light of common sense. He is our Savior, but by that I do not mean that He stands between us and God to receive the angry blow we deserve. By salvation I do not mean the saving of a soul from a place of eternal torture in the future life, but I mean the saving of the moral and spiritual nature, not by any mystery or magic, but by a perfectly natural process. Christ is our Savior because He taught perfect principles of life and then exemplified them. As we learn His principles and to exemplify them we become Christlike, we become Christians, we are saved in proportion to our Christian character just as we are saved from ignorance in proportion to our acquisition of knowledge. The Bible is not the truth, but contains the truth and is valuable only so far as we

can take its truth and make it practical in our lives.

The idea that the future life has in it an eternal division, and in one place certain of God's children are forever blessed and in the other certain of God's children are forever to suffer, is abhorrent. Of course the consequences of our life go out into the next world and we must suffer for every sin, but our punishment there, as everywhere, must be reformatory in its nature. The infinite God would not institute an inefficient punishment, but His punishment will correct until the soul is corrected, however long it may be, and will go on correcting until each and every soul comes to itself, recognizes its own divine nature and turns to God as naturally as the flowers turn their faces to the sun.

If we would do away with unbelief we must do away with unbelievable and useless doctrines, proclaim Christianity as Christ himself did as the right principles of life, showing our proper relations to God and to man.

[Contributed by Harriet Hastings.]

#### GOD'S REST.

AURILLA FORBER.

God give you peace! your life will have its longings,  
I would not ask they be less keen and deep;  
The soul that firmly stand upon the mountains  
Must know the footing of the pathway steep;  
It must have trod the vallies dim and low  
And tented where the streams of silence flow.

For you no blank content of heart or brain  
I crave, but I would have you, friends, to drain  
The cup of all wide living, feed and grow  
Full rich in wealth of feeling, have you know  
The strength of strong desire, and bravely face  
The close temptations of our struggling race.

I would not spare you strife and weariness  
Nor beg that powers of darkness never press  
A near your feet; yet ever do I pray  
The rest of God be with you all the way!

*Cottage Grove, Minn.*

## THE MANIFESTO. MARCH, 1887.

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### NOTES.

#### CHRISTIANITY.

To be good and to do good is about the sum total of the Christian discipline. In this may be found a salvation from all that is wrong or a protection from the sins of the world. As simple as this formula may be, all the laws that have been made, all the creeds that have been written, and all the exhortations that have been held forth, have not been able to accomplish anything more beneficial for humanity, or redound more to the glory of God. Even the prophet, as he became anxious for the protecting spirit of God to be manifested toward the children of Israel, urged them as an essential preparation for the divine presence, to "cease to do evil and learn to do well."

They had listened for years to a record of laws and carnal ordinances that had covered all the transgressions that they did or might do, and still their advancement was very limited in the essential works of righteousness. It was not uncommon for religionists to build

with one hand and to destroy with the other. Man's humanity for man was mixed largely with selfishness, while man's love for the god-like qualities of the mind were, indeed, very low.

The New Testament is equally simple in its exhortations toward a godly life. The divine Teacher was earnest in his ministration to save his people from their sins; to learn them, that to make the Lord's path strait, was at the same time making their own path strait, and that no time should be lost in the needless repetition of long prayers, or in committing to memory the commandments of men. In this wonderful simplicity of the gospel work, the Scribes and Pharisees found not the least chance for the exhibition of their profound learning or for their fine spun theories, so essential as they thought, to propitiate the favor of God.

"Seek first the kingdom of God," said Jesus, and in obtaining this you have the key to success in securing all other needed blessings. God's kingdom is the embodiment of righteousness and those who entered by the door became the sons and daughters of a heavenly order. To have this it is essential to love mercy, to live humbly and to keep unspotted from the world. In this way we enter in at the strait gate, which leads to life. All of this experience through which mankind have passed, has no doubt, been the needed lesson which has brought them to the place which they now occupy. It probably could not have been reached in any other way, and even at this late date in the history of man, there are conditions which present themselves most forcibly to us, by the exhibition of so much that is coarse, cruel and savage, that they

belong to the earliest ages of mankind. The ferocity of the wild beast could not be more signally displayed in its own home, than it is in the society of some men who are said to have been made in the image of God.

Here we find the necessity for the restraining influence of the Levitical laws, of the condign punishment of the willing transgressor, and of the bars and bolts that are used to hold in check the wild and reckless conditions of the human family. We are quite willing however, to believe that there has been, from age to age, a gradual change for the better, and that the higher faculties of the mind are now in many cases, occupying the foremost place, and that all are actively at work for the salvation of the race.

Wherever this goodness may be found we find the manifestation of the love of God. It may, sometimes appear among those whom we denominate "evil" or "unjust" and yet as the sun shines, or the rain falls, it reaches these conditions, under the guidance of a heavenly Father's care, as effectually as it does upon the "good" and upon the "just."

How very limited and selfish are our conceptions of God's work when we foolishly circumscribe it to the little circle in which we move, while to be better informed, we are positively assured that "his love is everywhere."

"For modes of faith,  
Let graceless zealots fight,"

as they ever have done, and reap as they eventually will, the fruit of their own selfishness. Whatever the system of religious belief may be, unless it teaches men to deny themselves of "all ungodliness and every worldly lust," it cannot find itself in harmonious action with that

taught by the divine Teacher. It may be expressed in so simple a form that no one can fail to understand the foundation work upon which it rests, and be equally as able to walk in its light, as they are to breathe the air around them.

✦ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches and much oblige the printers of the Manifesto.

## Sanitary.

[Contributed by Rachel Webb.]  
THE IDEAL SLEEPING ROOM.

**It Must be Well Ventilated and Have Plenty of Sunshine.**

THE "ideal sleeping room" will face the east. It will be not less than fifteen feet square, with windows on two sides for light and ventilation. For farther ventilation it will have an open fireplace. The walls will be hard-finished and tinted a color that will be restful to the eye. The woodwork will be finished in its natural color, paint not being admitted. The floor will be of hard, polished wood, with small rugs for comfort that are shakeable weekly. Everything that would invite dust will be strictly excluded, therefore the furniture will have no extra carvings. The one hair mattress will be of the best quality, made in two parts for convenience in turning and airing, with a woven wire spring beneath. The bed clothing will be the lightest, at the same time warmest, consisting of blankets and white spread.

All extra adornments of lambrequins and fancy things of no use will not find a place here. The curtains will be of thin, washable material.

The "coming woman" will plan to have her bed set away from the wall for health's sake as well as convenience. Modern "conveniences" will be let alone as far as stationary washbasin with hot and cold water is concerned, the portable washstand being used in-

stead, she preferring to do a little extra work to running any risk of being slowly and gently poisoned. Her bed will be well spread open the first thing in the morning, and the sunshine and air invited in to do its part toward airing and cleansing of the same, and the making of the bed will be the last of the morning duties.

The "coming woman" will plan a big closet in each sleeping room, with a window for ventilation, if a possible thing. It will not be a receptacle for old boots or shoes, nor antiquated bonnets, hats or soiled clothing. There will be plenty of hooks at the proper height for her to reach—not the carpenter—not forgetting to put those in the children's closet at a suitable height for them. The children will be remembered in this house and will have a room with a hard wood floor where all their belongings can be kept and they can play to their heart's content, without being told not to do this or that for fear of hurting the carpet or furniture; where everything shall be usable and bangable, plenty of old chairs and boxes for steam-cars or circuses; where they can decorate the walls with pictures, and have a good time generally.—*M. J. Plumstead, in Good Housekeeping.*

Libic, Austria, Dec., 1886.

DEAR ELDER FREDERIC:—Overlooking my obligations to be fulfilled before the close of this year, I find I owe you an account of my voyage to Europe. After a pleasant voyage of thirteen days, and an inward sunshine not to be marred by rough weather, we landed at Hamburg. There, I called on the Vegetarian Society, and gave some of the books you kindly gave me for distribution, in order to make Shakerism understood in Germany.

At Berlin, they were greatly interested in my information, and a short notice in the *Vegetarian Review*, attracted the attention of a large circle.

After a rest of a few days, with my parents, I started for Vienna. My principal aim being to open my brother's eyes and heart to righteousness. I succeeded, and I am thankful for it.

Sabbath night, the 11th of Dec., I held a public meeting about Shakers. The audience showed great interest, and liberally manifested their approbation and joy. I finally made a visible impression, by enumerating all the abominations of the world, which we have overcome. Many came forth to shake hands, and to send their respects and love to the Shakers.

I have no doubt but a German Compendium would be a great benefit here. The Vegetarian societies are the most fertile grounds for our seed. In my humble opinion the vegetarian principle of righteousness will be the next step of progress for Believers; and I fervently hope, after twenty or more years, to look back upon meat eating Shakers, as we do now upon our ancestors who freely used alcohol and tobacco.

With due forbearance with human appetites, I have faith, that sooner or later, Believers must overcome this last remnant of heathenism. I cannot help write it down, hoping nobody will take offence who has not the same faith. A Shaker cannot be a butcher, and to hire a man, will not do.

In the meantime, in bearing and forbearing I greatly rejoice, and am thankful that a new year cannot be but a happy and blessed one with Believers. This wish so often vainly repeated by the world, is fulfilled forever and ever to true Christians. The least of one of these, sends his best love and respects to all the hearts of purity.

Ernest Pick.

## LIVE FOR SOMETHING.

LIVE for something; be not idle—  
 Look about thee for employ;  
 Sit not down to useless dreaming—  
 Labor is the sweetest joy.  
 Folded hands are ever weary,  
 Selfish hearts are never gay,  
 Life for thee hath many duties—  
 Active be, then, while you may!  
 Scatter blessings in thy pathway;  
 Gentle words and cheering smiles  
 Better are than gold or silver,  
 With their grief-dispelling wiles.  
 As the pleasant sunshine falleth  
 Ever on the grateful earth,  
 So let sympathy and kindness  
 Gladden well the darkened hearth!  
 Hearts there are oppressed and weary—  
 Drop the tear of sympathy;  
 Whisper words of hope and comfort,  
 Give, and thy reward shall be  
 Joy unto thy soul returning  
 From this perfect fountain-head;  
 Freely, as thou freely givest,  
 Shall the grateful light be shed!  
 —*The Catholic.*

## Shaker Land Limitation Act.

Mt. Lebanon, N. Y.

HENRY GEORGE, Dear Friend;

The Christ, whom Christendom recognizes, was Jesus of Nazareth. Jesus did not marry, owned no land. Did not allow his disciples to have "private property in land." And when he said, "Blessed are the meek for they shall inherit the earth," it was as a joint inheritance, not individually, as "private property in land."

Thanks for the Eagle containing your "Two forms of slavery." "It must be so; thou reasonest well" from true premises. When John the Baptist came in Judea, men said, it is Elias materialized. They knew that Elias and Moses had materialized to Jesus and disciples

on the mount of transfiguration. Now, I think George Henry Evans has materialized in Henry George. If it be not so, I can no more help it than I can help seeing that you have entered into his labors. You are teaching the truths which cost George Henry his life. I have seen nothing better upon the subject of land than your article.

All honor to the Brooklyn Eagle for publishing such radical truths as proceed from your pen.

Garret Smith exclaimed in a burst of eloquence, "The sea! the sea!! God be praised for the sea!!!" It belonged to all mankind. Nobody owns the sea.

May we not say, God be praised for modern Christianity—for the Shakers, who having abundance of land, have no private property in land," neither can they say of aught they possess it is mine or thine. Land and its products being held in common.

Jefferson affirmed, that "no man had right to land only in usufruct"—what he or she can use. Mother Ann said, "the light of the gospel will increase." In that increasing light, the Shakers begin to see that they have sinned, as communities, by monopolizing land. They have bought all that joined them, to the extent of their means. In the things wherein they sinned in the same have they been punished. An honest confession is good for the soul. The care of the surplus land absorbed the energies of those who should have been missionaries to supply the societies with prepared souls to build up the Kingdom of Heaven upon earth. The kingdom for which Christians are all praying. We are now selling off real estate, but more as a matter of necessity than from conviction or a religious principle.

The Shakers were educated in the world—Christendom—inhere in us as a people. We do not hold land as “private property,” but, as communities, (of which there are some sixty in different States,) we monopolize it without limit. Cannot the Legislature help us to do right, by passing a

#### SHAKER LAND LIMITATION LAW?

Gladstone says, Government should make it easy for the people to do right. Why not? Unlimited land possessions has proved a curse, not a blessing, to Shaker Communities, as it has to all the seventy communities of which Noyes and Nordhoff give the history. If there be an Act limiting the number of acres that any Shaker Community, or any other community, association, co-operation, or Syndicate, may possess in any of the United States, and compelling them to dispose of all lands, above the legal limit, within a given set time, it will help the Shakers to resist the temptation to society selfishness—help us to obey our faith, so that we do not join house to house and acre to acre until there be no place but some eleemosynary or penal institution for the landless poor.

As an appendix to the Act I would suggest none but citizens of the United States may hereafter become freeholders. And that all lands now held by foreigners, as individuals, may be sold; but, not passed by will to heirs, unless those heirs are citizens of the United States. If held by syndicates, give them a reasonable time to dispose of their lands under pain of forfeiture to the United States.

Citizens, in this *Shaker land limitation act* shall mean Indians, male and female, of legal age. And all other men and women, whether native, or nat-

uralized, of whatever color or race. But, no such citizen, as above defined, shall after the date of this Act, buy and become possessed of more than one hundred acres of land or such other amount as the wisdom of Congress may fix upon as the legal limit.

When a landholder dies, his or her heirs may inherit with the proviso, that all land above the legal limit to each heir, shall be sold within an appointed time, or be forfeited to the United States. Each state, county, and town shall seek to make every citizen a freeholder. And homesteads shall be inalienable to the end, that there be no poor in the land and no poor not possessed of land. That no American citizen—one of the sovereign people and joint owners of this landless continent, become a tramp or an inmate of a pauper house or prison. And that no Shaker, or other community, be a land monopolist.

F. W. EVANS.

### CHRISTIAN BROTHERHOOD.

CHAUNCY DIBBLE.

CHRISTIAN brotherhood in practical operation must be founded on purity, love and universal peace. With this, all who have a prophetic view coincide. But should an institution spring up which has for its object the practical living out of these principles, would the world bless it as an approximation towards the long prayed for reform.

The spirit of Christ manifested through whatever medium, is ever an offense to a worldly spirit. Jesus said if ye were of the world it would love its own.

The Jews did not accept him as the

Messiah yet were obliged to acknowledge his goodness and that he spake the truth. They could not permit of any deviation from their creeds. Even now should any revelation of truth be manifested conflicting with the dogmas of the sectarian church of to-day it would doubtless be rejected. Jesus would not conceive of a God that delighted in blood. His was a God of love and peace. He never quoted God as a leader of battles or gave any such coloring to his character; but a universal Parent, as the sun shining upon the just and the unjust. Called to be a Savior, Jesus felt the necessity of reforming himself and as he grew in years, so in wisdom and power to govern his own spirit.

Men of ordinary fortitude can face death, but it requires most enduring courage to face the truth in our daily lives and walk by it at the expense of ease and indulgence. It became the Savior of mankind that he should be fashioned like unto his brethren, to be a perfect pattern. We accept Jesus resurrected out of Adam's race through the aid of divine inspiration wherewith all may be baptized and rise with him who was the first born among many brethren. And in proportion as we rise with him into an element of purity we become saviors to others. Every intelligent being, man or woman, is endowed with a spark of Deity which if cultivated will constitute him or her a son or daughter of the living God who imparted to man the boon of eternal life. We shall exist in that degree of happiness to which we attain by our own exertion aided by each other and ministering spirits.

In Christian brotherhood there is most happiness and protection. Such is the order of Heaven.

*Waterlivet, N. Y.*

## ON THE WAY.

THE object of my life is to attain the highest degree of perfection, to cultivate the deep emotions of my soul and mind, so as to feel that my duties to humanity and to God are above my own selfishness and pleasure. This is my precious ideal. The surest, shortest way I have found at last to realize it, is to be true to the precepts of the gospel, to be true and obedient to the substance of its teachings.

I have read many chapters of the Gospel very diligently, over and over again, and as much as I understand it I will be true to it. This will be my guide throughout my earthly life, because my life is concentrated on the principles of the gospel. To be true to the gospel, means to follow the footsteps of Jesus Christ, to live as pure as he lived, to be ready to suffer and die in the body for the sake of truth and universal happiness. To crucify in our own hearts, the lower elements of the world with all its bad habits, its narrow egotism, ambition, affections and lusts. After the lower propensities are trodden down under the feet, the pure, unstained heart can be filled with righteousness. There can be sown in it seed that will bring forth fruit worthy to live and to struggle for. Again, I sustain that only through simplicity and strict obedience to the gospel; the gospel that embraces the highest moral principle of life.

## ONE THING I KNOW.

GRACE H. BOWERS.

ONE thing I know to be divinely true,  
That God is dual, male and female too;  
A holy Fatherhood and Motherhood,  
Embodying all that's beautiful and good.

By earthly things we all may plainly see  
 The First Great Cause is not a Trinity,  
 Composed of Father, Son and Holy Ghost,  
 All worshiped by the vast angelic host.  
 I pray unto my Heavenly Father wise,  
 To bless me in my daily sacrifice; [near  
 The while my Heavenly Mother draws me  
 Unto Her pure embrace, why need I fear?  
 And many sons upon the earth have trod,  
 Most true and worthy in the sight of God.  
 While sainted daughters from all sin made  
 Adore their God in perfect liberty; [free,  
 For with the Holy Ghost their souls are  
 [filled,

While on the rock of truth alone they build.  
*Mt. Lebanon, N. Y.*

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### EQUALITY.

JAMES S. PRESCOTT.

God's ways are equal—man's ways are unequal and the end of all reforms is to bring about an equality of the human race and place them on the level of love where God made them in the beginning. The distinction between the rich and the poor has been charged to God, but this is false. It originated in the wickedness of man and woman combined. It never emanated from God. God's ways are equal. Man's ways are unequal and selfish in the extreme. God's law is the law of love and kindness, and good-will to all the human race. Man's ways are full of hatred, envy, strife and contention, which never came from God, but is of the wicked one. God is infinite, and we cannot go where he is not. We cannot get away from Him, and I would not if I could. I want to love Him more and serve Him better than I ever did. Yea! I want to love Him more, with all my heart, soul, mind, might and strength, and my neighbor as myself. "On these two

commandments hang all the law and the prophets."

It is said on good authority, that the licentiousness of man and woman, at the present day, are greater than they were in any preceding age of the world; and more aggravating, because committed under greater light, and who can deny it? Is it any wonder that the world is ripe for destruction, and the calamities are pressing hard on every hand? What is the remedy? Alas! only one! Put away the cause and the effect will cease. If this is not done speedily, the world is doomed to destruction, and no power on earth can save it.  
*North Union, Ohio.*

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Keeping ourselves unspotted from  
 the world.

HARRIET SHEPARD.

CHRIST said, "Lay up for yourselves treasures in heaven where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one and love the other, or else he will hold to one, and despise the other. Ye cannot serve God and mammon." Matt. vi., 20—24.

To do the will of his heavenly Father, Christ was very energetic and enthusiastic. In so doing he kept himself unspotted from the world, and set us a bright example of purity, love, meek-

ness and devotion to the cause of God: which it is our duty, God enlightening and strengthening us, to follow. Let us devote the remainder of our lives to the service of God, soul, body and spirit. Let us earnestly, trustingly and lovingly seek to know and do his will. Let Him be our guide continually, on whom we every moment depend to lead our every step in wisdom, meekness and love; understanding not ourselves, trusting all the care to Him who knoweth our hearts, and longing to be guided in to all wisdom.

Let Him be constantly our support and strength, never forgetting the promise that we may do all things through Christ who strengtheneth us. May we make every trial and affliction a necessity for prayer and live in the spirit and power of our heavenly Parents, expecting their blessing; and put in them our trust and confidence for deliverance from evil, not forgetting that "all things work together for good to those who love the Lord." May we feel as did our precious Mother, who said, I am among you as one that serveth. Let us not carry with us a weary weight of worryment and perplexity, but while we do our whole duty, give the care and responsibility all to Him who said "Come unto me all ye who labor and are heavy laden and I will give you rest."

Let us not be looking at our afflictions but always at the coming conquest. So shall we forget ourselves, and feel that our greatest joy is in gaining and treasuring a store of heavenly love; the more blessed to give than to receive. So let us lose no opportunity of doing good and blessing; thinking of clearer ways of benefiting others. May we be

the resurrection and praising God from whom all blessings flow. May we have the spirit of Christ in us to do the works of self-denial which He did and we shall reap a rich harvest of peace, justification and joy if we faint not. How sweet to be able through his divine influence to come trustingly and lovingly so near as to commune with Him and feel his blessing and strength. Let our hearts be filled with rejoicing and in everything give thanks.

We must pray for the erring, and learn the meaning of the ministry of prayer; and particularly let us seek the gaining of souls. Let us experience a state far more elevated, profound, heavenly, happy and God-like than any we ever yet have found. Pray without ceasing. May our greatest interest and administration be to deal with God for souls. Let us gain in this way, those that we cannot in any other. Let us be obedient to our highest inspiration from above and look for issues that we have never before ventured to claim; and let the most blessed recollections of another year be marvelous answers to prayer. (See July number of 'The Manifesto for 1886, page 149.) "Seek first the kingdom of heaven and its righteousness and all else shall be added." We would intimate the thought of making a little memorandum of our prayers and leave a space to insert the answers. Let us not be cast down, but live in the light and life of Christ and Mother. Let us bury the past and lay hold of the new, that which is vitalizing, energizing and uplifting into sweet communion with the pure the good and just. God has in store for us treasures new, rich, verdant and life giving.

Speak often one to another words of

love, encouragement and appreciation, and we shall not lose our reward. Let us hold fast that which we have gained, and seek greater spiritual blessings. It has truly been said, "The whole mission of our Savior was to draw his disciples from the world.

*North Union. Ohio.*

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### KIND WORDS.

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Greencastle, Ind. Jan 1887.

DEAR SIR;—I have the honor to acknowledge the receipt of the MANIFESTO for 1886, which has been received and placed on file in the Library of De Pauw University. The Library and its readers highly appreciate your favor and we wish to thank you for sending us the magazine.

Most respectfully yours,  
Henry B. Longden,  
Lib. of De Pauw University

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### "REVELATION."

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BY EVA A. H. BARNES.

’Tis being written day by day—  
Its sacred mystic pages  
Shall gleam athwart life’s darkened way  
And bless the future ages—  
Wherever hearts flame out anew  
With Truth’s most perfect splendor,  
And tongue and pen leap strong and true  
To bear the message tender :

Wherever soul speaks unto soul  
The word that satisfies,  
Revealing Life a mighty Whole  
Reaching beyond the skies,  
There we may find "God’s Word" divine  
Revealing in wondrous measure,  
There find upon a holy shrine  
The soul’s most perfect treasure.

The Past has had its prophets, seers ;  
The Present greets the morning  
Foretold by them ; and now appears  
New Light the heights adorning.

Then let us read the magic scroll  
With thankful, reverent feeling,  
Accepting as Truth’s mighty whole  
"The Word" of wondrous healing.  
—From *The World’s Advance Thought*.

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## Books and Papers.

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HERALD OF HEALTH. February. Contents. The Health and Working habits of President Cleveland; Artificial Sleep as a Curative Agent; A Disgusting Practice in Congress; Women and the Household; Mothers and the Nursery, etc., etc. Herald of Health Co., 13 Laight St., N. Y.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. February. Contents. Michael Muncacay; John A. Logan; Familiar Talks with young Readers; Our Corner Man; A Divided Republic; Flowers of Old English Poetry; Progress of the Emancipated Race; Heredity not Fatalism; A Look to the Future; Chained to a Carcass; Health Papers, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y.

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## Deaths.

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Polly Blakey, at South Union Ky. Aug. 17 1886. Age 87 yrs. 4 mo. and 23 days.

A veteran and faithful soldier of the cross for sixty-four years.

Matilda Callaway, at South Union, Ky. Nov. 21, 1886. Age 90 yrs. 11 mo. and 3 days.

A veteran of eighty-seven years, H. L. E.

Julia Ann Avery, at Enfield, Conn. Dec. 10, 1886. Age 81 yrs. and 4 mo.

Having spent seventy-five years of her life most peacefully among Believers. G. W.

Eliza Avery at Mt. Lebanon, N. Y. Dec. 30, 1886. Age 72 yrs. 10 mo. and 18 days.

She was much beloved by her surrounding friends. From early childhood her life was consecrated to the service of truth, in obedience to her highest convictions of right. In her character she most beautifully exemplified the heavenly graces of Love, Peace, Charity, Meekness, and Humility, truly lightening the pathway of all around, strengthening the over burdened and care-worn spirit.

E. A. S.

# The Manifesto.

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The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and  
James Whittaker.  
No. 13.

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*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

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The Believers driven from Harvard,  
Mass., Aug. 1782, and cruelly abused.

As all previous attempts to expel the witnessess of truth from the town of Harvard ha<sup>d</sup> signally failed, a class of malicious minds that were filled, and intent upon "breathing out of threatenings and slaughter," made renewed and determined attempts, by the aid of mob violence to consummate their wicked design.

It was near the close of the harvest season that a large number of Believers from New Lebanon, Hancock and other places had gathered to the Church in Harvard, that they might attend the meetings that would be held in that place. This large body of people in their attendance upon the services of their worship, with a testimony that was like the two edged sword against the sins of the world, and their many manifestations of the gifts of the holy spirit, all conspired to increase the per-

secuting spirit of those who hated the word of God.

Under the cover of this large gathering a lawless class of men found a favorable opportunity for executing their nefarious work. As their especial hatred was against Mother Ann and the Elders, it was a source of great disquietude to find that these leaders were not among the Believers at Harvard.

Through the kindness of an overruling Providence, Mother Ann had received a warning that her safety depended on her immediate removal to another section of the state. She had seen, in vision, the gathering of the mob, had seen them marching toward the "Square House," and learned that their hearts were as the heart of Cain. Accepting this warning as from God, Mother Ann and the Elders arranged to leave the town of Harvard for a short season, and accept a home among the Believers in another place.

Previous to the time of departure the company assembled to receive the farewell blessing of each other, and to renew the bonds of love and friendship for their spiritual Parents in the church of Christ. All were bowed in prayer. Tears of sorrow and anxious hope were poured out in humble petitions to the Father of mercies, for the protection of

Mother Ann and the Elders. Among this company were to be found many stout-hearted men; men that feared no danger, and who never quailed before the face of man. Some of them were battle scarred veterans who had passed through the war of the Revolution and had offered their lives a living sacrifice, that liberty of conscience might be the free gift of the nation. But in this contest, their weapons were not carnal, they could use only the testimony of Jesus Christ, the Peace-maker, and then patiently bear the persecution that was inflicted upon them.

At this time, however, a blessing was administered to them, as Mother Ann addressed the assembly. "Brethren and Sisters, be of good cheer, my spirit shall be with you." There was time for only a few words, and the meeting was closed. The Elders hurriedly mounted their horses in preparation for their journey.

At this moment a company of Believers arrived from a distant part of the state. The Elders alighted from their horses as the whole company kneeled in prayer, and asked a blessing upon every one who had received the gospel into an honest heart. It was the baptism of the Holy Spirit, and they covenanted anew, in their zealous and simple petitions, that the spirit of truth might guide them in the path of duty and obedience. Soon the last petition was made, the last farewell was said and the Elders hurriedly remounted their horses, and were soon away on the road, with the hope of reaching the residence of Abel Jewett in the town of Littleton. It was near the close of the day when Br. Abel, welcomed the messengers of God.

In the morning they continued their journey till they reached the home of Nathan Kendall in Woburn. Here they felt a peaceful rest, and the assurance that they had escaped the cruel rage of their wicked persecutors.

After the departure of the Elders, the Believers at the Dwelling in Harvard, returned to their several duties about the farm and the house. It was a time of sadness, of gloomy forebodings. Their property and their lives were in danger, if a company of lawless characters should enter their possessions. The Believers gave their thoughts to prayer, as they asked that the spirit of peace might abound.

On the Sabbath, public worship was held at the Square House. A large body of Believers were present from Harvard and the adjoining towns, and several from other states. The spirit of God was manifested in the assembly, as they gave their souls in earnest prayer and spoke and sung and shouted as they were led by the divine light, that had separated them from the children of this world. The influence of the gift of God was not wholly confined to those who had professed faith in the testimony of Mother Ann, but many who were strangers to the family shared in the blessings of the meeting, and as the Believers kneeled in prayer the spectators united with them.

This season of spiritual service gave joy to the faithful seeker after righteousness, as their songs of praise and their shouts of victory, ascended to Him who could read the aspiration of each heart. The meeting continued most of the day and evening with short intermissions. After its dismissal, those living in the vicinity, returned to their homes, while

many of the Believers accommodated invited guests.

While these disciples of our Lord were engaged in their religious service, and proclaiming the testimony of the sharp sword, against the sins of the world, the enemies of the cross of Christ were busily employed in collecting their forces for an anticipated assault upon the Brethren and Sisters.†

At an early hour on the morning of the 19th. of Aug., the mob began to assemble near the "Square House," while several were already within the boundaries of the yard. An aged brother having occasion to open the door, several persons pushed their way into the house and conducted themselves very rudely. They assumed the right to make a search, and passed from room to room, threatening violence to any one who opposed their progress. They were disappointed, and vexed as they had failed to find the object of their search. They roughly demanded that the Elders should come forward and give themselves up to the officers of their party.

Lucy Wright, a young sister, stood fearless before them, and endeavored, by kind and gentle words, to calm their ferocious spirits, informing them that Mother Ann and the Elders were not in the house. Her words to them were idle tales, and they refused to listen. They even threatened her with violence unless she remained quiet. From this interview the Believers understood quite well the object of the search, and Lucy immediately planned to escape from the

place. She informed Mary Partington of the case and then taking some milk pails, they passed safely through the mob on their way to the barn, ostensibly for the purpose of obtaining some milk. Safely within the barn, the pails were carefully laid aside, and the two sisters took their flight across the fields to the residence of Solomon Cooper.

Messages were immediately dispatched to the several families of Believers, with all needed information, and many of them were soon upon the scene of action. The mob had gathered in front of the Square House, armed with whips, canes and cudgels, and were evidently bent on mischief. Up to this time no violence of magnitude had been committed and the Brethren and Sisters as they arrived from their homes, were allowed to pass into the house without molestation. The mob was estimated to number about four hundred, and in this unchristian and lawless crowd, were "ministers and deacons and men honorable (?) in Society."

Elder John Hocknell, who had the management of the place, directed the Believers to assemble in one of the large rooms, and unite in prayer to God for protection and for wisdom to guide them in the path of their duty, in this hour of their great affliction.

So soon as the mob discovered the position that the Believers had taken, they burst open the doors and roughly seizing the Brethren and Sisters, by their garments or by the hair of the head, inhumanly dragged them from the house and delivered them into the custody of the party who remained in front of the building. Resistance was of but little use, and the proceedings were very much as one might expect

† It was subsequently learned that the mob had designed to keep their plans a secret from the Believers, but signally failed, as has already been shown.

from a persecuting licentious class. While engaged in this transaction, they seemed to be divested of the feelings of our common humanity.

The Believers were overpowered, and in some things must submit to this mob rule. Orders were now given, by these disciples of Torquemada, for all who lived in the vicinity, to return to their own homes, while those from distant parts of the state, should leave the town at an hour, which they would designate. This order was accompanied by a severe threat, in case any of those from a distance should again be seen in the town of Harvard.

### AMENDED TRANSLATIONS.

ALONZO G. HOLLISTER.

LUKE, ii., 14. The song of the heavenly hosts at the birth of Jesus, literally translated, reads 'Glory in the highest to God, and on earth peace, in men good-will.' Good-will in men leads to all proper conduct as soon as the mind is instructed aright, and the true knowledge instead of being opposed and rejected, is industriously sought as the greatest treasure, and immediately applied to practice, at whatever cost of self-sacrifice, or of self-denial. But this good-will in men, if allowed, would contradict the total depravity doctrine of the time in which the Scriptures were translated, the effect of which is not yet altogether annulled.

Therefore we have in different versions, in place of the Greek preposition (en) in, the prepositions to, towards, and among men. Good-will to be among men must of necessity be in them, as the motive power of their actions, for it cannot be outside of them.

Probably no one will dispute that so far as God and His messengers are concerned, there has always been good-will to and towards men, although there has been an immense amount of ill-will and depravity in men, and the latter has been the cause of all the wars and woes that have cursed their generations since men have been upon the earth. The song of the Angels heralded a change to be effected by substituting good-will, or a good cause, inside of men, in place of the ill which has caused all the mischief. This good-will was to execute the law of God according to a new covenant, placed in the inward parts of understanding, and written in the heart, the core and center of man's love, and spring of all his actions.

Gal. v., 16. But I say, Walk in the spirit, and perform not the desire of the flesh. For the flesh desires against the spirit, and the spirit against the flesh; these are opposed to each other, so that the things ye wish not, these should ye do. Thus the conflict is carried out in the cross to be borne against the inferior desires of the flesh, by performing those higher things of the understanding which are opposed to carnal desire, and in which, the carnal mind takes no pleasure nor stock. The old translation besides being false to the original, is false in fact, because it teaches that the will of a Christian is not free, and that he is not able to serve God by doing right, even when he has the desire. "They who are of Christ, have crucified the flesh with its affections and lusts." Here the idea of the original is preserved.

1 Cor. xiv., 34. Let your wives be silent in the congregations, for it has not been committed (or entrusted) to

them to speak, but to be in subjection as even the law says. But if they will learn anything let them ask in a house of their own husbands. For it is a shame for wives to speak in a congregation. In the N. T. Greek, the word for woman and wife is the same, and is translated wife above eighty times. By the context only, can we determine whether wife or woman expresses the thought of the writer. In this place, there can be no doubt, for any novice knows that every woman who owns a husband is a wife.

But why this discrimination against wives? Because Christianity pure and simple, is not sentiment merely, but a life which either rules in the will of man or woman, as the case may be, or is excluded by its opposite, the carnal life of the world. Hence as marriage is of the world, and a provision for its orderly continuance, a forsaking of the wife relation by all who were married was an indispensable condition to their becoming Christian disciples. See Luke. xiv., 26 and 33. Matt. xix., 27 and other places. This is too evident to be disputed by any unbiased student of the Gospels, and the Epistles of Paul. Renan and other rationalists free from modern orthodoxy readily admit it. Hence a wife, whose first and strongest love bound her to a mortal husband, was not free to give her first love to Christ, nor her whole heart to God, as the Apostle testifies in 1 Cor. vii., and therefore could not in any case be a suitable proclaimer of that kingdom of God from whence all carnal ties are excluded. A husband also, whose strongest attachment is to a wife; and is unwilling to forsake that relation and treat her as a sister, for Christ's

sake, is subject to the same disability; for how can one communicate that which he does not possess? In the Gentile churches, planted by Paul, these converts to a belief which discarded on-ly the sins and immoralities of the married life, were held in union as hearers, and formed a kind of outer court to the Christian temple,—an intermediate class which shielded the genuine disciples in a measure from their less enlightened neighbors. They did not form the worshippers within the temple, which John was directed to measure, but were the precursors of the Roman and Greek churches of the present day. Rev. xi.

Paul to Timothy, says, Receive not a widow into the number, of less than sixty years of age. \* \* Younger widows refuse, for when they have begun to wax wanton against Christ, they will marry, having condemnation, because they have cast off their first faith. Their first faith then, must have been not to marry, but to follow the example of Jesus, John and Paul.

Wives were commanded to be in subjection to their husbands, to preserve order in that class of society to which they chose to belong. And unmarried women were required to have their heads covered when praying or prophesying in the congregation, out of respect to the customs of a country where a veil on a woman appearing in public, is both a badge of honorable distinction, and a protection from insult, to this day. (See Thompson's Land and Book.)

The primary reason assigned by the Apostle for the restriction laid upon wives, was that they had not been permitted or authorized to teach in the congregation, and he adds by way of emphasis, "For did the word of God go

out from you, or only to you did it come?" All of which indicates that they were yet in a state of vassalage to the powers of nature and the elements of the world. The time for their complete liberation had not come. They had not grown up to it. The typical and perfect woman who was herself the revealed Word, had not yet appeared to lead them out of bondage. But now the conditions have changed, for the Word not only came to, but went out from the woman (Ann Lee) who had been a wife, but whose own arm wrought emancipation and salvation through the power of God that was given her, for herself and her sex, and for as many of both sexes as shall receive her message. And women in this part of the world, are making it evident they have grown to it. For now has come to pass the saying "The Lord hath created a *new* thing in the earth; woman shall compass man," in both parts of his manhood; for so does the *new woman* compass man in his fallen and distracted state, and surround him with wisdom and knowledge to rise out of it if he will, into a pure, redeemed and perfect state from which he cannot fall, because when gained, there will be nothing in him that can be attracted to lower conditions.

*Mt. Lebanon, N. Y.*

"LIBERTY ENLIGHTENING THE WORLD."

ANNIE E. STEVENS.

GODDESS of Liberty! enlightening the nations,  
Pedestaled lefty on freedom's broad shore,  
Rising majestic from thy once lowly station,  
Telling of victories for truth evermore.

Goddess of Liberty! thy triumph is glorious,  
Long by oppression and wrong trodden down,  
Thou hast risen at last in thy strength victorious;  
Unveiled forever the gems of thy crown.

Hold forth in the darkness thy torch-light unshaken,  
A beacon to ships that come in from sea,  
Hailing the wanderer, the poor, the forsaken,  
To this "home of the brave—land of the free."  
The dark rolling waves of the billowy ocean,  
May dash on the shore, or break on thee now,  
Not the ebony night, nor storm-cloud's commotion,  
Can ever bedim thy star-lighted brow.  
O glorious symbol! the good of all ages  
Rolls up with time's waves like pearls on the shore,  
And the freedom obtained by martyrs and sages,  
Forever is ours to praise and adore.  
But a voice ringeth out with thrilling emotion,  
Its echoes float over the land and sea,  
As we gaze on earth's wrongs, its constant commotion  
"Ths humanity calling, "are we free?"  
Monopoly rules as with a girdle of iron,  
The weak are depressed by the rich and the strong,  
Crime, poverty, sin, walk abroad like a lion;  
Our souls cry aloud, there's still something wrong.  
We pray for God's kingdom a blessed elysium,  
When Love's royal scepter shall away; but when?  
O, Liberty! dwell not alone in our vision;  
But come make thy home in the hearts of men.  
Adown through the aisles of time's moss-covered ages,  
Our minds revert to thy struggle for life;  
And read the dark deeds writ on history's pages,  
Thy patience and trials, thy conquests and strife.  
Manacled—fettered by despotic oppression,  
For centuries held like a slave in chains;  
Hopeless and helpless, bereft of compassion,  
Dying for light and God's truth that sustains.  
Many have fought for thee, Goddess of Liberty,  
Prayed that thy day-star might rise ne'er to wane,  
Suffered and sorrowed and lived for thee, died for thee  
And won by the rack a true martyr's fame.  
It is ours to labor with purpose unshaken,  
To conquer as they with banners unfurled,  
To lift up the lowly, the poor, the forsaken,  
And bring lasting peace to a sin-bound world.  
Fight on, brave of heart, though ye die in the trial,  
Redemption's great work is only begun;  
We may conquer sin's hosts by stern self-denial,  
We must finish the labor left undone.  
What a hope is ours, like a sun bursting o'er us,  
The dawn of a golden era is near;  
The deeds of great souls like a cloud goes before us,  
Why heed the foam-crested billows of fear.  
Ths God that is with us in deeds of devotion,  
Ths God that sustains through the night of fears;  
He sends forth his heralds to calm earth's commotion,  
He sends forth his truth to gild the dark years.  
We'll faint not nor doubt, but have hope for our guid-  
That helpeth our eyes the future to see; |ing,  
We know that the spirit of truth is abiding,  
Its voice rolleth up like waves of the sea.  
Stand in thy majesty, Statue of Liberty!  
A structure sublime of man's grandest art,  
A symbol to all of the God-given victory,  
Thou ever wilt bring to each struggling heart.

Oh! hold forth thy torch, let the whole world be light,  
 And freedom's true reign of triumph begin, [ed,  
 Till the old is made new, each wrong thing is righted,  
 May the stars of thy coronal ne'er grow dim.  
*Mt. Lebanon, N. Y.*

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### BE YE BORN AGAIN.

DANIEL FRASER.

To be born of the Holy Spirit, is not only within the scope of human possibilities, but it is in our destiny to be so born—to be sinless, and to be holy—to live for others—to organize heaven upon earth, or in the land of souls.

The spiritual emotions of our lower—the human animal life, organizes family relationships and family partialities. These give form to the civilizations of earth. It is within the scope of man's will that these civilizations be just or malignant. If malignant, then there will be kingdoms divided against themselves as is the case to-day.

To receive the Holy Spirit as a little child, be created, and help others to be created anew, are the beginnings of heavenly wisdom. That spirit created the Pentecostal church. And in these "latter days," Shaker Communities. They are the products of the Holy Spirit; they can be sustained only by, and through its operation.

Separate yourself from everything untoward and ye shall receive the Holy Spirit.

*Mt. Lebanon, N. Y.*

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### "ONE AT A TIME."

O. C. THARIN.

ONE step at a time, and that well placed,  
 We reach the grandest height;  
 One stroke at a time, earth's hidden stores  
 Will slowly come to light;  
 One seed at a time, and the forest grows;

One drop at a time and the river flows  
 Into the boundless sea.  
 One word at a time, and the greatest book  
 Is written and is read;  
 One stone at a time, a palace rears  
 Aloft its stately head;  
 One blow at a time, and the tree's cleft thro'  
 And a city will stand where the forest grew  
 A few short years before.

One foe at a time, and he subdued,  
 And the conflict will be won;  
 One grain at a time, and the sands of life  
 Will slowly all be run.

One minute, another, the hours fly;  
 One day at a time, and our lives speed by  
 Into eternity. [stored;

One grain of knowledge, and that well  
 Another, and more on them; [shine  
 And, as time rolls on, your mind will  
 With many a garnered gem  
 Of thought and wisdom. And time will tell.  
 "One thing at a time, and that done well,"

Is wisdom's proven rule.

—*Golden Days.*

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### TRUE AND FAITHFUL.

ELIZABETH SUTTON.

As I was passing from one building to another the other day, some one said to me "true and faithful." My heart bounded with joy. I thought, if this is applied to me, what more could I wish at the termination of my life's journey, than that these two words might be spoken to me in the fulness of their meaning; that the merits of my character might be summed up in this simple language. For a moment I doubted whether I had ever convinced any one, by actual works of this; or that intelligencies above could justly award me this high encomium. Then I listened to my thoughts awhile, and drew therefrom this information. We are true, if we conform to the pattern given us, we

are faithful if allegiance to it is unre-served. In works of art we use our natural senses. The eye is the close observer of the object to be copied, and the more we bring this into requisition the more exact will be our copy. We look at our design with intensified feelings, and the hand seems to be imbued with the soul of sight, and works it out. We turn, and gaze upon it, and then pronounce it a true duplicate. The eye was not all that was needed, the purpose entered the heart, and found a resting place, the seat of emotion and study.

The astronomer goes to his telescope, watches the heavenly bodies in their motion, and can discern their movements, positions, heights, and developments, through that instrument. With what avidity he studies their laws, and buries the science in his bosom, as a part and parcel of himself. His true nature in this, is a power in his being, a magnet joining him to his subject, and he becomes the avenue of intellectual history throughout the world.

The scholar in Natural History, absorbs himself in the theme he has adopted, and nothing deters him from a full accomplishment of it. What if the knowledge that has been hidden in the field of nature, embodied in the ocean, in the mountain, the earth under our feet, and in the world of living matter, wrought out with zest by the truest part of humanity, is cultivating, educating men and women for another and higher degree of information, belonging to their present and future welfare and development?

The beam of light from Bartholdi's Statue of Liberty renews the question,— Will the souvenir of France, which surpasses all preceding luminaries of the

world, and which is calling people from far off countries to witness its splendor, and its electric flashes that are flooding the land; startle them into deeper thoughts, with a broad base of the Infinite worker?

If the scientist is not a religionist nominally, he may be a trusty servant, to direct mankind into such paths, as will lead them to the Author of all truth. The effect of his studies may be like the leaven, which the woman hid in three measures of meal; though out of sight, the process of fermentation is effectual but gradual. True to its nature and office it leavens the whole mass for a wise purpose. What if the issue of his knowledge to man, blends the earth and the heavens together?

Why, symmetrical lives will adorn our homes and country, and the palm of success and triumph will lie on the threshold of our mortal habitations. If all that is true in two spheres, will rest and abide with us, will not the happiness we long for be ours? We seek, and we wish to find. If we are faithful to pursue specified plans, can our conditions be better in this, or in a future life? Our pattern, Jesus, must be studied, and through faithfulness to imitate him, will the duplicate be made perfect.

*Mt. Lebanon, N. Y.*

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“*But I have a baptism to be baptized with; and how am I straitened until it be accomplished.*”

AGNES E. NEWTON.

THESE are the words of Him upon whose soul rested the mission of the Christ-life. Possessed of human loves, appetites and ambitions to a degree that

rendered him susceptible to all of the temptations that beset the human heart, yet never swerving from the path of duty; the will of his Heavenly Father the guide of his life.

After having received the baptism of the Holy Spirit, at the Jordan, when the Heavens were opened and God's blessing descended upon Him, and the voice was heard declaring Him to be the beloved son in whom the Father was well pleased, came the soul trial and testing which proved Him to be the Christ—the anointed of God.

In the wilderness of trial and upon the mountain of temptation, we interpret to be a state of the mind, where all the Kingdoms and glories of this world were alluringly placed before Him. Obedience to his sacred mission manifested itself in the soul meaning expression, "Get thee hence, Satan; for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve." How complete the triumph, when the powers of evil surrendered and angels came and ministered unto Him. Can the followers of Christ do less than did their Lord and Master and expect to reign with Him in the Kingdom of God? "Except a man forsake not all that he hath he cannot be my disciple;" are words sufficiently plain for a mind of ordinary capacity fully to comprehend. Our Savior himself declared that all men could not receive his saying. They were more directly to those for whose benefit they were especially given. We would infer from this that He referred to the spiritually enlightened class, those who had felt the drawings of the Father and were willing for the Kingdom of Heaven's sake to forsake all; and thus inherit the beautiful promise given to Peter, when

he said to the Savior, "Lo, we have left all and followed thee." Jesus said unto him, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come everlasting life."

The followers of Christ must indeed drink of the same cup and be baptized with the same baptism as was the pattern; and how straitened, careful and prayerful they should be until the perfect work of Grace be fully consummated.

*Canterbury, N. H.*

[Contributed by Mary.]

#### THE BEYOND.

It seemeth such a little way to me,  
 Across to that strange country—the beyond;  
 And yet not strange, for it has grown to be  
 The home of those of whom I am so fond.  
 What makes it seem familiar and most dear,  
 As journeying friends bring distant regions near.  
 So close it lies that when my sight is clear,  
 I think I almost see the gleaming strand;  
 I know I feel those who have gone from here  
 Come near enough sometimes to touch my hand.  
 I often think but for our veiled eyes,  
 We should find heaven veiled about us lies.  
 I cannot make it seem a day to dread  
 When from this dear earth I shall journey out  
 To that still dearer country of the dead,  
 And join the loved ones I have dreamed about.  
 I love this world, but I shall love to go  
 And meet the friends who wait for me, I know.  
 I never stand alone awhile and see  
 The seal of death set on some well loved face,  
 But that I think one more to welcome me  
 When I shall cross the intervening space  
 Between this land and that one over there—  
 One more to make the strange beyond more fair.  
 And as for me there is no sting to death,  
 And so the grave has lost its victory;  
 It is but crossing, with a bated breath,  
 And white set face, a little strip of sea,  
 To find the loved ones waiting on the shore  
 More beautiful, more precious than before.

—Selected.

Be thy purpose just though hidden.

[TAKEN FROM THE CINCINNATI POST.]  
CHRISTIAN COMMUNISM. NO. 1.

*How the Shaker Society was founded in Ohio. Great times on the banks of Turtle Creek. Armed Mobs, Calumnies and bitter Persecution. The Shakers have the open secret of a happy and worthy life.*

THE wintry day of March 22, 1805, was well progressed when three men, clad in strange garb and tramping one after the other through the snow in Indian file, emerged from the great forest which then covered the divide between the Big and Little Miamis into Malcham Worley's stumpy clearing, near Turtle creek, about four miles from the present town of Lebanon, Warren Co., O.

They advanced to the door of Worley's double log cabin and knocked. With true Western hospitality they were invited in and given seats before the fire which glowed and blazed in the great fireplace. They introduced themselves as John Meacham, Benjamin Youngs and Issacher Bates. Briefly and in simple language they told how they had come a thousand miles,

#### THROUGH THE WILDERNESS

from Mt. Lebanon, in the eastern part of N. Y. State, near the point where the three States of N. Y., Mass. and Conn. meet. They told of their march in the dead of winter through leagues of unbroken forests, how they had crossed the Hudson, the Delaware, the Susquehanna, the Chenango, the Chemung, the Allegheny, the Mahoning, the Tuscarawas, the Muskingum and the Scioto as they pushed westward.

"We have heard at Mt. Lebanon of the great revival of religion you have had in Ky. and here in Southern Ohio," said they, "and we are now on our way to Kentucky to tell them of the happy mode of primitive Christian life we have found at Mt. Lebanon, and to ascertain whether there be not some among the converts of your great revival who want to embrace what we are constrained to believe the better part."

Religion at that time was the great theme of the settlement on Turtle creek; anybody who had anything new and useful to tell on the absorbing subject was a welcome guest.

In answer to eager questions, the three strange brethren told how they lived at Mt. Lebanon.

#### SECRET OF A HAPPY LIFE.

"None of us count anything our own, but we have all things in common. We have no rich man, who comes in and is told to sit here in a good place, and no poor man, who is told to stand aside there, out of the way. We all 'work, laboring with our own hands,' that we may 'provide things honest in the sight of all men,' for, says St. Paul, 'if any man will not work, neither let him eat.' We are none of us perfect, but we 'confess our sins one to another,' because the promise is to him who 'confesseth and forsaketh sin.' We all live as brothers and sisters, and not as husbands and wives, patterning in this, as in all other respects, after the Lord Jesus Christ, our 'Elder Brother,' with whom, in spirit, we walk from day to day; and, according to the promise, He and His Father come in unto us and sup with us. We seek and enjoy the blessing promised to the poor in spirit, to the meek, to the pure in heart, to the peace-makers, to those who hunger and thirst after righteousness, and to those who are reviled for Jesus' sake."

"And who taught you all this and first started you in this mode of life?" was the interested query of the Worleys.

"We find it all in the New Testament, which is our sure word of testimony, and having which we neither desire nor need any written creed. The first one to point out to us how plainly this 'better part' is taught in the New Testament, and to start us in this mode of life, was that holy and inspired woman of God, Mother Ann Lee, who spent her whole time in nothing else except to preach this gospel of the New Testament, and to exhort all persons whom she met to forsake their sins and turn to God, who will have mercy, and to our God, for He will abundantly pardon. She traveled all over Eastern New York, Mass. and Conn., teaching, exhorting and preaching this gospel of the kingdom, and gathering societies in different places. Her word was 'with demonstration of the spirit and with power from on high.'"

#### A SENSATION ON TURTLE CREEK

This was wonderful new light to the Wor-

leys, who were inclined gladly to receive it, but first they wanted to know what their pastor, Rev. Richard McNemar, thought of it, and he was brought to the Worley cabin in the evening to hear and see the strangers and to discuss the subject with them. For this Rev. Richard McNemar, pastor of the Turtle creek Presbyterian church, was a mighty man in the Scriptures. He could read the Old Testament in the Hebrew and the New Testament in Greek, and was equally at home in the Septuagint and Vulgate translations. He was a "son of thunder."

Mr. Worley himself was a "man of liberal education, independent fortune and unblemished reputation," one of the pillars of the Turtle creek Presbyterian church.

In front of the roaring log fire in the big fire-place that wintry evening of March 22, 1805, were seated Mr. and Mrs. Worley and their numerous children, the three strangers in their queer garb, Rev. Mr. McNemar and possibly some of the neighbors. Tall, gaunt and of thoughtful countenance, Mr. McNemar turned his piercing eyes from one to another of the strangers as they told again the story of their New Testament life.

"But you must certainly recognize the fact that God who 'hath set the earth in families' would not have the human race to cease, as it certainly would if all should adopt celibacy."

"Yea."

"And even in the church, if its members should join themselves to communities like yours, the children of the church would cease, and what then would become of the promises of God, which are to us and to our children? Would you have us make of none effect these promises?"

#### BETTER MARRY THAN BURN.

"Nay. 'He that is able to receive it, let him receive it.' All are not able, and it is better to marry than to burn.' Nevertheless 'the kingdom of heaven still suffereth violence and the violent take it by force.'"

Now and then Mrs. Worley rose during this discussion and snuffed the guttering "tallow dips" and poked the wick out wide so that the flame would be larger, and Mr. Worley heaped the wood on the big fire.

"But surely fatherhood and motherhood

are essential elements of the perfect human character. It is by our fatherhood that we apprehend and appreciate the fatherhood of God, and the New Testament is full of injunctions regarding marriage, and the reciprocal duties of husbands and wives and parents and children. One of the Ten Commandments relates to the duties of children to their parents." After this manner Rev. Mr. McNemar argued.

"Yea: but we do not hold that all should lead a celibate life. We maintain that it is the best way to live, if one is able, and that 'the time is come when they that have wives should be as they that have them not.' But we concede that all are not called thereto, nor are all able therefore."

#### THE JERKS.

With such discourse the evening wore away and Mr. McNemar, before they separated for the night, told the strangers of the great work of God in Kentucky in 1801, in which he had a part, being at that time preaching in Kentucky. He told how scores and hundreds had fallen like dead men under the power of the Word and of the strange phenomenon of "the jerks."

"You never saw this manifestation of the spirit which we call the jerks?" queried Mr. McNemar.

"Nay."

"Well, there is nothing in nature could better represent this strange and unaccountable operation than for one to goad another alternately on every side with a piece of hot iron. The exercise commonly began in the head, which would fly backward and forward and from side to side with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more any one labored to steady himself and be sober, the more he staggered, and the more his twitches increased. He must necessarily go as he was inclined, whether with a violent dash to the ground and bounce from place to place like a football, or hop round with head, limbs and trunk twitching and jolting in every direction as if they must invariably fall asunder. And how such could escape without injury was no small wonder among spectators.

"By this strange operation the human frame was commonly so transformed and dis-

figured as to lose every trace of its natural appearance. Sometimes the face would be twitched right and left to a half round with such velocity that not a feature could be discovered, and the face appeared as much behind as before; and in the quick progressive jerking it would seem as if the person were transformed into some other species of creature. Head dresses were of little account among the female jerks. Even handkerchiefs, bound tight around the head would be flirited off almost with the first twitch, and the hair put into the utmost confusion. This was a very great inconvenience, and the generality of the women therefore were shorn, though contrary to their confession of faith. Such as were seized with the jerks were wrested, not only from under their own government, but that of everyone else, so that it was dangerous to attempt confining them or touching them in any manner. But whatever danger they were exposed to, yet few were hurt, except it were such as rebelled against the operation through self-will and deliberate enmity, and refused to comply with the injunctions it had come to enforce." [The above is taken from McNemar's writings. Peter Cartright, the famous Methodist pioneer preacher, says of the "jerks:" "I have seen more than 500 persons jerking at once in my large congregations. To see these proud, well-dressed gentlemen and ladies take the jerks would often make me laugh. The first jerk or so, you would see their fine bonnets, caps and combs fly, and so sudden would be the jerking that their long, loose hair would crack almost as loud as a waggoner's whip."]

#### NEW CONVERTS.

The outcome of the evening's discussion was that Malcham Worley and his wife were convinced of the desirability of the Shaker mode of life, and they decided to be the first to embrace it and to found on Turtle creek a society the counterpart of that at Mt. Lebanon, N. Y.

Before Richard McNemar returned to his own home that evening he had invited the three Shaker brethren to preach in Turtle creek Presbyterian church the following Sunday, and they had consented. Great was the interest throughout all that region when

the appointment was noised abroad. Ordinarily Rev. Mr. McNemar had overflowing congregations, so that in summer adjournment to the adjoining grove had to be resorted to to accommodate the throngs, and on Sunday evenings in winter log fires were built about the church to warm those who could not get inside the church for the crowd.

When Sunday came the congregations both morning and evening were phenomenal and many were convinced of the beauty of the simple and primitive, loving, Christ-like life preached by the Shakers.

In the next few weeks a dozen families embraced the new mode of life and among them was that of Mr. McNemar, who himself had become an ardent and influential convert.

#### THE SOCIETY ORGANIZES.

May 25, 1805, nine weeks after the arrival of the brethren from Mt. Lebanon, they organized the society of Union Village on the banks of Turtle creek. In July of that year other Shakers came out from Mt. Lebanon, and in the following year several others. In three years the number of persons in the society had increased to 150. Many of the converts were land owners and men of high standing in the community.

Naturally the new movement awakened a very strong opposition from those who remained "out in the world." Great bitterness was felt by relatives and prospective heirs of those who joined the society and took with them their earthly possessions, which they consecrated forever to the common use of the society. Among the fiercest denouncers and persecutors of the community and its members were those who called themselves Christians, and who were known to the outside world as "New Lights."

#### GO TO KEEPING HOUSE.

On June 6 of the following year, 1806, the society removed from Malcham Worley's to its own house called "South House." In September of that year a blacksmith shop was put up, and the next month the foundations of a frame house were laid. Two years later the society built its first sawmill, and on Jan. 8 of the following year, 1809, the society held its first services in the first meeting-house built by it.

Meantime persecution and calumny had

steadily increased. There were many fears of an Indian uprising against the white settlers. These constant anxieties on this account were not finally dispelled till the signal victory of Gen. (afterward President) Harrison over the Indians at the battle of Tippecanoe, on Tippecanoe river, Indiana, in 1811. The Shakers have always made it a part of their religion to hospitably entertain all who sought their hospitality. Hence, when half starved bands of Indians camped in their vicinity, and asked of them food, they gave it to them without money and without price, that they might "be the children of their Father in Heaven; for He maketh His sun to shine on the evil and on the good, and sendeth His rain on the just and on the unjust." This Christian kindness of the Shakers to the Indians was misinterpreted by the white settlers of the two Miami valleys, and the story soon gained circulation and wide credence that the Shakers and the Indians were in league to rise and massacre all the settlers in the two valleys and possess their lands.

#### READY-MADE LIES

The human mind is ever ready to conjecture ill where none exists, and "many men living in the vicinity of Union Village believed that the leaders of the new sect were designing imposters, living in secret sins of the darkest dye," and these neighbors of the simple-mannered and kindly community were ready to wage a war of extermination against it, and drive it from the land. "Reports were also circulated of their keeping women and children with them against their consent, and holding them by force in bondage from which they were seeking to escape."

These false accusations finally resulted, Aug. 27, 1810, in the raising of an armed mob of nearly 500 men led by a Presbyterian minister named Matthew G. Wallace, which marched against the village with the avowed purpose of releasing all the women and children confined there and of driving the members of the community from the country.

News of the gathering of the mob reached Lebanon in advance of the arrival of the shouting rioters at the Shaker village, and a number of cool-headed, law-abiding citizens hastened over to the community, four miles

away, to help preserve the peace. Francis Dunlavy, presiding Judge of the Court of Common Pleas, then in session, adjourned court, and on a fleet horse rode over to Union Village, arriving there in time to read the Riot act to the angry and blustering mob. "Joshua Corbett, Matthias Corwin, sr., and a number of intelligent men did all in their power to protect the Shakers from violence."

#### ARMED FORCE VS. CHRISTIAN MEEKNESS.

Here was the first great public test of the peace principles of the new, little community. Arrayed against the little band of about 200 unarmed and unresisting men, women and children, was a company of twice as many men armed with guns, pistols, swords, pikes and all conceivable weapons. Before the raging, hooting mob, "breathing out threatenings and slaughter," stood the few men of the society speaking words of peace and soberness.

When some sort of quiet had been gained Rev. Mr. Wallace, with eleven others, advanced and in the name of the mob demanded that the community should relinquish its principles, property, mode of worship and manner of living, or quit the country.

"The answer of the elders of the community was mild and calm, but plain and positive. It was in substance that they esteemed their faith dearer than their lives, and were determined to maintain it whatever might be the consequences. As to quitting the country, they were upon their own land which they had purchased with their own money, and that they were entitled to those liberties which were granted by the laws of their country, including liberty of conscience."

#### THE PREMISES SEARCHED.

"As to false and lying reports that any are detained here against their will," continued the spokesman for the community, "or that any children are harshly or cruelly treated by us in any particular, our buildings and premises are opened to you. Send a committee of your own selection through them. Freely question any you meet and satisfy yourselves that we are a quiet, orderly people trying to serve God in the manner He has prescribed in His word."

A committee was appointed by the mob and a thorough search of the premises was

made. On my visit to Union Village last week, I met bright, vivacious old ladies, considerably past eighty years of age, who told me of their recollections of that search, and of their timorous wonder when the committee called them and questioned them of their treatment and of their wish, whether to go away from the community or to stay there.

The committee on its return to the mob was compelled to report that it found everything orderly and attractive, and that everybody, from the little tottlers playing in the yard to the oldest man and woman in the community, was to all appearance, as well as by his own confession, contented, well-cared for and happy.

The mob thereupon went away in great confusion of mind, firing its guns in the air and making a great show of bravado to show its chagrin and shamefacedness. The result was a great accession to the numbers of the little community. In 1813 and 1817, and at other times previous to 1820, smaller mobs visited the community, but did no harm beyond breaking the front door down on one occasion.

#### GREAT PROSPERITY.

On Jan. 14, 1812, the first ministry was constituted and the church covenant signed. There were 370 members in the community at that time. A carding-house was built in 1813, a gristmill in 1815 and an oilmill in 1816.

In the diary of the society appears this quaint record: "1819; The Sheriff takes a horse and yoke of oxen for muster fines. Nathan Sharp, finding the animals in Lebanon, turns them loose and they return home."

In 1829 the society reached its highest point in respect of numbers, having 304 "covenant members" and 500 persons in the community all told. Two years later there was the largest defection from the membership of any year of its history.

It was at this time, and for a few years afterward, that much property of the society was destroyed by incendiary fires. On Mar. 25 of that year the society's flax barn was burned. Two weeks later the West sawmill was set on fire, but the flames were put out.

On June 9, 1835, Turtle creek rose with the greatest flood of its history. Three mills

and the clothier's shop were swept away, and the oilmill and gristmill were much damaged, so that it took \$10,000 to repair the losses. Nathan Sharp, "leading man of the society," also left it that year. On the whole, it was a disastrous year. There were only 330 members. In 1839 Rev. Richard McNemar died.

In 1852-54 the society began the importation of registered Short-horn (Durham) stock, and made a good deal of money by raising and selling this stock. The society yet breeds the Durham cattle.

In 1860 the members numbered 364. Since that time the numbers have steadily decreased by death, till now there are only about 125 members, all told.

To-morrow I hope to tell of the habits and practices of the society, and of the incidents of my very pleasant stay there.

THEO. KAIANDRI.

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#### A CHAPEL IN THE HEART.

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THRICE blessed is the man who keeps

From other things apart

A secret-room—a holy place—

A chapel in the heart.

For there, when all the world without

Grows dark unto his sight,

He may retire and find within

His chapel full of light.

And there, when jangling sounds of earth

Fall discord on the ear,

He can return, and, undisturbed,

The eternal music hear;

And there he hastens when the world

Loud praises to confess,

With deep and true humility,

His own unworthiness.

Thither, when with a golden snare

Temptation hems his way,

He quickly turns, with trembling lip,

And bated breath, to pray.

Thrice blessed is the man who keeps,

From other things apart,

This secret-room, this holy place,

This chapel in the heart.—*Messenger of Peace.*

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It is easier to act the Martyr than to conquer one's temper.

A Tribute of Affection to the Memory of  
Bro. Granville F. Sprout.

FLORENCE STAPLES.

CALM and serene from out a cloudless sky  
'Mid roseate, amber hues, a sun hath set  
The lengthening shadows, twilight gray  
The hallowed hush, with hope and faith were met,

By one who gladly trod the path of life,  
Till time was o'er and its short span was run;  
Or one who waited patiently to hear  
The summons from the Father, task is done!

No sable pall enshrouds his spirit form,  
For death is not; but final triumph's given.  
As here he shares his peace, his rest in God,  
As here he shares the state of bliss, of heaven.

Awoke to glories of a grand beyond,  
The real; the type of which revealed we see;  
To realize the blessedness of faith,  
A life in truth to God devoted free.

Why mourn, O mortals, and in anguish weep?  
Why seek to wrestle from the hand of fate?  
Firm reason in her magic sceptered sway  
Through stern affliction, bids us hope, and wait.  
He lingers near, his presence still we feel  
As angel choirs a song of welcome sing:  
The grave! the grave! Ah! hath its victory?  
And death yes death! where is its blight or sting?

Above the tomb the drapery of night  
Whose cold embrace conceals the casket frail;  
The spirit greets the cheerful morning light,  
Beyond the confines of time's misty veil.

O upward step! Oh resurrection grand!  
Thro' thee progression's march is on and on,  
The goal of life—perfection's heights attained,  
The rich reward—the conqueror's crown is won.

Life, life the breath of inspiration given,  
Soul of existence quenchless living flame;  
From the eternal source and fountain given  
Recedes unto its origin again.

'Tis change, revolving elements attest;  
Its truth sublime in clear imperial light  
Gleams forth in lessons from the glittering page,  
Whereon we trace no dark'ning shades of blight.

The fragile flower, in dewy splendor graced,  
Kissed by the fair the rosy light of morn;  
Ere noontide melts to soften shades of eve;  
The withering blast may tear its fairy form.

Fond recollection still survives, and cheers,  
And the sweet incense of its perfumed breath  
Exhaled upon the gale defines the law,  
Declares the truth, 'tis change, 'tis change! not death.

The pure and noble—wealth immortalize,  
The structure reared in dignity and grace,  
The soul's true merit, high attainments wrought,  
Time's fingers ne'er can on these tarnish trace.

But ere expanding in the great beyond  
The Godlike powers unlimited and free

Finds growth eternal; 'tis man's destiny  
Through rolling ages of eternity.

O sweet assurance, trust, and living hope;  
No vague ideal enshrines our spirits now,  
Bright scenes sublime in grandeur to us ope,  
Before thy shrine all must in reverence bow.

We know afar the shining portals stand  
And feel the angel's ministry to-day;  
The visitants from the blest summer land  
Who've come to bear the dear loved one away.

But not a far, nay, not a distant land,  
'Tis but a veil that screens it from our view,  
His spirit triumphs in the victory now,  
The conquest of the noble, pure and true.

The long, the glorious race is fully run;  
The Master calls, and faithful to obey  
He hears the welcome, my beloved well done!  
And enters realms of everlasting day.

*Canaan, N. Y.*

MIGHT HAVE BEEN.

GEORGE COOPER.

I MIGHT have been more patient—  
Ah! would the angry word  
Upon my lips had perished,  
Unuttered and unheard!  
Some heart would now be lighter  
To wend its toilsome way;  
Some life would be more cheerful,  
More sunshiny to-day.

I might have been more kindly—  
How trifling is the cost  
Of simple deeds of goodness,  
Whose power is never lost!  
The golden moment vanished,  
And never to return;  
The glory of bestowing,  
Too late, too late I learn!

I might have been more loving  
To those who hold me dear;  
What little deeds, neglected,  
Had soothed their pathway here!  
The hasty word or action  
That pained a gentle heart,  
Ah! will its mournful memory  
From out our life depart?

"I might have been!"—sad burden  
Of life's remorseful song,  
Within the heart forever  
Its haunting echoes throng.  
Oh, youth, upon the threshold,  
To this sweet lesson bow:  
For deeds of love and kindness,  
Life has one season—Now!—*Selected.*

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**NOTES.**

**THE CROSS OF CHRIST.**

It should become a subject of the deepest interest, to ascertain what may be the essential features of a religious order that bears within itself the elements of eternal life. Those who read the record that has so miraculously escaped the floods and flames, and see the self-sacrificing life work of the humble Nazarene, may have cause for serious reflection, upon the seemingly mysterious ways of Providence.

Long before the advent of Jesus, the revelation of God to man presented a cross which demanded an order of life peculiarly characteristic of the guiding spirit that sent it. It was the introduction of a moral law. Men began to bridle their tongues and their passions, and to study the humanity of man.

To do this effectually demanded rigid laws, self-discipline and a constant presentation of the cross of that dispensation. Although the Mosaic order has been termed a law of carnal commandments, of meats and drinks, it was evi-

dently one of the essential progressive steps for the race to take, that we might occupy the place, which in the Providence of God, is proffered to this generation.

Every nation presents some form of a cross to its people, and indeed, every individual is obliged, either voluntarily or involuntarily to accept a cross, a measure of self-discipline in order to maintain a place among men. In whatever way this may come and secure a position in the mind of man, its influence must be for the development of an advanced thought. It may come through laws, wars, floods or flames. The old, the effete passes away, and a better takes its place.

It was after the sanguinary and conquering wars of the Romans, and in the peaceful reign of the Cæsar, that Jesus proclaimed the coming of the Kingdom of God. Fearfully devastating wars had also humbled the Jewish nation, and opened the door through which a new and a better order of things could pass.

Jesus came, and although he found, in the heart of man, many plants which the Heavenly Father had not planted, he had the pleasure of finding a few congenial minds who were ready to accept the message which he had been commissioned to bring. It was a new order of the Cross, a new discipline for the mind, a new system for the domestic relations, for those who believed on him. Every thing was to be established on a new basis. If there had been a heaven, or a heaven of heavens, where the faithful servants of God of former generations had been gathered to rest from their labors there was to be formed, in this system, a new heaven into which nothing

could enter that was defiled or false, or that did not bear the impress of the resurrection spirit, as manifested in the life of Jesus.

The old earth which had nourished and protected the selfish and sensual, was like the old heavens, to pass away, and in its place would appear the new earth in which should dwell righteousness and peace. If we have not found an abode in the new heavens and new earth, "wherein dwelleth righteousness," then it is quite certain that we have not found the Kingdom of God, where the spirit of Christ reigns, and equally as certain that we have not found the cross of Christ, which teaches, that unless we deny ourselves of all ungodliness and every worldly lust we cannot become a disciple of our Lord, Jesus Christ.

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## Sanitary.

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### SELF-CURE.

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THE body, to a large extent, is a machine which, when disarranged, repairs itself. Physicians tell us of the *vis medica, viz natura*—the power to heal inherent in nature. It is natural to get well. The body's recuperative resources are not equal to every need, but they are very great. It is because of this even that the well man tends to keep well, if he conforms to nature's laws, for the system is ever full of poison from its own waste, the disposal of which nature has provided for, better than any city has for the disposal of its deadly sewerage.

Take the case of an ordinary wound. It needs only to have its disrupted parts brought together and nature does the healing; and even in many cases where the parts are not brought together, nature fills up the space with new flesh. So nature will mend a broken bone, on the simple condition that the adjusted parts be allowed the requisite rest.

Dyspepsia, whether induced by improper eating, the neglect of exercise, brain overwork, or care, worry and fret, will in time wholly disappear on removal of the cause and compliance with the laws of nature.

The best physicians now freely admit that typhoid patients, in the great majority of cases, would recover without a drop of medicine; that they need medicine mainly to promote ease and comfort, and that pure air is better for them than all drugs. The same is true of some other diseases. More and more is it being admitted that, in no case, no drugs have any curative powers, but only aid nature. As the surgeon aids in the case of a badly broken limb, by removing irritating bits, spiculæ, etc., and securing the proper adjustment and fixation of the parts.

The old-time doctors greatly overdosed people—in multitudes of cases literally dosed people to death. Within less than twenty years a personal friend, called to watch with a neighbor far gone in consumption, was shown eleven different medicines, each of which she was to administer during the night, according to the varying symptoms.

It cannot be too strongly emphasized that those who observe the laws of their physical nature are likely to keep well—and even infectious diseases have little power over such persons, and would wholly disappear if all observed these laws.—*Hall's Journal of Health.*

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### WATER IN FOOD.

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THE action of water in our food, says a medical writer, is very important. There would be no carrying of food into the system but for the agency of water. It dissolves everything that we take, and nothing that we take as food can become nutriment that is not dissolved in water. It would not do to test that by taking things and putting them into water and seeing whether they dissolve, and rejecting them as food according to that circumstance; because food undergoes a considerable change in the stomach. It undergoes a change, to begin with, in our mouth. One of the great objects of that change is to render things soluble which have been before

insoluble in water. Starch, which we cannot dissolve in water out of the stomach, is dissolved in water directly it gets into the mouth, for the starch is changed by the saliva into sugar, and that which would lie unchanged in water for months is so changed by the saliva of the mouth and the gastric juice of the stomach that it is speedily dissolved. Hence, when we are taking considerable quantities of dry food, it becomes absolutely necessary that we should add a certain quantity of water, so that this dry food should become dissolved. Such things as oats, barley, wheat, rice, maize and other articles of diet containing little water, must have water added, in order that their starch, fat and gluten may be dissolved and enter into the system.—*Hall's Journal of Health.*

#### TESTIMONY of ZIPPORAH CORY.

I WAS born in Plainfield, Connecticut, April 4th, 1765. When I was eleven years of age, I had very serious reflections concerning the salvation of my soul, and often retired alone to cry and pray to God in the best manner I was able. When I was twelve, my parents moved into Cheshire, Massachusetts. At the age of fourteen I began to go into company, and by that means wore off my conviction; but in about two years it returned upon me heavier than ever. In this state of mind I was naturally led to look around upon the professors of religion, to see if they lived any better than I did; but I did not see any in whom I could wholly confide: for they would allow themselves in that which I knew to be wicked. I used to tell some of the young people who professed to be Christians, that they were no better than I was, and I did not profess any religion.

In the spring of 1781, being then sixteen years of age, I went with a num-

ber of young people, to attend a meeting of the Believers, in Cheshire. My mother had visited the family before, and had received faith; but my father was a great opposer. By what I saw and heard of their doctrine, worship and manner of life, I was soon convinced that they were of God. While they were in the worship of God, I observed one of the sisters and her countenance was very solemn, and she wept. I believed them to be the people of God and thought I was left to be lost with the wicked. On our return home, some of my companions were very rude, and mocked the exercises they had seen. I desired them not to do so; for I really believed they were the people of God.

When I came to consider the matter, I did not feel as though I could take up my cross and deny myself, as I knew I must, in order to be one with them. I thought I would try to stifle my conviction, if it was possible; and strove to do it, but I felt very serious reflections within. I heard my mother say she believed they were the people of God. "O mother, how can you think so?" said I, and then mentioned the conduct of a certain person who had been disorderly, and who afterwards left the Society. My mind, at that time, was in a situation to seize upon any occasion that might seem to operate against the faith of the Society, and prove their religion false; but I soon found it was all in vain. I continued, however, to strive against my conviction more than a year; though I visited the people twice during that time.

In the spring of 1782, I attended their meeting at Br. Bennett's. At this time I saw Lucy, his daughter-in-law engaged in the worship. Her coun-

tenance was solemn and serene, the tears were running down her cheeks. This filled me with the most serious impressions; and I thought, surely, such solemnity and sincerity as I saw among these people, was certainly of God. I went home fully determined, if possible, to stife my conscience. I went on as light as I was able; so that it was observed by my friends, that they never saw me so light and airy before. And though at times, when alone, I was obliged to give way to a flood of tears; yet I was determined to suppress all conviction, if possible; but found I could not do it: for the spirit of God was evidently at work with me, and it became evident that I must yield at last: thus I went on fighting against my own conviction, and feeling the smart of it.

In October following I went again, in company with Diana Martin, and attended their meeting at the same place. While they were in worship Diana united with them. This struck me very forcibly, and these words rushed into my mind: "Two women shall be grinding at the mill; the one shall be taken and the other left." (See Matt. xxiv., 41.) I felt as though I was left."

About two weeks after this, I attended a meeting again on the Sabbath. At this time Mother and the Elders were at Br. Bennett's. Elder James Whittaker delivered a lengthy discourse which sunk deep into my heart, and I was fully determined to confess my sins before I returned home. I kept with the Believers all day; but felt so diffident that I had not resolution enough to speak and tell them what I wanted. In the evening I happened to be sitting in the same room with Mother Ann. Elder Calvin Harlow soon came into the room, and ad-

vanced towards Mother, as though he was going to speak to her; but seeing me he turned and asked me if I loved the Believers. I answered yes. He asked me if I had confessed my sins. I told him I had not. He then went out. In a few minutes Mother rose and came and took me by the hand, and I then confessed my sins freely and heartily, and was glad of such a privilege, and felt greatly released by it. She counselled me to forsake sin and turn to God with my whole heart; to leave my pride and vanity, and pray to God for his protection; to kneel in prayer before lying down at night, and after rising in the morning; and also before and after eating. I tarried until the next day, and was instructed how to live a godly life, and conduct myself in a godly manner.

I was at that time engaged in work at the house of a Quaker preacher. When I returned the people of the house discovered an alteration in me, and thought I was sick. As I was very diffident I thought I could not take up my cross and kneel before them; and for this reason I went without my supper and breakfast. But I went to my work, and while I was spinning at my wheel, the power of God came upon me and suddenly brought me upon my knees. The family then discovered that I was a Shaker, and all my acquaintances tried to reclaim me, by their exhortations and warnings against delusion. People of different sects beset me with persuasions and flatteries, to join their respective churches and societies.

Stephen Carpenter, a deacon of the Baptist church, used his utmost endeavors to convince me that I was deluded with a false religion, till his talk became very wearisome. Because I had set

out to forsake everything that was sinful and live to God, he seemed to have a great concern for me. "Ah," said he, "you seem to be part Ashdod; sometimes you talk good and sometimes bad." He then left me, and I was not troubled with the Baptist deacon any more.

I finished my work at this place as soon as I could, and went home. There I found still greater troubles to encounter. My father abused my mother very much, because of her faith; and I was so persecuted that I really stood in fear of my life. Many times when I lay down at night, I did not expect to see the light of another day. At one time my fears were so great on account of the extreme abuse, that I often went into the woods and cried to God in my great sorrow. All this persecution I suffered, because I had set out to forsake sin and live a godly life. Before this, I was beloved by the family and neighbors and suffered no persecution.

My little brother that was five years old, could not speak a word, nor help himself any more than an infant of three months. One day I kneeled in prayer to God, near where this child was sitting on the floor. While I was on my knees, the child suddenly rose and stood on his feet, which he had never done before, and spoke distinctly, saying, *Lord God*, three times and then sat down again. He never spoke before nor afterwards to my knowledge. This alarmed my father very much. "The dumb speaks to me," said he; and it convicted him, so that he went and confessed his sins, but in about a month, he was as bad or worse than ever. In all my afflictions and persecutions, I felt a rejoicing within, that I had found a

way to escape the horrors of a guilty conscience. I felt strong in my faith, and was determined to maintain it, even to the sacrifice of my life. I went to meeting every Sabbath, on foot, to Joseph Bennett's, which was four and a half miles across the fields, the way I generally went. By this means I gained strength of soul, and was more and more confirmed in my faith and understanding.

I lived with my parents about two years and a half after I embraced the gospel; they then moved into Connecticut. I was nearly twenty years of age, and had my freedom and enjoyed my faith undisturbed. My mother had faith, and would gladly have enjoyed a privilege with Believers; but could not on account of my father's opposition.

In all the opportunities and privileges I have had with Mother Ann and the Elders, I never saw the least imperfection in them. They taught me to live a life of purity and godliness, and I always found an example of it in them. They were an upright and godly people in all things.

Mother Ann's spirit was a strong advocate for temperance of every kind, and her testimony was a powerful and swift witness against every deviation. I certainly know, by the evidence of divine truth in my own soul, that she was chosen and anointed of God, and that the spirit of Christ was revealed through her ministration. I have lived in obedience to her testimony nearly forty-four years, and have always found that it does save me from all sin. I feel thankful that I am now able to bear witness to the purity of that gospel which I received through her ministration, and in

which I have found peace and solid rest. I feel myself to be the seed of a free-woman, and an heir to the promised inheritance. I have a spiritual relation of Elders, Brethren and Sisters, who are dearer to me than any of my natural kindred ever were. In these I can confide, and with these I can unite and partake of the true bread of life, and drink of the pure waters of life, and enjoy, in heavenly harmony, one Lord one faith and one baptism.

*Mt. Lebanon, N. Y.*

CONSOLATION.

A LARK and a linnet sat on a limb  
That hung o'er the old mill-pond,  
Said linnet to lark as she smiled at him,  
"You've heard of the Audubon?"  
The lark lifted his foot and stretched his wing  
And poised his wise little head—  
"This wearing of birds is a cruel thing  
And killing us all," she said.  
"And therefore I'm glad," said linnet quite gay  
"That steps are taking, though late,  
To break the mandates of fashion's sway  
And save us from such sad fate."  
"The Audubon" asks that birds shall be free  
In their haunts and wildwood home,  
From the sportsman's shot and the fiendish glee,  
Of the boy with his sling and stone."  
"That our nests shall be safe from spoiler's hands,  
Our fledglings watched over too,  
And the use of our eggs for science's demands  
Be given to only a few."  
"Then joy notes of song o'er the world shall be heard  
Spite the decree of Queen Mab.  
And dear silly girls in lieu of the bird  
Can wear lobster, cuttle, or crab."  
Thus consoling each other the little birds sat  
On the tree by the old mill-pond—  
As they whistled good-bye to the fashionable hat,  
And good luck to the Audubon.—*E. E. in The Bird Call.*

God helps us through our fellow men,—  
How well that we be made  
To see and feel, bestowing when  
Our fellow sufferer hath the need.—*M. W.*

He is doubly a conqueror, who, when a conqueror, can conquer himself.—*Cyrus.*

DEVOTIONAL feelings should be impressed as early as possible on the infant mind. They cannot be impressed too soon, and a child to be truly religious ought not to be able to remember the time when he had no idea of God. We should endeavor wisely to impress the mind by connecting religion with all that is pleasant, pure and good, that even a child may comprehend God and a religious life, as the choicest of all knowledge and acquisitions. The Savior has so beautifully illustrated, the pearl of great price, the treasure hid in the field; for which all other considerations should be but secondary.—*M. J. T. Canterbury, N. H.*

PETITIONS.

LEOPOLD HOHMAN.

LIGHTEN our sorrows and tribulations  
Heighten the joys of our small creations  
Quieten unworthier aspirations  
Brighten the rays of our inspirations  
Blighten our mean little retaliations.  
Whiten our souls to purification  
Tighten resolves of determination  
Frighten our foes to mystification  
Righten each wrong to good regulation  
I tend you love and our adoration.

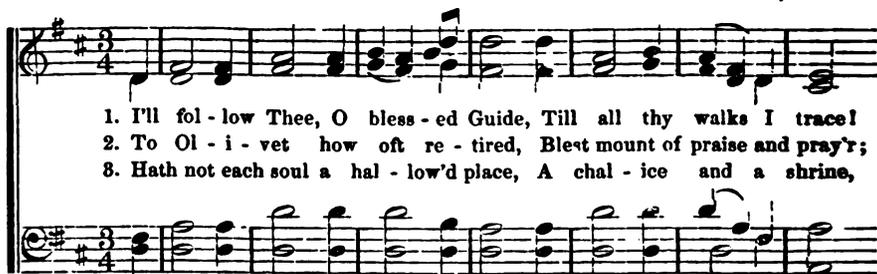
*Mt. Lebanon, N. Y.*

How strange it is that souls can live  
With those who sacrifice each day,  
And never feel or think to give  
A thought for others by the way;  
I would not live on earth with men  
But to the desert would repair  
And with wild beasts procure my den,  
And there enjoy my couch or lair,  
Unless my gifts could equal those  
Who are the Savior's chosen few;  
No debts accruing by repose,  
And no false name of good and true.

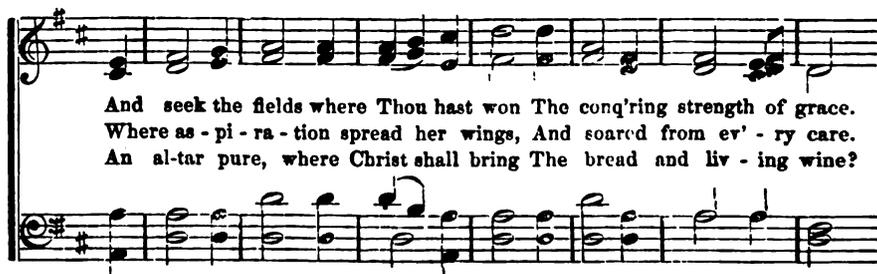
*Canterbury, N. H. M. W.*

WHAT signs do follow those who are alive in Christ? They love God above all things, and their neighbors as themselves. They manifest the commandments in their daily lives. Such are indeed and in truth, alive in Christ.—*Larz Erickson.*

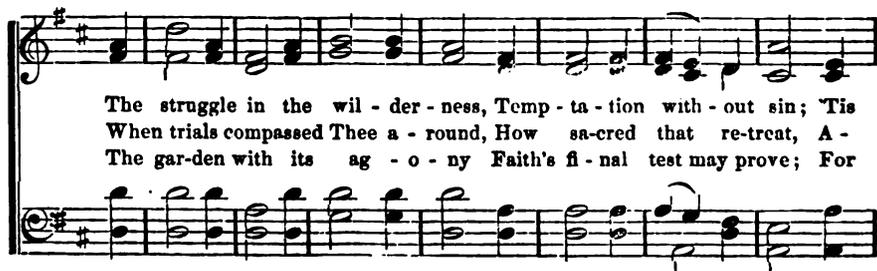
## LIFE'S VICTORIES.

*Mt. Lebanon, N. Y.*


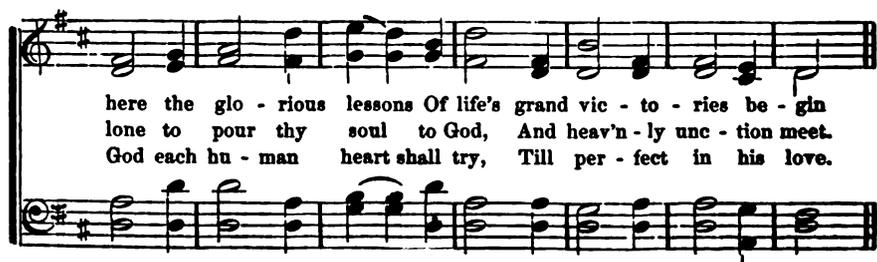
1. I'll fol - low Thee, O bless - ed Guide, Till all thy walks I trace!  
 2. To Ol - i - vet how oft re - tired, Blest mount of praise and pray'r;  
 8. Hath not each soul a hal - low'd place, A chal - ice and a shrine,



And seek the fields where Thou hast won The conq'ring strength of grace.  
 Where as - pi - ra - tion spread her wings, And soared from ev' - ry care.  
 An al - tar pure, where Christ shall bring The bread and liv - ing wine?



The struggle in the wil - der - ness, Temp - ta - tion with - out sin; 'Tis  
 When trials compassed Thee a - round, How sa - cred that re - treat, A -  
 The gar - den with its ag - o - ny Faith's fi - nal test may prove; For



here the glo - rious lessons Of life's grand vic - to - ries be - gin  
 lone to pour thy soul to God, And heav'n - ly unc - tion meet.  
 God each hu - man heart shall try, Till per - fect in his love.

### From the Youths' Bible Class.

*"By thy words thou shalt be justified,  
and by thy words thou shalt be condemned.*

*Matt. xii., 37.*

THIS text shows us the necessity of guarding our words. We should guard equally as well our actions and motives. Words, we know, are the expression of the thoughts and feelings of the mind; and if by these we are to be justified how many should be the truthful, honest words; if by these we are to be condemned how few should be the hasty or unkind words that fall from our lips. If we regard more carefully the maxim "think twice before you speak" we should be less apt to wound the feelings of others by unkind, unjust words. We cannot recall the words once spoken though we may in a measure atone for the harm they have done. Let us who are young remember the lesson that this text teaches, to guard our lips from speaking words that would cause harm in the least degree; by so doing our lives and the lives of those around us will be made happy.

Jennie Loude.

*"Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.*

*Matt. xi., 29.*

WE think the important part of the text is this, "learn of me." Although this is the teaching of Jesus to His disciples, yet it applies to our lives and commands us to learn of those who are our Saviors in the present time; those whose lives are pure and good, who have walked the path of self-denial and have gained the beautiful gift of humility.

In this way only can we gain the virtues of a pure life. I think of no greater adorning for the young Christian than a meek, lamb-like spirit. I believe as we live in self-denial and the cross, denying ourselves of all that does not belong to a pure life, we are taking upon us the yoke of Christ, our pattern, whose life we strive to imitate.

I think inasmuch as we live carefully and obediently to our convictions of right we

shall find rest unto our souls, that true rest that we could not find in any other course of life. Let us strive to walk in this way and guard our words, our ways, and manners especially when in the presence of those younger than ourselves; for whatever seed we may sow in their minds we may expect to reap in after years.

Edith Inez Gould.

*Enfield, N. H.*

### From the Little Children.

#### MANNERS AT SCHOOL.

WE should not play in school when we are reading. We should not gaze. We should not disobey our teachers. We should sit erect. We should learn all our lessons before we play. We should not come to school before we have washed our hands and face. We should not bring play-things to school. When we come to school we should not run in school but walk.

Johnnie Lorret.

8 yrs. old.

AN aged and devoted minister was tried very much in his mind by the persistent use of tobacco by a brother in the church. At last he said to the brother, "How it would look, my brother, if you was in heaven, for the Lord to send an angel around after you with a mop to clean up the floor." The good brother has never "chewed" since.—*Lewis-ton Journal.*

WORCESTERSHIRE sauce is composed of vinegar, allspice, cloves, black pepper, mustard, ginger, salt, shallots, sugar, tamarinds, sherry, curry powder and cayenne pepper. A writer in the Cook, says: "The design of the man who invented this compound was to furnish a universal table disinfectant by the use of which objectionable food might be rendered tolerable. It extinguishes the native flavor of everything upon which it is used, and makes all taste alike. Only the ignorant mistake it for a true sauce; it should rank with carbolic acid and chloride of lime as a powerful disinfectant."—*Foot's Monthly.*

## Books and Papers.

SOME of the friends in Philadelphia have sent us a copy of a very pretty little paper. Accept our thanks for the notice. The paper is published by the Audubon Society of Penn., and bears this attractive title, "THE BIRD CALL." The preservation of our little musical messengers of peace should become a matter of interest with persons of every age, and we shall wish for the merciful "Call" a pleasant reception in every home.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. March. Contents. John Roach; Familiar talks with our Young Folks; Trinidad; Language; A Wolf Man; A Divided Republic; Shakespeare vs Bacon; Dysentery; Smoking and Heart Disease; Notes in Science, Poetry, etc., etc. Fowler & Wells Co. 753 Broadway, N. Y. \$2 a year.

ELEMENTS OF ENGLISH. An Introduction to English Grammar, for the use of schools. By George Hodgdon Ricker, A. M. The Interstate Publishing Company, Chicago and Boston. Price 80 cents.

The author who ventures into the much-tilled field of text-books on English grammar should be something more than a theorist, or even a grammarian. Since the days of Murray, scores of books have been written for schools, some labelled "language lessons" and some "grammar," and still the teachers, the pupils, and the parents are not satisfied. There has been a gradual but increasing tendency to cut loose from the so-called technical grammar, and substitute a sort of mixture of everything kindred to it but none at all of the real thing, until recently there has again arisen a call for more of the old English grammar of the former years. So unsatisfactory have been the books and the methods of teaching this subject, that in many places, as in Boston for instance, no book at all has been used for some years. But this extreme course has also proved unsatisfactory, and teachers and committees are on the lookout for a suitable book—one which shall not be too technical, but—just technical enough. Who is the author venturesome enough to make it? Who hopes to succeed where so many have failed? Surely no one but a teacher of much experience can hope to do so.

An examination of the book shows the author's claim to be correct as to the matter it contains. The most striking feature seems to be its simplicity and yet its fulness. The whole subject is gone over within the compass of a hundred pages, and more than half the space is occupied with exercises of a practical kind, which must prove much more valuable to young children than any amount of theory. It would be rash to say that this little book is just what has been so long wanted, yet really we can see no reason why it should not be a success. It is concise and simple in its definitions. It is dignified yet bright. It omits needless technicalities, yet does not ignore the distinctions and uses of the various parts of speech. As an *introduction* to English grammar it is sure to command the attention of teachers. Its study must be a delight to any child.

## KIND WORDS.

The Union League Club of New York.  
Mar. 4, 1887.

PUB. OF MANIFESTO;—YOUR donation to the Library of the MANIFESTO for 1886, has been received, for which, in behalf of the Club, the Library Committee returns its grateful acknowledgements.

Respectfully  
Ellsworth Totten,  
Librarian.

Mt. Lebanon, N. Y.

THE MANIFESTO is ever a welcome guest.  
E. A. S.

WE live not for ourselves alone, but for the benefit of humanity, and our own lives are included in that benefit.—H. H.

## Deaths.

Granville T. Sproat, at Canaan, N. Y.,  
Feb. 3, 1887. Age 78 yrs

Eldress Susan Boston, at West Family Pleasant Hill, Ky., Feb. 15, 1887. Age 52 yrs. 2 mo. and 5 days.

Murtle Montgomery at Center Family, Pleasant Hill, Ky., Feb. 19, 1887. Age 11 yrs. 8 mo. and 27 days.

Nehemiah White, at Watervliet, N. Y., Feb. 25, 1887. Age 63 yrs. 3 mo. and 2 days.

He had been a resident of the Society, from early childhood and toiled unselfishly for the gospel cause.

Elder Charles Brackett, at Watervliet, N. Y., Feb. 26, 1887. Age 80 yrs. and 8 days.

He had been a resident of the Society, from early youth, and consecrated time, talent and strength to his gospel home.

Olive Chandler, at Harvard, Mass. March 8, 1887. Age 73 yrs. 4 mo. and 24 days.

Her entire life was spent in sincere and active devotion to the cause of truth and purity.  
E. M.

# The Manifesto.

VOL. XVII.

MAY, 1887.

No. 5.

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

No. 14.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

SOME of the Believers attempted to address the crowd, but were soon admonished, to hold their peace, as some ruffian would deal them a severe blow with a whip or a cane. One hour was allowed the Believers in which to make preparations for their journey. The time was very limited in which to do the many needful duties, especially when we consider that more than a hundred people, of all ages, were in the place, and many of them fifty or more miles from home. At the expiration of the hour the Believers were ordered to march. The Sisters were permitted to ride in a carriage or on horseback, but the Brethren were forbidden this privilege, although many of them had horses.

About one half of the mob formed the advance guard. Next came the Believers, while the remainder of the mob brought up the rear. The Brethren who lived in the town of Harvard were determined to follow their Brethren and

Sisters, although forbidden by the leaders of the mob. As this large body of religious persecutors were nearly all on horseback, they obliged the Believers to move along with considerable speed. The infirm and those advanced in age who did not walk so fast as their inhuman drivers thought proper, were rudely and cruelly admonished by a severe stroke of a whip or some other instrument of torture.

If any one attempted to admonish these persecutors for their cruelty, a blow from a lash or stick, on his head or face soon convinced him of the danger of reasoning with an unprincipled mob, whose loving kindness is bitter and whose tender mercies are cruel. Several of the Believers, on that day, found by sad experience, that it was in vain, to attempt to moderate the cruelty of such savage hearts.

Quite soon after the procession had started, one of the Believers attempted to repeat a prayer, but a number of cruel blows over the head and face, forbid his proceeding. Prayers were not allowed.

When the company reached the dwelling of Jeremiah Willard, two of the Brethren from his place came out to speak to their friends. As Abijah Worcester was shaking hands with one

in the ranks, a man by the name of Houghton rode up and struck Abijah a severe blow on the head with a goad. Abijah was then placed under guard, ordered into the ranks and marched along with the company.

At Still River the whole body were ordered to halt. They had marched three miles. "Now we will have a little diversion," said one of the leaders, and orders were given that James Shepard should be soundly whipped.† A ring was soon formed and sticks cut from the bushes, preparatory to the whipping. Several persons were appointed to the work and directed to give the prisoner a certain number of strokes. James was ordered to take off his coat and vest. He then kneeled and prayed, "Be of good cheer, Brethren, for it is your Heavenly Father's good pleasure to give you the kingdom."

On hearing these words one man, Isaiah Whitney without waiting for orders, gave James several severe strokes with his horsewhip. Eleazer Rand and Jonathan Slosson arrived at the time of the whipping. Eleazer immediately placed himself between James and his persecutors. This act of Christian kindness so enraged the mob that they beat him with their clubs, canes and whips most unmercifully. Others of the Brethren followed the example of Eleazer till the confusion of the scene brought this act of cruelty to an end.

William Morey did not hesitate to reprove Farnsworth, the captain of the mob, for permitting such acts of inhumanity, such abusive conduct, and

†JAMES was the only person in the company, that came with the Believers from England and as they had been disappointed in not finding Mother Ann and the Elders, their enmity was turned toward this poor man, and they resolved to whip him for all the others.

such shocking cruelty. Farnsworth was so enraged at this reproof that he struck William in the face with great violence and broke out several of his teeth.

This scene over, the Believers were again placed in marching order and driven with greater speed than before for a distance of three more miles which brought them to the line between Harvard and Bolton. At this place the Brethren from Harvard called at the house of Zacheus Stevens, which was near the boundary line. Several Sisters came to the door and begged of the Brethren not to leave their gospel friends, so long as they were driven by those cruel persecutors. It was a word in due season, and the response came, "We will go with our gospel friends, as far as the mob goes."

At the town line a strong guard was placed to prevent the Brethren from Harvard from advancing. They were sternly forbid from passing over the line. These Brethren however, claimed a perfect right to travel on the highway, and were determined to proceed. Being opposed by the mob they cried out, "Are you highway robbers?" "We will go as far as you go, and will not leave our Brethren and Sisters in your merciless hands."

"If you attempt to cross the boundary line of the town," said the captain, "we will spill your blood in the sand."

Regardless of the threats, the Brethren from Harvard proceeded, but were inhumanly beaten with clubs, by the captain and his guards. Eleazer, at this time received a blow that broke his arm. Frightened at their own cruel deeds, the guards fled and the Harvard Brethren went on and joined the body of Believers.

From the place where the mob halted to whip James Shepard, to the town of Lancaster was one continued scene of cruelty and abuse. Horsewhipping, pounding, beating with clubs, collaring, pushing off from bridges into the water, frightening the horses that were guided by the Sisters, and every kind of abuse that their malicious minds could invent, without the taking of life. Indeed it seemed miraculous that none lost their lives while subjected to such cruel and continued persecutions.

One of the Brethren, Jonathan Bridges, for neglect to march at their required speed was whipped nearly every step for the distance of a quarter of a mile. Jonathan at last became so faint that he fell by the side of the road.

As Eleazer Rand was repeating the words,—“O Lord,” a man named Priest seized him by the collar, shook him severely and commanded him to hold his tongue.

“I have the right and I will pray,” said Eleazer.

Eleazer was now cruelly pushed for a rod or more and then hurled against a stone wall.

“Did you stop the dog from praying,” said Houghton.

“No,” said Priest, “I could not unless I had killed him.”

If any of the aged Brethren attempted to mount a horse, to obtain some relief while on this wearisome journey, some one from the persecutor’s ranks would immediately ride up to him and with the butt of his whip-stock, soon force him to dismount.

At Lancaster the leaders of the mob held consultation, and then dismissed the Believers with this injunction, “If any of you shall ever be seen again in

Harvard, any person of this party present, shall have full power to tie you up and whip you, without judge or jury,” and then added, “We now have a farther work to do with these Harvard Shakers.”

After this dismissal the Believers found a resting place under the shade of a large, beautiful elm, and once more having the divine right to breathe freely, they expressed their gratitude and thankfulness by uniting in prayer, and giving thanks to God that they were counted worthy to suffer persecution for the testimony of the gospel. It was the outpouring of a thankful spirit from many honest hearts, after having suffered such cruel persecutions, from the hands of those who denominated themselves the followers of Christ and advocates of religious liberty.

Perhaps they were too soon in their demonstrations of thankfulness. The mob heard the prayers. These were piercing reproofs to guilty consciences. The mob was provoked, and again rushed upon the Believers and commenced another inhuman scene of cruelty. Neither age nor sex was regarded in this indiscriminate lashing and beating. It was done, seemingly, with as little regard for the feelings of men and women as though it had been a herd of swine. After this burst of fury had been exhausted the mob retired from the place.

Once more the Believers were permitted to breathe freely, and yet they were not quite sure that the blessed relief was more than a momentary blessing. They could now hold communion with the apostle, when he said, “We are troubled on every side, yet not distressed; we are perplexed, but not altogether without help or means. Per-

secuted, but not forsaken; cast down, but not destroyed."

The Harvard Brethren now bade their gospel friends an affectionate farewell, and the wish, "God bless you," went up from every heart as the parties began their journeys toward their own homes.

Those returning to Harvard were beaten more or less, by the mob, while on their way home. An aged brother, Jonathan Clark, was struck several times with the butt of a loaded whipstock, by a man named Houghton. On entering the town of Harvard, the mob stopped at Captain Pollard's and formed a ring. Up to this time they had kept Abijah Worcester under guard. He was now charged with going about and breaking up families and churches, and it was declared that he should be whipped. By vote of the mob, Jonathan Houghton and Elijah Priest were appointed to be the whippers, after several nominations. It was decided by vote that he should receive twenty lashes. He was immediately stripped to the waist and tied to a tree, when Houghton laid on his ten strokes. Suddenly, a respectable and humane citizen, James Haskell, rode to the place and seeing this case of cruelty, dismounted from his horse, and throwing off his coat and vest, cried out, "Here! here!! If there are any more stripes to be given let me take the rest."

On hearing these words from Haskell the mob did not dare to proceed, and Abijah was immediately set free. Having put on his garments, he began to sing, which he continued to do till he reached the house of Zacheus Stevens. There were persons in the company, who made no profession of a religious faith,

that were so affected with the sufferings of Abijah that they could not refrain from weeping. At this place the mob dispersed and were not seen again.

Many of the citizens of the town of Harvard were much displeased with the proceedings of this churchal persecution. Not only in Harvard but through the whole course of the seven miles, which the Believers were driven, many were greatly dissatisfied with the abusive conduct of the mob. Some ventured to remonstrate against the cruelty, but were generally answered by curses and a reminder that they might possibly be served in the same manner.

It will be well to remark that the conduct and testimony of some of the young Believers, while on the road had a tendency to exasperate the mob to greater acts of cruelty than they probably, would have committed, had strict silence been maintained. Many of them had accepted the faith but a few months, and were full of zeal, and being divested of all fear of man, they would sing, and shout and pray, and praise God that they were counted worthy to suffer for Christ's sake and the gospel.

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#### Condition and Destiny of our Race.

GILES B. AVERY.

THE age in which we live, in all civilized society of the human family, is rife with action; progress is the motor that is prompting and propelling human destiny; unrest appears to characterize the substratum of human character, in the present phase of human history. This spirit is propelling the inquisitive element in mankind to seek to know the

truth, the undeniable reality of all the multifarious fruits of the tree of knowledge, in every lineament of human capacity, physical, mental and psychical.

The avenues of both mental and psychical communion are opened to the perceptions and understandings of human beings to a degree, as we believe, never before experienced by our race; and, from the tomes of the history of human progress consigned to the inhabitants of our age, that have survived the ravages of time, together with the light and truth revealed to man in the present era, by ministering angels of intelligence on errands of love from the shrine of Wisdom, there are brilliant orbs of light and truth shedding their lustre of life and power upon the human family, and urging it on a march of truthful improvement, unknown, as we believe, in all the cycles of past ages.

The vital question of the hour is, How near heaven's appointed course is the ark of human destiny now sailing by the winds and waves of power operating upon our race? Apostolic light perceived humanity's life progress "first, in that which is natural, afterwards that which is spiritual." Following this wake on life's ocean, we observe that the immense progress of science and art attained by man during the last half century is without a parallel in human history in the knowledge of the present generation. A knowledge of man's physical constituency has, it appears, almost reached the pinnacle of wisdom. Mental researches have unearthed the mines of knowledge, brought out and coined, in the mint of philosophy, the treasures of science and art applicable to the needs of man's material existence in labor-saving machinery, and in the

quick transmission of ideas to great distances,—which, were it husbanded for the benefit of all classes of human society, would so much lessen human toil for support as to allow a great amount of time for the enlightenment of the minds of the masses of society, promoting intelligence calculated to bless and happyify our race. It has been estimated that the labor-saving machinery of the State of Massachusetts alone is equal to the manual labor of one half the inhabitants of the globe.

But to such an extent have the cupidity and selfishness of mankind been extended, that, comparatively speaking, the great mass of the human race are but very moderately elevated and blessed thereby. Many of the necessaries of life are now produced so cheaply that, were the benefits justly shared by the human family, earth might become a Paradise.

But, it is most sorrowful, the great mass of mankind have not yet discovered the value of reciprocity and communion of interests, and that those only are truly wealthy who can measure their stores by their ability and determination to contribute to the benefit of other beings, after the precept of the Golden Rule: "Whatsoever ye would that men should do unto you, do you even so to them."

The iron rule of selfishness puts manacles on the hands of charity, and locks with clasps of steel the purses of benevolence! Thus the golden bowl of love is broken at the fountain, and the rivulets of blessings are sapped and dried up at the springs. Consequently, bitter water of cursing are poured out of rancorous lips, while famished tabernacles of palsied souls are groping in melancholy ravines

and desolate valleys of want and woe.

The God-given Mosaic key, "Thou shalt love thy neighbor as thyself," is not used to unlock the doors of humanity's hoarded pelf and distribute to the needy: and that Christian love that would lay down one's life for his friend's is seldom to be witnessed; though the example of Jesus is adored in speech and admired in thought, but esteemed as a virtue of an impracticable age even by those who call themselves most honorable Christians!

But, as it hath been said by him whose life was manifestly a consecration to the happiness of mankind, by an effort to save the race from sin, the cause of all human sorrow, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And the Prophetic Age is at hand, when heavenly messengers are descending to earth to teach mankind a more just, better, and happier life, to harvest man from the fields of sin, yea, even from the low animal plane—the old stock of narrow, selfish families—"the clusters of the vine of the earth," (see *John the Revelator*,) and make him a guest in the chambers of the great family of Christ, who inherit "the city that hath (eternal) foundations, whose builder and maker is God."

This "*vine of the earth*" is the power and work of generation. One of the angels, seen by the Revelator John, told another angel, who held a sharp sickle, to "thrust in his sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." These clusters are natural families; and the work of the day that is now dawning upon human society is a time when harvesting angels from the spirit world, and those souls in

the mortal body who follow Christ in the regeneration, are about to reap souls who are seeking for a higher life than the low, degraded state of militant selfish man, swallowed up in sensuality, and the lusts of a perverted life, and garner them into the heavenly mansions of souls who are saved from sin and being redeemed from its nature of temptation, thence to live a virgin celibate life in a community of saintly souls who are overcoming the world, and shaking loose from its every shackle of sinful nature.

"These are they who follow the Lamb (of God the Christ) whithersoever he goeth." He is the first Great Shaker who opened up the way of salvation and redemption to man, thus beginning the fulfillment of that most gracious and merciful prophecy from the God of heaven. "Yet once it is a little while, and I will shake the heavens and the earth, the sea and the dry land, and I will shake all the nations, and the desires of all nations shall come, and I will fill this house with glory, saith the Lord of hosts." (Hag. ii., 6, 7.) This house is the tabernacle of the souls who have "washed their robes white in the blood (life) of the Lamb"—that is, by *living* the life as Christ did—by overcoming the world in himself.

*Mt. Lebanon, N. Y.*

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## THE MISSION OF ANGELIC LIFE.

DANIEL FRASER.

GRATIFICATION without reference to use, stands athwart the path of those who seek to establish "the Divine order of human society" in the midst of the confusions and antagonisms of the earth life. In going forth to do that great

work of human continuity, there are some leading facts to be kept in view. Gratification without reference to use, leads first, to bodily disease. Second, to social troubles. These carried to a certain extent, create an all pervading atmosphere of selfish unreasonableness. Violations of the laws of health, and of social adjustments, are the factors in the formation of human hells. Bodily disease, hell, and social disturbances, form a oneness. Hell may be defined as an assemblage of human spirits having no common center, seeking gratification to the injury of themselves and others. Each spirit setting itself up to be an independent center of influence—to be a god. Whether spirits are in or out of the body, the antagonisms of such a life, shows the necessity of a Divine central spirit to gravitate to, revolve around, and to maintain harmony with; otherwise, each spirit will be a center of discord. Hence the first efforts, in beginning to establish divine life,—heaven in the hells of earth, or in those of the spirit land—will be directed to manifest a center of love and good-will to all spirits. To preach a gospel of right living and of right doing. And of, not only justice, but beneficence to the poor and oppressed, to heal the broken-hearted, give deliverance to the captive, and comfort to the sorrowing. This class of spirits are the first to be cared for. Those who have broken human hearts, made captives of, and abused their fellows, can only be released by, and through the good-will and mercy of those who have been abused and trampled upon. “Whatever measure ye mete unto men, will be measured to you again.” The laws of the moral universe are as invariable,

omnipotent and harmonious, as are those of the material world.

With such a mission, you cannot at all times find an entrance into the hells. There are spiritual times and seasons. When these are favorable, and “the spirit of the Lord is upon you,” then go forth and declare the life and the principles that put an end to human hatreds, oppressions, war and strife. Most assuredly, the words of the prophets will be fulfilled. “None shall say I am sick.” “Death and hell shall be swallowed up in victory.” “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; thy walls shall be salvation, and thy gates praise. Thy people shall all be righteous, a little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time.”

*Mt. Lebanon, N. Y.*

[Contributed by C. Jacobs.]

#### PRAYER.

More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves and those who call them friend?  
For so, the whole round earth is every way  
Bound by gold chains about the feet of God.—*Tennyson.*

#### AGAIN.

’Tis all for lack of sacrifice  
That souls are stinted in their growth  
Our God is just and makes returns  
For all we give in greater worth:  
But he who holds his selfish life  
And will not render time and pains  
For others good is of the earth  
And in the world that soul remains.

*Canterbury, N. II.*

*M. W.*

## FRIENDSHIP.

F. A. CASE.

FROM heaven's garden God did take  
 One of his choicest flowers,  
 To plant it in the heart of man,  
 And happier make his hours.  
 Yet rarer flower can now be found,  
 For choked and overgrown  
 By thorns and weeds of selfishness  
 That Satan's hands hath sown.  
 God plants it first, in infant's heart,  
 When pure and white as snow,  
 Unspotted by the soot of sin  
 Or tracks of human woe.  
 When youthful days its life entwine.  
 Deception's dirt ne'er chokes;  
 Its growth is like the Ivy vines  
 That wind about the oaks.  
 It lifts the fallen from disgrace,  
 And makes their life anew.  
 It heals the broken-heart and makes  
 Its sorrow bid adieu.  
 It hath great power to shape the end  
 Of men, and nations too.  
 Its scepter is of purest love.  
 Its motto is "be true."  
 Yet oft like Judas' kiss it's used  
 To gain one's selfish part,  
 With sweetest nectar on the lips  
 But a dagger in the heart.—*Georgetown  
 College Magazine.*

## SURROUNDING INFLUENCES.

IDA A. THOMAS.

LET me gather to the true and noble  
 of heart; those who are willing and  
 ready to sacrifice life itself, for the pure  
 and holy principles of Christianity. It is  
 my sincere desire to ever feel the beauti-  
 ful influences of such, that they may  
 strengthen me in my struggles. I feel  
 without these pure influences around me,  
 my own efforts are but feeble.

It is the true aim of my life to live  
 and learn to do well, so as to be a help

to any that I could help in my feeble  
 way.

I have enjoyed a privilege among Believers over three years, and in that time I feel that I have gained many and lasting friends. Of my dear Elders I cannot speak too well; tongue cannot express the love and gratitude I feel for their untiring patience in my behalf. Do you wish to keep near God? then be true with your faith.

Do you wish to keep from a worldly influence? then shun every thing that would tend to it.

This I will strive to do, to shun every thing that would carry my thoughts from my gospel home out to the bewildering and dazzling influences of the world.

I know I have a strong and worldly nature which needs subjection and restraint; this is chiefly my object in living here, to learn to govern and subject my spirit, that I may receive to my soul's understanding.

Many complain of the cross, thinking oft-times this thing or that is unnecessary; to such I would say, why do you live in such a way? what is your motive? Not half, but the whole must be given; a full and complete sacrifice is required, and now is the appointed time.

I am thankful that I have been blest with faith, and also that I have had strength to be guided by it, and I pray that I may receive more and more daily, a substance for my soul to feed on, that I may grow firm and strong, and be a valiant servant in the great cause of redemption.

*Mt. Lebanon, N. Y.*

Self forgetfulness bridges the turgid stream of discontent, and unbars the gates of Paradise.  
 M. J. A.

## FUTURE PROBATION.

CHAUNCEY DIBBLE.

OBSERVING in the NEW YORK WITNESS of December 23rd., a notice on Probation I will express a few thoughts thereon. It seems the only theory that explains consistently the dealings of Providence with man. God as Father and Mother of all souls, is the fountain of intelligence and has imparted a portion of this attribute to mortals. Also He has bestowed the gift of free agency as a lasting inheritance to man, so far as the use of his faculties extend, either for good or ill, virtue or vice. Yet he must reap the fruits of his doings. The law of compensation he cannot escape in the final test, yet who but an all-wise judge can measure truth and mercy? Character, not reputation, is based upon the same immutable law of merit in spirit life, as here. The same all-wise Parent of love administers justice and mercy to his children through his divine agencies.

Yesterday, to-day and forever the same rewards of virtue and punishments of vice is the law throughout the realm of intelligences. Those who have died without the knowledge of Christ's gospel, as nearly all mankind have, may come to a knowledge of its saving power in spirit life and be redeemed from their natural depravity by compliance with its principles.

I am not an advocate for Purgatory, neither do I suppose the spirit world is a void space with one place of endless torment and another of ineffable bliss, for this idea if carried out, would destroy heaven anywhere. God's character and government has been falsely represented by Jewish tradition. No

such warlike nature is attributed to Him by Jesus. Throughout his Sermon on the Mount the spirit of mercy predominates towards the penitent. Not a sparrow forgotten. Not a thief on the cross condemned. He exhorted to forgive men their trespasses. Judge not lest ye be judged. Let him that is perfect cast the first stone. Christ after his resurrection went and preached to the spirits on whom the long suffering of God waited in the days of Noah. 1st Peter, iii., 20, also iv., 6. Future probation was commonly taught in early ages of Christianity; but those parts of Scripture which advocate it were carefully rejected by church authorized compilers of Scripture.

The spirit life is not dark and mysterious. In God is no shadow of turning, and through his instrumentalities He will gather the prodigals home until the last of the flock be restored.

*Waterliet, N. Y.*

*"Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand." Luke viii., 10.*

CHARLES JULIUS PRETER.

MOST all sects and denominations in the world are looking for and expecting the kingdom of God, the New Jerusalem on earth in a future tense, therefore they are greatly surprised when they are told that it has already come, and all true Believers are its inmates. Whenever God had a divine manifestation on earth, it came always contrary to the common expectations of men, and why not at the present time of Christ's second appearing in the female, the Bride?

Rev. xii., 17. To get a right knowledge of this all important subject, we must first get a right understanding of God. It is plain and evident, the Deity is not a Trinity but a Duality. Rom. i., 20. "For the invisible things of Him from the creation of the world, are clearly seen by the things that are made even his eternal Power and Godhead." Jesus was not God, but a created being. His soul did emanate and came forth from God, the same way that all other souls did. Acts xvii., 28. "We are also his offspring." Eccl. xii., 7. "Then shall the dust (body) return to the earth as it was, and the spirit shall return unto God who gave it." St. Paul wrote 1st. Cor. i., 23, "We preach Christ, the Power of God and the Wisdom of God." Jesus received this Christ spirit or anointing, when he was thirty years old, at the time of his baptism in the river Jordan. John i., 12. "As many as received him, to them gave he power to become the sons of God." 1st. John iii., 2. "Beloved, now we are the sons of God." Obadiah, 21. "Saviors shall come up on mount Zion, to judge the mount of Esau." By this it is plainly seen, that God has many sons and daughters, as well as a number of saviors beside Jesus, who was the first begotten from the dead, our first brother, for all before him were in a spiritual sense dead. "Death reigned from Adam to Christ," who came to restore to life all who were "dead in trespasses and sins." Gen. v., 1, 2. God created man in his own image, male and female, not three, but two persons. This anti-christian doctrine of a Trinity was first concocted and introduced into the church at the council of Nice in Bithynia, in the year 325, by corrupt priests

and bishops, after much disputation and violent opposition. Learned men in Rome, who have carefully examined the ancient paintings and monuments in the catacombs, where the earliest records of Christianity were found, have ascertained without a shadow of doubt, that the Deity was always represented as Father and Mother, and not as a Trinity, during the first three hundred years. Even among the ancient Egyptians the duality of the Deity was acknowledged. Isis and Osiris, Father and Mother, and Horus the offspring. Also among the Hindoos there was Brahma and Vishnu, Father and Mother, and Siva, offspring, which was in the course of time finally worshiped the same as the person of Jesus was. (It must be remarked here that it was the Christ spirit, the anointing, or power and wisdom of God, which was the proper object of worship, but not the man Jesus.) In all ancient accounts of their Vedas among the Hindoos, there is nothing which proves the doctrine of a Trinity. In all the heathen mythology could not be found such a monstrous doctrine as a three male God, he the Father, he the Son, and he the Holy Ghost. It was through the subtleness of Satan, to subvert the true work of God, by ignoring all agencies of woman, or a female spirit in the existence of Deity, as well as the redemption of man. 1st. Cor. xi., 7. "The woman is the glory of the man." Therefore it is plain and evident, if Christ promised to come again in his glory, he has to come in a woman. This we declare to all mankind has found place in the person of Ann Lee. Her name is mentioned in the sacred Scriptures the same as the name of Jesus. Zech. iv., 7. "Who art thou, O

great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof, which shall be called Ann, Ann Lee." (Those last three words are falsely translated "grace to it.") Our gospel brother, Wm. Bussell, found this out some time ago, and it is fully endorsed by Prof. Bush, teacher of Hebrew in the university of New York. Zech. iv., 14. "These are the two anointed ones that stand by the Lord of the whole earth." 2nd. Esdras vii., 26. "Behold the time shall come, that these tokens which I have told thee shall come to pass, and the Bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth." Now we leave it to all intelligent men and women to judge, if "Adam was a figure of him to come," should it seem to be incredible in this 19th. century and enlightened age, if "Eve was a figure of her to come?" Rom. v., 14. Micah iv., 8. "And thou O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Exod. xxv., 18. "Two cherubims (a male and female angel, according to ancient traditions) were placed over the ark and mercy seat. We find in verse 22, "And I will commune with thee from above the mercy seat, from between the two cherubims." Dan. xii., 5. "Then I Daniel looked, and behold there stood other two, the one on this side of the river, and the other on that side of the bank of the river." Showing the waters of life to flow forth from between them. John vii., 38. He that believeth on me, out of his belly shall flow rivers of living water." Rev. xii., 12.

"On either side of the river was there the tree of life." Prov. xi., 30, and xv., 4. "The fruit of the righteous is a tree of life." "A wholesome tongue is a tree of life." It is also very remarkable, when we reflect that, according to Josephus, on one side of the double door of the temple was written Father, and on the other side, Mother. The two pillars which stood before the entrance of the temple, are also plainly pointing out to the two anointed ones, Jesus and Ann Lee, and their successors in the work of God. One was called Jachin, which denotes "he that established," referring to Christ's first appearing, and the other was called Boaz, which denotes "in strength," referring to Christ's second appearing. For we read that the glory of the second temple shall be greater than the first. Urim and Thummim written on the breastplate of the high priest, was also in a remarkable manner referring to the two gospel dispensations. Urim denotes light, alluding to Christ's first appearing, and Thummim denotes perfection, alluding to Christ's second appearing. In Christ's first appearing they saw as through a glass darkly, but in his second appearing, "when that which is perfect has come, they shall see eye to eye, and face to face, when the comforter, the spirit of truth, shall lead us into all truth." Jesus had figuratively to lay the corner stone of the spiritual temple. He revealed the eternal Father. In his time souls were only begotten of God, they were merely a true pattern of the kingdom of God on earth, which Jesus taught them to pray for; "Thy kingdom come." But Mother Ann revealed the eternal Mother; her work was to lay the cap or

headstone on this sacred temple. And as in the course of nature no children could be born without the mother, so no souls could ever be spiritually born, without the co-operation of spiritual parents. We invite all who are willing to live righteously, godly and soberly, to confess and forsake their sins, and live a pure, holy and chaste life to come. "The Spirit and the Bride say, Come. Let him that heareth say, Come. Let him that is athirst Come, and whosoever will, let him take the water of Life freely." Rev. xxii., 17.

*Union Village, O.*

[Contributed by F. W. Evans.]

### TRUTH.

RICHARD BUSHNELL.

THE truth must be understandingly and willingly received, sincerely believed and cordially obeyed or man cannot be spiritually regenerated, nor can the spirit of God's moral attributes be begotten in the soul. For God, in infinite wisdom, goodness and power, has so constituted things that it is impossible for this result to be effected by any other means or in any other way. Consequently, the notion that the spirit of God can, as it were, like the electric or magnetic fluid, enter into man and by its own absolute power effect his spiritual regeneration, at any moment, without the instrumentality of truth, without the exercise of man's moral agency in heartily believing, loving and obeying the truth, is a dark delusive, anti-christian and superstitious doctrine.

Truth is the foundation of virtæ; an habitual regard for it is necessary. He who walks by the light of it has the advantage of the noonday sun. He who

would spurn it, goes forth amid clouds and darkness. There is no way in which a man strengthens his own judgment, and acquires respect in society so surely as by a scrupulous regard for the truth. The course of such an individual is right on, straight on. He is no changeling, saying one thing to-day and another to-morrow. Truth to him, is like a mountain land-mark to the pilot, he fixes his eyes upon a point that does not move, and he enters the harbor in safety. On the contrary, one who despises it and loves falsehood is like a pilot who takes a piece of driftwood for his land-mark, which changes with every changing wave, on this he fixes his attention, and being insensibly led from his course, strikes upon some hidden reef, and sinks to rise no more.

Truth brings success in our gospel travail, and yields peace to the soul; falsehood results in ruin, misery and contempt. Therefore, truth is to be adored and obeyed, in all things.

*Mt. Lebanon, N. Y.*

### FAITH AND WORKS.

J. P. BUTLER.

FAITH is not a confidence of our own making, but it is God that works it in a contrite and repenting heart. This faith as Luther in his preface to the epistle to the Romans observes, purifies the heart, destroys the old Adam, overcomes the world, engenders us anew, and changes us in heart, mind, and all the powers and faculties of the soul. If we but think and say I believe, such faith profits us nothing, for faith without works is dead. All true believers have received it under a sense of holy contrition and godly sorrow for sin, and by this we must test

our faith, if we feel something of this and apply to Christ by prayer for faith and grace, we have a sure mark for faith already; for if we do not believe, we would not pray. But true repentance goes before faith, by which the heart is not only convinced of sin, and filled with godly sorrow, but changed, so as to hate and abandon all sin; it is not enough to cleave off some of our sins, or be outwardly reformed, but it must be an inward and thorough change of the whole mind; for if one sin be reigning, we cannot be said to have repented, and received that faith and power of God which overcomes the world and sin, therefore repent and believe the gospel, Mark i., 15. Even so faith, if it hath not works is dead, being alone. James ii., 17.

The faith that does not produce works of charity and mercy, is without the living principle which animates all true faith, that is, love to God love to man, verse 18th. Show me thy faith without thy works, (that is) pretending to have faith, while we have no works of charity or mercy, is utterly vain; for as faith, which is a principle in the mind, cannot be discerned but by the effects, that is good works; he, who has no good works, has no faith. I will show thee my faith by my works of charity and mercy; will show that I have faith, and that it is the living tree, whose root is love to God and man; and whose fruit is the good works here contended for. God acknowledges no faith as the operation of his spirit, that is not active or obedient: but the principle of all obedience to God, and beneficence to man is love. Love to God produces obedience to his will; love to man, worketh no ill; but on the contrary, every act of kind-

ness. This humble, holy, operative, obedient love, is the grand touch-stone of all human creeds, and confessions of faith. Faith without this, has neither soul nor operation; but faith which worketh by love is potent to save.

*Alfred, Me.*

—◆—  
FAITH.  
—

WITH constant faith surpassing doubt  
I stand and watch the tide go out—  
That 'twill come back I say to you  
I do not know, and yet I do.

At eventide I see the day  
Put night on guard and go away  
Will morning come the mists to woo?  
I do not know, and yet I do.

I see the sere that autumns bring.  
Will verdure come with waking spring?  
My faith alone can answer true—  
I do not know, and yet I do.

We see our loved ones droop and die.  
Hath Heaven a brighter life on high—  
Is death the vale that leads thereto?  
I do not know, and yet I do.—*Chicago News.*

—◆—  
PRAYER IN MAY.  
—

ARABELLA SHEPARD.

I WANDER forth and pensive stray,  
This pleasant morn of lovely May,  
And O may Angels deign to meet  
To pour out inspiration sweet.

Away from every earthly care,  
I bend my soul in fervent prayer,  
And wilt thou answer when I pray  
And chase all gloomy clouds away?  
Here I can feel the sighing breeze,  
That whispers softly through the trees,  
And I can feel a holy calm  
That's like a sweet and heavenly balm.

Help me to trust my all with Thee,  
From every sinful thing be free;  
And when life's journey hath an end,  
My Father, Mother be my Friend.

*North Union, Ohio.*

## WAR.

BY CHARLES J. BEATTIE.

WAR is man's masterpiece in crime,  
The scourge of every age and clime;  
It sweeps the fertile fields of grain,  
Destroys the city, wastes the plain,  
With battle storm and sulphur rain,  
While broken drums and battered shields  
Are trophies of its battle-fields  
Alike in every land.

War's ministers of lust and hate  
Subvert the law, o'erthrow the state,  
Annihilate the church and school,  
Bring anarchy, with iron rule;  
Murder their code, Mammon their tool;  
Pushing their carnival of gore,  
Sweeping the wide world o'er and o'er  
With fiery glare and brand.

Down the dark cycles of the world  
War's shaft of rage and malice hurled;  
On land and sea, in sanguine strife,  
With fire and sword, with spear and knife,  
Preying on human peace and life.  
Its fields with dead and dying strewn,  
Soldier and steed together thrown  
In one dark charnel grave.

Its hireling panders, trained in fight,  
Cast on the world war's vicious blight;  
By its dread mandate, madly given,  
The patriot from his home is driven  
And all the ties of kindred riven;  
The orphans' sighs for loved sires slain,  
The widow's tears, that fall like rain,  
Fail to restore the brave.

Its mail-clad hosts have left their scar  
In every land e'er cursed with war.  
Gaunt famine brooded o'er the land:  
Rank plague, with the destroyer's wand,  
And pestilence went hand in hand;  
Stern desolation swept the track [black  
Where war's wild clouds rolled fierce and  
Above the battle's din.

It is from chariots rolled in blood,  
Have crushed the gentle, pure and good;  
Industry vanished, morals died,  
Sweet charity was crucified,  
And all the streams of mercy dried,  
While headless trunk and sightless eyes  
Attest the glory of the prize,

War's minions ever win.  
—Chicago, *Inter-Ocean*.

## STRIFE.

LEOPOLD HOHMAN.

STRIFE has been the rule of ages.  
Found in all historic pages.  
Wounds are made, the pain assuages  
Grief and bliss commingled rages.

The right and wrong do oft collide  
And men for both have often died.  
Defined, the strife on either side  
Is always easy to decide.

But where both are mixed, confusing  
Neither gaining ground, but losing  
All that's good is not amusing,  
But to death of both conducting  
You give the world be-dazzled Youth  
"An eye for eye a tooth for tooth"  
Where actions gives them thoughts uncouth  
They think they know it all forsooth.

Aged seniors truth preserving  
From which there should be no swerving  
Empty forms and rites conserving  
Only harm the undeserving.

They each in each their place should take  
And from their lethargy awake  
To close the strife, firm friends to make,  
A good to build, an evil shake.

*Mt. Lebanon, N. Y.*

[A STATEMENT having reference to the use of Alcoholic drink, made by Eliab Harlow and Garret K. Lawrence of New Lebanon, Sept. 15, 1828. These physicians were good advocates for the temperance cause, even at this early date. Ed.]

"WE use alcohol in tinctures and syrups when we think it necessary and in no other case whatever, unless the stimulus of ardent spirits is indispensable. We find that medicine without spirits is far more efficacious, than when given in combination with it, in the majority of stomach complaints. In cases where alkalies, such as Soda or Salts of Tartar are indicated, we add these to syrups which preserves them from souring without the addition of spirits. No definite rule can be given, but it is our firm purpose never to make a free use of alcohol under the cloak of medicines."

## THOUGHT.

THERE are blanket sheets with millions of money behind them, and with but a commercial value that all told do not give so much thought that is good and valuable as is contained in this gem from the sparkling, living, glowing pages of Helen William's little paper, **THE WOMAN'S WORLD**, published in Chicago for three cents a copy and \$1.00 a year, and the type of which is set by her daughter's hands.

“And the world's thinkers, what of them? Soul captains; men who lead battalions of souls in opposition to the hosts of ignorance, and conquer; obliterating their very memory from the face of the world; are these not the valiant heroes of earth, whose conquests shall endure when the conquests of those other captains who have led bodies only shall have passed as a dream? I say yes I say that the things which we see not are mightier than the things which are seen. I say that thought is the one universal conqueror whose mission is constructive, not destructive, and to whose care is committed every work that will endure. It is because there are a thousand non-thinkers to where there is one thinker that the great bulk of the race lies in chains of the basest servitude. A servitude that no extraneous force—neither of organization nor of dynamite, can break; nothing but the lifting and the lightening power of thought can reach it. Millions of thoughts from millions of thinkers; thought individualized; each thought the seed germ of a life, generating more life—this is the lever by which humanity can be raised.—*Selected.*”

THE spirit of truth dwelleth in meekness.

## PRACTICAL RELIGION.

A GOOD lady employed a deacon of one of our Baptist churches to do some carpenter's work which amounted to quite a large sum of money; and she said, when speaking of the job, “I would just as soon hear Deacon—pray now as I would have before he did that piece of work for me.” That's it! We want deacons and all other members of the churches to do in all business relations just that which is right. We believe in a practical religion. Spurgeon asked a young girl, who served as a domestic in one of his families, when she presented herself for membership in his church, what evidence she could give of having become a Christian, and she meekly answered, “I now sweep under the mats.” And the renowned preacher said it was good evidence, and we agree with him. Real religion leads one to do work thoroughly.—*The Presbyterian.*

## JUVENILE THEOLOGY.

THE *Christian Union* relates an anecdote the moral of which it thinks is sufficiently plain. A little girl belonging to a Presbyterian Sunday school came home from church one day quite indignant because her teacher had said that Jesus was a Jew. “He wasn't, was he, mother!” she exclaimed. “Why, yes, my dear, I suppose he was,” the mother replied. “But I thought he was the son of God.” “So he was, my dear.” “Well, I don't see, then,” said the little sectarian, “how he could be a Jew, for God is a Presbyterian.”—*Selected.*

BE not a spider to select  
The poison, and the good neglect,  
But like a bee collect the sweet  
From every little flower you meet.—A. J. C.

TRUTH never fears rigid examination.

## THE MANIFESTO. MAY, 1887.

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### NOTES.

#### NON-ESSENTIALS or ESSENTIALS.

It is not an uncommon thing to have our attention called to the non-essentials in religion. The idea is conveyed to the mind, that in this enlightened age, very little is needed to remind one of his duty to God, and on this account the rites and ceremonies of the church or churches are only so much of superstition or form as has been preserved to us from the religions of an earlier date.

Much of this may be quite true, and possibly we may be holding on to some things which have no vitality as a saving grace. We review the past and readily observe in ignorant and semi-savage races, that many of the ceremonies of religion were phases of atonement, and brought forward as a propitiation for that which they held to be sins against God. — Jesus understood this so well that he did not hesitate to inform his disciples that the time would come when intense cruelty would be inflicted upon a man, by those who through igno-

rance believed their religion demanded it.

Men shall kill you, said Jesus. and think they are doing God's service. With this outburst of their own savage natures, agreeing so well with their dominant ideas of might as right, they enter upon the sanguinary action under solemn vows, with the cause of churchal religion welling up in the heart.

It may be quite true that in the religious world, might becomes right much oftener than the spirit of righteousness becomes right. From the earliest ages we have the record that one part of the race has been enslaved by the other. Sometimes these captives have been held in loathsome dungeons, mazzaced with heavy iron chains, and beaten and abused even unto death, while at the same time the inhuman masters would be offering up prayers to God or singing psalms of praise.

Wars of devastation have been engaged in and immediately religion is appealed to for aid and for victory. In connection with all this, churchal ceremonies are instituted and the faithful give thanks that they are not as other men. In the midst of schisms and wars the church has moved along from age to age, and even now in these times of plenteousness and peace, is more or less trammelled with those obstacles that have been handed down through superstition and fear.

It is not strange that many of these observances are looked upon by thinking minds as among the non-essentials of a religious life, and can have no intrinsic value in the establishment of righteousness in the heart. Neither is it strange that the prophet should introduce his religious exercise with this peculiar remark. "I am a man of unclean lips,

and I dwell amidst a people of unclean lips."

It might seem quite difficult to reconcile the statement, that a religious body could be one of unclean lips, or of an impure language. Perhaps they had grown to claim that inheritance as a sacred right, not to be disputed, and had the credit of much, seemingly, religious talk, of drawing near to God with their self-righteous speeches, even to the honoring of his name, but at the same time it was a ceremony of the lips, as their hearts were far from Him. All that they did as solemn reverence was what they had learned from the traditions of men.

This fitting rebuke may not be out of place among the thousands of pious church going people of to-day. Observe, said Jesus, what the Scribes and Pharisees bid you, but do not after their works, for they say and do not. If men teach for honor, or for gold and silver, these emoluments become the essential feature in their lives. They soon learn the theological path in which they must walk, and that creedal forms and ceremonies take the precedence of an unspotted life, or a practical self-denial. By whatever name a Christian body may be designated, if they become the children of God, they must be led and governed by the spirit of God. The Prince of Peace must be the director and everything be ruled by this system of discipline. Holy wars and religious persecutions belong to a barbarous and dominant age, where force ruled, and are destitute of the first elements of Christianity.

It has been learned that a merciful man exercises mercy even toward a beast, and certainly it is far more essen-

tial that he should show mercy to his fellow men. The one special feature of the religion of Jesus teaches us that it entered into the very life of his chosen followers and made of them, new creatures. Instead of becoming selfish, and designing and bending everything to his own will, he is now to study the lessons of a peacemaker and through the manifestation of love for all souls learn to become a child of God. He then receives the wisdom that comes from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

This testimony of the Son of God and of his disciples stands first as an essential qualification to form a foundation upon which to build a Christian character, that will reflect honor upon the name of Christ.

[Contributed by Harriet Shepard.]

#### A PLEA FOR TEMPERANCE.

THE chief event which distinguished the Kansas Governor St. John's administration was the passage of the Constitutional Amendment in 1880. As to the beneficial results of that change there is indisputable evidence. An official return of the State prisons for the first nine months of the following year shows that one hundred and fourteen prisoners were sent to the penitentiary, while two hundred and twenty-six, or nearly double the number, were incarcerated during the corresponding period of 1880. Gloomy predictions.

During the campaign there were not wanting politicians who urged that prohibition would impoverish the State, and would also prevent immigrants settling

there, and especially that German immigrants would never be persuaded to make their homes in a State where lager could not be procured. Governor St. John, (The Hon. John P. St. John, the Prohibition candidate for the Presidency,) in an often quoted speech, thus criticised those predictions in the light of events which have followed the prohibition law. "Let us see if we are losing business: Take the Santa Fe road for instance, which earned in June, 1881, \$438,998 more than it did in June, 1880. Business is increasing everywhere; our State never was so prosperous; let us see whether we are losing in dollars and cents or not. I find that in the year 1876 we commenced the biennial system of assessing real property. In 1877 there was no valuation on real property, and consequently the increase was on personal property alone; it amounted to \$364,821,352; in 1879 the increase on personal property was \$623,146,871, and in 1881 the increase on personal property reached \$1,024,361,159. Can't we stand that kind of ruination?"

#### WHERE WE LOSE.

"The population of the penitentiary, December 30, 1880, was 725. July 1, 1881, it was only 659; thus it will be seen that in one spot, and one only, are we losing population, and I think we can stand it. We were told that we should get no German immigration. I went down the Santa Fe road not long since, and had to ride on the rear platform of the sleeper on a camp-stool, because there was no room in the inside of the train, and when I finally got in the front car I found it full of Germans. I supposed, of course, that they were going to New Mexico or Colorado, where they could get whiskey and beer, but

discovered that they were really going to Kansas.

"A gentleman said to a man, who seemed to be acting as interpreter for them. 'Where are these people going?' and was informed, 'To Kansas;' 'Why,' said he, 'they can get no beer there.' The interpreter repeated the assertion to one who seemed to be a leader, then turned to the gentleman who addressed him, and said, 'They say they are not going to Kansas for beer; that they go to secure a home for themselves and families; that a home gives more true happiness than all the beer manufactured.' I said to myself, they are on the right platform. They are coming to Kansas for a legitimate purpose, and we welcome them with all our hearts. We are having a better class of immigration this year than ever before."

Governor St. John is an effective orator, enviably successful in the principal test of a public speaker—viz., securing and holding the attention of his audience. He speaks slowly, correctly, and distinctly, showing no hesitancy and using no rhetorical device. There is, therefore, everything in his manner to add to the impressiveness of his subject and of his felicitous style of treating it. He knows the value of illustration to add to the weight of argument, but while his memory is stocked with apt anecdotes, he never tells one for its own sake, or to help him out of a failure in his speech. When delivering an address in the Cooper Union, New York, he related the following incident, which had occurred in connection with his own official duties, and it produced a sensation in the crowded assembly. A heart-broken woman came into my office with a babe in her

arms to beg the pardon of her husband, who was under sentence of ten years imprisonment in the penitentiary for homicide. She showed papers recommending the pardon from the judge who tried the man, the prosecuting attorney, and other prominent men. After closely examining the papers, I said, 'If I were to consult my personal feelings, I should gladly let your husband go; but I am bound by my official duty and that forbids it.'

"The woman fell at my feet in a paroxysm of weeping. 'Then hear me' she cried, till I tell you how he came to be where he is. We were married seven years ago; we went to a town (mentioning the place,) and there in our little village we were happy. My husband was sober, industrious, and thrifty. By great exertion and self-denial we finally got our home paid for. But in an evil day the State licensed a saloon, and let it plant itself right between my husband's shop and our house. He was prospering so well that he could leave his business in other hands and lose an hour or two without feeling it. He was solicited to enter this saloon, and weakly yielded. Hour after hour he spent there, playing cards. One day he became embroiled in a drunken quarrel, and, fired by drink, struck a man and killed him. He was tried and sent to the penitentiary for ten years, and I had nothing to live on. Bye and bye the sheriff turned us out of our comfortable home into a rough shanty, neither lathed nor plastered. The cold wind came in through the walls and ceiling. My oldest boy took sick and died. Then little Tommy, my next fell sick and died. Now this babe in my arms is sick, and I have nowhere to take it. The State

licensed that saloon; the State murdered my children; and now in God's name I want you to set my husband free.' I said I would—and I did."

Innumerable instances are related of men who have been induced by Governor St. John's appeals, in public and in private, to quit drunken habits and lead sober lives. Fully occupied as he necessarily is with official duties, an opportunity to talk to a poor drunkard is one he has never been known to neglect, and there are few Sundays on which he is not preaching gospel temperance in some city or village in his State. Somewhat above middle height, St. John is a fine specimen of physical manhood; robust, active, energetic, decisive in all his movements, he gives those with whom he comes in contact the impression of being vigorous in work, prompt in action, and unswerving in purpose; yet with all his manly qualities, those who have seen him listening to a tale of distress or urging a dissipated man to forsake his evil ways, carry away a deeper impression of his delicacy, sympathetic kindness, and sensibility, for which other aspects of his character had not prepared them. It is not surprising that such a character should have aroused the unbounded enthusiasm of those citizens of Kansas whose views are in harmony with his own, or that he should have won a regard more devoted than is usually given to a mere politician.

How fervent that affection is, is manifested when the name of St. John is mentioned to a citizen of the State, one of whom, in a letter we received during his Governorship, naively said, "We almost worship our Governor. Is it a sin?"—*An abstract from The Christian Herald and Signs of Our Times.*

Mt. Lebanon, N. Y.

MY DEAR LITTLE S.—Your very pretty letter is before me. I can rejoice with you that you have experienced that soul cleansing work of a Believer and that your twelfth birthday was the day you sought the holy baptism of the fire of truth which will consume sin, rather than the pleasures of an earthly character. How much more real and substantial are the things of the spirit, than are earthly riches which are but shadows, they perish with the using.

If you hold on to the good you have received in the effort to consecrate your little self to a life of the Virgin Order, you will grow in all those lovely virtues which you can see in those who are older, and spend many happy years in living a good life. You will be able to pluck up the wild weeds of nature which grow without cultivation and in their stead grow the rare plants of beauty which need so much care, viz., purity, peace, humility, love and all the gospel graces which adorn the true followers of Christ and Mother Ann.

As you grow older you will often need the same holy power which you felt on that memorable day, and if you are faithful and obedient, you will be able to call to your assistance help from the same heavenly source. As you have felt happy in taking up this cross, the like experience will be felt in future days.

Every building must have a foundation to stand upon, some are solid and firm, some very poor and unsubstantial, so with souls in the gospel work, those who dig deep and uproot all the wrongs and evils of their hearts, will lay their foundation on the rock of truth, they will be firm. Such we expect our dear

little S. to be and on that twelfth birthday we hope you laid the corner stone for a true and noble structure, a good life.

Our prayers and blessing shall be for our good child.

Please give our kind and best love to your dear teacher and all your little companions.

Lovingly and truly,  
Harriet Bullard.

REMINISCENCES OF MY SHAKER CHILDHOOD.

*SPRING.*

AFTER the long dreary winter we were generally prepared to give the Spring a hearty welcome and eagerly we began to look for the first blades of grass or the pussy willows which came out by the ponds where we were sure to find the first. Then would follow the tender leaves and the lovely Spring flowers. for never have I since seen such beds of violets as those that used to spring up at Canterbury. Before these came, however, farmers had begun to gather the sap from the sugar maples, and make the never-to-be-forgotten maple sugar. How we looked forward to those days spent in the Sugar Camp. Indeed, they almost seemed to me like visits to fairy land, such entire freedom from unnecessary restraint as we thought, while the marvelous gymnastics we there performed would hardly be credited to us when seen on duty elsewhere. We sometimes fancied ourselves the wild Indians about which we had read, and sometimes would almost attempt to fly through the fields rather than run, or perch in the dark spruce trees to collect the succulent gum which exuded therefrom and meantime relate stories that were quite amazing to our listening playmates. It was there, also, when seated on hard board benches we ate the best lunches off roughest tables, or quietly seated upon the ground would pluck the winter-green berries too busy to be noisy even. All these incidents formed part and parcel of the delightful day.

As the time for returning home drew near we would hover around the open fire-place and sing those lovely songs which can never be forgotten. Ah! Such delightful hours as those were, too rare not to be appreciated and remembered by the participants and when at last we reached home one would hardly recognize in this subdued band the noisy children who left it in early morning. Soon to rest we went to live over the day in dreams if not too weary.

Anon we began to have out of doors work to do, for when the grass began to start, the door-yard must be made tidy so that it should cover all the ground. After helping to carry in the wood we would pick up the chips and rake up the remaining debris. The fresh glad sunshine the soft winds and the happy twitter of the birds could not fail to make us healthy, happy and hearty, and so we were still busy and bright in spite of the winter's confinement which was useful discipline and the best kind of training for us.

Then the flowers came in abundance and fragrant beauty and soon after the early fruit. I remember one year I had a small bed of flowers all by myself which in those days was an uncommon privilege; perhaps these good friends saw that I needed the fresh outside air, and so took this way to give it to me, so I was allowed to assist the sisters in the Garden house and we spent many long days among the flowers, plants, etc. I was as happy and busy as the bees which seemed to think the flowers were made for them alone and often gave us a sharp reminder of their opinion.

What a garden that was, with Elder Eli's orchard on one side and the Garden house on the other while between the branches of the trees you could see the Sisters' Shop and the old kitchen house now gone to decay. I have had many a happy day-dream there, breathing in the perfume of the flowers and listening to the drowsy hum of the toiling bees or the patient voice of the sisters who gave me useful talks on Botany and also a desire to acquire more of the knowledge which these delightful surroundings began to teach me.

Healthy labor promotes rest and here we could enjoy both. As the weather began to get warmer the summer term of school ap-

proached, and how anxiously I used to search through my memory for the remains of last year's harvest and set them in order, for immediate use. These first days were always very trying to me for I wished so ardently to excel in this part of my education if possible, for I loved the occupation itself and beside I earnestly desired to please my dearly loved teacher.

Now I find myself back to the point from which I began the reminiscences. Should they seem imperfect to some of you who read them, remember that it is a quarter of a century since these events occurred during which time owing to a change of residence and circumstances beyond my control, I have been completely severed from these scenes, and the dear friends of my youth.

For those who have known and cared for me in my wayward, careless childhood, I have written these papers to prove my grateful recognition of their untiring devotion.

"Should old acquaintance be forgot  
And never brought to mind?—  
Should old acquaintance be forgot  
In the days of Auld Lang syne?"

Anna P. Carll.

Providence R. I.

[TAKEN FROM THE CINCINNATI POST.]  
CHRISTIAN COMMUNISM. NO. 2.

• *A Shaker Interior strikingly pictured. Everything moves with the cheerful punctuality of an Old Fashioned Clock.*

It was just before noon of a blustering day last week that our sociable little train on the Cincinnati, Lebanon and Northern narrow gauge ambled into Lebanon and we scattered. I sought the comfortable fire of the hotel and the additional comfort of a hot dinner, both unusually comforting to me that day, because in my rush to catch the train in Cincinnati I had neglected to change my frock coat for my "reefer."

"How far to the Shakers?"

"Four miles. The bus leaves here about 2.30. That will take you over. It goes right by there."

"No. I'll walk."

From Lebanon it is up hill to the ridge on which "Union Village," as the Shaker settlement is called, is located. The first mile was a pretty cold walk in the face of a raw wind, and I did not by any means despise the philosophy of a youngster by the roadside who had dropped down almost out of sight in a post hole his red-faced, overcoated and mistened father had just dug. But a mile's sharp walking and a run or two up hill turned a good blast into my internal furnace and made me "warm as toast," and "red as a boiled lobster."

#### WINTER SCENERY.

The road passes through some beautiful woods of those deciduous species and varieties for which the Ohio valley is famous. All were bare save the birches, whose skirts were still brown with persistent foliage, though their ambitious tops were bare. They stood like Amazons bared to the waist to contend with old Boreas. I noticed a good deal of "down timber" in the woods, going to waste, there being little demand for it in these days of cheap coal.

A couple of miles out from Lebanon I met a Shaker brother and two sisters clad in their plain woolen clothes and riding contentedly to town in a carry-all behind an unambitious horse. Two miles further on I turned off onto the Franklin pike, and in a quarter of a mile had passed the big, four-story, substantial building and barns, sheds and shops of one of the Shaker "families," and had come to another fine building on the opposite side of the road, which building is called "The Office." This is a large three-story frame, built 70 years ago, of oak and black walnut, and still as stanch and strong as when first erected. It is painted an unobtrusive slate color.

Across from it is the big, plain, two-story white frame church, its lower windows closed by broad shutters. Its gable ends look up and down the pike, which makes one of its sides front the pike. In the side, thus made a front are two doors. "The Ministry" of two Elders and two Eldresses live in a building back of the church. Steepleless and shuttered, I took the church for a very neat and commodious storehouse.

Beyond "the office" is the very fine

pressed-brick, slate-roofed new building of the "Church Family," built, says a block inset near the roof, in 1844. To me, coming from the sooty houses and buildings of Cincinnati, it looked as if it had been built a year or two. Across the street are the "old building" of the "Church family," the steam laundry, the corn-drying house, the blacksmith shop, the infirmary, and several other buildings.

Entering the front hall of "the office" through the wide and very heavy black walnut front door, whose rubber weatherstrip drew a long and noisy breath as it swee-cept along the polished hard-wood floor, I found no one there. The hall was wide, clean as the floor of the sky, and in the middle distance stood a tall wooden pump. An old-fashioned Connecticut wooden clock ticked slowly and sedately against the wall. Strips of ingrain carpet laid neatly on the polished floor invited me onward, and I was advancing down the hall when I met a Shaker sister, who told me that "Elder Charles" was "in there," pointing to a room she had just left, leaving the door open.

Entering I was cordially received by a white-haired, pleasant-faced old man who was rocking in an old-fashioned straight-back rocking chair comfortably cushioned. I took its mate and there we chatted for a few minutes while another Shaker sister in glistening, satiny brown dress and cape busied herself tidying up the room, and wiping dust from the mantel and chest of drawers.

In a few minutes "Elder Charles" (known to the world as Charles C. Clapp) and I adjourned to the postoffice "not to disturb the sister with our conversation." The postoffice is a room in the same building and serves the mailing needs of all the families and of some neighbors outside. Elder Charles is nearly eighty, but has the spry step of young manhood. He was a merchant and a Presbyterian way back when this century was in the thirties, and went off in the great Millerite excitement. Upon the collapse of that movement he joined the Shakers and has been with them ever since. He is a sort of spiritual and theological authority in the "family."

From him I learned that there are about 18 societies of Shakers in the United States, located in New York, Mass., Conn., Ohio, Ky., N. H., and Me. These contain over fifty families and about 2000 members.

#### SHAKER GOVERNMENT.

Here at Union Village resides a "ministry" composed of Matthew B. Carter, Oliver C. Hampton, Louisa Farnham and Adeline Wells. These have oversight not only of the Union Village Society, but also one near Harrison, Hamilton county, O., one near Dayton, another near Cleveland and two in the "Bluegrass region" of Kentucky.

Each family is governed by Elders and Eldresses. Those of the first or Church family are Charles C. Clapp, Leopold Goepfer, Ellen Ross and Julia O'Connell. Those of the North family are Isaac Beals, Amos Babbitt, Matilda Butler, and Sarah Cochran. Those of the West family are Ruth Sieben-thal and Wm. Dynes.

In addition to the "Ministry," who have spiritual oversight and an advisory power in all temporal matters, and the Elders who lead the family, there are deacons and deaconesses, and "caretakers," (overseers or foremen) and an "agent" who transacts business with the world. All these offices are appointive, and the appointing power is in the "Ministry."

Four or five Brethren and Sisters reside in "the office" to care for and conduct it. Sister Emily W. Hampton is in charge. Visitors and hired hands are lodged and boarded in "the office."

New-comers who want to make experiment of Shaker life with a view to joining, are housed and fed at what is called "the gathering family," on the Lebanon pike.

#### HERE'S PURE COMFORT.

While Elder Charles was explaining these things to me, Sister Emily was preparing my room. When conducted to it, I found a very comfortable apartment on the first floor front. A rag carpet laid down in overlapping breadths covered the floor. A brisk wood fire in the close stove sang its low, cheerful monody. In one corner stood the cot bed, roomy and comfort promising, with its fat feather-tick and ample blankets and "comforts." Behind the stove was neatly

piled a good supply of wood, which so long as I stayed Elder Charles kept well replenished. Near the stove hung the shovel, poker, wisp-broom and dust-pan, to inculcate and facilitate cleanliness and tidiness.

Against the wall in another part of the room hung an honest broom, the only kind the Shakers make. A chest of drawers, a wardrobe, a leaf hinged to the wall like a table-leaf to serve as a writing-desk, two plain chairs and a straight-backed, armed, feather-cushioned rocking-chair, which I found to be the acme of comfort, completed the furniture of the room.

#### HOE YOUR OWN ROW.

BY ALICE CARY.

I THINK there are some maxims  
Under the sun,  
Scarce worth preservation ;  
But here, boys, is one  
So sound and so simple  
'Tis worth while to know ;  
And all in the single line,  
Hoe your own row !

If you want to have riches  
And want to have friends,  
Don't trample the means down  
And look for the ends ;  
But always remember  
Wherever you go,  
The wisdom of practicing,  
Hoe your own row !

Don't just sit and pray  
For increase of your store,  
But work, who will help himself,  
Heaven helps more.  
The weeds while you're sleeping  
Will come up and grow,  
But if you would have the  
Full ear, you must hoe !

Nor will it do only  
To hoe out the weeds,  
You must make your ground mellow  
And put in the seeds,  
And when the young blade  
Pushes through you must know  
There is nothing will strengthen  
Its growth like the hoe !

There is no use of saying  
 What will be, will be;  
 Once try it my lack-brain,  
 And see what you'll see!  
 Why, just small potatoes,  
 And few in a row,  
 You'd better take hold then,  
 And honestly hoe!

A good many workers  
 I've known in my time  
 Some builders of houses,  
 Some builders of rhyme,  
 And they that were prospered,  
 Were prospered, I know,  
 By the intent and meaning of  
 Hoe your own row!

I've known too, a good many  
 Idlers, who said,  
 I've right to my living,  
 The world owes me bread;  
 A right! lazy lubber!  
 A thousand times No!  
 'Tis his, and his only  
 Who hoes his own row.—*Selected.*

STICK to the truth.—*Motto of Lord De  
 Blaquiere.*

I would rather be at peace with conscience  
 than possess the world. M. J. A.

## Books and Papers.

HALL'S JOURNAL OF HEALTH. April, Contents: The Occult Forces; Injurious and Adulterated Beverages; The Prayer Cure practically applied; Quinine; Food Adulterations; Hygiene, Its Agency in Therapeutics; Drugs and Medicines; Dental Surgery; Rheumatism; etc., etc. Office 206 Broadway, N. Y.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. April, Contents: Rev. J. Hyatt Smith; Familiar Talks with our Young Readers; Heredity and its Limitations; Primitive people of the Colorado; Jacob Melton; The backwood's preacher; Jules Verne; Decay of Negro Element in Civilization; Notes from a Teacher's Diary; Decline of population in Rural Mass., No. 3. Animal Magnetism as a Curative Agent; Cancer; Notes on Science and Industry; Poetry, etc., etc. Fowler & Wells Co. 753 Broadway, N. Y.

HERALD OF HEALTH. April, Contents: Health and Working Habits of the German Emperor; Rev. H. W. Beecher on Physical Exercise; Artificial Sleep as a Curative Agency; Spring Food, Clothing, Bathing, etc. Women and the Household, etc., etc. Herald of Health Co. 13 Laight St. N. Y.

A PROVIDENCE of God  
 Lies near to every one  
 The way that we have trod,  
 The travel yet to come.  
 Let us pursue with care,  
 And meet with humble mind  
 Whate'er is ours to bear,  
 In this, true peace we find.—M. W.

TRUTH never was indebted to a lie.—*Young.*

## Deaths.

Martha Pease, at North Family, Enfield, Conn Apr. 2, 1887. Age 81 yrs. 10 mo. and 10 days.

Another faithful soldier of the cross or Christ has been called home. One who was much beloved, a trustworthy member and a burden bearer in our Community for more than sixty years. A. G.

Johanah Bloomberg, at Center Family, Pleasant Hill, Ky., Apr. 10, 1887. Age 59 yrs. 10 mo. and 10 days. She occupied the position of an associate Eldress at the time of her death. Johanah was born in Astrunda Co., Westmoreland State, Sweden. Came to the U. S. in 1847. United with the Believers in 1855 and has been an upright and faithful member. N. B.

Leander A Persons, at Shirley, Mass., Apr. 12, 1887. Age 75 yrs. 6 mo. and 27 days.

He had lived with the society since the time he was four years of age. He had prepared to unite in the morning worship last Sabbath, but just before the time, fainting, fell on his bed, and suffered from intense pain in his stomach and bowels, till death came to relieve him. His funeral occurred Wednesday afternoon, a goodly deputation from Harvard society attended. Very impressive and interesting addresses were made by many of those present, all of whom seemed thankful to be there, both of those from outside friends and the Brethren and Sisters.  
 —*Turner's Public Spirit.*

Hannah Parkhurst, at Enfield, N. H., Apr. 15, 1887. Age 74 yrs. 6 mo. and 4 days.

# The Manifesto.

Vol. XVII.

JUNE, 1887.

No. 6.

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

No. 15.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

**Mother Ann and the Elders visit the towns  
of Norton, Stonington, Preston and  
other places.**

WHILE the Believers in Harvard were suffering at the hands of cruel persecutors, Mother Ann and the Elders were holding religious services in Woburn. After closing the meetings in this place, they pass on to the town of Norton, and make their home with William Morey about one week. Their next visit is with Morrell Baker of Rehoboth, where they remain over the Sabbath, and then return to Norton. They remain in this vicinity some three weeks. Meetings are held, the several families of Believers are visited and the testimony of life and peace is presented to the world.

From Norton they pass on to Stonington, Ct., and dwell at the house of Joshua Birch. For three weeks they held meetings and preached, prayed and sung, and conversed upon gospel truths

with all who came to see them. In this work they were liberally aided by the several families of Believers. The gospel of Jesus Christ was the subject upon which they preached, by which they could show that the present manifestation of the work of God required an honest confession of sin, and then power to forsake it. Those who would follow Christ in the regeneration, must take up a full cross against the lusts of the flesh, and the pride of this life.

To some of the people this doctrine was very distasteful, especially to that class that wished to be Christians without bearing the cross of Christ. Many were so bound down by old traditions that they could not endure to have their false foundations uncovered, nor to have their sins exposed before the light of gospel truth. In this the words of the Apostle become verified. "All that will live godly in Christ Jesus shall suffer persecution."

Not only did the Believers suffer from cruel persecutions, but were often disturbed by busy-bodies and mischief-makers. Simeon Brown of Stonington, the son of a Baptist minister, was one of the last class. In company with others, he would visit the place of worship and threaten and revile the worshippers. One of the company by the

name of Minor was very free with his threatening language, and ordered the Believers to leave the town within twenty-four hours, or he would not be responsible for the consequences.

As the Believers had already arranged to leave the town of Stouington on Friday, the threats did not surprise them nor produce much fear.

Near the close of the month of Oct. 1782, Mother Ann and the Elders reached Preston, and were entertained at the home of Elias Brown. The Elders were treated with marked consideration and kindness.

From this place they pass to the town of Windham, and by request, call at the residence of a friend by the name of Abbey. Although he was not a believer in the faith preached by the Elders, he said his house was open, and gave them a most cordial welcome. This manifestation of peculiar kindness was so different from the treatment which they had received in some places that the Elders felt as did Jesus on his visit to Zacheus. "This day has salvation come to this house."

Public worship was held on the Sabbath before a large assembly, and the gospel preached with great plainness, and the necessity of confessing and forsaking all sin was clearly presented. The impossibility of following Christ without a full and final cross against the life of generation was declared with such plainness that the congregation gave marked attention. Several accepted the faith and became members of the church.

Quite a number of the Believers who had come to see Mother Ann and the Elders, now returned to their own homes. The meetings at this place

were closed and the Elders continue their journey to Stafford, and call at the house of Ezekiel Slate, who with all his family, had at an earlier date, embraced the testimony. A few days were spent in teaching and encouraging the Believers, but a class of malicious characters, from the town of Somers, learned of their presence and formed a combination to take them by force. While passing through Somers to the home of David Meacham in Enfield, Ct.

David, however, learned of the design of this mob violence and informed the Elders of the fact. Upon further consideration, Mother Ann and the Elders concluded to travel as they had arranged, and accept the consequences. Calvin Harlow and David Meacham were on horseback, while Mother Ann, Mary Partington and a brother were in a carriage. They passed through Somers without being molested, but were pursued by some thirty men on horseback. This company arrived at the home of David Meacham soon after the Believers had entered the dwelling. Captain Kibbee was their recognized leader.

As might be expected of a body of riotous characters, they soon broke into the house and a reckless, savage violence marked all their actions. They demanded the presence of Mother Ann, but the family paid no attention to their threats. Supposing that Mother Ann was in an upper chamber, they began to force their way by beating the Brethren and Sisters and dragging them in the most cruel and shameful manner from the house.

Mary Partington was forcibly carried out and placed upon a horse, in front of one of the men. His attempt to carry

her away, however, did not succeed. The man was unhorsed and Mary was again allowed to return to the house. In this affray David Meacham was knocked down and severely wounded.

While the company were bewildered in this confusion, Mother Ann passed to an upper room without harm. With the screaming and crying and praying the captain of the mob became frustrated and instead of reaching the upper rooms, he and his party left the house.

John Booth, a constable of the town of Enfield now appeared and commanded the peace. At the same time he threatened the mob with the severity of the law for their riotous conduct. As these reckless characters were acting without law, they would not listen to the officer and in turn threatened to burn the house before morning.

The constable was so offended at this treatment that he came the next morning with other officers and requested information of the violence and also the names of the rioters. In a few days they were summoned before the court at Hartford, Ct., and required to settle the matter with David Meacham, or stand trial and suffer the penalty of the law. The leaders soon called upon David to learn upon what conditions he would settle the case.

David replied,—“I do not want your money, nor do I wish to see you in prison; but if you will make a public confession of your conduct in your own church, according to the requirements of your own religion, I will be satisfied.”

Although the leading rioters were professors of religion, and members in good standing in the church, these terms were quite too humiliating to

their pride. They preferred to stand trial and were fined by the court, in a sum proportioned, as the judges supposed, to the enormity of the crime. One of the company, subsequently, came to the Believers and made confession of his wicked conduct and asked their forgiveness.

This was the last act of the mobs and of the riotous proceedings against the Believers in the state of Conn. Elder William Lee and Elder James Whittaker did not arrive till after the mob had dispersed. The Believers remained with David a few days and then crossed the Connecticut river at New Providence and tarried four days with Joseph Bennett. Public service was held on the Sabbath and largely attended.

#### A SHAKER'S PRONUNCIAMENTO.

WE, as Christian Communists and followers of the *heaven-inspired Teacher, Jesus the Christ, our Elder Brother*, make appeal that the heaven-born principles embodied in his beautiful evangel, testimony and life may be restored; that genuine, practical and *pentecostal Christianity* may again prevail. Instead of following our Great Exemplar in the regeneration, by a life of virgin purity and innocence, and an equal distribution in all temporal goods, we find you still on the selfish, Adamic plane—in the line of generation—fulfilling the lusts of the flesh. How demoralizing! how inconsistent!

When the kingdom of God was first introduced, in all its purity and pristine glory, for many years was its influence felt for good, was appreciated and ac-

knowledged by the people of that day ; since which it has been enshrouded in Anti-Christian darkness, its professed adherents palming off upon the human family a counterfeit ; hence the alarming and distracted condition of society, in all its phases, throughout our land and the world, at the present age.

As a people, we are the only true witnesses of *practical Christianity* as taught and promulgated by its *God-Appointed Founder*; hence the inspiration of the hour constrains us to sound the tocsin of alarm, and send forth this appeal for help to sustain the structure—in other words, the *cause* for the redemption of the human family. In view of what is already set forth, we beg of you, dear friends, one and all, to ponder well the signs of the times, to consider most deeply and solemnly whether this call is not worthy your most candid and immediate attention and special interest. **THE MOMENTOUS DAY OF THE LORD IS UPON US, WHEN THE VAIL IS TO BE REMOVED FROM ALL FACES.** See Isaiah xxv., 7-9.

All things considered, let us all most devoutly and earnestly desire a fresh baptism of the *Infinite Spirit* from on high, that we may all heed the responsibilities resting upon us, remembering that the kingdom of heaven suffereth violence, and the violent taketh it by force. From the conservatism of the present day, we find it extremely difficult for *truth* to have its sway. We could go into long and labored arguments to convince you that our life and testimony, as embodied in the beautiful Evangel of Jesus, is the only panacea for all the ills of suffering humanity. At this writing we do not deem it wise to elaborate in this direction. Rest as-

sured, dear friends, the foregoing hints are the promptings of a heart overflowing with love and Christian friendship to one and all. May you awake, without delay, to the importance of what is here presented, lest the very stones in your streets testify against you, in behalf of the truth, to your shame and everlasting disgrace. I wish to add that what is here written has been offered for publication to the so-called *Christian* and secular press, and been refused. How menial, low and servile has the press become! Alas, how lamentable the moral cowardice of the age!

CHARLES CLAPP.

*Union Village, Ohio. From World's Advance Thought.*

Enfield, Conn. 1887.

DEAR CHILDREN:—"Hold fast that which is good." To be good is to be happy. Do not, after making mistakes, give up striving to do right. Begin every morning and see how much better you can do each day. If you stop striving for one moment, you do not stand still, you fall back. It is the patient, constant toilers that gain and keep the prize. "Never despair," is an excellent and useful maxim. Grow despondent never, for your "star of hope" shines ever. If you fail, try again. "Those who win are those who try." "Little by little the wrong gives way, little by little the right has away."

Don't stop to be discouraged when trials come. They show what you are worth. All truly noble characters have been tried. Would you shine with heavenly brightness in God's kingdom? Then "think it not strange concerning the fiery trial that is to try you, but rejoice that you are counted worthy to suffer."

None are made pure without the trial. First the trial, then the blessing. You wonder why there must be so many trials. They are all necessary for your spiritual growth. No portion of them could be spared. For the gold to appear, the dross must be consumed.

Remembering the Savior's trials, sufferings, charity, and pity, nothing right should be too hard for you to bear, and wrong should be borne with meekness and patience, even as He bore it. He sends strength for every trial, and gives precious comfort and help. Look to Him for your sustaining and your guidance. His example should be your standard. His teachings should lead you from the wrong ever into the right.

Your Brother,

Daniel Orcutt.

A Tribute to the Memory of Sister Johanna Bloomerg.

MARY JOHNSTON.

GONE to thy rest, O dear worthy Sister,  
Gone to the land of thy bright happy home,  
Where joys evermore await thy pure spirit,  
And the message of comfort, my servant, well done.

Gone, gone, fair jewel at noon of life's journey,  
In the beauty and glory and strength of thy prime;  
O! how can we spare thee dear gentle Sister,  
From the fort of our Zion, with thy virtues sublime.

O! truly we need thy bright presence to-day,  
To aid against the spirit that error maintains;  
To hold forth the banner of the pure gospel way,  
For which thy example did nobly sustain.

Deep on the pages of memory are written,  
The halcyon days with thy comrades below,  
Thy deeds of true merit to the Lord freely given,  
Are left as the seeds that will flourish and grow.

Tho' marked the simplicity of the obsequies,  
No less do we prize the fair jewel of worth,  
And offer this, our simple tribute of praise,  
As token of love from gospel kindred of earth.

Our spirits are sad while 'neath the chastening  
Yet, why should we mourn at thy happy release,  
For a myriad throng are chanting sweet psalms,  
Which welcome the victor to bright realms of peace.

*Pleasant Hill, Ky.*

*Addressed to my Young Friends, soliciting  
more earnest effort to deep thought and  
self-knowledge.*

OLIVE F. CHANDLER.

O WALK upright, make straight thy paths,  
Know, angel light does scan each thought;  
And cherish not the slightest hate,  
Let each desire to truth be brought.  
O garner Love, one thread each day,  
Make warp and woof of finest peace;  
Let every thread be straight and smooth,  
That bitterness and strife shall cease.

Thus early learn your thoughts to train,  
This is a science grand and vast;  
And let not error's veil deceive  
Nor ignorance's pall thy mind o'ercast.  
Search deep within thyself to scan  
And analyze the powers within;  
Each motive view with critic's eye,  
Have not a touch or stain of sin.

*Harvard, Mass.*

MORNING THOUGHT.

HANNAH E. WILSON.

WHAT is life?—"Tis worth so little  
If the earth we only see;  
In this sphere our days are numbered,  
"Over there," no end shall be.

Let us daily work with patience,  
Wisely choose the seeds we sow;  
That the harvest may be joyous  
Of our sowing here below.

For we all are passing onward,  
Sure not of another day;  
Let us well perform our mission  
While in earthly life we stay.

*Canterbury, N. H.*

THE NEW WORK.

JOSEPH H. WOODS.

THE Lord hath promised to create a  
new heavens and a new earth, wherein  
dwellleth righteousness, and that the  
former shall not be remembered no

come into mind, consequently, all the works of the old heavens and earth are of necessity excluded from the new. The Apostle Peter says, by the word of God, Gen. i. The heavens were of old and the earth standing out of the water and in the water whereby the world that then was, perished, being overflowed with water; but the heavens and earth which are now, are reserved unto fire against the day of judgment, and perdition of ungodly men. That day of the Lord, he says, shall come as a thief in the night, synonymous with the words of Jesus. Behold I come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works therein shall be burnt up.

We, according to this promise, look for a new heavens and a new earth wherein dwelleth righteousness. The Revelator saw a new heavens and a new earth, for the first heavens and the first earth were passed away, and there was no more sea and He that sat upon the Throne said, "Behold I make all things new."

No more sea, no place in the new heavens and new earth for the works of generation; the works of the first Adam, the old heavens; sensual appetites and passions have passed away with a great noise. The elements of carnal man have been melted with fervent heat. The earthly man, see Jno. iii., 31, with his earthly works, see James, iii., 14, 15, shall be burnt up.

The Apostle Paul says, I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God and let not sin reign any longer in your mortal bodies. It

the spirit that raised up Jesus from the dead, shall quicken your mortal bodies, by his spirit that dwelleth in you.

An individual having put off the body of the sins of the flesh, and put on the Lord Jesus Christ, presenting his body a living sacrifice, holy, acceptable unto God, and no longer allowing sin to reign therein, so that he walks daily in newness of life; such bodies bear a very near relationship to the new heavens and earth wherein dwelleth righteousness. The Lord has said, The old heavens and earth shall not be remembered nor come into mind.

*Canterbury, N. H.*

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#### TESTIMONY OF LUCY WRIGHT.

WHEN I was young I used to be much affected with reading about the sufferings and persecutions which Christ and his disciples endured from the wicked; and I often thought if I had lived in that day, I would have been one of Christ's disciples. When I was about nineteen years of age, I was taken very sick with a nervous fever; so that my life was despaired of, both by myself and others. In the time of this sickness I fell into a trance and thought I died. Finding myself alone in the world of spirits, and no one to help me, I was in great trouble, and prayed that some one would come to my assistance, and conduct me to a place of happiness. And there appeared to me a very pure, bright looking man, who conducted me to a house, as it seemed, where I saw a number of people who looked so pure and clean that I began to feel greatly ashamed of myself. Among the rest I saw a man who seemed to be walking

the floor under the operations of the power of God.

The sight of such heavenly purity as these people seemed to possess, and the sense I felt of my own impurity and unfitness for such a place, brought excessive tribulation upon me, and I felt as though I wanted to get away and hide myself. I told the people that when I was in the body, I thought when I died I should go to heaven; but I could not find heaven because I had come there in my sins, and I asked them if there was not some place where I could go and repent of my sins and be saved. They said there was, and I might go and repent.

About this time my father came to my bed-side and took hold of my hand and I awoke from my trance. I asked him if he thought I was dying. He said he thought I was, and asked me if I did not think so. I answered, no. He asked me if I was willing to die. I replied that I was not for I was yet in my sins; and if I should die in my sins, I could not be saved. My vision in this sickness greatly awakened my feelings, and led me to search for some way out of sin. In this search I continued for several years without success—no way appeared; but I did not then know the cause.

In the year 1779, there was a great revival of religion in New Lebanon, in which I received a witness that the time of Christ's second appearance was near at hand; but in what manner it would take place I could not tell, for I believed his second appearance, like the first, would take place in a manner contrary to all human calculation. I was afraid I should be like the unbelieving Jews, and oppose Christ in his coming.

In the spring of 1780, there were various reports in circulation about a strange sort of people living up above Albany; and I felt great anxiety to go and search them out and see whether there was anything good among them or not. Accordingly I set out with six or seven others to make them a visit. While on our journey, one of the company asked me if I was going to join them. I replied that I had searched a great deal after religion, but had never yet found any that had a very solid foundation, and if their religion had no better foundation than what I had found before, I should not join them: for, said I, "they cannot catch old birds with chaff."

We went to John Partington's and stayed over night. The next morning being Sabbath, we went on to the place where Mother Ann and the Elders lived and arrived there just before they began their morning worship, and attended their meeting which was unspeakably powerful, solemn and striking. We also attended their afternoon meeting. The mighty power of God was evidently present in visible operations among the people. I was so affected with a sense of fear, guilt and shame, on account of my own wretched and lost state, and my unfitness to be with a people of such purity, that I drew back and kept out of sight as much as possible. Among other extraordinary manifestations of the power of God which I noticed, one of the Elders, while walking the floor under the visible operations of divine power suddenly extended his hand towards me, and came directly up to me, saying, "God knows what is there, and so do his servants." This struck me very forcibly. I fully be-

lieved what he said, and felt as though all my sins were as plain and open to their view as they were to my own, and I felt as much tribulation as I was able to endure.

We attended the evening meeting, when I again stepped behind the people and sat on a bench, in hopes of keeping out of sight. Elder James Whittaker soon came and sat by me, and said, "Woman, what do you think of this great work of God?" I answered, "I know it is the work of God." "So you do," said he; "but you are like the Jews of old, who waited long for a Messiah, but when he came he was too mean for them; so is this work of God too mean for you." I replied, that I did not think there was any way of God for me. Then Mother and the Elders came and kneeled down before me; my head was bowed and I was unable to raise it up, or to help myself. Mother wept and cried for a few minutes, and then began to sing, and sung very melodiously. They then told me that there was a way of God for me, if I would confess and forsake my sins. This I fully believed, and in obedience to the faith I then received, I went immediately out and confessed my sins honestly before Mother and Ann; and I found her to be a Mother indeed. I found that releasement from the burden of sin which I had never felt before, and which I had never been able to find in any other way, though I had long sought for it.

The vision which I had seen in my sickness, more than four years before, came fresh to my mind. Here was the house and the people. I remembered the guilt and confusion I had felt in my vision, and now I had realized it. The man who came to me with out-stretched

hand, I found to be Elder John Hocknell; and I knew him to be the same man that I saw in my vision, walking the floor under the operations of divine power. All the scenes of that singular vision were this day realized to me in a very striking manner. I now felt as though I had got upon a sure foundation where I could safely stand. We continued there the following day; during this time Mother faithfully instructed us in the way of God. On Tuesday morning we took our leave and returned home, greatly satisfied with our visit. When I reached home, I told my father I had found the people I saw in my vision; and I knew Elder John Hocknell to be the same man I saw walking the floor under the power of God; and my father recollected the vision.

When we first heard of Mother Ann and the Elders, we found by the report of their neighbors, of whom inquiry was made, that they were considered as a peaceable, honest and industrious people, having a good name among their neighbors, who were plain, honest, Dutch people, and did not meddle with the religion of other people, and of course had no prejudice against the Shakers on that account. But when we came to hear and embrace their testimony, and to receive a measure of the spirit of Christ through their ministration, and walk according to it; then it was that evil reports began to spread, so that in a short time Mother was charged with every kind of wickedness; but so far from weakening my faith, these reports strengthened it the more, because the great similarity between the accusations against the Lord Jesus and Mother Ann, was thereby made to appear more striking and evident.

It was not long after I embraced this testimony, that Mother Ann and the Elders were imprisoned in Albany, as were also most of the leading characters of the work in New Lebanon. When wicked men took Mother Ann and the Elders to convey them to prison, they made their boasts that if they could get away the principal members of the Society from New Lebanon, they could easily overthrow the rest, and put a stop to the work. Accordingly they seized and committed them all to prison: and we, poor children, were left like sheep without a shepherd. Yet through our humble prayers to God, day and night, we were protected and strengthened in our faith, and our persecutors failed in their object, and were not able to destroy the work of God.

While the Elders were in prison, I visited them once; but Mother Ann had been conveyed down the river and confined in the jail at Poughkeepsie. The winter following she returned home, and I visited her soon afterwards. I saw her again at Harvard in a time of great persecution. I also visited her twice at Ashfield; both of these times her meetings were attended with the most remarkable manifestations of divine power. I was with her also at Hancock and New Lebanon, where persecution raged without control. In these persecutions she appeared perfectly undaunted, and boldly reprov'd the wicked for their ungodly conduct. She spoke as she was influenced by the spirit and power of God, and was no more severe than was Jesus when he exclaimed to the wicked in his day, "Ye serpents, ye generation of vipers; how can ye escape the condemnation of hell? Matt. xxiii., 33. But, however great or se-

vere their persecutions, Mother Ann and the Elders always bore their sufferings and abuses with meekness and humility.

In all my acquaintance with them, under all circumstances, I never discovered anything in any of their conversation or deportment, either public or private, that was in anywise contrary to the pure gospel of Christ, of which they evidently possessed a very large portion. When we had visited them, and were about to return home, in taking our leave of Mother, we never failed to receive her parting blessing in some virtuous and wholesome counsel or instruction, either of a spiritual or temporal nature, and generally both. She would sometimes say, "Go home and put your hands at work and your hearts to God: pay all your just debts, and right all your wrongs. Remember the poor; if you have but little to spare, give to them that need. Be neat and clean, and keep the fear of God in all your goings forth."

Though my father and most of his family embraced the testimony and faithfully kept it; yet we found many trials to pass through, and much opposition to encounter. My mother died while I was quite young; and though I had a kind father, yet I knew not the value and importance of a mother till I found Mother Ann. In all our trials and sufferings from the opposition of the wicked, since we embraced the gospel, the promise of Christ has ever been verified towards us: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake." In all my tribulation I have found comfort in the gospel. My faith has been my

treasure; and my obedience to the gospel testimony has always afforded peace and comfort to my soul. My faith is firmly fixed on a sure foundation. I have no more doubt of the divine mission of Mother Ann, or of the truth of her testimony, than I have of that of Jesus Christ and his apostles, for it has kept me from sin, and is to this day, like the bread of life to my soul.

That same testimony which I first received from her, still remains like a living witness, and in obedience to its teaching, I have received many blessed gifts of God, and many precious seasons of heavenly joy and comfort. I have enjoyed Mother's spirit and presence in times of tribulation and often felt her present with me. These things are not fanciful dreams of the imagination, but as real as the light of the sun in a clear day. Could I believe the charges of the wicked against Mother, I must believe that a corrupt tree can bring forth good fruit, for I know I have received much good and heavenly fruit from her; nor did I ever see anything but goodness in her, from the first day I met her to that of her decease.

*Mt. Lebanon, N. Y. 1826.*

#### HOW TO MAKE THE WORLD BRIGHT.

BY HESTER M. POOLE.

How bright and fair the world might be  
 Were men more often known  
 To try and mend—not other's faults—  
 But, better far, their own:  
 Did we but try mankind to teach  
 A nobler, better way,  
 Not merely by a formal speech,  
 But actions, day by day.

How bright and fair this life might be,  
 No more a troubled dream,

If men would live for what they are,  
 And not for what they seem:  
 Did we but garner less of wealth,  
 Which leads so oft astray,  
 And more of mind and soul delights,  
 That cannot pass away.

How bright and fair this world might be;  
 What marvels 'twould unfold,  
 If men would do one-half for love  
 That now they do for gold;  
 If we to truer, simpler ways  
 Were only more inclined,  
 We then should learn life's choicest gifts  
 Are health and peace of mind.— *Ex.*

North Falmouth, Maine.

March 4, 1887.

MY DEAR SHAKER FRIENDS;

I wish that the Manifesto might be put into every family in the world, the principles it advocates are so pure and so charitable, so comforting to the weary and sin laden, who are longing to live a purer and higher life. Could they only see the beauty and holiness of the Believer's order, they would embrace it with thankfulness. Yea with thankful hearts.

There is a germ of spiritual truth, planted in many souls, who are kept in spiritual darkness by the "Lo here and lo there." Could the pure principles of Believers, be laid before them, it would be a "Morning Star," a harbinger of the coming morning, when the Sun of Righteousness, shall arise and dispel the darkness, that shrouds them almost completely at the present moment. Although the Shakers are few in number when compared with other churches or denominations, yet the pure principles of your Society are permeating all classes of people to-day more than all others. The Lord be praised! May these glorious truths, which you preach and which

are carried out in your every day lives, *live*, and may you dear Brothers and Sisters be filled with the love of God, that "perfect love which casteth out all fear" and enables you to say, as did our blessed Lord and Master, "thy will not mine be done."

With these few lines, accept my love and kind regards for yourself and all your people; the words I have here written are true and in the sincerity of my heart I send them to you. Do with them as it pleases you, I am willing all the world should know the sentiments of my soul. I have taken the Manifesto regularly, ever since the publication of the first little paper "The Shaker." I then subscribed for the first copy, which I received from the hand of a Christian Brother, Elder Otis Sawyer, it has been my daily food ever since, and has brought me many blessings. He has since gone to his happy reward, but his precious memory, I cherish, still. The Manifesto is a feast.

Your friend and brother in Christ,  
Archelaus Lewis.

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#### A PERIL TO OUR HOMES.

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OUR safety as a people pivots on the sanctity of our homes. The sanctity of our homes can be guarded only by intelligent and unremitting watchfulness. A present peril to our homes which is liable to be overlooked, but which can hardly be over estimated in its possibilities of evil, is in the average daily newspaper of our American cities. That peril needs to be recognized as a peril in order that its perilous consequences may in some way be averted.

Again and again the Christian public sentiment of this country has been aroused against some special form of evil agency for the misleading of the young, and for the debauching of the moral sense of the communi-

ty. Dime novels, obscene books and prints, sensational "flash" newspapers, and exceptionally indecent theatrical shows, have in turn come under the ban of the better class of well-disposed citizens, and are now stigmatized as moral nuisances—even if still unabated—to be dreaded and shunned by those who would keep themselves and their loved ones pure. But to-day the average daily newspaper of our larger cities is even more pernicious in its influence than any or all of these agencies of impurity, in its disgusting details of crime and of shameful conduct, displayed conspicuously and offensively before its ordinary readers. Indeed, there is, perhaps, at the present time, no more insidious and effective a destroyer of the innocent purity of the average Christian home than the average daily newspaper, which brings its vile contents to the sight of many who have not been warned against its obnoxious features.

Of course, not all city dailies conform to the standard of the average city daily. There are daily papers in our larger cities, the contents of which are scrupulously guarded with a view to the purity of the homes they enter. These are honorable exceptions to the ordinary rule. They do not need to be mentioned by name, any more than do the papers of the opposite extreme. Any intelligent observer can see for himself to which class belongs any paper into which he looks but casually. But the objectionable papers do include many which are of an extended circulation, of large political influence, and which are edited with conspicuous ability. All this, however, makes them only the more dangerous to the home; because it gives them a good name, and a standing calculated to disarm suspicion as to their pernicious influence.

It is not that the newspapers make necessary mention of crimes and of other evil doings in their records of the events of the passing time. There would be no special exception taken to this course. But it is that they give an undue and an unseemly prominence to the sensational display of the disgusting details of foul crimes and of indulgings in vice, where no good object is thereby to be gained and where the only apparent purpose is the pandering to a depraved taste and a

prurient curiosity. To such an extent is this unworthy practice now carried that some of the more "enterprising" city dailies expend money freely in order to lay before their readers every morning the latest disclosures of some criminal scandal or some infamous divorce trial, in the courts beyond the sea; expanding in their columns the specific portraiture of obscene transactions and the explicit narration of shameless words and ways, which are utterly beyond the limits of common decency, and which no pretence can bring within the bounds of reputable journalism. This evil is seemingly on the increase; and it is already a question whether any details of vice could be sufficiently foul and abhorrent to insure the exclusion of their full description from the pages of the average city daily.

The specious apology which the culpable editors make for this indecent display of disgusting details of vice and crime in their columns is that their readers are interested in the obscenity thus presented; and that it is supplied, not because the editors deem it fit to be read, but because the readers have sufficiently low tastes to be gratified with its loathsomeness. This plea is, of course, only an aggravation of the offence itself; for it is an implied admission of the editor's willingness to prostitute his position and powers to the demands of the populace, regardless of the right or wrong of those demands. It suggests a readiness to do what is found to be profitable rather than to do what is known to be right. A similar plea to this is put forth in behalf of every form of evil doing. The vilest panders to human lust have the excuse of ministering to those who want to be ministered to in that way. No man is worthy to be editor of any journal whatsoever who has no higher standard of right than the depraved morals and tastes of the more viciously inclined among his readers. An editor ought to be an educator of the community, and a leader in good; not a pupil of vice, and a follower of evil. He who says he will give a place in his columns to whatever details of indecency his readers will tolerate and enjoy is confessedly unfit to be an editor, and is deserving of the reprehension and contempt of the well-disposed in the community.

The evil of this daily newspaper pollution needs to be fully recognized as an evil, in order that something be done in the direction guarding against its extension into our better regulated Christian homes: even if it cannot yet be suppressed as an evil. Action toward its restraining might, indeed, very properly be initiated by the Society for the Suppression of Vice. If additional legislation be needed in order to secure this restraining, steps toward the required enactments should speedily be taken. Meanwhile there ought to be no question about the position which every person of common decency and of fair morality takes with reference to this chiefest peril to our homes to-day.

There is one thing that every intelligent Christian man can do, and ought to do, in this emergency; and that is to keep out of his home every newspaper the contents of which are calculated to defile the mind and pollute the sense of the purest members of his household. No matter how prominent the paper may be, or how much ability [be displayed in its management, if it be one of these foul and filthy sheets, let him shut it from his house as he would the germs of pestilence, or the fumes of an uncleansed sewer. It would be better to live and die without the news of the day than to find that news only in a paper which is shamelessly edited, and which would force before the pure mind of an unsuspecting reader the abhorrent details of vile sayings and doings which ought not so much as to be named among persons of common decency.

If the average city editor will load his columns with all the filth which he finds his readers are disposed to tolerate, see to it that he has no countenance from your support. Shut your eyes against his columns, and shut your home door against his newspaper. Anything short of this, is short of your personal duty in the premises.—*Sunday School Times.*

#### SUFFERING.

To suffer for the cause of Christ  
Is noble and rewarding,  
But suffering for sin and self  
Is never worth recording.—M. W.

## SOWING AND REAPING.

MARION JOHNSON.

“WHATSOEVER a man soweth that shall he also reap.” Gal. vi., 7.

The text quoted, shows to us that the law of compensation is operative in spiritual as well as natural things, and renders to each action its own inherent reward. That like causes produce like effects, is a law of Nature as unalterable as those of the ancient Medes and Persians. This is a weighty consideration, and teaches us how great should be our care and anxiety lest we sow what we are not willing to reap. How often have the seeds of some hasty, impatient or passionate act, borne fruitage in a life-long sorrow and regret, the effects of which perhaps may be as far reaching as eternity. It is very aptly said in the context, “If we sow to the flesh we shall reap corruption; but if we sow to the spirit, we shall reap life everlasting.”

If our highest ambition and aspirations in life, center wholly on the pleasures, honors and emoluments which this world bestows, and we pursue those to the exclusion of higher objects, we may be successful in our pursuit; but as these are the fruits of sowing to the flesh, and must be classed with the perishable and corruptible, hence the harvest that we shall reap, will be one of grief for wasted time and energies, of which a portion at least, should have been improved in caring for the interests of our immortal souls. While on the other hand, if we hunger and thirst after righteousness, to that extent that we are willing to sacrifice all to obtain it; daily crucifying the world in ourselves with its affections and lusts; seeking

only to know and do the will of God, we shall reap a reward commensurate with our efforts and the sacrifices we have made.

Daily and hourly are we sowing these seeds by the wayside on the journey of life; either those of love and kindness and blessing, or those of unkindness, hatred and strife; and though we may have forgotten the time and place of the sowing, yet none the less sure are they to germinate and bring forth fruit unto a harvest which, painful or pleasant, it will be our sole prerogative to reap. Did we realize this subject as we should in all its bearings upon our own and other's welfare, we should often inquire of ourselves, are we sowing the seeds which we shall be willing to reap?

“Will the reaping of life's harvest  
Yields eternal life to thee?  
O my soul, be wise in sowing,  
That the harvest blest may be.”

God grant that to each one of us, may be the reaping of a golden harvest of the peaceable fruits of righteousness; and may it be our earnest endeavor to root out from our hearts the evil weeds which have sprung from the seeds of worldliness and selfishness, that the beautiful plants of goodness, truth and purity may flourish and grow in the sunlight of God's love.

*Canterbury, N. H.*

“Cast not dirt into the well that has given thee water.”

AMELIA J. CALVER.

To fully understand the worth of this plain Oriental maxim, we must go with the traveler over the arid wastes, and sandy deserts of the East, where with

only a stunted measure, is the life-preserving blessing of water given to the inhabitants of that sterile land.

Imagine yourself, toilworn and weary, famishing with thirst, often deceived by the tantalizing mirage, at last nearing the fertile oasis, where the water is sure, and life again seems worth the living, in anticipation of reviving draughts from the spring, the clear depths of which reflect the scattered sunbeams, dancing among the leaves of the miniature palms fringing its borders.

But alas! on nearing its coveted retreat, you see foot-prints of all sizes. A caravan has just moved on, leaving behind them only tokens of selfish ingratitude; for after fully assuaging their thirst, forgetting at once their former sufferings, either the wanton plays of childhood, or the maliciousness of maturer age, have cast turf, dirt, and stones, into the once clear basin, which is now only a turbid pool; and probably such an instance caused this reproach: "Cast not dirt into the well that has given thee water," which ripening into a proverb, holds volumes in its meaning.

Take it for instance in the friendships of life, how easy it is to cast dirt into the well that has given us water. A wise man once said, "If you have a friend who guards your interests, even though he weighs you with impartial justice, cherish him, for such gifts are rare;" while Solomon says, "The mouth of the righteous is as a well of life."

But do we not often forget to discriminate between that friendship, which like the bubbling spring, comes from the innermost recesses of the heart, giving nothing but the pure exhilarating waters of life, and that which at one draught

we can drain the cup, to find ourselves intoxicated by its seeming strength, a relapse from which, demands a repetition of the same, until the relish for the pure elixir of life is destroyed, and in our revels, we are ready to cast aside true friendship for that effervescence, which leaves us at last to perish on the plain; and too late we find that we have cast in dirt into a well that has given us water.

Still a broader illustration. As "waters in the wilderness" as "springs in the desert" have always those efforts of humanity been compared, which consolidates good, to form homes, bands, societies, where all needing, or choosing united virtue, might find a haven of rest; of working rest, where they too, may be enabled to cultivate the oasis in the desert, which contains the wells of salvation; that other travel-worn pilgrims who would quench their thirst, might gather in safety.

Such is our home. Its original principles, unalloyed by the waywardness of selfish human nature, strengthened, as they should be, by increasing growth from age to age, are as life to the famishing, healing to the sin-sick, and strength to the worker; and shall we in our childish ignorance, or thoughtless ingratitude, cast dirt into the well that has given us water?

When we hear those of mature age, throwing the blame of their own undeveloped lives upon the society under whose shadow they have been protected from many severe conflicts of life, are we not led to suppose that they have cast so much dirt into their well, that the waters have muddied their lives.

When we find that all the love we have for our home is its "loaves and

fishes," its gatherings of material comforts, unwilling to turn from our beaten track for the comfort of our surrounding friends; shirking the burden of adding to the mental or spiritual growth of our home, can we feel that we acquit ourselves honorably in the duty of guarding the fountain that others may drink of the waters pure, as has been given us.

Again if we find in ourselves a willingness to support parties or factions, by sly intrigue or open slander, are we not rendering so muddy the life element of our home, that many, seeking, will turn from it in disgust.

Wealth may be ours, fame may be ours, but unless we are cemented by the pure, spiritual Christian love, which controls every passion, banishes all enmity and contention, our association will crumble like sand-houses on the beach, when the tides of time wash over them, for it is indeed true, that "religion is the cement of all society."

Let these reflections be ours who were placed by this well of salvation in early life. We have witnessed its benefits on those who have been made the counterpart of angels by its cleansing waters, and have tasted enough ourselves to know that its properties are sufficient to heal all infirmities of the spirit, if unadulterated by selfish, perverse human nature.

O what responsibilities are ours! to guard these waters from contending parties for worldly gain, to rescue the pure spring in the wilderness from the encroaching walls of selfishness, to widen its borders that all may partake, without money or price. This is done by a strict surveillance each over our own individual lives, that it need not be said of us, that our influence lowers the moral or spiritual tone of society.

The waters that have redeemed can redeem again, and let us who have proved their efficacy, so unite to guard their sacred flow, that none can cast dirt into the well that has given us water.

*Mt. Lebanon, N. Y.*

ILL-TEMPER. A single person of sour, sullen temper—what a dreadful thing it is to have such an one in a house! There is not myrrh and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face, can ever screen such persons from utter vulgarity. There is one thing which rising persons hate the reputation of more than all others, and that is vulgarity; but, trust me, ill-temper is the vulgarest thing that the lowest born and illest-bred can ever bring to his home. It is one of the worst forms of impiety. Peevishness in a home is not only sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.—*Theodore Parker.*

CHRIST is the light of man, and enlightens every soul that comes into the light. We must be alive before we can travel. If we have no life, we have no light. If we walk in darkness, we are liable to fall, and our fall may be great. If the light that is in us, is lost, how great will be our darkness.

*Larz Erickson.*

*Pleasant Hill, Ky.*

To live is not merely to breathe, it is to act; it is to make use of our organs, senses, faculties, of all those parts of ourselves which give us the feeling of existence. The man who has lived the longest is not the man who has counted the most years, but he who has enjoyed life most. Such a one was buried a hundred years old, but he was dead from his birth. He would have gained by dying young; at least he would have lived till that time.—*Rousseau.*

So speak to God as if men heard you.

## THE MANIFESTO.

JUNE, 1887.

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### NOTES.

#### LIGHT.

MORE than ever it becomes the imperative duty of every one to "Let your light shine." Obstacles that have been placed in the way should be removed, conditions that have clouded the mind should be changed and the light, of the revelation of God's will to man, of the humanity of man toward man, of the laws that should be our teacher in morality, and the laws that should demand a care for our bodies as temples for the holy spirit to dwell in, should be allowed to shine so clearly and so continuously that even those who run may read without the least fear of making a false step.

Sometimes we think there can be no excuse for taking shelter in unrighteousness. That the day is already dawning upon us when the "knowledge of the Lord shall cover the land as the waters cover the sea," while the wise men and women are publishing so freely their best and most carefully wrought out investigations in regard to the laws of life

and the beneficial effects of a moral education.

More than ever do we occupy a responsible position before the world, as we have the history and experience of all who have preceded us on the earthly pilgrimage. Thousands of years have given man a long experience in which to learn many valuable lessons for the prosperity of the race. These can never be lost from sight only in isolated cases when a tribe or a nation carelessly forget God, in their neglect of his laws to man.

Light came in the past ages as it comes to us. It may have been of less magnitude and of more distant intervals, but it was the same light, and it came from God. It gave to the people a system of laws for the care of their bodies, and foreshadowed, at the same time, a care for their souls. Nothing but a light from God could have turned Abraham from his Pagan dietary customs and stimulated in him the necessity for a reformation. It was an advanced step in righteousness, his best offering to God, and a great benefit to the race of man, in that it widened the distance between the "sons of God" and the omniverous beasts.

This was a special divine favor that soon became a "lamp to his feet and as a light to his path." The prophet also enjoyed a manifestation from the same spirit, when he became able to urge the necessity of a greater discipline for the mind. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord."

Without the self-denial that was imposed by Abraham and Moses, it is doubtful if the prophet could have succeeded in establishing an interest for

something higher. These first preachers reached only the selfish propensities, while the spirit, illuminated man with more soul devotion, urged the necessity for a greater discipline in morality, and saw the very great need of an order of life beyond the animals that perish.

The undisciplined or unrighteous man is more or less a subject of darkness and can only learn a better way where the light shines. He is liable to fall into states and conditions that are not protective, and frequently becomes a sorry specimen of humanity, ignorant or brutal.

That which was denominated unclean under the ministration of the law and unsuitable for use, can be in a day of greater light, no less unclean, and must be more objectionable for man. If it stimulated coarseness and grossness of mind in that day it will probably do the same now. The morality of that early age, as a whole, would hardly be acceptable in the Christian Societies of today. The mind grows to love and to accept a higher standard. The good of the past is retained, and the increase of the present is added to it till "righteousness shall flourish like the palm tree and grow like a cedar of Lebanon."

A better care of the body, in its meats and drinks, and the departing from all unrighteous thoughts will accomplish very much in helping us on our return to the Lord from whom we have so unwisely gone astray.

Religious bodies should hold up a light of which they need not be ashamed. If they are the children of God, the light of the world, then their light should illumine a path in which others can walk in safety, and in "pleasantness and peace."

## Sanitary.

### SORE EYES.

*To the Editor :*

DEAR SIR—I have been a reader of your magazine for several years, and have gathered much wisdom from its useful pages, and now I feel a greater interest in it than ever before, as I perceive that its articles are less conservative than formerly, and that the views set forth therein are keeping pace with the enlightenment of the age in hygienic and other matter pertaining to the welfare of the human race. But there is one thing I have never seen in print, which, I fear, has been entirely overlooked by physicians and oculists, and which is the cause of so many people having weak, or slightly diseased eyes, especially of late years.

I attribute the cause, primarily, to this fact: a great many people now-a-days, read newspapers fresh from the press, without thinking, or knowing, that the ink used upon them contains a quantity of arsenic. "Well," the reader may say, "what has this to do with sore eyes?" Very much I reply. By handling freshly-printed sheets, very minute quantities of the ink offsets upon the end of the fingers: perhaps, not enough to soil them, but enough to deposit the arsenic thereon. Then, if there is a particle of itching of the eyelids, the persons so affected, almost involuntarily, rub their eyes with the tips of their fingers; and, as the arsenic is a poison, the result is, disease of the eyes ensues, more or less.

Now my advice is, that people wash their hands after handling such newspapers, or, if not convenient to do so, then keep their fingers carefully away from their eyes.

If this advice is strictly adhered to, there would be less use for the physician or the oculist in this particular. It is an old and true saying, that "an ounce of preventive is worth a pound of cure," and if this brief note of caution meets with your views, Mr. Editor, give your readers the benefit of it.

—*Hall's Journal of Health.*

AN OLD PRINTER.

[TAKEN FROM THE CINCINNATI POST.]  
CHRISTIAN COMMUNISM. NO. 3.

*Elder Goepper tells of the Philosophy  
of Shakerism.*

BUT I mistake. There was also a clock. Blessings on the man who first invented clocks. They are the most sociable, companionable machines in the world. It is the only machine in the world that lives with you. It never scolds, never frets, never stews, never gets angry nor impatient nor worried nor flustered. It goes cheerfully on its contented way of life, keeping regular hours, never dissipating, never fooling away any time, always contented and peaceful and happy, never offering advice, yet never refusing information. It is just the same serene, quiet old friend from day to day whether it rains or shines or snows or blows or freezes. It is industrious. It is persevering. It is truthful. It is unselfish. It is humble. It is unobtrusive. In fact, a good clock is a whole Christian example. That is what a good clock is everywhere. But there, in that peaceful, prompt, industrious Shaker community, it is a good deal more. It is, probably unknown to them, one of the two emblems of the whole society. If the Shakers ever shall grow proud and want a coat of arms to brand on their broom handles it should be a broom and a clock adorsed.

My clock was the long, gentle kind, that ticks about once a second. That is the only kind to have. These short, energetic, irascible, distracting clocks going rippety-clip, ten furious, strident beats to the second, rushing ahead regardless, as if eternity was just leaving the dock and the chances were against their making the gang-plank, are an aggravation to a quiet soul. My clock was the Yankee sister of the one in the hall, and of the one which hung in the next room, occupied by "Brother Peter" Boyd, now past eighty years old. He winds and regulates all the clocks in "the office," and so nicely adjusted does he keep them, that while I was there his clock and mine were not three seconds apart in striking, and that difference he explained was due to the unusual fire in my room which by its heat had infinitesi-

mally elongated the pendulum of my clock, making it lose the least trifle.

I say the clock is an emblem of the Shaker community, because everything goes on time. All the meal times are exact to a minute. Everybody is in bed and the houses closed at eight in the evening. Promptness, absolute punctuality is a sine qua non of a successful community. As certainly as an army without discipline would degenerate into a mob, so certainly would a community without punctuality fall into wasteful idleness.

I spoke of the broom as another emblem of the Shakers. Its manufacture is one of their favorite industries, and they have more ways of making it useful than are known to the outside world. They never disgrace it by making it stand behind the door, as if it were responsible for the untidy litter about the house. The Shaker broom is always hung up against the wall when not in use. They put a clean white cotton hood on some of their brooms, and when thus equipped use them to dry-polish their smooth hard wood floors and to remove the last trace of dust from the hard and shining surface.

At the very bountifully supplied supper table I met about ten hired men and the school teacher. In the evening I had a call from "Elder Leopold" Goepper, a man of great force and originality of thought and character. He may not take so much stock in the religious feature of the institution, but sets great store by the philosophical merits of the system. He is sixty years old, but you would not think him over forty-five. He came to this country from Strasburg, Germany, when nine years old. He has been a tanner, a physician, a farmer and always a student and thinker.

"The ideal community," said Elder Leopold to me as we both sat about the cheery little wood-stove in my room that cold evening, "is based upon the fact that the human family is a unit, and the unit cannot be perfect till every constituent factor of that unit shall be perfect. The perfection of each factor consists in, and is the result of, laboring for the common good. And just in proportion as he is able to do that exclusive of all individual and selfish considerations, in that proportion will this individual human

factor of the collective human unit promote his own well-being. Take an individual and place him by himself outside of society, and there is nothing to elevate his moral character. He could not develop under such conditions."

"But I do not see why a member of your community may not be very unselfish in his relations with his fellow members of the community, and yet the community as a whole be very selfish and indifferent to the wants and needs of the outside world."

"The fact that community life requires as its principal and essential condition that the individual shall sacrifice himself for the good of the community, and derive his happiness, not from selfish gratifications but from the peace, prosperity and happiness of the community, imposes upon the whole community the same characteristic state of feeling with reference to the whole human family, of which it is a part."

"Well, now, in point of fact," I persisted in asking, "what has this community of Union Village done for the betterment of the world outside?"

"In the first place," promptly replied Elder Leopold, "it has maintained here for eighty years these institutions, and this better and happier mode of life, and has kept an open door of invitation to all the world to leave the selfish, competitive struggle and enter our peaceful, prosperous and happy community. The maintenance of such an example, and the honest and hearty tender of such an invitation for all these years is one good this community of Union Village has done. No man who ever lived here among us long enough to imbibe the spirit of the institution was ever satisfied after he went out. We have never found an instance of a man who here among us has laid his selfishness aside who was ever afterward satisfied in the world of selfish competition.

"In the second place," continued Elder Leopold, "we have raised hundreds of children under the careful moral influence and Christian training of our institutions; and those which were not so depraved by nature that they could not be helped, here received the benefit of this pleasant home and of this moral training. Many of them

have left and gone into the world, but they always speak of this place as home, and manifest in the world much of the unselfishness they learned among us. In the third place we have established and maintained for eighty years a character and reputation for honesty, truthfulness, integrity, purity and kindness which has made the Shaker name respected wherever it is known.

"I tell you," added Elder Leopold, enthusiastically, "when one has lived community life long enough to learn its release from the care and responsibility and struggle of the competitive fight outside, he ceases thereafter to be able to live comfortably any other life. The community life is the normal condition of man, and lies at the basis of the social organization of Christianity."

"I understand it to be an indispensable requisite in your community life that open confession of all one's sins and meannesses be made by the men before an elder and by the women before an eldress; what is the necessary relation of that requirement to the communal system as you practice it?"

"That simply means," replied Elder Leopold to my inquiry, "that a man among us must so live and act, and even learn to think, as to realize that he must neither do nor think anything, whether seen or not that he would not be willing the whole world should know. He must purify himself from the core out, and it is a life work. In our relations toward each other between the sexes every individual is expected to school himself so as not to recognize any sex. His conduct must be in all respects such as is proper between Brethren and Sisters in Christ."

"Do you want your numbers to increase," I asked, "and if so, what missionary work are you doing to that end, and what are your expectations in regard to it?"

"Some of us differ in regard to that. My own judgment is that just so fast as the competitive world crowds itself against the wall, and is thereby compelled to look for some better system, in that proportion will people be led to recognize the community principle, and just as fast as people learn to recognize it and to look for it, in that proportion will we expect an increase in our numbers, and

not otherwise. In the line of missionary work we have published books and pamphlets, and are issuing a monthly journal called *THE MANIFESTO*, from one of our Eastern societies. We also issue tracts of various kinds. There has been some missionary work done in the East by individuals going out to lecture in New York, Philadelphia, Boston, Albany, and even some have gone to England."

"If it be a fair question to ask, What, in your judgment, are the defects and hindrances in your system here, for no earthly thing or scheme is absolutely perfect, and every living thing and every living system is bound to change as time goes on. Changelessness argues death."

"I will say in the first place that the community is changing and has changed more in the ten years that I have been here than it has changed in the thirty years previous. The chief defects that our community is laboring under—and now I am only giving you my opinion—are relics of its theology, that were brought in with it in its formation, with regard to certain forms of worship; but these do not, however, hinder an individual from living here his highest and most perfect conception of goodness.

"These forms may even have their uses for some, and no doubt, do. But I have small use for the forms of religion. I consider all formal religion fetichism. My life, my everyday acts and thoughts are my religion."

In my next and concluding letter I want to give some idea of the habits and modes of life of this remarkable community.

THEO. KAIANDRI.

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### SUCCESS.

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 AGNES E. NEWTON.  
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DECISION, promptness and perseverance are the prime elements of success in every undertaking in life. The first is of the utmost importance in the formation of a character, which will fit its possessor for the trusts and responsibili-

ties of earth life which is but a preface to that beyond. A wise decision as regards the course to be pursued in the one, ensures ultimate success in the other.

Promptness was one of the ruling characteristics in the life of our Savior, as the many incidents recorded in the New Testament give evidence.

We cannot recall an instance where the opportunity for doing good was postponed or an indefinite answer returned to the needy who sought through his agency divine aid.

The poor unfortunate who cried, "Lord, if thou wilt, thou canst make me clean," received the ready answer, accompanied by the compassionate touch of the Savior's hand, "I will, be thou clean."

He did not silence the importunities of the Ruler with the promise to call at his earliest convenience, to see his little daughter who was lying at the point of death; but went with the stricken parent at once, and rendered the assistance that none but a Christ could have given.

The impotent man waiting at the pool of Bethesda, in painful suspense, alternately hoping and despairing as he sought the healing of its waters, which he was unable to reach because of the selfishness of the throng, when made conscious of the Savior's presence was immediately restored by his wonderful power.

The invitation extended to those whom he selected to be his disciples, to follow him, required prompt obedience. Matthew sitting at the receipt of Custom obeyed at once; arose and followed him; leaving lucrative employment, to share the persecutions and fortune of one, who himself declared had not where to lay

his head. Andrew and Peter were not given time to finish mending their nets, nor to settle the matter of leaving with their father; but left their little all of earthly possessions and relations and followed the master.

The worth of the lessons which these few incidents, selected from among the many, is their practical adaptation to human life with its burdens and responsibilities, its joys and its sorrows.

To be negligent and procrastinating in the performance of duty, whether of a spiritual or temporal nature, and in a truly Christian life, the two are inseparably blended, is not following the example of our Savior. The Christ mission implies earnest active service.

The decision to obey the divine injunction, "Deny thyself take up thy cross daily and follow me," promptly made and perseveringly carried out, will bring the perfect fruition of the soul, and the living Christ will be found therein enshrined.

*Canterbury, N. H.*

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### "GOOD AND BAD HABITS."

—  
ASENATH C. STICKNEY.  
—

WHILE reading the above named title I could hardly help exclaiming: How forcibly yet truthfully the writer has depicted facts with which we are all more or less acquainted!

Indeed how habits grow upon one especially bad ones, and how often they seemingly fetter every faculty of body and mind.

In my opinion the secret of growth in this regard lies in repetition. A repetition of thoughts, words or deeds in any given direction gradually but surely tend toward fixed habits, which, like

some poor captive's chain, is wrought link by link till it is strong enough to secure its victim.

Let us look at this subject in its most practical light for our own benefit.

Does not the desire for petty excitement or sensational delights constantly indulged create a habit of gossiping? and does not the habitual gossip ripen into the habitual slanderer? We think so. So also an untidy person becomes thus by repeated neglects in the common details of daily duties essential to cleanliness.

The results of these repeated neglects is a habitual unkept personal appearance, which too often becomes the central figure of slatternly surroundings.

"Many people suppose that they can drop a bad habit any time they choose" says the writer, but I am not one of those who thus believe. On the contrary, I think it must take as long to eradicate a bad habit as it took to form one, and therefore I would advise every youth to watch carefully every tendency of thought and action, to see if these repeated will ripen into worthy friends or not for "Happy is the man whose habits are his friends."

Age and experience may also be benefited as they reread the record of the past, if they but try to discover the many unwelcome habits which need to be canceled by a more rigid self-denial here, and a more willing sacrifice there of unheavenly selfish conditions, for so true it is, that a repetition of acts, not of years, fashions the habits which blight or bless our usefulness.

*Canterbury, N. H.*

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Vanity weaves her flimsy tissues in the empty garret of the brain. M. J. A.

## GONE.

—  
ADA S. CUMMINGS.*Composed for our dearly loved Eldress,  
Mary A. Gillespie.*

GONE, our Mother, to the gleaming shore  
And reached the shining goal;  
To meet the loved ones gone before,  
A bright redeemed soul.

The Reaper's hand outstretched in love,  
Gave her a welcome free,  
A happy home in heaven above:  
Her robe is purity.

The bitter cup we cannot shun,  
Our heart must feel its woe.  
O God, Thy holy will be done,  
Our sorrows Thou dost know.

Upon the wings of peace she sped,  
Bidding adieu to time;  
By angel guardians she is led,  
Into a holier clime.

Gone where the chilling storms of earth,  
Pierce her frail form no more;  
Her spirit from its heavenly birth,  
On freedom's wings doth soar.

Her dearly loved with whom she toiled,  
Will not be left alone;  
The loving one from whom she's called,  
Still claims her as her own.

But she has traveled on before,  
A mansion to prepare;  
A glorious home on that blest shore,  
So wonderful and fair.

Still she will be our loving friend,  
Help us our victories win;  
And she will lead us by the hand,  
Until we enter in.

We all shall miss her precious voice  
That cheered in times of need.  
When on the waves of sorrow tossed,  
It proved a soothing mead.

We would not call her back again,  
Into this world of care;  
We'll go and meet her, free from pain,  
And greet her spirit there.

Still, gentle mother, be thou near,  
Still lead us in thy ways,

And feed us from thy loving hand,  
As in the former days.

"Gone" yet we know that all is well,  
Enjoy thy tranquil rest;  
For laurels rare, and gems of worth,  
Are with thee, pure and blest.  
*West Gloucester, Me.*

LIVING ON VEGETABLES.—The number of those who think that vegetables constitute the only proper food for man has increased largely in this country during the past ten years. It would have still a larger increase but for the fact that reformers of every kind have to bear the reproach of being to some slight extent eccentric. Elderly people, who have suffered untold misery by submitting for years to the dictates of fashion, broken in health and utterly discouraged, are ready to try any system that has in it the hope of relief. What is needed is the enlistment of young vigorous men and women in the ranks of the vegetarians. Make it interesting to them to experiment with their appetites, and to discover whether life is worth living when the food supply is composed exclusively of vegetables and fruits. A correspondent says: "The elephant and rhinoceros build up their mighty frames without the assistance of flesh food; the horse, the ox and all the domestic animals whose strength is serviceable to man, are by nature vegetarians; in short there are innumerable indications of the fact that the purest, most wholesome and most nourishing food for man may be obtained direct from the bountiful hand of nature, without any admixture of blood and slaughter. I myself can, after five years experience, bear witness to the immense benefit which the bodily health derives from this simple and frugal method of living, which has none of the exciting and stimulating qualities of flesh food, but induces a calm, strong and equable habit of body, together with far clearer and more vigorous powers of mind. In short, let those who have a will try for a month or two the reformed method of diet, and they will soon learn to smile at the admonition of chemists and doctors."—*Herald of Health.*

One ill word will ask another.

## REDEMPTION'S SONG.

*Canterbury, N. H.*

1. Re - demp-tion's song, for thee I long, Thy bliss my soul would know,  
 2. I'll learn one meas-ure day by day Thro' stud - y, pains and care;  
 3. This pas - sage of the vic-tor's song O let my heart re - peat;

From whose rapt chords and liv - ing words Pure in - spi - ra - tions flow;  
 And no false note, no si - ren lay, Shall plant a dis - cord there.  
 In un - ion with the saint - ed throug Dis-course its music sweet.

Whose notes of joy from tri - umphs won The vic - tors on - ly sing,  
 I'll set it to the Gold - en Rule The Sav - ior gave—said he,  
 This is the song for which I long, The bliss my soul would know;

And from whose voic - es blent in one The grand - est pe - ans ring.  
 "Do un - to oth - ers as ye would That they should do to thee."  
 Its thrill - ing chords and liv-ing words From high - est sour - ces flow.

### KIND WORDS.

Pleasant Hill, Ky.

WE love the **MANIFESTO**; and believe its Monthly yield of fruitful leaves, will eventually heal all nations, "glory to God."

Napoleon Brown.

### Books and Papers.

**THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** May. Contents. Ludwig Windthorst; The Bible and Phrenology: Familiar Talks with our Young Readers; The Divorce Question; Beecher and Phrenology; Head Measurement; What one sees in Jamaica; A Darling; Data of Universal Knowledge; Short hard for the many; Mary's Vision; Health Papers; Temperature and Health of Homes; Hypnotism; Notes in Science; Wisdom, Mirth, etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

**HERALD OF HEALTH.** May. Contents. Health and Working Habits of the Shakers; Liberia and its Climate; What does our Superior Civilization amount to? Woman and the Household; Mothers and the Nursery, etc., etc. Herald of Health Co., 13 Laight St., N. Y.

**HALL'S JOURNAL OF HEALTH.** May. Contents. The Occult Forces; Injurious and Adulterated Beverages; Water, its Agency in Therapeutics; Dr. R. C. Fisher's Fasting Cure; Strange Admonition of Death; Food Adulterations; Molecules and Atoms; Some forebodings of Incipient Insanity, etc., etc. Office 206 Broadway, N. Y.

"THE EARTH," so the story goes, has joined the Shakers, and the Shakers, some of them, are in close fellowship with Henry George. Things might have been much worse. The Earth, brings to us an abundance of interesting matter, and has its own way of representing the life that now is, in language as choice as theology does of the life that is to come. It tells the story of a man whose house was only six inches from hell, and that of course was exact truth, but it has been proved that the above undesirable place is in the center of the earth.

Published every Saturday, at \$2 per yr.

As the least bit of cinder blinds the eye, so the least unkind feeling toward the meanest of God's creature man will shut up your soul in darkness.--*War Cry.*

### LAW.

Laws, as we read in ancient sages,  
Have been like cobwebs in all ages.  
Cobwebs for little flies are spread,  
And laws for little folks are made;  
But if an insect of renown,  
Hornet or beetle, wasp or drone,  
Be caught in quest of sport and plunder,  
The flimsy fether flies in sunder.  
—*James Beattie.*

### GOD'S FAVOR.

Thy favor, Heavenly Father,  
I feel it every day,  
Through kindness of thy children,  
Who walk the narrow way,  
May I requite thy giving,  
In honor to my call,  
And with like love and blessing,  
Do good to one and all.—*M. W.*

### Deaths.

#### Death of a noted Shakeress.

Eldress Mary A. Gillespie of the Shaker Society at Alfred, died April 15th. of pneumonia. She was born in Portsmouth, N. H., June 9th, 1829. She was taken to the Shakers in Canterbury when but a child. At an early age she manifested those religious traits that marked her later years. When but little more than a youth she was placed as assistant eldress in the Novitiate order.

Twenty-seven years ago she came to Maine to act as one of the ministry for the societies in Alfred and New Gloucester. During all these years she has been an able minister of the truth, her life emphasizing her teachings. A woman of uncommon ability. Her heart was so filled with love for all humanity that the many friends outside of our society who became acquainted with her will share in our bereavement and unite with us in mourning the departure of so able a minister, so loving a sister, and so true a friend. J. B. N.

Susan Smith at South Union, Ky., May 7, 1887. Age 75 yrs. 10 mos. and 11 days.

Soon, too soon will the ripened sheaves be gathered. A well tried veteran of between sixty and seventy years. H. L. E.

Mary J. Thurstin, at Sec. Family, Enfield, N. H. May 5, 1887. Age 59 yrs. 3 mos. and 12 days.

# The Manifesto.

VOL. XVII.

JULY, 1887.

No. 7.

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

No. 16.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

**Mother Ann and the Elders visit the towns  
of Norton, Stonington, Preston and  
other places.**

THE public service that was held at the house of Joseph Bennett was addressed by Elder Calvin Harlow, who received the best of attention. In his delivery of the gospel testimony, his voice was clear and pleasant, and the ministration was in such a loving spirit that many wept and prayed with heartfelt devotion.

A Baptist deacon was present who had been very much opposed to the testimony. At the close of the meeting he called and wished to converse with Mother Ann. At first he seemed much interested and was pleased with the remarks that were made. Becoming more familiar, he addressed himself to Mother Ann,—“Your children do not talk as you do. Why do they not talk as you do?”

Mother Ann replied, “You must not expect the children to be parents.”

As the deacon did not wish to have his life brought into the light of the testimony of Christ, nor his Christianity offended, he soon retired.

At a subsequent date two men called to see the Believers, but as they were entire strangers they did not know Mother Ann, although she was then present in the company.

After an introduction one of the men remarked,—“Is there not a woman here that is the head of the church?”

“No,” replied Mother Ann, “Christ is the head of the church.”

Elder William Lee then added,—“We do not allow either man or woman to be the head of the church; Christ is the head of the church.”

“But,” continued the man, “there is a woman here that teaches, is there not?”

Elder William replied, “We do not allow either man or woman to teach, except they have the spirit of Christ in them. Christ teaches through them, and with this spirit, a man, woman or child may teach.”

Rumors having been received that a mob was collecting only a few miles distant, some anxiety was manifested in the family, but the Elders were not disturbed in their minds, and very fortu-

nately, received no personal violence while they remained in the place.

The next journey of the Elders was to the town of Ashfield, and by invitation, accepted a home in the family of Asa Bacon. Reaching this place on the first of November 1782, they remained till the next spring.

Ashfield was a central place and on this account it was very convenient for the Believers to meet and hold their seasons of public worship. It was thought also, that the place would be less liable to be disturbed by mobs. So soon as the Elders extended the liberty, a great number of people visited Ashfield from all parts of the country where the gospel had been preached.

It was estimated that not less than six hundred persons were there at one time. During this revival season, the spirit and power of God was manifested in a marvelous manner. In their testimonies they exhorted each other "to contend earnestly for the faith that was once delivered unto the saints." The church of God must be a light to the world, and the people of God must live "soberly, righteously and godly in this present world."

But as in the early days of the primitive church, men and women had crept into the fold of Christ; "ungodly men, turning the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

The voice of Mother Ann and the Elders against "principalities and powers, against the rulers of darkness of this world, and against spiritual wickedness in heavenly places," was like the roaring of thunder. Every heart was searched and the work of purification was manifested in great power.

Michael and his angels fought against the dragon and his angels, and so mighty was the noise of the battle that it was heard at the distance of several miles. The sound was like "the voice of many waters and as the voice of mighty thunders."

In these operations of the spirit all the combustible material of a depraved nature, "the lust of the flesh, the lust of the eyes and the pride of life were burned as in a furnace. The flames which issued from the souls and mouths of these messengers of God and passed among the assembly, burned and consumed everything that was not in accordance with the testimony of Jesus Christ. The Revelator says "His eyes were as a flame of fire. His voice as the sound of many waters and out of his mouth went a sharp two-edged sword." Rev. i., 14-16.

The blessed effects of this purifying fire were soon to be seen and felt. When the evil influences were rooted out, the good fruit had room to grow. The Believers learned lessons of meekness and humility. Peace, love and harmony flowed in among them, and heavenly love and gospel union gained the pre-eminence and was cherished by every faithful Believer.

A spiritual light now began to shine more effectually upon them and wisdom and understanding to influence them in all their actions. As the rubbish of the old earth and heavens was purged out and burnt up, they began to see more clearly, and to understand what belonged to the new.

In all these things they saw that it was, indeed, a great thing to learn the way of God. As yet they had just entered the work, but the education was

producing a remarkable increase of the gospel among the people.

As no previous preparation had been made for the entertainment of the Believers in Ashfield, consequently there were no stores of provisions laid up for the multitude, and though the quantity on hand was, sometimes, very small and great numbers of people were continually coming and going, yet with the blessing of God they knew no lack.

Multitudes have been fed many times, and under the peculiar ministration of the gift have been well satisfied. Mother Ann would say to the people, "It is by the miracles of God that you have been fed, O ye of little faith."

The opposition to the work of the gospel had never been so great in Ashfield, as in several other places, yet the Believers were sometimes disturbed by "lewd fellows of the baser sort," who came for carnal and mischievous purposes. The most of a disturbance was excited by Daniel Bacon. He and his family had accepted the faith, and for a season were quite zealous in leading a Christian life. Becoming weary of the cross, Daniel returned to the old inheritance, but his wife maintained her faith. In the month of March he brought his wife and child in a sleigh, and without going into the house, he put them out, in a very rough and churlish manner, into the street before the house and immediately drove off.

When the Elders were informed of the fact, they said, "This is an evil snare, he has done this to produce trouble for us. She is his wife and we must not permit her to remain at our house. One of the Brethren was then sent to convey her and the child to her own home. Failing in his purpose, Daniel

openly came out and by slanderous reports gave the enemies of the cross a pretext to bring on a persecution.

This furnished a pretext for a lawless company to visit the Believers to inquire into the truth of the report. A large number of the people of Ashfield were very friendly and would have avoided anything that was likely to cause a disturbance. In the adjoining towns, however, there were many busy-bodies and calumniators who were active in circulating that which was false, and this class seized every opportunity to scandalize the character of Mother Ann and the Elders, and to bring a reproach upon her manner of life as well as upon the testimony she preached.

A few days subsequent to this action of Daniel Bacon, about sixty men collected in Shelburne and its vicinity. The people of Ashfield were informed of the fact and immediately appointed a Committee to confer with the leaders of the mob and prevent, if possible all riotous proceedings. The Committee consisted of Thomas Stocking, a captain of militia, and two other respectable men. They called at the house of Asa Bacon and asked to see Mother Ann.

On coming to the door, she remarked, "I am a poor, inoffensive, weak woman. I have suffered so much from the cruelty of mobs that it seems impossible that I could endure any more."

The Committee replied, "You need not fear, Madam, we have not come to hurt you, but to defend you." They then informed her of the anticipated uprising in Shelburne, and said, "We are not willing to have any mobs in Ashfield, and if you, and the Elders will go to the residence of Philip Philips,

you shall be welcome and shall be protected."

Mother Ann meditated upon the subject and considering herself under the protection of the spirit of God, she did not choose to be under the protection of man, and very kindly declined the offer. She then invited the Committee to dine with the family and treated them with the utmost kindness. After diuner the Committee retired and met the mob about one half mile distant from the house.

Here they held a conference with the leaders of the company and found that their object was to search into the truth of some prevailing rumors, respecting the character of Mother Ann and the Elders. They had heard some infamous reports and concluded that the preaching of the Believers was an imposition upon the people. They strongly suspected her to be a British emissary and working for seditious purposes.

The Committee bore testimony of the peaceable deportment and harmless conduct of the people. The mob, however, could not be satisfied without a full examination of the Shakers for themselves. The Committee then agreed that if the company would proceed no farther, Mother Ann should answer for herself upon conditions that she should receive no harm.

This seemed to satisfy the leaders of the mob, but a part of the company, not agreeing with the decision pushed on determining to reach the house of Asa Bacon. They hailed Ephraim Welch, who was standing at the door, with this inquiry.—

"Where is that woman you call Mother Ann?"

"I suppose she is in the house," said he, "What do you want?"

"We hear that she ran away from her own country; that she has been cropped and that a hole was burned through her tongue for blasphemy, and we want to see for ourselves."

Ephraim soon informed the Believers, of the company at the door, and after the Elders had held consultation it was thought best to meet them. Mother Ann accordingly stepped to the door, and said,—

"What may you want of me?"

They repeated the reports that they had heard, as before, and said,—

"We have come to see for ourselves."

"It is unkind in you," said Mother, "but will you believe your own eyes?"

The speaker remarked, "We shall be obliged to believe."

"Then come forward," said Mother, "and see for yourselves."

"Are my ears cropped?"

"Has my forehead been branded?"

"Has my tongue been burned with a hot iron?"

"Now with this evidence, what do you think of the reports?"

"I think," said the speaker, "that they tell awful lies about you."

Mother Ann then told them how foolish it was to give credit to such false and inconsistent reports, and how wrong it was to come and disturb the Believers in such a wicked manner. The party made an apology and left the place, apparently much chagrined at their own folly.

The Ashfield Committee returned and informed the Believers of their conference and agreement with the leaders of the mob, and then asked Mother Ann and the Elders to go to the house of a distant neighbor, and in this way prevent the mob from advancing. Agree-

ably to the wish of the Committee several of the Brethren and Sisters made preparations for the trip.

Mother Ann, Elder William Lee, Elder James Whittaker, Calvin Harlow, Aaron Wood, Ephraim Welch and others formed the company. On arriving at the house of friend Smith, they were very kindly received. The leader of the mob, Col. David Wells of Shelburne, soon entered upon the examination of the charges, very similar to those already mentioned, and found them fully refuted in all points. Many unkind accusations were brought against the Believers. One was,—

“The Shakers have bought all the hay in the town, that was to be sold, and a poor man cannot get enough to keep his cow from starving.”

The next accusation was, “They have also bought up all the grain, and the poor are left destitute of bread to eat.”

The Committee replied, “The people of the town have a surplus of hay and find it to their advantage to sell it to the Shakers, because they pay the money for it. We know of no such poor man, in the town, as has been mentioned, and if he can be produced, he shall be supplied with hay.”

The Believers had made the same offer, but the poor man was not found.

Of the second charge, it was proved that the Shakers had not bought any grain in Ashfield. On the contrary, they had sold some to the people of the town, which the Shakers had brought into the place.

The Committee then bore testimony to the honesty and integrity of the Believers, in all their dealings with other people, and expressed an unwillingness

to have them molested or to have the town disturbed on their account.

Having closed the examination, Mother Ann addressed herself to Col. Wells in these words.

“Is it not a pity that a man, professing to be a gentleman and an officer of the United States, should give heed to such slanderous and inconsistent reports?”

“That you should come here at the head of a mob, away from your own town, to persecute an innocent people is a very singular act.”

The Col. did not accept the reproof kindly, and threatened to cane Mother Ann if she said any more.

Mother Ann replied. “An American gentleman, and are you threatening to cane a poor, weak woman? What a shame it would be!”

The Col. attempted no farther opposition.

Elder James Whittaker made a few remarks to the assembly, and closed with these words:—“I am called to stand in defense of the gospel, and that I will do to the losing of my life.”

The mob then dispersed without committing any act of violence. In this way God protected his people from the snares of the wicked. The earth opened her mouth and swallowed up the flood of malicious lies and slanderous reports, which the dragon had cast out against the woman.

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### Higher Views of the Family Relation.

OLIVER O. HAMPTON.

It is generally admitted, that the perfection, stability and permanence of the Government and prosperity of a Nation has its origin in that of the *family*.

In so far as the conduct and government of the families in a Nation are perfect in the same degree, it is held, will the Nation itself be so in its conduct and government. This family arrangement includes Father, Mother, Son and Daughter, and derives its Origin from Wisdom and Love the primal principles (male and female) of our Universal Father and Mother (one spirit) who is in Heaven.

The Christ of the Universe including Son and Daughter are also to be reckoned in this Parental Category. No doubt these views regarding the private families in a Nation are true, as every thing must be of the character of the parts of which it is composed. And it is necessary and important that Parents study and practice the best modes of manipulation by which to render their families in the highest degree serviceable to the Nation at large.

But there is a Spiritual Parentage of far higher import and covering ground of far higher glory and perfection than the very highest state attainable by any or all families on the rudimental plane of animal existence.

This has sometimes been denominated the family of Christ. Considered in its largest meaning it includes not only Humanity on this our planet, but all Intelligences in all worlds. As a hen gathereth her brood under her wings, so this Heavenly Parentage gathereth all Angels and Arch-angels all saints and all sinners within the Fold of its Divine Economy;—under the wings of its Infinite goodness and charity.

It is back of all development and moves us on from glory to glory and from perfection to perfection from the start.

The Christ of the Universe—the Divine Son and Daughter, emanate from the Divine Father and Mother and complete the Divine Parentage. Their mission is to project into objective form and systematic order and arrangement, the thoughts of God (the Infinite Father and Mother.)

They are the Incarnated Word, which the beloved apostle John declared, “was made flesh and dwelt among men.” This unspeakable boon, this incarnated word was represented by Jesus and his successors in the Pentecostal Church, and during that dispensation was the visible medium or order through which mankind could and did find and enjoy salvation from sin, and Brotherly Love and self-abnegation for the benefit of Brethren and Sisters. But the ghastly ignorance of mankind and the terribly abject condition in which woman was held, precluded all possibility of the representation of the mission of the female at that time. Our spiritual Mother however, appeared and claimed her place and mission in the Divine Economy about one hundred years ago and now the Incarnated Word in its complete order and systematic arrangement and organization is consummated. The Lamb and the Bride have made themselves ready, and invite mankind to the feast of good things, and to the higher planes of progress. The Pentecostal system of church organization has been supplemented and perfected in this *latter Dispensation* by superadding to the requisitions of celibacy and community of goods, another of grand and unspeakable value and Almighty magnitude and importance (viz.) that of admitting to woman an equal share in the

parental government and manipulation of the affairs of the church in all matters Temporal, Intellectual—Spiritual of our life and existence as an Institution.

Our church therefore under the canopy of these eternal principles of organization is ready and able to lead its votaries into all degrees of evolution and progress;—into all that is high, holy, pure and happy. To this glorious privilege we most earnestly invite all who are seeking a sinless life of peace, purity and love to come and share with us the joys of a Heaven here, and eternally hereafter.

*Union Village, O.*

### JEALOUSY.

MARTEA J. ANDERSON.

JEALOUSY outrivals all the contemptible vices of human nature; insomuch as it embitters life's sweetest springs; destroys the loveliest buds of virtue; warps mental expansion, is godless and irreverent of the feelings of others, bears no good will to superior excellence; and strives to bring everybody and everything to the level of its own meanness.

It carries into all its projects and intentions, the blind unreason of intense selfishness; tampers with heart-love, sincerity and friendship, and many a broken tie bespeaks its cursed power.

Its scathing blight is felt in the home, in the social circle, in the religious assembly, and throughout the broad arena of life's pursuits, where humanity compete for fame, station or renown.

What contumely, scorn, bitter hatred and falsehood it heaps on those, who, by its very contempt it acknowledges superior to its own base self-hood.

It seeks position it does not merit; claims wealth it does not earn; libels character it cannot attain; belittles knowledge because of ignorance; and bars the doors to all advance in virtue, wisdom and goodness.

Its curse returns in cursing. Only he who blesses has the promise to be blessed. In honor preferring one another is the lofty ideal given by the divine master. Love, consolation and peace, bloom only in the garden of sweet contentment.

Our talents can only be measured by the good we accomplish; position alone determines not our real worth. There are nobler themes to engage our attention than the mere petty strifes of human and terrestrial affairs.

Live to be good, not great. The lowliest may drink the nectar of bliss denied the great ones of the earth; and those who have no treasures here, may secure them in heaven. We shall receive whereof we are worthy, no more: The lovable shall be loved, the honest trusted, and the meritorious rewarded.

Then let us not harbor this base passion; for the wind of fate shall turn the flame it kindles, to scathe and scorch our souls, to the extinction of every green and living thing, that might otherwise spring up to gladden and beautify our being.

*Mt. Lebanon, N. Y.*

### ADDRESS TO YOUTH.

DANIEL FRASER.

By the good providences of God you have a privilege to see and hear of, and practice Christian principles. There are many who are educated in schools and colleges, and called Christians, who preach and pray, and yet have not begun

to practice the first Christian principle. Indeed have not yet begun to practice the first just natural principle—that is, to get an honest living with their own hands. Your opportunities to become truly learned greatly exceed theirs; and if you receive the principles and truths of the gospel—the glad tidings that Christ and Mother brought; and put them into practice in your every-day life—in all your goings forth, you will become truly learned, and finally, you will be assured that in Christ Jesus is hid all the treasures of wisdom and knowledge.

My object in writing to you is not to open up any branch of knowledge, but to point where some of the treasures of wisdom and knowledge may be found.

The Old Testament is a wonderful book—it contains a system of law adapted to the natural man which exceeds all other natural systems of human law; and portraits of human character so truthful, and applicable to human conditions, that even after the lapse of three thousand years, they are still fresh, new and instructive. In the above respects, the Bible is without a parallel among books—it is above and beyond them all. And of the New Testament, the parables alone are caskets of wisdom and knowledge, to say nothing of the great leading principles which underlie Christianity—lived out by the Savior and opened in his teachings. What can be more comprehensive, or fuller of simplicity than Christ's interview with the young man who came to him and kneeling, asked, "What shall I do to inherit eternal life? In a few words he conveyed to the young man, a knowledge of the work necessary to be done as a preparation to entering his kingdom. To keep the Moral Law—that is, do nothing

to injure others, and give his all, and himself to God. Then he would be in a condition to learn of Jesus.

The reading of the parables as presented in the scriptures, is very much like unto a rich man having a casket of precious things, who comes along and shows you a nice box; he opens it, and every little compartment is stored with jewels; he shuts it up, and takes it away with him, and you are none the richer for what you have seen. So of the sayings of Jesus, you may read them, and get an outside understanding of them, but if you do not practice nor square your life by the contained teachings, you will not be any richer in heavenly things.

Jesus spake from the life he lived, hence he was able to say "the words that I speak unto you they are spirit and they are life." Now, if you will make his life your life, so in your degree, you will be able also to speak from your life. But if you fail to do so—have not the life of Christ in you, you will be able to speak of natural things only, for out of the contents of the heart the mouth speaketh.

It may be observed here, that all human beings have in them a two-fold life—an inward or spiritual life, and an outward animal life. Before I close, perhaps I will say a few words on this subject. In the mean time I will open one of the caskets, on the outside is written the following words "I will open my mouth in parables, I will utter things which have been kept hid from the foundation of the world"—the natural man.

Parable first. A sower went forth to sow his seed, and as he sowed some fell by the wayside and was trodden down, and the fowls of the air devoured them.

And some fell on stony places, and forthwith the seed sprung up because there was but little depth of earth, and when the sun shone the plants withered. And some fell among thorns and the plants were choked. And some fell on good ground and brought forth some one degree of fruit and others a greater measure.

When Jesus had opened this casket, he said, "he that hath ears to hear, let him hear." He then shut the casket up, and took the treasure away with him, and left the multitude to think about what might be the meaning of the parable.

No doubt you would like to know the reason why Jesus did not explain it to them. He would have been well pleased to have done so, but he considered their state of preparation to hear his word, and wisdom forbade committing further knowledge to their keeping. And with pleasure he turned to his disciples and said, "blessed are your eyes for they see, and your ears for they hear." "Hear ye therefore the parable of the sower." And he began to open to them its interior meaning, which you may read by turning to Luke, viii., 5. But before he began, he said, "Many prophets and righteous men have desired to see what you see, and hear what you hear and have not heard them."

To the language used by Jesus in explaining the first part of the parable, I would draw your attention. "Those by the wayside are they who hear, then cometh the devil and taketh away the word out of their hearts." Now how did the devil manage to take the good word out of their hearts? they gave way to lightness—"the fowls of the

air devoured it." Here we see that giving way to lightness in sacred things is an act of the devil. Young persons are greatly exposed to receive from their own hearts, and from others this spirit of lightness; to many, it is just as natural to be light as it is to breathe, or in other words, they willingly work the works of the devil, and minister the same spirit of lightness to others and think nothing about it; and that is the way the devil wishes his work to be done; do it and never think about it afterwards. Christ knowing how exposed souls are, said, "Watch and pray that ye enter not into temptation" that is, into the spirit of the evil one.

The devil has the easiest access to young people through the avenue of lightness; they think there is no great harm in it, and will actually sing the songs of Zion in a light careless sense.

When a soldier is placed on guard, it is his duty to watch and see that no enemy goes over the line or gets a foothold in the camp. So of all the thoughts that enter your head, except you gather and keep the gift of self-examination you will find that the devil will enter your premises every day, and instead of you being a guard to keep out evil, you will be an avenue to receive and admit it. Without watchfulness and self-examination, you cannot progress a single inch—without self-examination you will stumble as you go every day; not only so, but you will be a stumbling block in the way of others. A lack of the gift of self-examination is the reason why young people need so much laboring with. They do things from an inward pressure of evil. Against this pressure of evil a cross has to be borne. That is the reason why

Jesus taught his disciples to bear a daily cross; and it is just the same with you today, as it was with the young disciples in Christ's day. And when he warned his disciples to watch and pray, in the course of his labors he added another word—Pray and faint not—do not give up to the enemy.

One of the reasons why youth do not examine themselves, is, because they do not want to change. They want to be the same kind of persons that they have been—to follow their own natural way, and not God's way. Now that will never do—Christ and Mother changed—turned from their own ways. Christ came not to do his own will, but the will of his Father. The youth who stands stiff in his own will, is of the wicked one.

Another reason why youth do not like to examine themselves, is, they do not like to read the record of their own doings as written on their memory. Do not like to look at themselves, because they have been giving way here and there, and so been co-workers with Satan; and so much under his power, as to be afraid to say to him "get thee behind me Satan." Have not simplicity enough to tell themselves and their Elders the truth, and so shame the devil.

In examining natural objects men are not content with their ordinary vision, they use helps—examine things microscopically, and are much pleased to have the microscope open up something they could not see with their naked eye. Now how is it possible for any person to know himself, if he will not examine himself with his own eyes. Those who do, will have the help of other eyes that see clearer and farther than their

own; in this way, "God helps those who help themselves." But those who have eyes and see not, shall waver—stumble and fall in the dark—the darkness of their own will.

It may be asked, how can the gift of self-examination be gained and kept? the answer is, by continually exercising it on all you do, by night and by day. Persevere therein till it becomes pleasant so to do—becomes a delightful duty. Then ye will know for yourselves experimentally, and truly, that Christ's yoke is easy, and his burden light.

I omit saying anything further on this interesting parable. Exercise your mind upon it, and gather information from others on the subject. And when you get through with this parable—this beautiful casket, there are others equally so. There is the casket of the Fig tree, of a grain of Mustard seed—of a little Leaven—of the Prodigal—of the unjust Steward—of the Beggar and the Rich man—of the man who thought too highly of himself—of the unjust Judge, of the man who went into a far country—of the man who planted a Vineyard—of the Woman and the lost money—of the lost Sheep—of the Tares—of the Shepherd and the Sheepfold—of the Net and the Fishes—and of the Casket of the Pearl of Great Price.

Every one of these Caskets contains gems illustrative of the kingdom of Heaven where lust has no place—where they neither marry, nor are given in marriage. Blessed are those who have a part in that kingdom never to go out.

I will now say a few words on the twofold life in man. Jesus said, "flesh and blood cannot inherit the kingdom of heaven." Now all the animal creation are flesh and blood, and are brought

forth through the action of the propensities. And we in common with the lower animals, have the same kind of life, and the same propensities; therefore, that life can have no part in heaven. Intellect in connection with our animal life does not make it any better nor change its nature. In addition to that life, we have another—a life that the word of God can quicken; but no mere animal can be quickened by that word. The Apostle said “ye hath he quickened who were dead in trespasses and in sins.” Ye hath he quickened into a higher life, who were wont to live in the lusts of the flesh and of the mind. Again, the Apostle said, “If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live. And as many as are led by the spirit of God, they are the sons of God.” And no longer the sons of Adam.

The testimony of the gospel which you hear from time to time, is the testimony of life to the inner man; and no soul can ever be quickened except in obedience and subjection to it.

You may gather from these few words, an understanding, which life is acceptable to God, and to your Brethren and Sisters, and which is not; remembering at all times, that ye cannot serve two masters. Which will ye serve, an old fleshly nature, or will ye strive and pray that ye may be quickened into a newness of life?

*Mt. Lebanon, N. Y.*

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#### THE CHANGED CROSS.

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It was a time of sadness and my heart  
 Although it knew and felt the better part,  
 Felt wearied with the conflict and the strife,  
 All, all the needful discipline of life.

And while I thought on these as given me,  
 My trial test of faith and love to be,  
 It seemed as if I never could be sure  
 That faithful to the end I should endure.

And thus no longer trusting to his might  
 Who says, we walk by faith and not by sight,  
 Doubting and yielding almost to despair  
 The thought arose. My cross I cannot bear,  
 For heavier its weight must surely be  
 Than those of others which I daily see;  
 O! if I might another burden choose  
 Methinks I should not fear my crown to lose.

A solemn silence reigned on all around,  
 E'en nature's voices uttered not a sound,  
 The evening shadows seemed of peace to tell  
 And sleep upon my weary spirit fell.  
 A moment's pause, and then a heavenly light  
 Beamed full upon my wandering, raptured sight,  
 Angels on silvery wings seemed everywhere  
 And angel's music thrilled the balmy air.

Then one more fair than all the rest to see,  
 One to whom all others bowed the knee  
 Came gently to me as I trembling lay  
 And “Follow me” he said, “I am the way”  
 Then speaking thus, he led me far above  
 And there beneath a canopy of love,  
 Crosses of diverse shapes and size were seen  
 Larger and smaller than my own had been.

And one that was most lovely to behold  
 A little one with jewels set in gold;  
 All this methought I can with comfort wear,  
 For it will be an easy one to bear.  
 And so the little cross I quickly took  
 But all at once my frame beneath it shook.  
 The sparkling jewels fair they were to see,  
 But far too heavy was their weight for me.

This may not be, I cried, and looked again,  
 To see if any here could ease my pain,  
 But one by one I cast them slowly by  
 Till on a lovely one I cast mine eye,  
 Fair flowers around its sculptured form entwined,  
 And grace and beauty seemed in it combined;  
 Wondering I gazed and still I wondered more,  
 To think so many should have passed it o'er.

But O, that form so beautiful to see,  
 Soon made its hidden sorrows known to me  
 Thorns lay beneath those flowers and colors fair,  
 Sorrowing I said. This cross I cannot bear.  
 And so it was with each and all around  
 Not one to suit my need could there be found;  
 Weeping I laid each heavy burden down  
 As my guide gently said, “No cross, no crown.”

At length to Him I raised my saddened heart,  
 He knew its sorrows; bid its doubts depart,  
 Be not afraid, he said, But trust in me  
 My perfect love shall now be shown to thee,  
 And then with lightened eyes and willing feet  
 Again I turned my earthly cross to meet,  
 With forward footsteps turning not aside  
 For fear some hidden evil might betide.

And there in the prepared appointed way,  
 Listening to hear and ready to obey,  
 A cross I quickly found of plainest form,  
 With only words of love inscribed thereon.  
 With thankfulness I raised it from the rest  
 And joyfully acknowledged it the best,  
 The only one of all the many there  
 That I could feel was good for me to bear.  
 And while I thus my chosen one confessed,  
 I saw a heavenly brightness on it rest,  
 And as I bent my burden to sustain,  
 I recognized my own old cross again.  
 But Oh! how different did it seem to be  
 Now I had learned its preciousness to me;  
 No longer could I unbelieving say,  
 Perhaps another is a the better way.  
 Ah, no! henceforth my own desire shall be,  
 That He who knows me best shall choose for me,  
 And so whate'er his love sees good to send,  
 I'll trust it best because he knows the end.—*Amos.*

### THINGS WORTH CONSIDERING.

IDA A. THOMAS.

I WOULD bring my soul nearer to God that I might be a partaker of His unbounded goodness, knowing through Him and His ministering angels I have been gifted with faith which if obeyed will support me through all trials. Many times when weighed down with trouble and grief and looking about for that soul craving something I have found comfort in the faith given, that omnipotent power surging within my soul which holds firmly within the bounds of love and duty.

Beautiful gospel I love thy principles, and all the true and noble souls who live and carry them out; to such I would gather closely that I may gather new life and strength; with this support I can with many valiant soldiers in the battle more courageously meet the foe. I love the hour of worship when in union with my Brethren and Sisters I can come forth and worship God freely in spirit.

Our body could not exist without its

natural food and it is just as essential that the soul be fed with spiritual food to keep it alive and quickened and I want to be constantly kept awake knowing I am doing my duty; that I am pleasing and not grieving the good spirits around me, and when I feel grieved or tried in spirit to bend at the mercy-seat in prayer that I may receive new strength to take up my cross anew. To all honest souls I know a helping hand will be extended and the light of everlasting truth will stand plainly revealed before them. For truth alone will stand forever. I will take new courage and press on more bravely with my Brethren and Sisters, I know the way of the cross is the way to salvation.

Jesus says if you would be like me take up your daily cross and follow me. I am willing to forsake all, to crucify a worldly nature that I may dwell in, and know the everlasting joy and peace of the spirit.

*Mt. Lebanon, N. Y.*

### CHRISTIAN LOVE.

M. J. TATTERTON.

By Christian love is meant the spirit Christ manifested towards mankind, a love not for his followers alone, not merely for those who believed in him, but for all. The more degraded or diseased in mind or body, those whom he met in his path of life, so much more did his loving compassion reach out toward them; and by the great gifts and power that were his, he healed them of their infirmities; and by his words of love, and encouragement, he taught them of the Higher Life, and filled their souls with that comfort and joy which always follows obedience to

new light. Oh! the grandeur of the love of Christ as portrayed by him when with lips white with the agonies of death, he prayed for his enemies, "Father forgive them for they know not what they do." Such an example of true charity and Christian love, was never before witnessed. Knowledge and appreciation of the love of God is the result of soul growth and development.

When the Christian is in full possession of this love he is then able to bear with patience all burdens, endure the buffetings of temptation and suffer persecution for Christ's sake. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" and also declared the seal of discipleship to be, "If ye have love one for another."

Well might the disciple whom Jesus loved, when grown too feeble and aged to render service, physically, in the Master's cause, often present to the church the words of him they professed to pattern. "Little children love one another."

"Love one another, love, love, each other,  
By this Christ's followers are known."  
*Canterbury, N. H.*

PERSEVERE.

Rugged toiler, son of labor,  
Stoutly battling every day,  
For existence, O my brother,  
Thou shalt triumph in the fray.  
On life's changeful scene of action,  
Though defeat may oft appear,  
Thou shalt win the victor's laurels,  
If thou wilt but persevere.

Though thou art obscure and lowly,  
You may reach the wished-for goal,  
Grasp the prizes wealth and station,  
If thou hast a dauntless soul.

If thou hast a resolution,  
Which misfortune cannot shake,  
One on which the angry surges,  
An impression fail to make.  
Art thou sneered at and derided  
By the self-styled lofty born,  
Heed ye not the fool's contumely,  
Nor the weak mind's harmless scorn.  
Art thou friendless, friends will gather  
As do courtiers king around,  
When thou hast achieved distinction  
When thou hast position found.  
Strong in faith let nought repel thee,  
Thou shalt in the end prevail,  
What if years of fierce endeavor,  
H's been spent by thee in vain,  
What if thou hast met disaster,  
Up and take the field again.  
Wreck and ruin all about thee,  
Give not up but struggle still,  
Stubborn courage is resistless,  
Ye can conquer if ye will.—*Selected.*

[Contributed by Clarissa Jacobs.]

THOU ART THE MAN.

THERE is room for all sorts of preaching; but the good preacher comes to the point which is, after all, personal. If the people are as good as they ought to be, let the preachers take a vacation until the people are not as good as they ought to be. If the people are not as good as they ought to be, let the preacher make them see it—if in no other way by plainly saying "I mean you." This is the point. We are in great need of being thrust through and through with it until we are humbled into repentance. Dearly beloved pastors, please come to the point. The average church-goer has no idea that you mean him. You might preach to him for fifty years, pleasing him every Sunday, and yet never suggest to him that you are dealing with his sins and seeking the salvation of his soul.

The kind of preaching wanted is that which will set men to asking "What shall we do to be saved?" "Who shall deliver me from the body of this death?" "What good thing can I do to inherit eternal life?" Your sermons go over their hearts, up to their

heads. They enjoy it. Try hitting them in the old fashion, when men "were pricked in their hearts." We don't say it is easy to do it. We only say it is necessary to do it. It is the art—it is fast becoming a lost art, which every preacher should learn.

How to make men dissatisfied with themselves, ashamed of themselves, sick of their frivolous and worldly lives—it is your business to learn that. The devil can give them lessons in self-complacency. They can instruct themselves in having a pleasant and enjoyable meeting. What they need of you is another sort of influence, an influence which shall reveal their sin and need. They need it now, at once. They are growing in sin. They are on the way to the judgment. Come to the point. Be quick about it. They will die on your hands, unrepentant and unsaved, if you do not convince them of sin.

Pointed, awakening preaching is the want of the time. We have all other good sorts in superfluity. This we are short of. Somehow the sinners get harder, or the shots of the pulpit get weaker or more aimless. Surely it is possible to do better, to hit the personal conscience. Try it. Pick out your sinner, and let fly this shaft: "Thou art the man."—*Selected.*

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## FAITH.

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ANDREW BARRETT.  
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THE Scriptures declare in many places that by faith we can lay hold of Omnipotent power.

By faith all things are possible. Mark ix., 23.

We claim to be the people of God, having accepted into our souls the second advent of the Christ spirit we are made able to live without sin unto full and perfect salvation. Yet for some cause not to the public explained we are realizing a decay in bodily strength of numbers even to do physical duty, and a far greater decay in the realization of that life-giving, spiritual and regenerat-

ing power that the followers of Christ when they lived up to the true standard always had in possession.

"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." We claim these promises before God. But why is it when we ask we receive no answer, we seek but nothing is found, we knock but the door remains shut? What is the matter? The promises of God are all true. Ah, faith, that eternal principle, the key that unlocks all mysteries, is lacking.

"Verily I say unto you he that believeth on me the works that I do shall he do also, and greater works shall he do because I go to my Father. And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the son." In the times of sternest trial the true followers of Christ look with faith to that Almighty Power that can give aid and certain relief to their wants and necessities, and should we not Brethren and Sisters, in this day of trial, have our faith anchored firmly in those eternal principles, knowing in God's own time he giveth aid and help to those who ask aright.

Faith has nothing to do with circumstances but rests solely on the Almighty power of God. Its answer does not come by some successful combination of events or stroke of good luck. It comes from God in his own way and through his own instrumentalities.

The arm of flesh often faileth its nearest and dearest friends in days of trial. Riches sometimes take wing and leave the individual bankrupt and to the mercy of those who have stronger faith in more substantial things.

A genuine faith holds fast, undis-

turbed and persistent. While desire and hope will fluctuate and change, faith knows the answer will come. The child is an example of faith in its simplicity, its rest is certainty. Give it the mere rudiments of knowledge about God, his works, his promises and his love as has often been manifested, and it will go to God with its small and large wants as readily as to its parent.

And should we Brethren and Sisters, be wanting in this faith. While looking throughout our Zion and seeing the paucity of numbers that are willing or able to carry forward these blessed principles, how can we but exclaim,—What is the cause of this falling away? Have we lost faith in that mighty Arm of strength that has held and sustained us as shining lights of truth and goodness to earth's inhabitants thus far?

Alas, has the gold become dim and the most refined gold changed?

As a vine in a fruitful field did our heavenly Father plant his church. With the tenderest of care has he cherished it that it might bring forth fruits of righteousness.

His language is, "What more could I do to my church? But shall I say the vine is inclining to the earth and entwining its tendrils around human support?"

*Harvard, Mass.*

#### BEWARE OF TRIFLES.

BEWARE of trifles, for you can never tell to what they may grow. Even a drop of honey has before brought about the death of many men, as may be seen from the following Arabian tale, which represents a common state of matters in the East. "Petty wars," says Mr. Lane, "occasioned by events as trifling as that here related, have

been frequent among the Arabs to the present day."

There was a huntsman who hunted the wild beasts in the desert, and one day he entered a cave in a mountain, and found in it a hollow which was filled with honey. So he placed some of that honey in a water-skin which he had with him, then he carried it upon his shoulder and conveyed it to the city, having with him a hound that was dear to him. And the huntsman stopped at the shop of an oilman to whom he offered the honey for sale; and the oilman, agreeing to buy it opened the water-skin and emptied from it the honey, in order to see it. But there dropped from the skin a drop of honey, and a bird pounced down upon it, and the oilman had a cat, and it sprang upon the bird; and the huntsman's dog saw it, and sprang upon the cat and killed it; and the oilman sprang upon the dog and killed it; and the huntsman sprang upon the oilman and killed him; and the oilman was of one village and the huntsman of another, and the people of these villages heard of this event, so they took up their weapons and rose against each other in anger; the two ranks met, and the swords ceased not to be brandished about among them until there died a great multitude, the number of whom none knoweth but God, whose name be exalted.—*Selected.*

#### OUR DAILY RECKONING.

If you sit down at set of sun,  
And count the acts that you have done,  
And, counting find  
One self-denying deed, one word  
That eased the heart of him that heard,  
One glance most kind,  
That fell like sunshine where it went,  
Then you may count that day well spent.  
But if through all the live-long day,  
You've cheered no heart by yea or nay;  
If through it all,  
You've nothing done that you can trace  
That brought the sunshine to one face,  
No act, most small,  
That helped some soul, and nothing cost,  
Then count that day as worse than lost!  
—*New England Journal of Education.*

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### NOTES.

#### THAT IDEAL HOME.

It is one of the greatest of blessings to have a well ordered, comfortable home, while we are privileged to dwell upon the earth. Our happiness in this life is largely influenced by this treasure. To obtain this home may require much personal self-denial and rigid economy, and when obtained, in order to secure the possession, a patient perseverance is demanded from day to day and from year to year till time is no more.

A great deal is said and sung about the beauties and loveliness of this much to be desired inheritance and, indeed, it becomes quite necessary in order to stimulate the mind to work diligently while obtaining this desirable place of abode. An association of friends, in whom we can confide, and with whom we can walk with assurance, helps to make the pilgrimage of life one of satisfaction and peace. Our gospel home which is built on the foundation of the new heavens and new earth wherein dwelleth righteousness should embody

all that has been stated, and from this so enlarge that its borders may touch the heavens of heavens.

An hundred fold, said Jesus, will be the warranted increase that shall be given into the possession of those who will accept my burden or wear my yoke, and we are assured that the yoke was easy and the burden light. If an earthly home, ruled by selfish love can have the primary lessons of government and order and neatness and peace, then the gospel home upon which the spirit of Christ rests, must have all these beautiful gifts much more abundantly.

"Thy will be done on earth as in heaven." And this can only mean for us to make our home upon earth, the same as we hold in anticipation concerning the City of God, "an abode not made with hands, eternal in the heavens." It would be folly to pray, Thy kingdom come, and then exercise no care over our lives, and over the conditions that immediately surround us.

The ideal home must be brought so near that it may be distinctly seen, and that we may learn of the very great care that has been given to it has proved so effectual that it is said to be without even a spot or wrinkle. Thy kingdom come, is the fervent prayer of the faithful. Whatever sacrifice it may demand, whatever discipline it may enforce, it will be thankfully offered to secure the confidence that the spirit of God will dwell in our home. In it must be found the pure in heart, the meek, the merciful, the peacemakers and those who hunger and thirst after righteousness.

The Kingdom of God! It comes upon the earth and in it there can be nothing that "defiles or makes a lie." It is an abode for the angels, a home where

the fruits of the spirit shall most freely abound: love, joy, peace, gentleness and temperance. In this home the apostle informs us that man becomes the temple of the living God. If he defiles this temple, him will God destroy. Christ can bring no less than this and the kingdom of God cannot maintain a healthful existence in an atmosphere less pure. It is a redeeming feature that this fact is being better and better understood. If the temple is defiled it will be destroyed and earthly homes cannot be expected to dwell any more securely. A law of retribution necessarily follows every deviation from right.

Our gospel homes may be destroyed if they become defiled by the elements of the world. Hatred, variance, strife or sedition would soon accomplish the sad work, and that which God has planted a noble vine would become the degenerate branch of a strange vine.

Paul may plant, Apollos may water, but God only can give the increase that will make a Christian home one of holiness and through his divine care keep it unspotted from the world.

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## Sanitary.

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**RHEUMATISM.**—At this season of the year rheumatism is usually prevalent. Some of our most distinguished men were included among the sufferers during the past month. It is one of the most democratic of diseases, for it spares neither rich nor poor. Exposure to cold is the only known exciting cause of acute rheumatism. Sleeping in damp sheets, and sitting in cold, damp rooms, after having been heated by physical exercise, are examples of the kind of exposure likely to be followed by this disease. Standing in the street to chat to friends after a vigorous

walk, is equally dangerous. In fact, any condition which prevents the skin from throwing off exhausted matter by perspiration is liable to result in acute rheumatism.

Prevention is far better than cure, especially in this disease, for the reason that those who have once been afflicted are almost certain to become victims again. Some doctors consider that it is hereditary. Injudiciously changing the weight of underclothing brings on the twinges. Not long ago there was reported to us the case of a man who had had a very severe attack caused by substituting wide woolen drawers for an old tight-fitting pair. The lesson taught by this is that the new ones should be washed a few times before it is safe to put them on. The pleasant drafts of air which render life more endurable during the hot summer nights too often pave the way for the rheumatic affections of the winter. Europeans in very hot climates, to secure sleep, make such free use of the punkah, or fan, that they acquire a form of rheumatism against which no remedy can be wholly successful. General Briere de l'Isle, of France is one of the number. He was so exhausted from lack of sleep that he had to instruct his servants to work the punkah without ceasing.—*Herald of Health.*

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## TOBACCO-CREATED.

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I ONCE knew a little boy who was able to smoke, apparently without any disgust about as soon as he was able to hold a rattle! This case might be adduced by some in proof of the idea that all are not compelled to learn to use the "vile weed." This boy was really brought under the influence of this potent narcotic poison before he was born, the transforming influence was really in progress, the nicotine actually entering his vital organism. Both father and mother used it, adding the baneful tendencies, the corrupting and degrading influences of rum! The house contained an atmosphere of tobacco and rum, while all of the surroundings were of a degrading character. While the mother's body was saturated with tobacco and rum, her whole mental and moral being permeated, it was not strange that her child was a tobacco-babe, with low and groveling

tendencies, nor is it strange that he never arose to anything like manhood, never rose above the beasts of the field. When one can make a fine gold watch from iron, then, and then only, can we reasonably expect that children born under such circumstances, subjected to such de-humanizing influences, will be human beings in the highest sense of the term. I know an older lad as he passes in the streets at any and all times, who has the look and manners of one in a state of intoxication. His father used both tobacco and whiskey; was often drunk. Who can doubt that this lad may date his existence back to a fit of intoxication? Fathers and mothers cannot recklessly disregard all of the laws of their being at the most important period of their lives—so far as the future generation is concerned—and not curse society, entailing the natural and necessary penalties of violated laws on their progeny. If they choose to be carnal, to live a sensual life, or could do so, alone bearing the results, we might not think it advisable to blame them, but, when the innocent must suffer, when the results of their sins must follow along the line of succeeding generations, to “the third and fourth generations,” they are heartless, unsympathizing, who are willing to create so much misery, just for the sake of a few moments gratification. I also knew an infamous boy, the most brutish, degraded and deformed of all ever met by me, the deformity, etc., being easily traced to the conduct of the so-called mother. As if the intention of an over-ruling Providence to so maim the creature that the least harm might be done in the world, three fingers were brought together under one nail, with other deformities too numerous to specify. Previous to his birth the mother had a perfect mania for killing snakes, contending with one monster for hours, conquering at last. He was below the average brute, snake-made! When will the mothers in an enlightened land rise to a point where they will be able to understand more of their influence in the generation of offspring, and see that the same generative laws control the human species as are well-known to obtain in the animal world, being as careful of themselves in all respects as

the fancy stock-raiser is of the prospective mother of a “high-bred” colt or calf?—*Dr. J. H. Hanaford, in Health Monthly.*

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

April 1887.

E. V. HIGGINS,

RESPECTED FRIEND:—It is not from lack of appreciation of your kind interest, but from sickness in the family that I have so long delayed to reply to your letter. Thank you for the papers, they were quite interesting. You ask if there are any Seventh Day Adventists near me. I do not know of any within about forty miles, but am somewhat acquainted with their faith, having read many of their publications. You say the signs are fast fulfilling. As I understand the Scriptures as compared with history, the prophetic times are all fulfilled, the last period of waiting having expired in seventeen hundred ninety two. I believe that Christ is already manifested the second time, not the man Jesus, but Christ, the Anointing spirit. Not in regal pomp or splendor does he come, for this is not God's manner of dealing with man, as witness the parables, “a grain of mustard seed,” “a little leaven,” “a hidden pearl,” all of which proves that the kingdom of God has its origin out of sight of the haughty and worldly wise of earth. “The Lord whom ye seek shall suddenly come to his temple.” Mal. iii., 1. Where shall we find the temple of God? Paul says, “What! know ye not that your body is the temple of the Holy Spirit.” 1 Cor. vi., 17, and again, “Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you.” 1 Cor. iii. 10. Paul also says that “woman is the glory of the man.”

1 Cor. ii., 7. We also read that Christ should come in his glory. That he has so come, many witnesses can now testify, for they are saved from sin in the present time. He was manifested in a chosen female, who with her Lord constitute the parentage of the "New Creation of God." As the old creation could not be complete without both a father and mother, no more could the new, of which the old was a type. This testimony is very humiliating and pride-staining to the carnal mind, but that alters not the purpose of our God, who has promised to stain the pride and glory of the human heart. I belong to the Church of "Believers in Christ's second appearing," more commonly called "Shakers." This church was established in seventeen hundred ninety two, at which time the prophetic dates expired. Concerning our calculation of those numbers I will write if you desire to know. The twelve Christian virtues are the foundation pillars of the church, namely, Faith, Hope, Honesty, Continnence, Innocence, Simplicity, Meekness, Humility, Prudence, Patience, Thankfulness and Charity. These with the seven moral principles of Duty to God: Duty to man; Separation from the world; Practical peace: Simplicity of language: Right use of property and a Virgin life form the base of our institution. All of these we are striving by the grace given us to manifest in our daily lives, else we do not experience a present salvation, and one in the future we never realize.

Hope I have answered your inquiry to your understanding. If you should wish to inquire further, you are at liberty so to do. We have some standard publications, as, "Testimony of Christ's

Second Appearing," a volume of over six hundred pages, also a "Summary view of the Millennial Church or United Society of Believers," of three hundred pages, and others.

Respectfully,  
Nancy G. Danforth,

Mt. Lebanon, N. Y. June 29, 1887.

BELOVED ELDER HENRY:—I enclose letters received from Elder Frederick and Brother James.

The Albany Journal as you will see has published James' letter, and has got it in very correctly.

Elder Frederick would like, if you would please put it in the Manifesto, with his postscript. Would write more but have not the time now. We received the letters on the 25th. inst. after waiting over three weeks. General time of health. Our Ministry will be home this P. M. and we expect the Ohio Ministry to-morrow. Be so kind as to remember us in your prayers, in the absence of our father.

Accept our kindest gospel love and extend as far as you feel. Daniel Offord.

P. S. The music splendid in the June Manifesto; and all is good. D. O.

### THE SHAKER MISSIONARIES.

*Arrival of ELDER EVANS and His Companion in Glasgow on their Trip Abroad.*

We have received the following:

*To the Albany Journal:*—We have received letters from Elder F. W. Evans and brother James M. Peebles, giving an account of the voyage across the Atlantic, and their reception in Glasgow. It is some seventeen years since the elder, in company with J. M. Peebles, visited Great Britain. At that time they held a large number of meetings and sowed a good deal of Shaker seed, which they are now cultivating, and we are in hopes of reaping a harvest in due time. Shakerism is not of such a fascinating character as to easily draw natural people to it. A daily cross and a life of virgin purity, with the crucifixion of the old man with all his affec-

tions and lusts, is not very inviting, except to those whom the spirit has touched. It is very rare for people to move out of their old tracks until necessity drives them. Our ranks have been made up in some degree by those who felt the need of something to eat and a place to live. However, it is a poor gospel indeed if the soul and the future are all that are to be ministered to, leaving the bodily needs of the present life to take care of themselves. One of the greatest inducements of Shakerism is that the Shaker gospel gives *all* enough to eat and wear, and a place to live. A good wholesome meal and a nice clean bed is a mighty testimony to reach the hearts of some of the children of men; and sometimes through these means we enter the wedge that separates them from the world and lets the light of Christ into their souls. We expect that before long the mission of Shakerism to Great Britain will be consummated by the establishment of Shaker societies in England and Scotland, and be a sort of recruiting station for our societies in America. The English government has now progressed so far that the Shaker order will be welcome there.

Respectfully,  
DANIEL OFFORD.

Mount Lebanon, June 28.

LETTERS FROM THE MISSIONARIES.

*The following are the letters received from the missionaries:*

DRUMMOND'S TEMPERANCE HOTEL, 28 GLASGOW STREET, GLASGOW, JUNE 14, TUESDAY.—*Brother Daniel and Eldress Anna:* Dear Friends: Knowing the anxiety you must have to know of the welfare of the elder, I write to you the first letter that I send backward over this three thousand miles waste of waters. The voyage seemed to me unusually rough and rainy and foggy. I did not enjoy it at all being deathly sea-sick two or three days; but the elder seemed to enjoy it, standing and withstanding the storms like an old oak upon the hill top. The crew might be called Babylon, made up of all professions nearly, including four or five preachers. The elder lectured one evening upon the principles of Shakerism, and it was like

throwing a bombshell into a crowd; some were killed, some were wounded, some were convicted, and all were made to think upon the most important subject or subjects that can be brought before the minds of rational beings. Upon reaching Glasgow, there was a party of Spiritualists watching and waiting for us. I had met and lectured to these people seventeen years ago, and their faces looked familiar. We did not expect to meet them; it was a perfect surprise. They would not hear a word of our going to our hotel to even wash and look decent, and while we were pleading and parleying, Mr. Dugmid, a Spiritualist medium, slipped away, got a carriage, we were hustled into it, and whirled off to the residence of Mr. Robertson, where were awaiting us warm hearts, a fine large room, a well spread table of wholesome food, including good Graham bread. The repast over, people began to come in by ones and twos till the large room was well filled. "Mine host" Mr. Robertson then arose and in a very neat and pleasant speech introduced us. The elder replied in his happiest mood, and in his reply incidentally referred to Robert Burns, which so echoed along the shores of the spirit world, that soon two or three mediums were entranced, the spirits speaking finely of life immortal, as well as recognizing the mission of Elder Frederick to this country. The spirits say that they will help him in his mission—a mission planned by heavenly intelligences. The beginning is grand, it seemed like a baptism—a day or an evening of Pentecost. The elder seemed on fire—the fire of enthusiasm and inspiration. To-morrow evening we attend a seance, and Sunday we are to hold a meeting in the spiritualists' hall. The elder cabled home last evening. You doubtless received it. His health is good—as good as his grit to brave difficulties and do his work as a missionary. He and self send love to all.

Most sincerely yours,  
J. M. PERBLES.

*Elder Frederick writes:*

JUNE, 14.—James is unassuming, helpful and modest. But he is highly appreciated in England and Scotland. If you could have heard the blessing and thanks by some in the

meeting, of the good they had derived from his "Round the World" and "Homes in the Spirit Land," you would have realized what an influence for good he has exercised over thousands of minds. And he has done much to spread a correct knowledge of Believers. He will have his reward. It is in a practical, unselfish spirit—an interest in gospel truth—that he is with me in Scotland. F. W. E.

Sonyea, N. Y. May 1887.

EDITOR MANIFESTO:—I have been repeatedly questioned by individuals, residents of your village and elsewhere in regard to the position that we take as a religious society in reference to the temperance movement and what is our practice in regard to the use of spirituous and malt liquors? In answer to such inquiries I would say that we take the ground of total abstinence in every case where it is possible. Liquor is used as a medicine only in very limited quantities by a very few. One of the principles taught by the founder of our Order was, "Temperance in all things," both in eating and drinking. Even the use of tobacco is discouraged, and very few use it. The writer was reared in the society from a small child and has never used intoxicating drinks or tobacco in any form whatever, and believes he has been benefited in both body and mind by such abstinence. We extend our hearty sympathy and support to the noble band of workers who are striving for the suppression of the evils of intemperance. And this brings another question that is repeatedly asked by our friends. "Why do you not vote with us as well as pray for the success of the Temperance cause?" In reply to this I would state that as a religious body established on the principle of a commu-

nity of interest in both temporal and spiritual things, it would be a disintegrating force that would cause more harm to us as a society than all the good we could possibly do by the use of the ballot. I think our friends will understand our reasons and respect us for striving to maintain our principles intact from forces that would tend to weaken and overthrow one of the fundamental principles of the society.

Hoping this will place us right before the public, I remain, Yours respectfully,  
HAMILTON DEGRAW.

[TAKEN FROM THE CINCINNATI POST.]  
CHRISTIAN COMMUNISM. NO. 4.

*How They Live in a Shaker Village.  
What of the Future of Shakerism?  
An Institution which does Divine Deeds can  
Never Die.*

LIFE with the Shakers is very simple and uneventful.

The "brothers" and "sisters" of each "family" live in the same great four-story "family house." The brethren have their rooms on one side of the wide, clean halls, and the sisters theirs on the other side. Two, three, four or five brethren occupy one room with as many single beds. Two, three, four or five sisters also share their room with one another and each has her single bed.

The rising bell rings at 5 o'clock in Summer and at 5-30 in Winter. Upon rising the brethren take off their bed clothes, fold them neatly and lay them across the backs of two chairs. They then go out and do the morning chores.

The sisters likewise, after properly caring for their rooms, attend to their morning chores.

An hour after the rising bell, the breakfast bell rings, and all repair to the big dining-room, which they enter in two files, one composed of the brethren, from the oldest in regular graduation of age down to the youngest,

and led by the elders, the other composed of the sisters from the oldest down to the youngest, and led by the elderesses.

In this order they enter the dining hall and march down the long, spotlessly clean, but clothless table, the brethren on one side of the house and the sisters on the other. Arrived at their places, they all kneel for a moment in silent thanksgiving and prayer.

Then all seat themselves and eat the meal with speechless assiduity.

The table is completely furnished with food at intervals of four plates, and waiting sisters who take monthly turns at this work, replenish the food-plates as fast as emptied. At the end of the meal all, at a signal from the elders and elderesses, kneel again, and thereafter pass quietly out in two files, but in inverse order from that in which they entered.

Breakfast over, the work of the day follows. The brethren disperse over the farm and to the shops. The sisters go to the laundry the ironing-room, the shops, or about the housework. Those sisters detailed for that work make the beds and arrange the rooms of the brethren. Others sweep the halls and polish them with their curiously hooded brooms.

Others work in the kitchen. All have work assigned for them to do. The endeavor is to give to each that which he or she can do best and for the best good of all. It has been remarked of the Shakers that special talent is speedily recognized and appropriately utilized.

At 11-30 all are summoned from work, and at just noon sit down to a silent but bountiful dinner. After dinner all work till their assigned task is done or until summoned from work at 5 or 5-30. At 6 supper brings all silently together again, and a couple hours quiet in their room for reading, writing, or study prepares for bed at 9.

Sunday is preceded by a special service of song and silent prayer on Saturday evening. The great meeting of the day is in the afternoon, and consists of singing, marching, silent prayer and exhortation. This meeting is held in the meeting house, or in the meeting-room of the family house of the "center" or "church" family, and all are expected to attend, if not ill. A song and prayer service in the evening closes the quiet day.

The industries of the Shakers are various. It is held among them as a settled principle of their political economy that all such communistic enterprises as theirs must have their industrial basis in agriculture. Hence, all the Shaker societies have large tracts of land.

The one at Union Village has about 4,500 acres, nearly a third of it in woodland. When the society was strong in young men, it cultivated this land and made money; but now that its numbers are few, and its members mostly along in years, it rents a good part of its land, and on very easy terms.

The Union Village Shakers also make brooms, raise and dry sweet corn, make some simple herb medicines, and raise some cattle, sheep and hogs for the market. In this way they a little more than make their income meet their expenditures, besides living very comfortably indeed.

A cyclone last May broke its way through some of their best woodland, broke down a good many chimneys, unroofed some of their buildings and made necessary about \$3000 worth of repairs. The society had to borrow the money, but has since repaid it.

What of the future of the Shaker societies? My opinion is that they have a great future before them, but that to attain to it they must abandon their spiritualism and recover the intense, self-denying religiousness which characterized Ann Lee and her converts.

The Christian religion undoubtedly contemplates the existence of societies of religious celibates, and as originally founded the Shaker societies more nearly realize that New Testament institution than any other societies that I know anything about.

If the Shaker institutions could be rehabilitated after the pattern Ann Lee set, and if the Shaker theology could be replaced in the New Testament simplicity in which Ann Lee established it, the Shaker societies would soon become a great power in the social, industrial, political and religious world.

The weakness of Shakerism lies, I think, in the fact that it has put Ann Lee since her death up into its theology, where she herself would never have consented to be put, and down out of its life and spirit in which she would have delighted to remain.

Ann Lee, as I read her wonderful and inspiring story, was a true saint of God and a humble follower of Jesus Christ, her Savior. She had a wonderful, self-denying, holy, consuming zeal for the conversion of the world. She saw that her Lord countenanced and recommended celibacy, and she herself, upon that authority, taught it. Her self-denial, her patience, her wisdom, her love, her zeal, were admirable. The same self-denial, patience, wisdom, love and zeal in her followers would work wonders in this day, when the thought and desire of all the world is turned toward Christian communism.

Christian communism, to succeed and to have any propagandist power, must be essentially, and entirely and absorbingly Christian. Self-denial for its own sake is not only foolish, it is unworthy. It is only self-denial in a holy cause that is inspiring, contagious and triumphant.

It only remains to say that the Shakers welcome all who come to them sincerely desirous of adopting their mode of life and form of doctrine. Such applicants are received in what is called "the gathering family," where they make a trial of Shakerism, meantime devoting the income from their property—which still remains under their own control—and the labor of their persons to the common good of the society. If satisfied with the life and doctrine, these applicants are admitted into full fellowship by final consecration of all their property to the society, and entering for life the Shaker family.

If at any time previous to this final act they wish to depart they can go and take all their property with them, but after their final act of renunciation and consecration they cannot take their property with them if they return to the world.

Children have a very happy life among the Shakers. They go to the district school, as good as any in the State, and are taught also many useful things in relation to morals, politeness and cheerful industry.

An institution that does such divine things can never die. THEO. KALANDRI.

Nothing can in beauty equal truth, Truth alone is lovely.—Boileau.

KIND WORDS.

East Fletcher, Vermont.  
My Dear Friend,  
Hannah Wilson.

The MANIFESTOS were duly received. I was glad to see them and have read them all. I enjoy the pure Christian teachings they contain. I cannot see just as you do in some points yet I bid you God speed and truly feel that we are one in Christ.

F. M. Blaisdell.

THE TRULY SO.

AMELIA J. CALVER.

THE truly *patient* suffer the inevitable trials of life without a murmur.

The truly *unselfish* relinquish their own pleasure for others, and serve themselves last.

The truly *philanthropic* will not "let the right hand know what the left doeth," and the discriminating point is the needy, not the lovely.

The truly *good* never deviate from principle, for favor or gain.

Mt. Lebanon, N. Y.

FROM DAY TO DAY.

BY MELBA BIRD

THE days go out and the days come in,  
A struggle for right, a battle with sin,  
A song half sung, and a prayer half said,  
A work unfinished and daylight dead.

God knows the reasons—I cannot know—  
Taking His hand I will trustingly go;  
It is better thus, and I only pray—  
To be led by Him who knows the way,

[complete,  
Till the fragments of work are each  
And the perfect song is sung at his feet,  
Till the broken prayer is a hymn of praise,  
And light and joy are not measured by days.

—Selected.

A GOD-LIKE soul is like our sun so bright,  
At one with God the mind its lunar light;  
Their rays are reason and deep reflections might,  
With wit as lightening practiced speech for fight.  
—Leopard.

## Books and Papers.

**PRIMARY FRIDAYS No. 3.** Original and selected recitations for the little ones. The Interstate Publishing Company, Chicago and Boston. Price 25 cents.

The skill displayed in the selection of these beautiful little poems is worthy of the highest commendation. There is not a single worthless selection in the book. Mothers and primary teachers will find them admirably suited for recitation by the little tots. They are all for the very youngest children.

**THE STORY WITHOUT AN END,** by J. C. Pickard. The Interstate Publishing Co., Chicago and Boston. Price 6 cents.

**SCHOOL SONGS.**—Primary Nos. 1, 2, 3 combined, consisting of new and pretty melodies for primary schools. 96 pages. Price, 25 cents. Chicago and Boston: The Interstate Publishing Company.

This little book is filled with the sweetest melodies adapted to the choicest words. Any primary teacher would be delighted with it. Nothing seems so essential to a good primary school as sweet, pretty songs, simple and easy for little children to sing. The songs in this book are all very easy, and yet there is the greatest variety. Most of them have been written expressly for this collection by well-known teachers, such as Wm. W. Keays, George D. Herrick, Kate L. Brown and H. W. Fairbank. Ellen M. Cyr contributes several pages of "black-board music," and Annie Chase half a dozen or more excellent "Motion Songs." The book is divided into three parts, any one of which may be obtained in manila covers at half the price of the three in one.

### THE MAYFLOWER.

The Congregational Sunday School & Publishing Society began with this year the publication of a four-page weekly for youngest readers in the primary department of our Sunday schools, the name of "The Mayflower" being given it as appropriate to the "Pilgrim" Series of publications for Sunday schools, of which it was to form a part. The Society has recently learned that a newspaper bearing the same name had for some years been published at Yarmouthport, Mass., by Mr. George Otis. This has led to a friendly correspondence, and Mr. Otis, with evident sympathy in the work of the Society, cordially acquiesces in the use which is made of the title, "The Mayflower," in connection with the juvenile publication above referred to. Acknowledgments are due to Mr. Otis for his great courtesy in this matter, and it should be clearly understood that his right to the title, "The Mayflower," as applied to a newspaper, is in no way affected by this use which is made of it, with his knowledge and consent, by the Congregational S. S. & Pub. Society. Mr. Otis's "Mayflower" is an attractive weekly paper (secular) of eight pages, and is intended for the family. It has a large variety of reading matter adapted to old and young, is carefully edited, and its price, \$1 per year, places it within the reach of many readers who cannot afford the higher-priced papers.—[Congregationalist, May 26th, 1887.]

We understand correspondence is being had with Oliver Optic, James Otis, Horatio Alger, Jr., and

other eminent writers for the young, in order to secure their interesting contributions for the Mayflower. The Mayflower will be sent on trial for two months for only ten cents. Try it.

**THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** June, Contents: Capt. Samuel Samuels; Familiar Talks with our Young Readers; The Christian Religion; J. W. Lowber; Dormant Ability; Our Corner Man; Wonderful Triplets; Reciprocal Influence of Mind and Body; Mathematically One-Sided; Heredity; Leading Elements in Washington Society; Health Papers.—No.4.; Emergencies; Inebriety and its Cure, etc., etc. Fowler & Wells Co., Publishers, 775 Broadway, New York.

Oh fear not in a world like this,  
And thou shalt know ere long—  
Know how sublime a thing it is  
To suffer and be strong.

—A: "I thought you were a vegetarian, and now I see you eating mutton!" B: "Well, I am only an indirect vegetarian,—I eat the meat of such animals only as live on vegetable food"

### LIVING WITH GOD.

To live with God, is to live above the world, and nothing moved by its wrongs or trials. M. W.

## Beeths.

Lavinia Salisbury, at Watervliet, N. Y.,  
April 22, 1887. Age 88 yrs. and 6 mos.

A Tribute of Love to Sister Lavinia.

AURELIA WHITE.

GONE! but not dead is the tremulous voice,  
As we bend o'er the cold silent form;  
So grand in its loving, so noble and true,  
The spirit that this did adorn. [grasp  
Dear Mother, be with us, hold our hand with that  
You often expressed while yet here,  
To lead us along till we join you at last  
In heaven, with love and good cheer.  
From youth to old age her whole life was given,  
A willing and full sacrifice,  
To follow the Savior, and gain that bright haven,  
Prepared for the good and the wise:  
A Teacher and Leader, wise, generous and true,  
Her counsels were loved and believed;  
And many will bless her, ever will and now do  
For the guidance and strength they received.

Watervliet, N. Y.

# The Manifesto.

VOL. XVII.

AUGUST, 1887.

No. 8.

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

No. 17.

—  
*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

—  
Industry, Prudence, Cleanliness,  
Economy, etc.

MOTHER ANN and the Elders instructed the Believers very carefully, in regard to the management of their temporal duties. All should be industriously engaged, and while their hands were employed in manual labor, they must also give their hearts to God. They should use the things of this world as not abusing them.

While they were instructed that nothing should be lost or wasted through carelessness, they were at the same time to avoid covetousness. A kind and a charitable spirit should be manifested toward the poor and unfortunate children of this world.

They urged the necessity of this very important rule. Whatever may be your trials or privations, never run in debt to the world, as by so doing you make yourselves slaves to the world.

These things were enjoined as essential to the securing of a spiritual blessing. It was held forth as a doctrinal truth that those who were unfaithful in their temporal interests, could not find the blessing and protection of God in their spiritual life.

All were stimulated to make a wise use of their time and talents in temporal duties as essentially necessary in order to inherit the true riches.

Mother Ann while giving advice to one of the young Believers, remarked, "Be faithful to keep the gospel. Be neat and industrious. Have everything in your house arranged in order and in neatness. Prepare your food in that manner that those who partake of it may bless you with thankful hearts. Keep a strict watch over the words you speak, that you may not treat others unkindly nor cast on them unpleasant reflections. Let your words be few and seasoned with grace."

To another company she spoke as follows:—"Return to your homes and put your hands at work, and give your hearts to God, for if you are not faithful in the unrighteous mammon, how can you expect to be entrusted with the true riches?"

"Many will come to the Church and receive the gifts of God and then

through carelessness and idleness lose or waste them away. This is not right, you should be faithful, that when you come the next time, you may bring spiritual strength and not bring weakness."

"Let your apparel be modest as becomes the people of God, and teach the same to your families. Labor for a meek and quiet spirit that others may see your good works and be able to glorify your Father in heaven. Let the children of this world have all your jewelry, your gold beads, silver buckles, sleeve studs, rings etc., as upon such things they place their hearts, but the children of God do not need them."

"Remember the poor and needy, the widow and the fatherless, and give bread to the hungry and clothes to the destitute. Jesus has said, 'Give to him that asketh.' Put away all covetousness and be prepared for the gospel of Christ, for the time will come when it will be preached to all nations, and many will come to Zion to hear the word of the Lord."

Some of the persons that visited Mother Ann and the Elders, had entertained that singular notion, that the end of the world was near at hand, and through this were neglecting their families and their property. Mother Ann said to them,—“Go to your homes, plough and plant your fields, set out your orchards, raise your stock and make provisions for a livelihood as though you expected to live a thousand years, and gather something with which to do good. Take care of what you have; provide places for all your things and learn to be neat and prudent.”

To a brother who had contracted a debt and thought he must sell his farm

to cancel it, she said,—You should not sell your farm that you may pay your debts, Nay. The people of God do not sell their farms to pay their debts, but they put their hands at work, and give their hearts to God, and gather something by their industry with which to pay their debts and keep their farms."

"As you become involved in debt, you not only bring yourself into bondage but also your family, and at the same time bring distress upon your creditors. Such evil management will bring sad loss to the soul till the creditors all are paid, in full, and the soul finds repentance."

"As we have given our souls to God, let us kneel in prayer, asking that He will spare our lives till we have repented of all our sins, for those who leave this world in their sins, must pass through intense sufferings. Remember the cries of those who are in need and in affliction, that when you are in need, God may hear your cries."

"You should walk uprightly like men and women of God. You ought to love and fear God in all you do. Open and shut the doors carefully, and walk with gentleness about the house."

Mother Ann was very thoughtful about the preservation of the health of Believers, and counseled them to be temperate in all things.

"You should keep your health and strength, with which to serve God. Be charitable. If I owned the whole world, I would turn it all into joyfulness, and not say to the poor, Be ye warmed and be ye clothed, without giving them the means wherewith to do it."

Father James Whittaker then took the Bible and read as follows;—"Be ye doers of the word and not hearers only,

deceiving yourselves; For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straitway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds."

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. Pure religion and undefiled before God the Father is this. To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

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### PUBLIC DISCOURSE.

BY RICHARD MC. NEMAR.

*"For the law was given by Moses; but grace and truth came by Jesus Christ."*

AND in the first place, of the law. "The law was given by Moses." Moses was not the Christ, therefore he had not the substance. Nevertheless, the law was the greatest dispensation and deepest ministration ever given or known, either before, or in the time of its operation. And it had its work to do, and its purpose to answer; for although it could not bring salvation, or minister it to the people, not having the substance of heavenly things, it had the shadow, and was a useful figure for the time then being, at least such was the tabernacle in which the law was deposited. "Which was a figure for the time then present; or which time were offered both gifts and sacrifices which could not perfect him that did the service, as per-

taining to the conscience." Salvation therefore, was not by the law, for notwithstanding the knowledge of sin, to a certain degree, was by the law, yet the knowledge of salvation was never found by that means.

To elucidate this subject, we may attend to a few passages of Scripture. "What then, are we better than they? Nay, in no wise; for we have before proved that both Jews and Gentiles are all under sin. As it is written, there is none righteous, not even one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is not one that doeth good, no, not one. Their throat is an open sepulchre; they have beguiled with their tongues; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and they have not known the way of peace; the fear of God is not before their eyes.

Now we know that whatsoever things the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law no flesh shall be justified in his sight; for by the law is the acknowledgement of sin."

This scripture is a plain and unequivocal declaration that salvation was not known by the law; although it gave, to a certain extent, the knowledge of sin, and produced the acknowledgement of it, from time to time. "But I had not known sin, unless by the law."

"But if the ministration of death written, engraven on stones, was in glory, so that the children of Israel could

not steadfastly behold the face of Moses for the glory of his face, which glory is done away; how shall not the ministration of the spirit be in glory! For if the ministration of condemnation was glory, how much more doth the ministration of righteousness exceed in glory."

This was the ministration of Moses; a ministration of death and condemnation; and this was the law, for the law was given by Moses, and by it was the knowledge of sin, to a certain extent, and therefore it was a ministration of death, but not of life, of the Spirit, for it did not take away sin as pertaining to the conscience; for it was not possible that the blood of bulls and of goats should take away sin."

Probably no difficulty will occur in satisfying the mind, that justification, as pertaining to the conscience, or salvation from sin, was not gained by the law; the Scriptures, on that point, are too explicit to leave room to doubt. The subject may assume another appearance, and have a very different bearing on the minds of the people, when it is stated, that neither did any of the people, under the law, or during that dispensation, find salvation. Before Christ came into the world, no man entered heaven.

"How shall ye believe if I tell you heavenly things? and no man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven;" none but Jesus Christ, and for this good reason that none was fitted for heaven; neither had the way to heaven been opened.

As pertaining to redemption from the nature of sin, the Jews were on a level with the Gentiles,—“by nature children of wrath even as others.” Eph. ii., 3. “What then, are we better than they?

Nay, in no wise: for we have before proved that both Jews and Gentiles are all under sin.” And the black catalogue which followed, as quoted before, is applied to the Jews as well as the Gentiles, as is evident from the closing of the subject. “Now we know that whatsoever things the law saith, it speaketh to them that are under the law, that every mouth may be stopped, and all the world become guilty before God;” not only the Gentile, but also the Jew. The nature of all was the same, though some in every age, went deeper into sin than others.

Now, under this influence and government, the Jews, with all their privileges, could not enter into the life of the spirit, or of heaven. The Jews were, “by nature the children of wrath as well as others:” and no law or rule had been appointed to them, by which they could overcome that nature, the root of all sin. Christ the Savior, had not yet appeared, and could they have been saved before he came, his coming, offices, and work had been unnecessary and he had lost his honor and triumph.

“Now if a law had been given able to communicate life, verily, righteousness had been by the law,” and Moses would have had the crown; for “the law was given by Moses.” “I do not frustrate the grace of God, for if righteousness were by the law, then Christ hath died in vain.” “If therefore, perfection were by the Levitical priesthood, what farther need was there that another priest should be raised up, after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being transposed, there is made of necessity a transposition also of the law.”

The priesthood passed from Aaron to Christ, and the law also, from the shadow to the substance. These testimonies are abundantly sufficient to show that under the law was no perfect redemption, and therefore none saved, or fully redeemed.

But a prevailing sentiment, untaught in the Scriptures, and unwarranted by revelation, is extensively embraced in the Christian world, and become the false refuge of souls on this subject, which is, That notwithstanding justification and redemption were not found by the law, yet the people were saved in that day by a work of the spirit, which went deeper than the law, and was made effectual through faith in Christ to come; and that it was necessary that Christ should come, suffer, die, and do all the things that he did, to give their faith confirmation in truth, and settle their salvation on a permanent basis.

Why did not the apostle see the existence, and understand the efficacy of that plan, when standing in the light of revelation, and under the influence and guidance of the spirit of inspiration? Why did he reason so inclusively and even falsely? for his reasoning was sophistical, indeed, when he argued the impossibility of salvation, from the insufficiency of the law, and the Levitical priesthood, if they had, or could have experienced the efficacy of a deeper work than the law. His reasoning was preposterous, to suppose, when he argued that it was unnecessary that another priest should be raised up after the order of Melchisedec, if perfection had been by the Levitical priesthood, provided a plan had existed on which perfection could have been attained; espe-

cially admitting that plan was dependent on the coming of Christ for its efficiency, and its efficacy was by faith in that which was to come.

For him, therefore, on that supposition, to have argued, saying, What further need was there that another (that is Christ) should be raised up? would have been sophistical and false reasoning.

*Union Village, O.*

(TO BE CONTINUED.)

SWEET CONVICTION.

JOSEPH BUCKINGHAM.

COME sweet conviction, reign in me.

Spare not thy chast'ning rod,

Forsake me not, lest I forget

The precious way of God.

Conviction is a father's gift

To mortals here below,

Shows them the wretched state they're in,

Exposed to signal woe.

Confessing is a glorious work,

It makes the angels sing,

To see each soul on fire of truth,

Exposing ev'ry sin.

This is a precious gift of God,

It stains all human pride;

It drives the devil from the soul,

Leaves him no place to hide.

Forsaking is the richest gift

It is the power of God,

It turns the sinner short about,

Into the heav'nly road.

This is the resurrection power

Which God has freely given.

It frees the soul from every lust,

And leads it up to Heaven.

O sacred truth, come dwell in me,

And make me strong to fight,

The devil and his wicked hosts

In darkest hours of night;

Help me to cleanse my vessel clean

From all impurity,

That I may stand before God's throne

From all pollutions free.

O thankfulness come fill my soul  
That I may truly hate  
The filthy state of fallen man  
And all his deeds forsake,  
Help me to hate my nature base  
Which God will never own,  
Nor can it be conformed at last,  
To His Beloved Son.

O help my soul Almighty God,  
Through Christ, thy precious son  
That I may honestly repent  
Of ev'ry sin or wrong.  
Help me to find new life and peace,  
And in obedience shine,  
And then all praise and glory shall  
Forevermore be thine.

*Waterliet, N. Y.*

#### AN ACROSTIC. SHAKER MANIFESTO.

ELDER A. D. BUCKINGHAM.

THE Shaker Manifesto, in appearance so small  
Has this goodly motto, "Go preach the kingdom" to all!  
Embarrassed by none, it obeyeth the call.

Sailing out in deep waters where dangers assail,  
Heavy surges are breaking, and darkness prevails,  
Adding trials and conflicts, the *Truth* to maintain,  
Keeping boldly at work, for humanity's gain.  
Ever prayerful and humble while trusting in God,  
Reviving new courage by proclaiming His Word.

Making paths of bright sunshine, and happier days  
All along thro' Life's strange and mysterious ways.  
Never flinching in purpose,—upholding the Right,  
In the many or few who are seeking true light,  
Forgiving, forgetting all injuries past.  
Espousing no baneful emotions that blast:  
Sincerely inviting all souls who aspire  
To rise, and keep rising, still higher and higher,  
Out of worldly dissensions—unholy desire.

*Waterliet, N. Y.*

#### AIM ARIGHT.

MARCIA E. HASTINGS.

It should be our aim to appreciate and love every person and every good quality. We should seek these qualities, look for them instead of looking for defects, unless for the purpose of helping to correct in a kindly, loving manner. Not scornfully spurn, if for

protection's sake we must avoid intimacy with contaminating associates. Perhaps nearly every person has some way or ways that are disagreeable and unlovely to others; let us each watch our own dispositions and try to so order them as not to offend or annoy sensible well-bred persons. Labor to exercise forbearance and loving consideration toward those who we think, (perhaps conceitedly.) are not so high in moral or intellectual attainments as ourselves, not of such noble parentage and excellent inherent propensities. If we can justly perceive that we have been more favored in the matter of transmission from parents enlightened and conscientious, who cared for the welfare of their children, guarded and shielded them from vice and vicious associates, prayed with them and earnestly for them, let us be humbly thankful for our lot and inheritance. Manifest the superior acceptance by our careful godly deportment and large-heartedness: thus honor our parents in the Lord.

*Canterbury, N. H.*

#### CONTENTMENT.

RUTH BARRY.

It has been truly said that "a contented mind is a continual feast." We would ask what constitutes contentment? Is it wealth, by means of which every want can be gratified and every appetite filled to satiety? It needs but little observation to convince us that it is not thus obtained; for we know that those who hold the highest positions that the world can bestow upon mortals; even those who wear kingly crowns, wielding the sceptre of unlimited power over millions of subjects, have not this

priceless boon. Regal splendor, with all its luxuries, cannot bring contentment to its possessors.

In every station of life, we see a lack of restfulness and calm content, which condition is the result of the sway of human passions.

How truthfully spake one of old, "The wicked are like the troubled sea, whose waters cast up mire and dirt continually." The great ones of the earth constantly brood over some real or imaginary evil which threatens with direful consequences; and even war is often occasioned by some trivial circumstance that is aggravated by blind human passion; and untold misery and ruin is the result.

Neither is satisfaction found among those who occupy humbler positions in life. The poor envy the rich, and the rich oppress the weak. All classes of society have their trials and grievances, which bring distress and blight, and mar the peace and comfort of many lives.

The whole fabric of society is built upon false foundations, of unrighteousness and self-aggrandizement; injustice and oppression are alike grounded in human nature, whether the individual is high or low.

There are doubtless, times when many enjoy temporary releasement from that which causes their many troubles; but such seasons are like the oases in the desert, few and far between.

And now we ask, is the desideratum attainable to any while living the earth life? We answer, Yea! Those who will crucify the flesh with all its sinful purposes and desires, bear a daily cross, and practice self-denial in all things that would bring loss and misery to their

soul by their indulgence; doing in all things unto others as we would have them do unto us, may find, possess and enjoy this desirable blessing.

Here in our beautiful Zion home, can just such a life be lived, as will bring the greatest good in all things; for its foundations are laid in purity, justice and truth; and, according to our understanding, it is impossible to attain to a high degree of spiritual harmony, only in the fraternal and blessed relation which souls form in the kingdom of Christ.

Those who have truly forsaken all to become his disciples, enjoy the fulness of unselfish love, and possess the meed of sweet contentment and abiding peace.

*Mt. Lebanon, N. Y.*

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## EDUCATION.

RICHARD BUSENELL.

Is not education one of the inalienable rights of human beings? If society allows children to be born, is it not the duty of society to make existence a blessing? Good parentage, good care, food, clothing, lodging and good schooling—education—that shall develop all the self-supporting faculties of body and mind. When will society become rational, act rationally, in relation to the continuance of the race?

Was not Moses right upon this subject? He superintended propagation from beginning to end. Light and right is modesty. Lyncurgus brought the same science to bear upon raising human beings that the moderns do in raising animals.

There are some sixty Shaker families, who have been taking and educating children for about one hundred years.

Thousands of these children have gone out from among them when they became of adult age.

But few of these ever became paupers or criminals. Being educated in a community they learn how to do a great variety of things. The boys learn to manage cows, sheep, horses, poultry; how to work on the farm, garden, orchards, and how to turn their hands to almost every kind of mechanical work, such as carpentering, blacksmithing, shoemaking, etc. In a family of sixty people, almost everything can be done by the members, who have been educated in the family from raising and cooking the food, to plumbing the buildings. Why should not public industrial schools be self-supporting communities, like Shaker societies? War, pauperism and crime would soon be matters of history, with slavery and the inquisition.

The suggestion of the "Tribune" to use the accumulating funds of the government to feed, clothe, house and educate the children of the country in industrial schools, is just what is needed; not more soldiers, more pensions, more Monitors, more forts, and guns of large calibre.

*Mt. Lebanon, N. Y.*

Ayer, Mass., July 1887.

Elder H. C. Blinn, Editor of The Manifesto:—The July number has much that is interesting, encouraging, instructive and suggestive.

Interesting and encouraging in the account of the very friendly, welcome reception of the missionaries in the old world, bearing the same testimony for which our ancestors were driven from

England to this then struggling country for freedom from the despotism of church and state, akin to the jaws of a wild beast. Here again to be hunted by the imported cubs of that same beast, until an infidel government was formed which knew neither kings nor priests, but in whose secular hand was a flaming sword turning every way to guard the sacred rights of man, and on whose banner was the brightest ensign of freedom that ever blessed the earth.

And may not the most ardent look back (with no fear of that fabled Lot of Salt) on the dial of time and feel grateful for what doubt and investigation have done, despite their foes, faith and finality. Instructive, indeed, is that inspired pen that pricks the vain and heartless huddle of jealousy, that obstinate foe to human happiness, that coiling serpent with restless tongue, glittering eyes and cruel fangs. It always carries a concealed dagger to defend the love of self. Let its service be the service of warning and never entertain it as a visitor. It would fain come to stay and so inflate the imagination that you would become an exile surrounded by would-be friends only for your ugly companion.

Jealousy is both cause and effect, aggressor and victim; while favoritism is both soil and fertilizer for the poisonous weed. Beware of both and be nobly free. And ask, "is my soul delighted when others are blessed, and do I their happiness seek?"

There is enough of warning to form a resolution in every young mind to subdue, bind, yea, kill this "basest wolf that travels the devil's forest round." Cultivate at home what you would admire in a visitor. If jealousy will live, either on favoritism or fancy, chain

it at home, and starve it out. Never vex your friends with the apprehension of mad dogs.

Suggestive is the query, "What of the future of Shakerism?" I am at one with the writer of that splendid article. If a sacred regard and rigid adherence to first principles had been the rule, "the simplicity in which Ann Lee established them, the Shaker societies would now be a great power in the social, industrial, political and religious world." Personal adoration will never atone for lack of living principles. Improved methods of cultivating the soil will bring an acceptable harvest, while the stars will shine without our praise or prayers.

"Divine things can never die." Compare one hundred years ago with now, and be grateful that the assumed deities have retired from the affairs of men; that the noblest and best are permitted to live and bless this green beautiful earth, that their blood is not required "for Christ's sake." Elijah Myrick.

Mt. Lebanon, N. Y., July, 1887.

BELOVED ELDER HENRY:—I enclose another letter received from over the waters. We have also received letters from Manchester and London, all of which go to show that there is a state of preparation for the establishment of our order in England and Scotland. I should like to see the Shaker Order started in England and Scotland on a strictly vegetarian basis; the people over there are ready for it, and without hired help. The hiring system in a community is antagonistic to the growth of Christian Brotherhood; hence destructive of our Christian Community.

It seems to me so rational that a people living a spiritual, angelic life in thought and imagination, should have a diet that corresponds with their soul food, and a business

that is in harmony with the angelic life of the gospel we are called to live.

Everything about the slaughtering of animals is repulsive to the finer feelings of the soul, and a fruitful source of disease to our mortal bodies, which should be full of health without a mark of Egypt upon them.

Then should we truly honor and glorify God in our bodies.

We are called to look to Jesus, as the captain and pattern of our salvation. Was he ever sick? He gave his disciples instructions to heal the sick. This power over physical infirmity, belongs to the gospel of Christ and must be in our possession before we shall be perfect in the divine life.

The July MANIFESTO is good, came all right, but rather late which we attributed to your waiting the printing of the letter from Glasgow. Hope the enclosed will be in time for the August number.

In kindest love, Daniel Offord.

Steamer State of Georgia, out at sea,

June 3rd., 1887.

BELOVED BR. DANIEL:—I was very sorry we missed seeing you, or rather you seeing us as we left the pier. We were engaged talking below, and did not realize that we were slipping out until too late. When we went on deck we could see you but you could not see us. After we were fairly started a fog set in; the wind rose and the sea was rough. Half the people were sea-sick, including James and the young man who accompanied him. I was in a doubtful condition for a few minutes, but my stomach being in good condition, nothing needed to come up, the food was all digestible. I ate but little and kept on deck, acquiring the use of my knee-joints and sea-legs, to take the jar off the stomach, as the springs take the jolt from the body of the carriage. It is the unusual *shake* to the stomach that stops digestion, causing sea-sickness.

2 o'clock. Still enveloped in mist, have to keep the fog-horn going and a double watch. Have just opened a letter from Elder Harvey, he writes like himself. Talks about "old age." I was never younger than I am now, *in my spirit*. That being so will not

inspiring spirits quicken my mortal body, even if I were as good as dead, as easy as they could materialize a form?

4 o'clock, P. M. A large steamer passes away in the distance, just visible to the eye.

June 4th. Had a good night's rest, nothing of importance transpires.

5th. The sea air is cold was obliged to put on an extra pair of woolen pants. Three sails in sight at once, and a whale is seen.

6th. An iceberg in sight this morning, another whale goes by. Have a musical entertainment in the cabin this evening. James is not at all well, keeps his berth most of the time. I am in excellent health. The eating is an interesting study, there is evidently some connection between eating and theology.

7th. An iceberg twice the height of the ship's mast in sight, it is a magnificent spectacle, majestic and grand in its icy coldness. Several whales were seen during the day. We are twelve hundred miles out in mid ocean, going at the rate of twelve knots an hour. Towards night more icebergs float in sight. In response to a call from captain and passengers I delivered a lecture in the evening, occupied about an hour and a quarter. It was well received. Thanks voted, and the captain congratulated me as achieving a success. A general feeling of satisfaction expressed the following day. The sea air has cleared my voice, and my hearing improves slowly. My voice now sounds natural which is a comfort.

8th. Chilly this morning. Winter clothing would have been in order. The ship rolled heavily all night. James was quite sick. John attended to him. I hope he will soon recover. I am quite comfortable. The passengers complain that they cannot sleep, the waves rock me to sleep. James says he cannot obtain vegetable food while lecturing in different places, and is consequently obliged to eat some animal food, and suffers for it. I am now better able to care for him than he for me; perhaps on land it will be reversed.

It is colder in England than in our climate, at least the sun's rays are not so fierce in summer. We must bear this in mind when we come with a company to the British Isles. The harvest field is great and the laborers

few. Let us pray that the Lord of the harvest will send forth more reapers. Is the harvest field fully ripe? Do the laborers exist? Where are they?

The sea has been tolerably smooth to-day. I saw a flock of Sea Gulls, one lighted on the water, the rest gathered to it and they floated along like ducks on a pond.

9th. Quite rough this morning, but not tempestuous. I have plenty of exercise, and an abundance of fresh air, but no bread that is either wholesome or nutritious. Were it not for the nice crackers that the good sisters have provided, I should be in a bad fix. As it is if I could have one North family meal I could get along nicely for two days. For breakfast I ate two potatoes and a piece of white bread toast.

6 o'clock P. M. The sea more tumultuous than heretofore, the deck is quite unnavigable, and I am obliged to stay below.

The fountain pen is a notable invention. For use when traveling it is unequalled. I find it very convenient, have had it filled but once since leaving home; and the blank book Br. Daniel gave me is just what I need, it opens so nicely. Home seems far, far away and the time of absence about one month.

11th. A quiet night. Temperature 55 degrees. James is convalescent. In the evening he lectures on Palestine, the passengers listen attentively and seem well pleased. The captain is friendly and cheerful. Half past four P. M. have run three hundred miles. A large ship passes. The sea is rough and the vessel rolls, yet still we lunge ahead, without delay or disaster.

12th. I arose at three o'clock this morning went on deck, sea quite calm. There was a large steamer in sight. It seems pleasant to see something, if it is only a bird or fish. For breakfast only crackers to eat not even a potato. I am improving in health each day; my brain is getting rested, so that I begin to feel natural and comfortable. We expect to see land by night, and to-morrow to be in Glasgow.

13th. Coast of Ireland in sight. I should like another day or two, not quite sick of the sea yet. At twelve o'clock eat our last dinner on board the vessel, a very good meal. Land about three o'clock at Greenock, take

cars to Glasgow. I have written some about our first meeting or gathering; it was a revival. I have never witnessed the like before. It reminded me of the time when in company with Elder Richard, we met the spirits in New York, through the early mediumship of the Fox girls. We could feel them as tangibly as if they had been in the body. If the family could have heard what the spirits said through two or three fine young men mediums present, they would have been delighted and astonished. They would not doubt but that our mission had its beginning in the spirit world, whatever may be the result, the powers above are at work for us and with us.

We are spending the forenoon writing. I am sorry to send you such a broken account of our journey, but you get it just as I wrote it on the restless sea. I shall try to keep you posted of our future movements. The gospel ought to be founded in Scotland and England; but who is equal to so important and vast a movement? Can *we* keep the gospel and preach it too? If we keep it and hold our organizations intact we cannot preach it all over creation.

A postal card has just been received, stating that a deputation will call at five o'clock P. M. to make arrangements for meetings, and another party will be here at 6 o'clock. Two meetings already appointed for Sabbath; so you see we are not left unnoticed.

Dear brother Daniel, I trust that the good angels who have sent us from you, will be with you and more than compensate you, for our absence a short time. My love and blessing are yours, and my continual prayer is that a gift of divine wisdom may rest upon you.

Love to the beloved Ministry, to every one of the Brethren and Sisters.

Your friend and brother,  
F. W. Evans.

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Glasgow, Scotland, Saturday.

ELDER DANIEL, Dear Brother:—  
You will, no doubt, be exceedingly anxious to know how Elder Frederick gets along, and how he stands the labors, and how the work opens.

Perhaps I cannot do better than to say that yesterday was the Queen's Jubilee day, and so with a little party we went out to Mr. Neilson's house, examining his fine library, and engaging in conversation upon the work and doctrines of Believers. Those present seemed deeply interested. There is a spirit of inquiry everywhere.

In the evening, a party of from forty to fifty met us at the hotel, organized into a meeting, when the Elder gave a full exposition of the faith of Believers. They listened with intense interest. His words seemed to have a deep effect. After the address, there followed a conference of inquiry, very harmonious and interesting. Many seemed to be inquiring the way to Zion.

Night before last, we held another very interesting meeting in the hall of the hotel; a good many friends—mostly spiritualists—coming in, when the Elder again spoke with great power, and in the demonstration of the spirit. This discourse of his was very interesting, giving the practical workings of Shakerism in America.

The times seem propitious, and I think we came in the right time. The country is in commotion, and the people are crying out for a better state of things. I think the mission must result in great good, and in a gathering.

The Elder gets pretty tired; but his health remains quite good, considering his advanced age. The work goes bravely on. I shall do what I can to help Elder Frederick during our stay.

Love to all. Most cordially yours,  
J. M. Peebles.

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THE word that has gone forth can never be recalled.

TEXT selected for Evening Conference.

*“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”*

MY DEAR ASSOCIATES ;—Agreeably to my promise, I this evening present you my simple version of the wonderful text quoted last week for our consideration, together with the valuable lessons it suggested to my thought while pondering the truths it embodies. I presume you are each aware of the long established fact in the vegetable world, that every perfect seed contains the germ of a future plant similar to itself. Thus the corn of wheat instanced by our Savior was evidently supposed by him to contain all the elements necessary for the future wheat plant ; and also that such acted upon by proper agencies must apparently die, or change, in order to live again in a new form ; for remember, “except it die, it abideth alone.”

In the wheat kernel also we find that there is stored a substance which is evidently intended to nourish the life principle of the future plant. This substance, when ground, is known as flour.

All ripened seeds, so Botany teaches, are miniature plants, living yet sleeping, but carefully sealed up for better transportation in future. If a seed continued to remain intact or impervious to moisture, it may sleep on for a series of years, thus, as the text reads, “it abideth alone.” On the contrary, if rightly conditioned, it will eventually commence its wonderful development and growth. Let us follow the curious phenomena as witnessed in plant life. Take an acorn for instance, which, perchance, having fallen into its approximate soil, and

which having lain a certain time, anou bursts its shell where a tiny radicle may be seen peeping out from between its prison walls. Soon very soon however, the radicle becomes a rootlet and speedily directs its course downward ; next the plumule shoots forth a little stem above the soil with a bud at its top, directing its course upward toward air and sunlight ; meanwhile the rootlet continues to lengthen, enters the soil and divides into branches and fibers, all completely covered with fibrils. Through the latter our miniature plant draws nourishment from the soil. It no longer depending upon the parent seed for support, strikes deeper and deeper into the fertile earth, while the little bud mentioned is mounting higher and higher toward the light and gradually unfolding into stem, leaf and blossom. Thus is marvelously consummated the great miracle of growth in the vegetable world ; a miracle which all the wise men of the past or present could neither imitate nor perform.

From this process of apparent death and subsequent life in the plant, it seems that we can draw a clearer inference from the Savior’s meaning as applied to our spiritual unfoldment ; and also that a similar process must be operative in the development and growth of that germ of immortality which exists in every “Temple of the living God.” This vital principle, which every human being possesses, needs the divine light of truth and holy influences to attract it heavenward ; while the physical still remains a tenant of earth. Removed from these influences by inherent selfishness the mind is like the kernel of wheat which abideth alone, however long it may continue to exist.

They whose spiritual faculties are never quickened into a divine consciousness of duty, as immortals, may be said to sleep like the plant, and consequently such experience no change, no advance in a higher life; no real growth in Christian charity, love and fellowship. To die daily then to selfish loves, tastes and appetites is the only way to live anew and bring forth fruit worthy the Christian character and name.

Your sister. A. C. Stickney.

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#### HOW EASY IT IS.

How easy it is to spoil a day!

The tho'tless words 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 tarnish its golden glow,  
And take the grace from its airy wings.

How easy it is to spoil a day

By the force of a tho't 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 blessing we long had sought,  
The sudden loss of wealth and 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 spend in vain,

Some good should come as the hours go by;  
Some tangled maze may be made more plain,  
Some lower'd 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.

—Selected.

## THE TREE OF LIFE.

—  
ERNEST PICK.  
—

### I.

THERE stood an apple-tree in a beautiful orchard. Its roots were firmly buried in a fertile soil and wide-spreading limbs and branches made it a beautifully shaped tree under the shade of which it was sweet to rest. It promised abundant fruits delicious to the taste. The owner of the orchard was a very good-hearted man and Mr. Too Easy was his name. He did not take great care of the apple-tree and allowed the sprouts to grow and go as they liked and in a couple of years the tree looked like a small wilderness. For the sprouts had taken all the place, excluding the sun-light, many limbs were crooked, many dead altogether. At spring-time caterpillars built their nests and the worms crawled all over the tree destroying the leaves. Harvest-time came and though the apple-tree still offered plenty of shade there were *no fruits*.

### II.

IN course of time Mr. Too Easy was obliged to sell his property and Mr. More Energy purchased it. And then you ought to have seen the heavy-trimming our tree experienced. The sprouts were cut off, the crooked limbs and the dead wood cut off, the limbs hindering the rays of the sun were cut off and every by-way limb, small though it be, was clipped off mercilessly. Soon the old good tree stood there in its former comely shape, the lights of the heaven poured into the centre quickening the sap to a vivid circulation. When at spring-time worms tried to build their homes there clipper and pole

were after them and the nasty worms were clipped off, burned and trampled down. Harvest time came and our apple-tree needed not be ashamed of its own existence, it offered abundance of fruit; an adornment to itself, a joy and blessing to man, an embodiment of the Creative Power of Goodness.

*Mt. Lebanon, N. Y.*

### RELIGION.

SARAH F. WILSON.

WHAT is it? A written creed or formal statement of belief having little or no direct influence upon the life of an individual? We think that the Apostle James gave a fit answer to the question, when he stated that "Pure religion and undefiled before God and the Father is to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." This declaration signifies active service and self abnegation, so much like the example of him who said,—“Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.”

Without even a personal experience one may readily discern that pure religion in the sight of God, consists in that indwelling element of righteousness which manifests itself in ministering to the needy of every name and nature. To be fitted for this divine mission will be the ambition of every disciple of Christ. I think that the time will come to all, whose souls have been lighted by the truths of the Gospel, to be sent into every city or condition of life, to preach by example and precept the testimony of Christ.

Before this work can be accomplished individually, selfish loves and worldly

ambitions must be dethroned by daily sacrifice and an increasing love to work for God in this direction while the satisfaction from the Father, realized through a clear conscience, is far superior to human praise. St. Paul left us this injunction,—“Put on the whole armor of God that ye may be able to stand against the wiles of the Devil.” Eph. vii., 11. This being a spiritual armor, or true religion which will hold us unspotted from the world, the price for obtaining it must be paid by individual effort and those who win the breastplate of righteousness, and are shod with the preparation of the gospel of peace can stand securely and with no selfish aims in life are able to keep “unspotted from the world.” How important then to obtain this whole armor of God, which includes not only the helmet of salvation, but the sword of the Spirit, which is the word of God. Our Savior has said,—“And I, when I be lifted up from the earth will draw all men unto me.” Although he mingled with all classes of people, yet he was not contaminated with their sinful ways. His mission was that of a Physician. Those received him the most gladly who were in affliction.

We have no record that the Savior ever despised one whom the Father sent to him to be healed or cleansed, however vile with disease. All men were, indeed drawn unto him, some to persecute and a few to hear and obey his teachings. Will not all who become true followers of Christ, and are lifted up from the earth, resurrected from its sinful elements, be as lights attracting and reflecting righteousness? I am certain that it is a test of true discipleship to minister to each grade or class of

the suffering, to abound in charity and good works and still maintain an unsullied purity in spite of worldly surroundings.

One cannot be tempted from without unless there is a corresponding element within to invite temptation, and thus would I pray with the Psalmist,—“Search me O God and know my heart, try me and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting.”

*Canterbury, N. H.*

### COMING TO CHRIST.

JESSIE EVANS.

MANY young persons who desire to enter the churches of to-day, often make the resolution “To come to Christ,” an assurance being felt that in this exertion they shall become worthy to hold a place among respectable Christians anywhere. But what is it to come to Christ? In this question and in its truthful answer is contained the true secret of successful discipleship.

Christ is the anointing spirit of God which clothed, crowned and prepared the son of man called Jesus for his heavenly mission of saving souls from sin. Seventeen hundred years after his advent, we hold that the same Christ spirit was manifested through the instrumentality of Mother Ann Lee who was also divinely commissioned to teach by precept and practice the perfect way of holy living, and how best to secure our freedom from the thralldom of sin. That the divine spirit of good rested upon the souls of these “two witnesses of God” we fully believe, and also that every disciple who lives agreeably to the testimony of eternal truth which they

taught and practiced will be saved—a testimony which is to-day as a flame of fire against evil and as a beam of light to the weary wanderer seeking entrance to the portals of rest from sin.

It is this Christ spirit alone which is able to resurrect the soul from earthly loves, gross appetites and low desires.

Minds ruled by its power are made able to become symmetrical in character and thus to develop a true manhood and womanhood in Christ. Though it holds them to the cross of crucifixion which Jesus bore and subjects them to the persecution and suffering which was Mother Ann Lee’s daily portion, yet,

“When the battle is o’er, and the victory won,”

what supreme satisfaction shall come in the “still small voice.” giving us assurance that our own work is “well done,” and then will be presented a new and blessed field of labor in the saving of other immortal souls. Jesus said, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

We need add no more. Young disciples, you who would find the “strait and narrow way” to life eternal, you who ask in anxious sincerity for the “bread and water of life.” here is the criterion of the soul’s salvation.” “Let him deny himself of all ungodliness” and come to the Christ spirit which allows no selfish interest to take possession of the soul, or any ungodly thought, word or action to claim the time and abilities which should be devoted to the service of God.

*Canterbury, N. H.*

The God of nature’s laws,  
Is God enough to fear,—  
For whoso doeth ill,  
The consequence must bear.—M. W.

## THE MANIFESTO. AUGUST, 1887.

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### NOTES.

#### THE BEST GIFTS.

THE apostle, so earnest in his exhortations and so solicitous for the protection and redemption of all who entered the church of Christ, would have us "covet earnestly the best gifts;" gifts which were a ministration of light and life to those who loved the peaceable fruits of righteousness.

He would have us learn that Christ was the spirit of wisdom, and that the manifestation of this spirit was in harmony with the laws of God. That the church or spiritual body must harmonize in all its parts, as did the natural body. Inharmony produced confusion. There were diverse gifts, and yet they were all of the same spirit. All could not become apostles, neither could all be prophets, nor teachers nor be able to manifest the gift of healing. No one would dispute but that all these beautiful gifts belonged to the church of God, and were calculated to inspire the mind for good and for God.

With a little observation we may find

many lessons in our midst equally as potent. In the diffusion of God's blessing among those whom we are pleased to denominate as his children, we find one gifted in prayer, another in exhortation, and another in singing. One is especially prudent in the things of this world, while another has great care for the treasures of the kingdom of God.

Some are abundantly blessed with faith, and are led to believe that all things will work for good to those who love the Lord. That every gift be it large or small may be harmoniously adjusted. That human nature is about the same now as it was in the days of the apostle, and that good calculation urges every one to covet earnestly the best gifts, that are to be found among men, for it is better to be intelligent than to be ignorant, better to be honest than to be deceitful, and far better to use the things of this world as not abusing them, than to be wealthy and covetous, to be in power and be tyrannical or to obtain a titled name among men and then expect everybody to do homage.

All of these may be gifts but only the best should be coveted. And after these have been attained the apostle says, I will show unto you a more excellent way. Have charity, have love. It is the manifestation of universal good will to men.

We must bear in mind that the members of the apostle's church had already destroyed their idols, which is more than can be said of all Christian churches, and had refused even the invitation to sit at the idolator's table. They could prophecy of wonderful things that would come to pass, especially upon the

ungodly; they could work miracles, heal the sick, speak with tongues and yet they remained uncharitable as a church.

Universal good-will to man, and love to God is no less than the gospel of good news, no less than the testimony of Jesus Christ which is to save the world,—and this is love,—bearing all things, enduring all things, thinking no evil, but rejoicing in the truth.

To indulge in an unkind criticism in regard to each other is very uncharitable. It generates evil influences, and largely multiplies sin upon the earth.

If the gospel of Jesus Christ is the best gift of God to man, there love and charity stand prominent among the divine lessons which the disciple is privileged to learn. Whoever has in possession these beautiful gifts, should extend them and allow their own lives to be so moulded into the better state, that those who see the changed conditions from ignorance to intelligence may thankfully and with pleasure glorify God.

Whosoever worketh righteousness is righteous, and as many as are led by the spirit of God they are the sons and daughters of God.

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## Sanitary.

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IMPROPER food, improper ventilation, causing accumulated waste matter to be retained in the human system is the essential cause of nine-tenths of all the sickness in the world. It is strange that in this age of general enlightenment the doctors can think of no other causes of sickness and death than climate. Climate, weather, heat or cold are merely inciting influences which modify the forms of disease, but do not originate them.

—*Hygieo Therapy.*

**A MANIA FOR DOSING.**—It is about time to organize a movement for preventing the intemperate use of “temperance drinks.” The manner in which mineral waters, acid phosphate, “nerve food,” and “lactart” are swallowed at all hours of the day, and by all sorts of men, with no real knowledge of their nature or effects, is quite astonishing, and in many cases, no doubt, almost as pernicious, as the habit which it in a measure supercedes—the taking of the matinal cocktail, the midday beer, and the postprandial wine or spirits. Much of this guzzling is due to the mania for dosing, which is almost a national characteristic. If, owing to improper eating or any other cause, a man “doesn’t feel just right,” the first thing he does is to take a drink of something, hit or miss, while, if he “feels bad,” a dose of patent medicine, or some other nostrum follows. Some of the preparations are, perhaps, harmless, but others are obviously of so potent a nature that they should be used sparingly, and commonly only upon the advice of a physician. To burn the stomach with acids, or purge the bowels with mineral drinks, in the hap-hazard manner often indulged in, is to trifle recklessly with the health. For a person in an approximately normal condition there is no need of either stimulants, tonics, “nerve foods,” purgatives, or other disturbers of nature. Good plain food, fruit in abundance, milk, eggs, with a moderate supply of water that is cool, without being iced, or tea and coffee for those who must have “something else,” constitute a summer regimen that is not improved by dosing of any sort.—*Hall’s Journal of Health.*

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[Contributed by Elder H. L. Eads.]

### WHITWORTH’S REPLY TO WESTBROOK.

R. B. Westbrook challenges me to an array of passages from the utterance of Jesus as against those of Cicero, Seneca, etc., touching the universal brotherhood of man. Of what avail? If I ignored the prior claims of these ancient moralists, it was because I preferred the substance to the shadow. Glimmerings towards the great truth of human brotherhood had come to the minds of Cicero, Seneca, and others, it is true. But

they were merely rudimentary, lacking the very soul that could alone culminate in the universal bond reached by Christ. It was not in the nature of the moral system of ethics they taught to attain to any such result. They reached to no higher aim than education of the reasoning faculties. They appealed to the intellect, not to the feelings; to the head, not to the heart. How was it possible that true conception of universal brotherhood could grow from this? Did appeals to the intellect ever make a bad man good? No man so depraved who will not agree that right is better than wrong; and yet in spite of all the moral ethics that were ever taught, not excepting the Sermon on the Mount, he will keep straight on in his selfish career of wickedness as if no such moral teaching had been uttered; hence, if it was to his interest to hold a fellow being in bondage, or oppress him for his own profit, no teachings of Cicero nor any of the other ancient philosophers would ever lead to the universal bond of brotherly love that was first offered by Jesus in his scheme of human salvation.

Let us take a brief estimate of the world's condition from the earliest periods to the time of Cicero. All the way down the normal condition of mankind was one of incessant war. Homer shows that a man was only safe in his life and possessions so long as the strength of his right arm could defend them. The moment he lost vigor from age or infirmity, he was in danger of being stripped by marauding neighbors. The universal rule of rapine and murder was shown by Ulysses when he landed on the coast of Thracia and found a city, he instantly killed and plundered the people; not because he had any quarrel with them. It was simply in accord with the universal spirit of the world's inhabitants. As with wild beasts, the moment two strangers met they fought to the death. All men not bound by ties of family were at deadly enmity. When families became banded into tribes, they warred on sight with every other tribe, and all they did not kill, reduced to hopeless servitude—men, women and children, and their offspring after them. So when tribes became joined into nations, there was the one perpetual system of rapine and bloodshed, and conquered peoples doomed to slavery.

With the Roman empire came the first approach to wider acknowledgement of human brotherhood, undoubtedly emanating from the moral teaching of Cicero and kindred philosophers. After a long course of brutal conquest, subjugated nations were joined under one common government, and the rights of citizenship extended to those not of Roman blood. Eminent men of Rome were of foreign extraction. Aurelius, Trajan, Seneca and Martial were Spaniards; Severus was an African, and many of the leading jurists were of oriental extraction. From this grew a sort of brotherly unity among nations heretofore engaged in perpetual war. Then came what poets were pleased to call the golden age. Was it such a state of universal brotherly love as Jesus sought to establish? The able writer of "Ecce Homo" tersely states:

"It was something worse than an iron age. Never did men live under such a crushing sense of degradation; never did they look back with such bitter regret; never were the vices that spring out of despair so rife; never was sensuality cultivated so methodically; never was calumny so abundant or so gross. If morality depended on laws, or happiness be measured by comfort, this would have been the most glorious era in the past history of mankind. In fact it was one of the meanest."

Add to this, that the great mass of the people were held in absolute bondage. The Greek nation, the home of the great moral philosophers, with all its learning and love of art, was rotten to the core with licentiousness and human degradation. Did it enter the conception of any of these sages to offer the hand of fellowship to the down-crushed helots, to bind up their broken wounds, to say "Come with me to enjoy the common fatherhood of God?" What living principle of universal brotherhood did Cicero or Seneca impart to these?

Jesus attained no high excellence of learning; but his great soul yearned to lift the lowly and oppressed into the realm of light that comes from righteousness. Like Jesus, Socrates had his disciples. To what purpose? Enable them, as isolated individuals, to draw correct conclusions between right and wrong. If their hearts chanced to be

selfishly cold or ensually impure, how was this to make them better, or cement the ties of brotherly love! The very superiority of educated intellect that lifted Cicero and his compeers among the philosophers to their high standard of excellence was built on the cruel oppression and debasement of the great mass of the people. What of human brotherhood was there in this? The very fact that he was content to enjoy his lofty position and superior privileges with no pity for the groaning helots on whose sweat and blood he was held above the common plane of humanity, gives ample proof that no true conception of universal brotherhood had touched his heart.

Jesus was the first to give living force to this true conception when he uttered his sublime prayer: "Our Father, who art in Heaven." Hereon lay the only rock of salvation on which universal love in humanity could possibly rest. It took in the Jew and Gentile, the Christian and the Pagan, bond and free; in a word, the whole earth's people into one family, the children of one heavenly father, equal heirs of righteousness to the kingdom of God.

Best of all, Jesus lived what he taught. His wonderful career was summed up in a single sentence. He went about doing good. He healed the sick, fed the hungry, and spoke such words of brotherly love as have thrilled to the core of heart with cheer and comfort through all the world. His whole mission was one of blessing to mankind. What record have we that Cicero or Seneca ever stepped aside from their proud elevation on the forum to bind up the bruised spirit of some lowly stricken one? Not in all their teaching, admirable as much of it was, can be found such teaching to brotherly love as this:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven."

Could this spirit prevail and not cement all humanity into universal brotherhood? Say it is beyond the power of frail humanity to fully reach so high a plane. It tends irresistibly to the peace and love that bring all

men into brotherhood. Jesus not only taught it, but lived it, and gave up his life for it.

The quality of a thing is best seen in its results. A good tree is known by its fruits. What are the fruits that have come from the teaching of Cicero? You find it in the cultivation of intellect in high grade schools and colleges. To the aim of broadening conception of universal human brotherhood? I trow not. Scarcely one in ten thousand of the mass of the people have heard the name of Cicero; not one in a hundred thousand have been moved to rule their life's conduct to righteous living by anything he ever uttered.

But the name of Jesus is known of all men in the civilized world; and for his grand life work and death he is revered and worshiped by the king on his throne, by great statesmen like Gladstone, such eminent men of science as Herschel and Sir Isaac Newton, down to the humblest laborer in his beggared hut, the crushed slave beneath the cruel lash of a master. Even the mighty Napoleon was constrained to say, when composing the grandeur of Jesus' mission and accomplishment against his own, that the Nazarene must have been divine.

—*Religio-Philosophical Journal.*

#### THE ENGLISH LANGUAGE.

THE history of the development and growth of the English language, may be traced in the numerous versions of the Old and New Testaments, as found in manuscripts and old printed volumes. The following are specimens:

In the Durham book, translated 950, the Lord's Prayer reads:

Fader uren thu arth in hoefnum, sie gehalgud noma thin; to cymeth ric thin; sie willo thin suæls in heotne & in earthe, &c.

In the Ormulum, translated about 1225, John i., 35 reads:

Thærafterr onn an otherr dagg [day]

Stod sannt Johar: Bapptisste.

Tweggen [two] stodenn thær with th himm

Off his Learninngenihtness [Disciples]

Richard Rolla, about 1325 translated the Twenty-third psalm after the following style:

Our lord governeth me u l nothyng to me schal wante stede of pasture thar he me sette. In the water of the hetyng forth he me brought: my soule he turnyde, etc.

Wycliffe, 1380, translated Matthew vi., 24, as follows:

No man may serue to two lordis, forsothe outhur he schal hate the toon and loue the other, outhur he schal susteyne the toon and dispise the tother. Ye mowne not serve to God and richessis.

In Tyndale's Bible, 1530, Genesis xliii., 11, was rendered thus:

Than their father I-srael sayde unto the, yf it must nedes be so now: than do thus, take of the best frutes of the lande in your vesselles, and brynge the man a present, a curtesie bawme, and a curtesie of hony spyces and myrre, dates and almondes.

In Coverdale's Bible, 1535, Mark xiv., 1 is thus printed:

An after two dayes was Easter, and the daies of swete bred. And ye hye prestes & scrybes sought how they might take him with diaceate & put him to death. But they sayde: Not in the feast daye, lest there be an uproure in the people.

The same passage was printed in the great Bible, 1589, thus:

After two dayes was Easter and the dayes of swete breed. And the hye prestes and th-scribes sought how they myghte take him by crafte & put Him to deeth. But they sayde, Not in the feast daye, leest any busynes aryse amonge the people.

In the Douay Bible, 1609, Genesis xliii, 12, is rendered as follows:

Duble money also carie with you, and recarie that you founde in your sakes, lest perhaps it was done by an error.

—*Student's Journal.*

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### SIMPLICITY.

MARTHA BURGER.

WHAT, may I ask, can be more beautiful and becoming to those who daily live the Christian life, than true simplicity?

Those who are obedient to their high-

est convictions of right, and have entered the kingdom of heaven as little children, dependent upon their spiritual guides, and have gathered a gift of gospel simplicity, can testify that it is not only one of the most beautiful adornments, but a very important and essential virtue. It helps mould the character. It produces plainness of speech, of dress and equipage.

I have always entertained a high regard for the primitive Quakers, because of their simple ways and manners. They were sincere in their devotion to the truth, and suffered imprisonments and persecutions for it, enduring agony of spirit beyond that which some in this day, who are blest with a greater degree of light, would be willing to bear; and these persecutions were brought on chiefly by their refusing to conform to the customs and fashions of the world.

As Believers in Christ's second appearing we are called to come up still higher, on to a spiritual plauce beyond that of any other people in past dispensations, because our light is greater, and the advantages for practically carrying out our faith, superior. Then, does it not become us as true followers of Christ to bear more cross, practice more self-denial, and in every way and in every thing increase in Godlike simplicity, that we may increase in spiritual power, and be ministers of salvation to the children of men?

When we look upon those who have spent years in the service of God, adorned with a beautiful mantle of simplicity, we covet the same. Such are angel ministers, without ostentation or soulless mannerisms, or jewels to deck the mortal form. How they contrast with those who are living in sin, who

strive to make up their lack of character and spiritual substance, by decorating their bodies with showy garments corresponding to their perverted and artificial life.

"And, oh in that future and lovelier sphere,  
Where all is made right that so puzzles us here;  
Where the glare and the glitter and tinsel of Time  
Shall fade in the light of that region sublime,  
Where the soul disenchanted of flesh and of sense,  
Unscreened by its trappings, and shows and pretence,  
Must be clothed for the life and the service above,  
With purity, truthfulness, meekness and love.  
Oh, daughters of earth! foolish virgins beware  
Lest in that upper realm you have nothing to wear."

Give me my simple Shaker dress without any superfluous additions, and let my manners bespeak the simplicity of a Godly life.

If in our hearts we aspire after true righteousness we shall esteem personal embellishments of small account. Our desire will be to be clothed with the "ornaments of a meek and quiet spirit," and to appear before God and his ministering angels in pure, clean garments, that will commend us to their kindly keeping.

*Mt. Lebanon, N. Y.*

### CONTINUING IN TEMPTATION.

NANCY G. DANFORTH.

"**YE** are they who have continued with me in my temptations." This was spoken to the disciples a short time before the crucifixion. They had not been called at the time of the temptation in the wilderness, as Jesus had not then commenced to preach the gospel. He had not said to any one, "Follow me." Still they had stood with him in his temptations. They had witnessed the strife in his spirit, when he made the scourge and drove the money changers from the temple; also when it was said that he was angry "being grieved for

the hardness of their hearts." He had labored among them and sought to inspire them with a knowledge of his mission on the earth, but they were so encased in an armor of self-righteousness that they would not receive his word; therefore his righteous soul was vexed with their stupidity. Again when in the weakness of humanity he prayed; "Let this cup pass from me." they also witnessed the humble submission with which he bowed to his Father's will. It was in this dependent spirit that he was enabled to say "I have overcome the world," the worldly within the human heart which placed him within the reach of temptation. When he had triumphed, he could say, "The prince of this world cometh and hath nothing in me." There was no outward display of strife or bloodshed to obtain this great victory, nought but the constant daily self denial all the way along until the warfare ended, his disciples had been with him, and had not deserted him during the struggle. From this we also may learn a lesson. Whenever we see a brother or sister under temptation or trial, we should continue with such in the spirit of love, and aid them all in our power, with a kind look, an encouraging word, or an earnest prayer, and not turn from them and judge harshly or condemn; for we know not the struggle of the soul for victory. Let us therefore, as Christian believers, continue with those in temptations realizing that by our influence, souls may be saved or lost. Many times the spirit is willing but the flesh is weak.

*Canterbury, N. H.*

HE is the most powerful who can govern himself.

South Union, Ky.

DEAR BR. COOKE:—All your letters arrived safely and are acknowledged. There are inquiries respecting your health and I am pleased to learn that you are improving. I hope to live to see that the seed which you plant is neither rotted in the ground, nor picked up by the fowls of the air. You are right, encourage no one to come to our home for the "loaves and fishes." But if you can find any good people who are willing to take a strong and perpetual yoke upon their necks, and who are ready to renounce the devil and all his works, the pomp and vanities of this wicked world, and all the sinful lusts of the flesh, and feel like keeping God's holy will and commandments, and walk in the same all the days of their lives, we say, let them come, even at the risk of great disappointment.

True, this is no ordinary vow, and it is sad to know how few keep it; yet every one should feel that he bears this yoke, and that if he breaks it or throws it away, it is at the risk of his final destruction. My purpose is to bear the evils and calamities of life, with less pain of spirit, to murmur against no dispensation of Providence, to bear ingratitude and unkindness, as things beyond my control, and though friends and confidants should fail, to depend more upon my everlasting friend, who never can fail, and who to the unkindly treated, will cause all such things to work together for their good.

As to wicked men we must suffer them, for the wicked will do wickedly, that is their nature, and from them nothing can be expected. I no longer like strange company of any kind, not that I have fallen out with the world, for I

feel nothing of the misanthrope. If God wills it I am willing to live on here to the day of my departure.

I am ready to spend and be spent for the salvation of good men, and in many things I think I am gaining the victory. It is hard to swim against the stream. I have labored to be useful. I have suffered and not fainted; but still, I may truly say that I have been an unprofitable servant. I trust the Almighty will have compassion upon my failings,—smile upon the little good I have done and make it a blessing to myself as well as to others.

The testimony of eternal life makes but little headway through the ranks of the world. The cause is apparent. A lukewarmness and selfishness prevails, until scarcely enough are left to light the lamp of God or to keep watch in the city by night.

If "order is the first law of heaven," how ruinous the want will appear in all things to which its influence reaches. Want of method and order is like the withering blast of the desert, it ruins every green thing. As everything should have its place, so every place should have its proper occupant.

"Go to" my brother, sound the trumpet, gather in well drilled soldiers and the victory is ours. The time has arrived, the mighty struggle has commenced. All the outworks of corruption must be carried and the battle turned to the gate.

May God keep you from the pestilence that worketh in darkness, as well as the destruction that wasteth at noon-day, is the prayer of your friend and brother,

C. L. Nelson.

RESIST the first beginnings of evil.

## THE GLAD SONG.

ENFIELD, N. H.

Beautiful and love - ly are thy courts O Zion! Purity is written on thy

walls, Puri-ty and Love, Holiness, Holiness unto the Lord. Come Zion's

inmates, swell ye the song, The glad song of triumph and praise, For

now is come sal - vation, the kingdom of our God, Glorious fulness of days.

## Books and Papers.

**THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** July, Contents: John G. Saxe; The Future of Phrenology; Familiar talks with young readers; A Summer on Puget's sound; History of Block Books; The Victorian Jubilee; A Girl's Problem; The bottomless jug; From Life; The Croaker Sisters; One Phase of Social Science; Conformity to Law; Dysentery; Postures of the Body; Notes in Science, Poetry, etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

**HALL'S JOURNAL OF HEALTH.** July, Contents: Psychometry; Physiognomy of the nose; Bathing, its agency in Therapeutics; Epistaxis, or bleeding of the Nose; Language of the Hand; Physiognomy illustrated; A curious Pathological Phenomenon; A New Remedy for Burns; Physical Decay of Cities; The Vassar Girls; Spiders; Wonderful Discoveries; Relation of Exercise to Health; Food Adulterations, etc., etc. Office 206 Broadway, N. Y.

**GILMAN'S HISTORICAL READERS.** By Arthur Gilman, M. A. The Publishers inform us that the Readers are given to the public that the youngest readers, in schools and families, may obtain a simple and clear account of the growth of our Nation, and of the events that preceded its birth on the continent of America. They are based upon the works of the latest and best historical students.

Peace and not war, is the subject of the Readers,—patriotism and not sectionalism.

The series includes three volumes,—1. The Discovery and Exploration of America.—2. The Colonization of America.—3. The making of the American Nation.

No. 1, from the romantic nature of its story, is appropriate for the use of the youngest pupils.

No. 2, is more difficult, and the style is naturally adapted to the slight progress that ought to be made in using No. 1.—No. 3, is still larger, and as it discusses the principles of government, and the great topics that have engaged the attention of the American people during the last century, it may be used by a class a little more advanced. All are printed in large type and are strongly bound for the use of schools. Published by the Interstate Pub. Co. Chicago and Boston.

## KIND WORDS.

Sacramento Free Library, June 1887.

To Editor Manifesto;—The Board of Trustees of Sacramento Free Library desire to return their thanks for your generous donation of your Magazine, **THE MANIFESTO**.

The Magazine has been placed on our table since sent, with the other publications, free to the reading public. Respectfully,

S. H. Gerrish, Sect.

SELF-EXALTATION is the fool's Paradise.

## PEOPLE WILL TALK.

You may get through the world,  
But 'twill be very slow;

If you listen to all

That is said as you go;

You'll be worried and fretted

And kept in a stew,

For meddling tongues

Will have something to do,

For people will talk.

If generous and noble,

They'll vent out their spleen,

You'll hear some loud hints,

That your selfish and mean;

If upright and honest,

And fair as the day,

They'll call you a rogue,

In a sly sneaking way,

For people will talk.

And then if you show

The least boldness of heart,

Or the least inclination

To take your own part,

They'll call you an upstart,

Conceited and vain.

But keep straight ahead,

Don't stop to explain,

For people will talk

If you dress in the fashion,

Don't hope to escape,

For they criticise then

In a different shape;

You're ahead of your means,

Or your tailor's unpaid,

But mind your own business,

There's naught to be made,

For people will talk.

Now the best way to do,

Is to do as you please,

For your own mind, if you have one,

Will then be at ease;

Of course you will meet

With all sorts of abuse,

But don't think to stop them,

It ain't any use,

For people will talk.—*Selected.*

## Deaths.

William Allander of Center Family, Union Village, Ohio, July 13, 1887. Age 67 yrs. 2 mos. and 25 days.

# The Manifesto.

VOL. XVII.

SEPTEMBER, 1887.

No. 9.

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

No. 18.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

## Miraculous Gifts.

IN the history of the church of God from the earliest ages we have the record of gifts which have been held as miraculous. The healing of the sick has been a speciality. A faithfulness to the laws of God has sometimes been a requisite, and God has healed them, as was promised in Exod. xv., 26. "If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I brought upon the Egyptians: for I am the Lord that healeth thee;" and in Deut. vii., 15. "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."

Since this early date the sick have been healed by prayer, by the laying on of hands, by faith, by signs, by pilgrimages and by the ministration of spirit influence. The prophets were gifted to heal the sick, and to give sight to the blind. Jesus gave this gift a prominent place in his ministry, and it continued to be one of importance with all of the apostles.

Many of these marvelous gifts attended the spiritual work of Mother Ann and the Elders, and were received as among the blessings of the gospel. The Believers, however, never placed these gifts so fully in the foreground as to exclude others of more value. They taught that the blessed fruits of the gospel, a practical righteousness and a victory over wrong, were the most powerful evidences in favor of its truthfulness, and that honest, upright souls would not be anxious for outward demonstrations. That ten thousand outward or physical miracles would never redeem the soul to God. It was a love for the truth, and a spirit of obedience for the principles of righteousness that would establish the Believer upon a sure foundation. That these gifts of healing have been manifested by the righteous and as well by the unrighteous, and given occasion for controversy, which in the end has

produced offences against the sacred cause. A better test of a divine life is,—By their fruits ye shall know them, whether they be good or whether they be evil.”

Multitudes of cases might be collected, bearing an extraordinary appearance, but the following may prove sufficient.

Noah Wheaton of New Lebanon, was formerly the captain of a whaler—a man of singular courage and invincible fortitude. In the year 1780 in July he was clearing a piece of land about forty rods from his house. On going to a spring for some drink, he jumped from a fence and by mishap, dislocated his ankle, and broke the outer bone of his leg just above the ankle joint. He crawled back to the place of his work, as he was unwilling to go to the house, on account of the enmity of his unbelieving neighbors, to whom he had often testified his faith, and now could expect from them nothing but derision.

The pain increased in the swollen ankle, as he continued in the woods, for some two hours or more, and this was accompanied with great distress of mind. At length he crawled home on his hands and knees, under extreme mortification, of spirit for this misfortune, yet he was full of faith and confidence in the gift of miracles which he had so strongly testified to his unbelieving neighbors. He now felt the trial of his faith, and was resolved not to mar his testimony by finching from it.

He refused the assistance of a physician, or any attempt to set the bone, or even any outward application for the mitigating of the pain. Consequently his ankle and leg swelled greatly, and

was excessively painful. While in this situation several of his unbelieving neighbors came to see him, and also many of the Believers. Confident of a miraculous cure to confirm his testimony to the friends present he would not submit to the ordinary means of relief. He remained, as above, from two o'clock P. M. till the evening of the following day, during which time he was in prayer to God for a miraculous cure.

While the family were assembled for their evening worship, the spirit of God came upon him, and he was taken from his seat and whirled swiftly around on his feet like a top for nearly two hours, without the least pain or inconvenience. He then retired to rest, well and comfortable, and the next morning arose in health and took his team to plow in the field. The neighbors hearing of the miraculous cure came to see him, and to express their wonder at so remarkable an event.

Phebe Spencer of New Lebanon in the year 1781 while crossing a bridge, the horse broke through throwing her backwards, and falling upon the timbers broke two of her ribs, on the right side. She was carried into the house in an insensible condition. The neighbors urged her to send for a physician, but she could feel no freedom to do it, although in extreme pain. Jabesh, her husband, was also asked to send for a physician, but hesitated on account of her objectionable feelings. The neighbors considered this unwillingness to be obstinate wilfulness, and that as she was a Shaker, she would not receive any assistance from the physicians. She still refused to accept medical aid and remained a sufferer till the next Tuesday, when her husband reminded

her of the advice given by the Apostle James, "Is any sick among you, let him call for the Elders of the church." A proposition was then made to send for some of the Believers, to which Phebe consented.

At this time she was unable to rise from her bed. Hezekiah Hammond took hold of her hand, and told her to labor for the power of God, and take faith.

She was immediately released so far as to be able to breathe and speak without difficulty. The next day, the whole family kneeled by the side of the bed and soon after she arose and sat in a chair. In a few moments she stood up the recipient of a healing gift. From this time she continued to improve and did not share the least symptom of pain or inconvenience, arising from the fall. This miraculous gift was accepted by the whole family.

Jonathan Turner when nine years of age was chopping wood, and by a stroke from the ax, received a very bad wound on the top of his foot. He was carried to his home, the wound bleeding profusely. His mother was in distress as she did not know what to do for it. She then retired to another room to pray, and receiving an answer to her prayers, by being filled with the spirit of God, and feeling confident that it was a gift of healing for her son, she returned directly to the room and put her hand on the wound, and it instantly ceased bleeding. She now walked the floor, and again laid her hand on the wound; this she repeated seven times, during which time it closed up and was healed. The next morning no appearance of the wound was seen, except a small white seam. The boy was fully

restored and found no inconvenience from it afterwards.

Sarah Jewett of Littleton by a sudden cold, lost her health and for some time was unable to take her food. At this time the Elders were on a visit to Littleton. Father William admonished her, saying,—“You do not do as well as you know. Go,” said he, “and sin no more, lest a worse thing come upon thee.” From this date her health began to improve, till she was better than ever before.

In 1783 Abiathar Babbitt was sick with the mumps and having taken a sudden cold he was dangerously ill. Elder John Hocknell was sent to Petersham to see him, and soon ordered him to take the muffler from his face, which Abiathar resented. Elder John then bid him run and leap, which he did with much difficulty. Elder John then bid him take faith and go to work. From that day he was healed of his disease.

Elizabeth Robinson of Harvard was suffering with a badly swollen and sore throat. Mother Ann laid her hand on it, and the throat was healed.

Lucy Prescott was afflicted with a severe cough, and was reduced to a low state of health. Mother Ann asked Lucy—“Are you not willing to suffer with me? I experience much suffering.”

Lucy answered, “Yea Mother I am willing,” Mother then gave her a little cordial, but Lucy hesitated to drink it as her stomach was so inflamed. Mother said to her, “Drink it; it will not hurt you,” and from that time Lucy improved in health.

Moses Mixer had his ankle bones dislocated and though they had been set by a skillful surgeon, yet he remained very weak. His friends prevailed on him to visit the Elders at Watervliet. He traveled some distance on foot which increased the swelling and made the ankle very painful. On reaching the house he was obliged to sit quietly for some time on account of the pain, Elder John Hocknell asked him why he retired and then bid him take faith in God. As Elder John placed his hand upon the swollen limb the pain and swelling immediately left it, and from that moment he was able to walk with neither pain nor distress.

Daniel Goodrich went to Watervliet to see the Elders. Some of his children accompanied him. One of the little girls was carried as she by a fall had dislocated the hip, and they had fears that her leg would perish. Daniel was sadly afflicted by this circumstance and expressed the same to the Elders. Mother Ann soon after assembled his children in the room and spoke to them.

“O Daniel, God has given you a special gift of faith. Signs and operations will fail, but faith and obedience will carry you through. Bear your testimony, purge your house and your family from sin, and you will gather your whole family.”

Mother then took the little lame girl to her and placed her hands on the injured part, and said, “Go home, Daniel, and be faithful. This your child will become well.” They soon left the place and the child was healed. The whole family embraced the faith of the gospel.

Zacheus Stevens was on a visit to

Watervliet with Eleazer Rand. Zacheus was taken dangerously ill. He informed Mother Ann that he had a large amount of unsettled business. Mother Ann then told him that he must send Eleazer for his horse, as, said she. “You must take faith and leave tomorrow morning for your home, and you will recover your health.”

This command was unexpected and seemed strange to Zacheus and to all who saw him. Eleazer thought it very singular to attempt a journey of one hundred and fifty miles, when a man was thought to be so near to death. In obedience to Mother Ann the two Brethren left the place the following morning and traveled thirty miles the first day and on the whole journey Zacheus continued to increase in strength and arrived at his own house in Harvard Mass., in comfortable health.

John Bishop of New Lebanon made a journey to Ashfield to see the Elders. The first day he walked ten miles and the next day thirty miles and reached the house of Asa Bacon not far from six o'clock, P. M. As he was unaccustomed to traveling on foot, he felt very weary and lame. Mother Ann passing through the room, placed her hand on him, but did not speak to him. In a moment his weariness and lameness was gone, and John remained in the meeting till twelve o'clock. He then walked half a mile to the residence of Moses Bacon, wrapped himself in his great coat, and making the floor his couch slept as comfortably as though he had been on a bed of feathers.

Zadock Wright visited the Believers at Ashfield. He was under deep anxiety of mind and felt very sad. Moth-

er Ann, passing through the assembly, said to Zadock "Repent" and the burden immediately left him.

Numerous instances like the foregoing were very common, during the ministrations of Mother Ann. Brethren and Sisters who visited the church under tribulation and sufferings of either body or mind, were often instantly released and filled with prayer and praise.

### PUBLIC DISCOURSE. No. 2.

BY RICHARD MC. NEMAR.

It is also to be considered, as an undeniable truth, that when Christ came, his commission was not to sanction and continue the old covenant, but to bring in and confirm a new covenant of greater efficiency and more direct efficacy.

"But now hath he obtained a more excellent ministry, by how much also is he the mediator of a better covenant, which hath been established on better promises. For if the first covenant had been faultless, a place should not have been sought for the second. Behold, the days are coming, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

It is however, to be remembered, that not the righteousness or spirit of the law is rejected, by doing away the old testament of outward ordinances, for the law is confirmed in Christ. "Do we then make void the law through faith? By no means; but we establish the law."

It is farther to be considered that the opinion that salvation was to be found

by faith in Christ before he was revealed is founded on a false view of his errand into the world; namely, that he came as a surety for sinners, to pay to God, in their stead, the debt which they owed; or to fulfill the law, suffer its penalty, and satisfy divine justice as their surety and substitute, and that his righteousness might be imputed to them for their justification and acceptance with God.

But we have not so learned Christ. That was not his errand; but to reveal or declare the Father. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." To declare or set forth to view, his righteousness, not for the remission of sins by imputation: but as "a propitiation through faith in his blood, for an exhibition of his righteousness for the dismissal of sins before committed, in the forbearance of God, that he may be just and a justifier, who is of the faith of Jesus."

"If any one will come after me, let him deny himself, and take up his cross and follow me." "Be ye followers of me, even as I also am of Christ." This is the true order of God, in the redemption of souls, and though little understood before the coming of Christ, we find it well expressed in the words of Elihu. "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then he is gracious unto him." This is very contrary to the prevalent notion of man, that a man may obtain redemption in secret, with God alone, without any visible medium.

There must be an interpreter or minister to show to man his uprightness, to declare the righteousness of God, which

is found in the minister, and is his righteousness, and can be shown no other way. Thus the errand of Christ was to consecrate the new and living way, in distinction from the old way of sin, condemnation and death.

“Behold I have given him for a witness to the people, a leader and commander to the people.” The apostle is very pointed and explicit that the way into the holy of holies, that is into heaven, was not opened or known during the dispensation of the law: for speaking of the tabernacle, he saith, “Now when these things were thus prepared, the priests entered indeed at all times, into the first tabernacle, accomplishing the service; but into the second went the high priest alone once in the year without blood, which he offered for himself and the errors of the people, the Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, which could not perfect him that served, as pertaining to the conscience; which consisted only in meats and drinks, and divers washings, and justifications of the flesh, imposed until the time of reformation.

Christ being come, a high priest of the good things to come, by a better and more perfect tabernacle, not made with hands, that is, not of this creation; neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption.”

It may be said, Of what use was the law, and what benefit was by it, if it did not save the people, and no redemp-

tion could be found, during its operation? Was it not a hindrance to life and salvation, rather than any benefit to its subjects or to mankind?

What preference then had the Jew? Much every way. In the first place, indeed, because the oracles of God were delivered to them and believed. The oracles of God, therefore, were not unprofitable to all. The law served to keep the people in remembrance of their rebellion, and their exposedness to misery, by the just judgment of God, without a Redeemer. But the law did not, and could not abolish and make void the testament, or promise which God had confirmed to Abraham and his seed before the law was given.

These things are briefly stated in the following scriptures. “Brethren, I speak after the manner of men; likewise, a man’s testament when confirmed, no man disannulleth or addeth thereto. Now, the promises were spoken to Abraham and his seed. And this I say, the law, made four hundred and thirty years after, cannot disannul the covenant before confirmed of God to Christ, to make void the promise. Now if the inheritance were of law, it were no longer of promise. Then what doeth the law? It was added because of transgressions, until he should come to whom the promise was made, being ordained by angels in the hand of a mediator, who was a proper type of Christ, the mediator of the New Testament. “Now, a mediator is not of one, but God is one,” therefore his work is uniform, and the use of a mediator was to show the nature and intent of the testament between two,—the testator and legatees, and to unite the people into one with him.

“Is the law then against the promises of God? By no means; but if a law had been given able to communicate life, verily righteousness had been by the law,” and thus the law had been contrary to the promise. “For if the inheritance were of the law, it were no longer of promise. For if they who are of the law be heirs, faith is made void, and the promise disannulled.” “But the Scripture hath concluded them all under sin, that the promise by faith of Jesus Christ might be given to them that believe,” in him when he came and his faith was made known. For before the faith came, we were kept under the law, shut up to the faith which was about to be revealed, and which we could not know nor put in exercise until it was revealed.

Wherefore the law was made our schoolmaster unto Christ that we might be justified by faith. But the faith being come we are no longer under a child guide. For ye are all children of God through the faith which is in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus.

*Union Village, O.*

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#### REVERIE.

ROSETTA CUMINGS.

However varying the scenes of time,  
Which mark the busy moments as they pass;  
Sometimes disclosing joys unsought, unseen,  
And yet again with chilling, icy grasp—  
Destroying bliss which in prospectus beams,  
Fond hopes of pleasure which the future holds.  
All beautiful and bright the vision seems,  
The future moments valued are as gold.

Yet when the present brings within our reach  
Those joys which in the distance seemed so fair,  
The blessing vanishes; we see it not,  
The promised bliss is gone we know not where.

And yet the Father merciful and kind,  
Unable as we are to scan his way,  
Provides with ever bountiful design,  
Blessings unnumbered for us every day.

O! that we learn to prize his goodness more,  
And view in every gift his love divine. [power  
The same strong arm which holds the tempest's  
Scatters the dew and bids the sun to shine.  
And though his smiling face be veiled today,  
'Tis all the same his goodness and his care  
Are just as real, as when with milder grace,  
He answers to our fondest wish and prayer.

And Heaven's best gifts to us are often sent  
Disguised in sorrows which we welcome not.  
We take them, but how little realize  
If rightly borne, what good in us is wrought.  
We sigh and murmur when our Father's hand  
Is working for our best eternal good;  
Accept we must, the good we do not find,  
Did we but prize these trials as we should.

For though in stormy paths our feet must walk,  
Pierced with the thorns of worldliness and pride,—  
We have no reason to complain or doubt  
If in a Father's care our souls confide.  
And wheresoe'er our lot in life is cast,  
Whate'er the trials which to us may come,  
Help us repeat with confidence and trust  
Thy righteous will O Lord, not mine be done.

*Enfield, N. H.*

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#### AS JESUS TAUGHT.

JOSEPH H. WOODS.

JESUS for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the Throne of God. When the council of the Jews had punished the disciples and commanded them that they should not speak in the name of Jesus, the Apostles departed, rejoicing that they were accounted worthy to suffer shame for his name.

The doctrine which Jesus taught of regeneration, the virgin life, breaking up of earthly selfish ties, the forsaking of all that a man hath for Christ's sake, was treated with contempt by the Jews; and such as confessed that Jesus was the Christ, they cast out of the Synagogue. Jesus said, “Whosoever is ashamed of me and my words of him

shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Herein is the Christian's duty clearly exemplified. Let us more closely follow in the footsteps of him who so encouragingly testified to his followers "Be of good cheer for I have overcome the world," that we may be worthy to sit down with him in the Kingdom of our God.

*Canterbury, N. H.*

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### FASHION.

MARtha J. ANDERSON.

FASHION sways the world; her dictates are absolute, and her whims imperious. The worshipers at the ancient shrines of heathen deities, were not half so numerous as the devotees who compass her altars. Her image is in every household, and in the thronging thoroughfare her name is flaunted to your sight.

"Great is Diana of the Ephesians!" was the cry of old; so we may repeat. Mighty is this sovereign goddess of the people! No matter what her hideous transformation from crown to heel, she is the same beauteous creature, sent by Jove, to fascinate and afflict mankind.

All the nymphs of earth, air and water, combine to lend some novel charm to her changeful being. Unsightly shapes dame Nature never wore; ludicrous humps, and abnormal compressions, that distort the human form divine; and all that fancy's vagaries can invent, are forced upon her votaries, and they, her willing or unwilling slaves are fast bound in the thralldom her service imposes.

Is there no power that can rise in the name of common sense and justice, to dethrone this tyrant, and proclaim mankind free to live, to dress and act, according to the demands of their own conscience and reason?

Men and women should be noble in mind, perfect in form and upright in spirit; not mere apes or illusory phantoms of life. A sound mind in a sound body cannot be attained, so long as the people allow themselves to become mere manikins in the hands of the fashionable mantua-makers and tailors of the world.

If men and women who love truth and righteousness, and hate the hollow shams of society, had the moral courage to rise superior to their surroundings, and live for health and comfort; practically and earnestly bearing their testimony against the evils and follies of fashion; soon would the vain goddess turn her face, abashed, and retire in ignominy and disgrace, acknowledging that she had ruled the world too long.

*Mt. Lebanon, N. Y.*

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Schiedam, Holland, June 1, 1887.

DEAR ELDER AVERY:—Your very kind and interesting letter, together with the books, were duly received by me, and I must first of all thank you and the society which you represent, for sending me this most instructive reading matter. I have read the pamphlets and am about to read the large book. I have at any rate obtained some idea of your views in regard to doctrinal points wherein you differ from the other denominations, and I must admit, that however new and strange they appeared to me at first, I can concur in many of them.

For instance, your teaching in regard

to the divine Fatherhood and Motherhood of God is to me a sublime idea. For as in nature no child is the offspring of but one parent, so in the divine order of things Christ must have had an Eternal Mother as well as an Eternal Father. And likewise as a male does not represent a whole *human* family, neither can there be a perfect *divine* family without a daughter. This is clear to me, but, what I should like to read above all things is an impartial Biography of Mother Ann Lee.

I can fully believe that she was a very holy woman, but the subject is too scantily treated in the books which you had the kindness to send, to take away my doubts on that point. You surely are not ignorant of the fact that other women have put forth claims of a divine mission; amongst others I will name a country woman of Mother Ann Lee, *Johanna Southcote*, who also professed to receive revelations from heaven. Now I know nothing of the latter person but what I have just stated. If we believe in the manifestation of the divine daughter, it is of the highest importance in *whom* that Daughter Spirit was revealed.

I admire your views upon matrimony very much. To my mind they are most logical. A tree is known by its fruits and if the fruit is bad, how then can such a tree be called good. Let the tree represent the marriage state and the children, (conceived and born in sin) the fruit, how then can a state of life which is a continual spreading of sin, be called holy? And if not holy, how can it be a gospel state of life, pure in the sight of God and permitted by Him in his true church? Your having all things in common is too plainly apos-

toxic to require any discussion. Your place for our Lord Jesus Christ in Shaker theology I can't comprehend very well, but I believe Him to be equal to the Father in divinity, and therefore as much, according to his divine nature, an object of supreme adoration.

You have not mentioned anything about the price of the books in your letter. If you intended them as a present from the Society, permit me to express my sincere thanks; if not I thank you all the same for the trouble you have taken, and beg to know how much I am in your debt. Thanking you once more for your kindness, I remain, dear Elder, gratefully your friend

H. Wormhout.

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### NO TIME TO WASTE.

MARCIA E. HASTINGS.

MOMENTS are precious, spiritual needs abundant; there is no time to be spent in frivolous use, talking aimlessly on subjects that are of no consequence, harping on something that roils our selfish sensitiveness, affecting no good purpose, in fact effecting nothing only weakening our ability to concentrate our minds and efforts to do and accomplish something in the way of improvement upon ourselves or others, defiling our own spirits and making us unhappy,—sour and unlovable; even the saints feel pity for such rather than admire them. So let us cherish love and sweetness; diligently pursue the ways of Wisdom which are ways of pleasantness, and all her paths are peace.

*Canterbury, N. H.*

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Absence of occupation is not rest;  
A mind quite vacant is a mind distressed.

Exeter, N. H., June 23, 1887.

My good sir:—Will you kindly give me information regarding the Shakers? Their history, customs, religious services, requirements for membership. Do they perform the ceremony of baptism? If so, by immersion or sprinkling? Have they a creed or articles of faith?

A reply will greatly oblige,  
most sincerely yours,

C. M.

REPLY.

Mt. Lebanon, N. Y., July 2, 1887.

C. M., Exeter, N. H. Respected Friend:—In answer of your favor of June 23rd, I beg to say that a full reply to your questions would necessitate the writing of a small volume, which the multitude of other duties forbids. However I will endeavor to gratify your wishes as far as possible within the limits of a letter.

1. *History.* The history of Shakers and Shakerism is bound up in the history of the Christian church from the remotest primitive times up to the present day. The truths which our Savior Jesus Christ taught were to be applied to two separate orders—the earthly and the spiritual. The former was to conform to the standard of righteousness as set forth in the Mosaic law, i. e. they were to do right in all their social and private, political, commercial and economic relations; while the adherents of the latter were neither to marry nor to be given in marriage, but to be as the angels in heaven; they were not to hold private property, not to mix in political affairs, forsaking father and mother, wife, husband and children, houses and

lands, for the kingdom of heaven's sake, and live apart from the world, being obedient to the requirements of their faith in all things. These principles were largely adopted in the early church where celibacy and community of goods were distinguished features. The celibacy of the priesthood and the monasticism of the Roman catholic and Greek catholic churches, and the movement now going on within the Episcopal church for the creation of celibate societies, are all recognitions of the same principles. Modern Shakerism was founded in the latter part of the eighteenth century by Ann Lee, of Manchester, who resuscitated from oblivion the divine principles of the higher life and embodied them in a rational common-sense system of theology and practical life.

2. *Customs.* Believers, called Shakers, dress plainly and for comfort and utility; they do not follow the ups and downs of the fashions of this world; they use plain forms of speech; men and women dwell apart, yet are united as Brethren and Sisters, taking their meals together in silence, and meeting in social intercourse and devotional worship. All are expected to take part in physical labor according to capacity and training, and all good Believers engage freely in spiritual labor for the overcoming of the world within and for the acquisition and maintenance of true gospel faith and practice.

3. *Religious services.* Religious services are held in family privacy and at the society meeting-house, and are conducted by elders appointed for that purpose. The exercises consist of marching, singing and speaking, and the cultivation of such spiritual gifts as

may best meet the necessities of individuals and societies.

4. *Requirements for membership.* Persons desirous of uniting with us must adjust all lawful debts and obligations they may be under. Married people are expected either to separate by mutual consent or legal process and the rights of children are to be carefully guarded. The first step on entering is the confession of all known sin in the presence of a witness. Novitiate members may retain control of their property; covenant members consecrate all interests to the use of the society. Obedience to the authority vested in Elders and other officials and faithful conformity to such rules and orders as are or may be established, is required of all.

5. *Baptism.* Nay; the Shakers do not baptize with water, neither by sprinkling nor immersion. While they have a profound admiration for the efficacy of water, when frequently and freely applied in connection with soap and sponge and towel, the baptism they believe in and are seeking for is that spiritual baptism that even Jesus declared he was much straightened to obtain.

6. *Creed.* Nor have the Shakers a written creed or formal articles of faith, but they hold to certain well-defined principles the fruits of which appear in the inner life and outward appearance of Shaker communities. They also possess a complete system of theology that for beauty, simplicity and sound sense challenges comparison with any other system, old or new. They believe in God as the creator and sustainer of the universe and worship him as the Father and Mother of all. Jesus Christ, a man divinely inspired to teach and re-

veal by word and example the truth of life and immortality, our Elder Brother; Mother Ann, a follower of Jesus, our Elder Sister; the resurrection of the body is denied, but the immortality of all good souls rejoiced in; the communion with the spirit world is accepted, but the external phenomena of spiritualism are considered as of rather doubtful utility; there is progressive development of the soul in the next world—"the gospel will be preached to all in the spirit-land," was the teaching of Mother Ann; an endless hell does not exist, but souls suffer the consequences of their wrong-doing till repented of and atoned for, while the good and the righteous enjoy the fruits of well-doing. It is held that the Bible contains a large portion of the word of God—not all, but for its interpretation neither Rome nor Westminster, Andover or Princeton, are appealed to. Shakers do not believe in the propriety of making themselves unhappy and miserable in this world for the sake of being happy in the next. A good Shaker is the most thoroughly happy being in existence. Why not? The world, the flesh and the devil have no attractions for him; he is at peace with God, himself and his neighbor; he lives by the fruit of his own labor and owes no man anything but love and good will; he is prepared at any time, come the call to-day or to-morrow, to meet the blessed realities of the unseen world. This felicity is not, of course, obtained by the mere adoption and outward conformity to Shaker life and rule; it is a matter of growth, labor, and patient endeavor.

What do you think of it all?

I am your friend and well wisher,  
Louis Bastiug.

## PRAYER.

ANNA P. CARLL.

*See Luke, chap. xiii., 11, 12, 13.*

JUDEA's hills were clothed with light,  
A light was on the plain;  
And Sabbath peace was over all  
That to the temple came.

'Twas in that Jewish synagogue,  
This sunny Sabbath morn,  
A woman bent with weight of years,  
Came there among the throng;—  
She came to hear the holy word,  
To join in humble prayer;  
She could not know her blessed Lord  
Would meet and heal her there.

He saw her needs and from that host,  
He called her to his side;  
Then with a touch he healed her pain,  
And God was glorified.

And there she stood in perfect health,  
Her bonds were rent in twain;  
She felt the saving power of grace,  
Restore her strength again.

And so I come into Thy House,  
Bent low with cares and fears;  
O may I hear Thy heavenly word  
Fall on my listening ears.

That as I hasten to obey  
The pleadings of Thy voice,  
My troubles all will fade away  
And leave me to rejoice.

For now I bend beneath the load  
Of sin and sore distress;  
If thou but touch the burden Lord,  
It can no more oppress.

And like the stricken one of old,  
O grant me full release;  
So shall I find Thy ways my choice,  
And in Thy paths my peace.

*Providence, R. I.*

## RETROSPECTION.

AMELIA J. CALVER.

THERE cometh a time when we shall  
look back upon life, and see in the  
many vicissitudes of our pilgrimage

here, that the real "means of grace" by  
which the true development of spirit  
has been attained, have been unappre-  
ciated.

As such then, should we view the  
shaded glen of the pathway. In the  
broad sunlight we walk by sight, thus  
develop strength, activity; but as the  
shadows lengthen we *feel* our way, and  
thus grow careful and thoughtful, while  
a trusting confidence in the good within  
and without leads us on.

*Mt. Lebanon, N. Y.*

Enfield, Conn., 1887.

DEAR CHILDREN:—"The wages of  
sin is death." Sin hardens the heart,  
darkens the conscience, and leads away  
from the love of good. Many desire  
the pleasures of sin but not its punish-  
ment. The law of retribution is inevi-  
table; if you sin you must pay the  
penalty. Every act reacts on the actor.  
Consider the consequences of sin and  
shun the beginning of it. Sin, if not  
subdued, grows from bad to worse.  
Living in sin blights the spirit. Die to  
sin. Bad habits are vile weeds. Slum-  
per them ever. One sin subdued brings joy  
to the soul. Each victory will help you  
some other to win. Watchfulness is a  
safeguard against sin. Watch all the  
time. Resolutely turn from all deceit  
and wrong, and do just as nearly what  
you know to be right as possible. Wrong  
is no less wrong because you may think  
it a little item.

You are developing your characters  
by the lives you live, and by the thoughts  
you indulge. Soon the fruit will appear.  
Tares produce poisonous fruit. "Walk-  
ing the path of death and sin yields  
naught but pain and grief within."

Sin cannot be too faithfully fought

against and resisted. While your day lasts guard well your hearts that no evil shall grow therein. Say to the tempter "Get thee hence." Close your minds to thoughts that soil the life; your souls to impressions that may destroy your happiness. Practice virtue and vice will be hateful. If temptation insists, persist in resisting. Sinful by-paths are alluring. Beware. When you are tempted to do wrong, keep your promise and be strong.

Your brother,  
Daniel Orcutt.

#### TESTIMONY OF JETHRO TURNER.

In the spring of the year 1780, we heard of a religious people residing in the wilderness, about seven miles northwest of Albany, who were different from all other sects known in the world. During the preceding year, there had been a great out-pouring of the spirit of conviction, which produced a remarkable revival of religion in and about New-Lebanon. The subjects of this revival felt assured by the spirit of prophecy which attended it, that the commencement of the latter day of glory was approaching, and very near at hand, and were therefore anxiously looking for it. But knowing that the world was full of professions, and that false religion greatly abounded, they were determined not to be imposed upon by any religious pretensions which did not save the soul from sin, and afford that enduring substance of spiritual life which could not die away.

With these impressions, some of the leading characters of the late revival, at the solicitation of the people, went to see these strangers, to inquire into the nature of their religion. After a close

and careful examination, they were fully satisfied, and on their return made a favorable report, and advised the people to go and see, and judge for themselves. Soon after this, many of the inhabitants of New-Lebanon and the neighboring towns, went to visit these singular people and satisfy themselves; and they were soon convinced that this little family, who dwelt in the wilderness, retired from all the rest of the world, were the people of the living God and possessed the gospel of salvation.

In June following, I went, in company with my father, to see them, being then sixteen years of age. We were kindly received by Mother Ann Lee and her little family. Several young people of my acquaintance were there at the time; and the weather being warm, Mother Ann came out and took a seat in the shade of the house; and we soon gathered round her to see how she looked, and what she would say to us. She spoke to us in the following manner: "They that are wise will consider their latter end before it be too late. It is a beautiful sight to see young people set out to follow Christ in the regeneration, before the evil days come." I asked, How shall we follow Christ? She said, "There is no one that can follow Christ short of confessing and forsaking all their sins." She also spoke in substance as follows: "They that are young, who make it their abiding choice to follow Christ in the regeneration, will find it much easier to travel into the gifts of God, in the union of the spirit, than those that have lived many years in the sins of the world: or every work of the flesh is death to the soul."

There were several young people

present who had already confessed their sins, and had received the power of God which was manifested in various and marvelous operations, in signs and visions, in speaking with tongues, prophesying. But these gifts of the Spirit, though marvelous and striking, did not operate so effectually upon my feelings, as the heart-searching power of Mother Ann's labors with me the next morning. Here she wrought upon my sensibility, and made me feel the force of the cross to some purpose. Nothing in nature, nothing short of Divine Power could have given me such a feeling and powerful sense of the cross of Christ against a carnal nature, as her labors at this time. I had, the day before, manifested a state of mind by no means consistent with the demeanor of a humble penitent seeking the mercy of God, and meekly subjecting to the cross of Christ for salvation; but had rather affected to consider the cross as no weighty matter with me. I was therefore fully convinced that this powerful sensation of the cross was laid upon my spirit, to show me that I could not treat the cross as a trifling matter, without being brought to feel its force. Here I received the first planting of the gospel of Christ in my soul; and here was the beginning of my obedience to my gospel parents.

After Mother Ann had given my father some counsel concerning his family, and taught us our duty in the path of righteousness, we returned home. In about two or three weeks from this time, I went again to see Mother and the Elders at Watervliet, where, after opening my mind, I found much comfort and releasement. At this time they were thronged with people from

different places, who came to see the work of God. The testimony of the gospel was strong and powerful against the man of sin, and all that was of the world—"the lust of the flesh, the lust of the eye and the pride of life." Believers daily increased in numbers, and grew in the knowledge of the gospel, and in the gifts of God. But the more Believers increased in number, and in the power and gifts of the Spirit, so much the more did the enmity of the wicked rage against the work of God; which was vented out in malignant slanders and false accusations against Mother and the Elders.

These accusations brought against Mother Ann and the Elders were known to be false; because the Believers were personally and intimately acquainted with her, having been, more or less of them, continually with her, by day and night, from the time the people in this country began to embrace her testimony till she left this world; except when she was in prison at Poughkeepsie; and even there she was several times visited by them. So that they well knew, and were fully able to bear witness to the purity of her life and character, and could easily see from what spirit such accusations proceeded.

After Mother Ann and the Elders were imprisoned in Albany, I went to see them again, and was permitted to enter the prison where they were, and stayed with them some time. Their spirits were clothed with meekness and innocence; and though their bodies were confined within the walls of a prison, yet their souls were not bound. Here they worshiped God, and sung his praise in heavenly songs. Nor was the word of God bound: for they preached

the gospel through the grates of their prison, to multitudes of people; and many there embraced it, and set out thenceforth in the way of eternal life.

I was frequently with them from the time I first found them till they left this world. And in all my acquaintance with Mother Ann, in all places, I never saw anything in her but the image and spirit of Christ. Her temperance in eating and drinking; her patience and resignation in tribulation and sufferings; her firmness, meekness and humility in times of persecution and affliction, all bore incontestible evidence of the spirit of Christ, with which her soul was abundantly filled. The same remarks will apply to Elders William Lee and James Whittaker, who were her companions in tribulation, and helpers in the ministration of the gospel. Their unbounded love to the souls of men—their kindness and charity to the poor, and their exemplary lives and manners in all things, were evident manifestations of that heavenly spirit which dwelt in them.

When we visited Mother Ann, and heard her testimony, we found that the first thing required of a convicted soul, in order to obtain admittance into her society, was to make an honest confession to God, in the presence of one or more of his witnesses, of every sin, whether secret or open, and to forsake them forever. By actually doing this, we gained her union, and felt the boundless love of Christ flow from her into our souls.

The next thing required was, in case we had injured any of our fellow creatures, in person or property, by theft, or fraud or violence, or wronged any one, in any way or manner whatever, we

must make confession and restitution to the satisfaction of the injured party. By doing these things we found forgiveness of God, and felt his blessed power and gifts flow in upon us, in various ways and manners, blessing all our undertakings, both in things spiritual and temporal.

The next requirement was, to put our hands to labor and our hearts to God, and pay all our just debts. "In so doing," said Mother, "God will bless you in your basket and in your store; and you will soon be able to pay your debts, and have a sufficiency to support your families, and to help the poor and needy the widow and fatherless of this world."

Such were the instructions we received from Mother Ann; and we to whom these instructions were given, have proved and realized these things by obedience. The blessing of God attended our obedience to Mother's counsel, and we were soon able to discharge our debts, and to assist the poor and needy with a charitable heart and hand; and our Society is at this day, a standing monument of the truth of these things. It is admitted by all, that the fruit of any tree is the best evidence of the nature of the tree which produced it. And if Mother Ann's ministration has been productive of good effects on those who received it, then it must certainly have been a good ministration, and must have proceeded from a good source.

We know, and can bear witness, that Mother did effect a work of righteousness, which no earthly power, no human wisdom ever did or could effect. That spirit which she administered to us, has turned many souls from darkness to light, and from the power of Satan to God. It has caused the dishonest, the

knavish and the fraudulent, to become honest and upright. It has caused the thief to restore his stolen property, and pursue an honest calling for his support. It has caused the idle to become industrious, the prodigal to be prudent, the covetous to be liberal, the false to speak the truth, the proud and haughty to be meek and humble, the contentious and quarrelsome to become peace-makers, the glutton and the drunkard to become temperate, and the lewd and wanton to become chaste and honest. In short, it has caused "the wicked to forsake their ways, and the unrighteous their thoughts, and turn to the Lord who has had mercy on them, and to God who has forgiven them." These things we know to be true; and now, "either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt: for the tree is known by its fruit."

I can now testify that, by careful obedience to her instructions, and by following her footsteps, I have been saved from the lusts and corruptions that are in the world, and from all sin for many years; so that I know of a certainty that the way she taught, and in which she walked, is the way of salvation.

*Mt. Lebanon, N. Y. 1826.*

[Contributed by Elder G. B. Avery.]

#### THE ART OF GIVING.

"**PRUDENT** thrift—the art of saving, is a virtue that all should cultivate. The accumulation of property as a shelter and protection to old age, or as a shield against sickness and misfortune, is always commendable. But, in the exercise of this virtue it is not necessary that one should be wholly wrapped up in self as to be unmindful of one's obligations to society, or to the wants and woes of the unfortunate members of the household of our common humanity.

In the churches, everybody, from the toddling infant to the gray haired sire, is expected to give, for the support of their religious institution. \* \* \*

We see what Christianity is doing for the spread of its doctrines, and for the alleviation of wants and wretchedness in the world.

\* \* \* It is not the wealthy alone that should give, it is a moral and spiritual duty devolving upon all alike.—The exercise of charity is a necessary means of spiritual unfoldment. It enlarges ones nature and brings one nearer to the heart of God. In proportion as we take an interest in the welfare of others, and aid in promoting the happiness of our common humanity, so shall we lay up treasures of soul that shall stand to our credit in the coming time, and far outweigh all the baubles of earth.

When one has enough for all reasonable earthly needs, what does he want of more? He can only appropriate a certain amount of this world's goods to himself, and for the needs of those depending upon him. All else, which he must soon be called to leave, will go, perhaps, to feed the earthly vanities of those who have done naught to acquire it, and who are anxiously waiting the time that shall put them in possession of their inheritance.

How much there is that needs to be done; our periodicals and publications and missions need a better support. We need homes for the poor, and schools for psychical support and research. \* \* \* We need an organized missionary system for the dissemination of our Gospel! Indeed the harvest is ripening, for the sickle all around us! Where are the laborers to gather it in?

Is it not time that we were up and doing? For lo the shadows are thickening and the night cometh apace, when no man can work."  
—*Golden Gate.*

Our consolation of to-day,  
Is doing just the best we can,  
Not *having done*, that's passed away,  
Will still suffice the inner man.—*M. W.*

No man is a competent judge of his own conduct.

[Contributed by James S. Prescott.]

*If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful for the body; what doth it profit?—James ii., 15, 16.*

An old lady sat in her old arm-chair  
With wrinkled visage and dishevelled hair,  
And hunger-worn features;  
For days and for weeks her only fare,  
As she sat there in her old arm-chair,  
Had been potatoes.

But now they were gone; of bad or good  
Not one was left for the old lady's food  
Of those potatoes;  
And she sighed and said, "What shall I do?  
Where shall I send, and to whom shall I go  
For more potatoes?"

And she thought of the deacon over the way,  
The deacon so ready to worship and pray,  
Whose cellar was full of potatoes,  
And she said "I will send for the deacon to  
He'll not mind much to give me some [come  
Of such a store of potatoes."

And the deacon came over as fast as he could,  
Thinking to do the old lady some good,  
But never for once of potatoes:  
He asked her at once what was her chief want,  
And she, simple soul, expecting a grant,  
Immediately answered "Potatoes."

But the deacon's religion didn't lie that way,  
He was more accustomed to preach and to pray  
Than to give of his hoarded potatoes:  
So not hearing of course what the old lady  
He rose to pray, with uncovered head, [said  
But she only thought of potatoes.

He prayed for patience, and wisdom and grace  
But when he prayed "Lord give her peace,"  
She audibly sighed, "Give potatoes."

And at the end of each prayer which he said,  
He heard, or thought that he heard in its stead  
The same request for potatoes.

The deacon was troubled, knew not what to do  
'Twas very embarrassing to have her act so  
"About those carnal potatoes."

So, ending his prayer, he started for home:  
But, as the door closed behind him, he heard  
a deep groan,

*"O, give to the hungry potatoes!"*

And that groan followed him all the way home  
In the midst of the night it haunted his room—

*"O, give to the hungry potatoes!"*

He could bear it no longer; arose and dressed  
From his well-filled cellar taking in haste  
A bag of his best potatoes.

Again he went to the widow's lone hut;  
Her sleepless eyes she had not yet shut;  
But there she sat in that old arm-chair,  
With the same wan features, the same sad air,  
And entering in, he poured on the floor  
A bushel or more from his goodly store  
Of choicest potatoes.

The widow's heart leaped up for joy;  
Her face was haggard and wan no more.  
"Now," said the deacon "shall we pray?"

"Yes," said the widow "*now* you may."  
And he kneeled him down on the sanded floor,  
Where he had poured his goodly store,

And such a prayer as the deacon prayed  
As never before his lips essayed;  
No longer embarrassed but free and full,  
He poured out the voice of a liberal soul,  
And the widow responded a loud "amen!"  
But said no more of potatoes.

And would you who hear this simple tale,  
Pray for the poor, and praying, "*prevail,*"

Then preface your prayers with alms and good

Search out the poor, their wants and their  
Pray for peace, and grace, and spiritual food,

For wisdom and guidance, for all these are

*But dont forget the potatoes.*

—Selected.

What we *can't* prevent should never worry us  
What we *can* prevent should always hurry us.

LEOFOLD.

THE life is more than meat  
The spirit more than form;  
The living Christ we seek  
Who in the soul is born. A. E. N.

"BE deaf to the quarrelsome, blind to the  
scorner and dumb to those who are mischievously  
inquisitive."

SWIFT to hear and slow to speak.

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**THE MANIFESTO.**  
**SEPTEMBER, 1887.**

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**NOTES.**

**PREACH THE WORD.**

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THE sacred charge that was given to the apostle, in his ministry before men, should never be lost to sight. It may not at all times and under all circumstances be the most popular among men and on this account may fail to receive the general approbation. Conditions arise in every age of the world that are held in close correspondence. These have been so marked that they have drawn forth this peculiar expression.

“As it was in the days of Noah, so shall it be in the days of the son of man.”

During those two thousand years human nature had not materially changed, so that in the midst of the most wonderful events that had ever transpired in the world, mankind neglected to turn aside from their daily avocations to find safety on earth or to learn righteousness for righteousness' sake.

“They bought and sold, they married and were given in marriage till the day that Noah entered into the ark.”

Contemplating that awful catastrophe from the distance at which we now stand, it seems very stupid in those people that they did not avail themselves of the proffered privilege, as received from Noah, to enter the ark and be saved from destruction. The same indifferent spirit was manifested at the advent of Christ.

The loving friend who came with good news and glad tidings; the messenger bearing the words of eternal life; the physician sent from God to heal the sick and to raise the dead, received no more attention than did the buying of a yoke of cattle or the ploughing of a newly purchased field. Men continued to buy and to sell and to foster all their evil propensities as though such things were the sum total of life, and nothing higher had appeared to claim their interest.

Nearly two thousand more years have passed and a revelation from the resurrection heavens, has in its fulness been given to man. The angel from the temple of God has said, “Thrust in thy sickle and reap for the harvest of the earth is ripe.” Light from God is now shining from the east to the west, and yet the unchanged human nature goes on as in the days of Noah, and as in the days of the son of man.

Witnesses have arisen from time to time and through them the words of living truth have been made manifest. Faithful unto death they have testified of a life above the world and of a time in which the new earth and new heavens would be revealed, wherein all things should be holiness to the Lord. The day dawn of prophecy is with us, when “judgment will be laid to the line and righteousness to the plummet;—

“When swords and spears of needless worth,  
Shall prune the trees and plough the earth;  
When peace shall spread from shore to shore  
And nations shall learn war no more.”

Walking in this light, God's witnesses can have no doubt. Their mission runs parallel with that of the apostle;

“I charge thee before God and the Lord Jesus Christ, Preach the word; be instant in season, out of season; reprove, rebuke and exhort.” In this duty so imperative, comes the necessity of using the sharp, two-edged sword, that it may reprove and rebuke wrong in the speaker as well as in the hearer, lest that by any means, as remarked by the Apostle, when I have preached to others, I myself should be a castaway.

Let us work with earnestness and care to build upon that foundation as permanently laid through the testimony of Jesus that we may abide in safety through all trials and temptations.

The Manifesto returns thanks to our very kind friend, and well wisher Hamilton Arnot for the generous gift of five dollars for the free distribution of our paper.

## Sanitary.

### SCIENTIFIC AND PRACTICAL.

Prof. John Nott has proposed that some formula be printed as a warning to school children not to abuse their eyesight, and posted in front of every book, as follows:

“CAUTION.—Reader, your eyesight is worth more to you than any information you are likely to gain from this book, however valuable that may be. You are, therefore, earnestly cautioned—

1. To be sure that you have sufficient light, and that your position be such that you not only avoid the direct rays upon your eyes, but that you also avoid the angle of re-

flection. In writing, the light should be received over the left shoulder.

2. That you avoid a stooping position and a forward inclination of the head. Hold the book up. Sit erect also when you write.

That at brief intervals you rest the eyes by looking off and away from the book for a few moments.

And you are further cautioned TO AVOID AS MUCH AS POSSIBLE BOOKS AND PAPERS PRINTED IN SMALL TYPE, and especially such as are poorly printed; also to avoid straining or overtaxing the sight in any way.

All may need to be reminded of the great importance of thoroughly cleansing the eyes with soft, pure water both morning and evening.”—*Popular Scientific Monthly*.

### THE VOICE OF A FRIEND.

BY BELLE BUSH.

OH, pleasant to me is the voice of a friend,  
Whose thoughts and whose deeds unto harmony tend,  
Whatever his station may be.

We're brothers and sisters, all children of God,  
And, whether or not we have acres of sod,  
We each can be happy and free.

We can speak a kind word, we can do a good deed,  
And reap for our planting a harvest of seed;  
And that is the way to be free.

We can sing for the weary, can pray for the weak,  
And jewels of truth for humanity seek;  
And thus shall we happiness see.

For happiness springs from each labor of worth,  
And every good deed that we do upon earth,  
The angels above us can see.

When cheerful and patient, when loving and mild,  
We turn to each task with the trust of a child,  
Then the white-winged watchers are nigh.

They know every thought, every beautiful deed,  
And their love taketh note of whatever we need,  
And lo! ere we know it, 'tis nigh.

Sometimes it is pleasure, sometimes it is pain,  
'Tis sunshine to-day, tomorrow 'tis rain,  
'Tis best whatever may come:

For God on whose wisdom and bounty we call,  
Embraces not one, but embraces us all  
In a love that is leading us home.

—*Belvidere Seminary, New Jersey.*

HE who follows his own advice, must take the consequences.

Discourse delivered at Canterbury, N. H.—Shakers—  
June 19, 1887.

THE apostle Paul in one of his letters to him whom he called his son Timothy penned these words; "Consider what I say; and the Lord give thee understanding;" and I would say the same to those who hear me today. I take it for granted that among the friends who have met with us this morning to participate in our worship are some who never before attended a Shaker meeting, who know nothing of our lives and our belief, but who would like to obtain some knowledge on those points. They will after sharing in our worship form some opinion of us from what they see and hear, and though opinions are not always correct and sometimes are not of much value, yet we should aid where we can in that direction.

Now the opinion of one man about another or the opinion of a number of men in regard to a movement, a cause or a sect, does not necessarily imply a correct premise or an unbiassed investigation. And yet there are today and have existed in the past, men whose opinions as to a cause and its advocates are worth careful consideration, because such men investigated from a desire to learn the truth.

Such a man was one who passed on a few years ago to a higher life. He was one who loved to search out causes, to investigate and weigh in the scale of reason ideas and their advocates, and when he reached a conclusion and formed an opinion he uttered it in plain language that no one could fail to comprehend. This is what he put on record.

"With the Shakers so named, I have some

personal acquaintance, and I am not ashamed to own that I have been instructed and cheered by them. They have never been fairly appreciated by the world. Their condemnation of marriage and of individual property, their ceremonies of divine worship, and their testimony against all departures from celibacy as impure and sinful have repelled nearly all who are not of their own body. But might not a more expansive philosophy, a more liberal culture, discover in these very traits a moral worthy of the gravest attention? Are our relations as men and women so universally pure and exalted [it was one of yourselves, a married man who propounded this query] that we may rightly despise those who, unable to separate the palpable evil from the latent good reject both together? Is exclusive property so beneficent a feature of our social order as practically exemplified around us, that we may fairly stigmatize those who not needing its incitements to thrift or industry, see fit to decline them? The peculiarities of Shaker worship I readily abandon to the ridicule of the caviller, only wishing that theirs were the only errors committed in attempting to honor our Father in heaven, and that no religious errors more popular and more enduring than theirs were worse than simply ridiculous. When all that may be said against these simple-minded people has been freely admitted, there is yet left enough in their character and history to challenge our admiration. They present the sublime and hope-inspiring spectacle of a community founded and built up on the conquest of the most inexorable appetites; lust, avarice, ambition, revenge,—these are not merely discountenanced by the social economy of the Shakers, but this economy is based on their entire crucifixion. Nor can I see how any man can rationally conclude, as some have nevertheless asserted, that all this show of subduing the appetites is hypocrisy and a delusion. I can conceive no earthly motive for practising so much outward self-denial at so great inconvenience, and with no hope of honor or popularity, but a certainty of the reverse, if not based on obedience to an inward conviction. The uncharitable theory supposes a refinement of absurdity and self-

annoyance which never yet possessed for any period the brain of any one sane man, much less of a whole community for generations. Let us then, profit by the lessons which these enthusiasts read us, while discarding what to us are their errors. Let us remember that they have solved for us the problem of the possibility, the practicability of a social condition from which the twin curses, pauperism and servitude, shall be utterly banished. They have shown how pleasant may be the labors, how abundant the comforts of a community wherein no man grasps for himself, but each is animated by a spirit of devotion to the common good. When I have stood among the quiet homes of this unambitious, unpoetical people and marked how they have steadily, surely, advanced from poverty to competence; when I have observed how their patient but never excessive toil has transformed rugged barrenness into smiling fertility and beauty, how could I refrain from thinking lightly of that blind dogmatism which asserts the impossibility of inducing men to labor except for their own selfish gratification, and affirms the necessity of the stimulus of personal acquisition to save mankind from sinking back into the darkness and destitution of barbarism."

That was the deliberate judgment of Horace Greeley, who whatever may have been his idiosyncracies was certainly up to the level of the time in which he lived. He did not have the shallow idea that because our numbers are few the cause is a failure. A celebrated English preacher has said "no man is a failure who is faithful and upright; no cause is a failure which is just and true. There is but one failure; and that is, not to be true to the best one knows." Now our numbers may be, nay, they are few, as compared with other churches and as a sect we have not spread as have others. But there is a difference between the spread of a sect, and the spread of ideas. In this sphere we claim that we have done

some work, and that we have not labored in vain.

The Shakers are a small body, and if there is no success but what depends on worldly combination, organization or policy, never had any men and women less chance of it than we. Bound only by mutual love and good-will, with no creed but the gospel, thinking each one what he will, questioning ourselves and our actions sharply, finding all the fault we can with ourselves, looking out our defects and criticising them keenly as those only can who believe in immortal truth; certainly we are the least politic of all people.

Those who know of us say "the Shakers are dying out," and "they believe in nothing." Yea, we *do* believe in *truth*. And here we stand, "as chastened and not killed, as dying and behold we live; as unknown and yet well known;" here we stand, this forlorn hope, if we are named such, we say rather this vanguard in the army of Christian progress, a vanguard which cannot be conquered, which cannot die for ideas never die. The breath goes out of a man's body and it is dead; synods and councils of mighty men are dissolved and scattered; churches and hierarchies decline and crumble; but ideas never die, truth never dies but is immortal. It may for a brief period be hid, but the time will surely come when "truth crushed to earth shall rise again," for "the eternal years of God are hers." A.

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O let me bless,  
The blessings of each day,—  
And let me chide not  
But in a humble way.—M. W.

IMPROVE your minds while you may

[Contributed by J. B. Vance.]

### WHY WE WEAR UNIFORM!

ONE would almost think to hear some people talk, yea, and even some of our professed friends, that it was really more humble to dress like the "world" than to wear uniform, and that to have salvation in our hearts, and in our outward dress was a sign of inconsistency. How often one hears the uniform, and those who wear it, slightly spoken of by those who themselves have not got the moral courage to wear it, although professed followers of Jesus! Says one, "If I thought

#### MY RELIGION WAS IN MY BONNET,

I'd burn it!" Well, but why shouldn't your religion be in your bonnet? Would it be any the less a sign that you had Christ in your heart because you acknowledge Him in the shape and style of your bonnet? Rather one should expect to hear a child of God say, that if their religion was not in their bonnet they would burn it.

"God doesn't look at the cut of a man's coat," says another. We humbly beg to differ. God does look at every action of a child of His. What! would you have us believe that it is a matter of indifference to God whether His people dress like the world or not? "O," but you say, "we don't go in for dressing up gaudily, but we like to look decent and respectable." Yes, and in your "looking decent and respectable," you look so much like the unsaved world, that no one could tell whether you were on the Lord's side or the world's side from your outward appearance. But, you say, "Would you then have everyone dress in Salvation Army uniform?" We answer, we would have everyone who professes to be a child of God, "come out from among the ungodly and be separate." We would have them, "not conformed to this world;" we would, therefore, have them not to dress like the "world" but to be so "transformed, inwardly and outwardly by the renewing of their minds" as to make it manifest to all around by their outward dress, as well as by their inward lives, that they are followers of Him who was "not of the world."

Why do professed Christians persist in dressing like the world? We maintain that it is because, in heart, whatever they may be by profession, they are of the world. They esteem the world's friendship. They will not "Come out from among them, and be separate;" they will have so much, and only so much, religion and swim with the tide. The secret of it all is they love themselves, their own skins, their good name, their reputation, their own ease better than they love God, and numberless are the excuses they have on hand to justify their conduct.

What a mean, dishonest style of argument it is to pretend there is nothing in dress and that it is

#### NO CROSS TO WEAR UNIFORM!

Why don't these modest people who say so put it on and try? Go through the streets of a crowded city on a Saturday evening, in full uniform, with a bundle of WAR CRYS to sell, and then talk about there being "nothing in dress," and no cross in wearing uniform! Does the devil molest a person going inoffensively along dressed in the ordinary style of the world? Of course not. Why? Because they are not damaging his kingdom by doing that; but let them take the course we have just described, and see how they come on! They will soon find out there is a devil, and also that a very large number of those they meet are serving him; nice, respectable, quiet-looking people, whom they would have thought saints, under ordinary circumstances, they now find are possessed of the devil. Why? Because these nice quiet people hate the light that condemns them, because their consciences are pricked, because they are of the devil, and the right of anyone wearing something openly and boldly for God in their midst is more than they can tolerate; they hate him in consequence, and many of them, could they have their way, would serve him the same as the Jews served Jesus Christ; and yet our modest friends tell us there is "nothing in dress," and that it is pharisaical to wear something to show you belong to God.

What an awful Pharisee Daniel must have been to have prayed three times a day with his window open. Why didn't he shut it? He could have prayed just as well with it shut!

Because he had a living God in Him; because he was not a coward; because he was resolved to be true to God, in defiance of the devil and the world, and for the selfsame reasons the Salvation Army means to wear uniform.

Take the case of a man at work among his shopmates. Let him be an ordinary Christian; does any one molest him? No; he can jog along peaceably enough. Before we were saved we worked with several such Christians for years, and never suspected they professed to be followers of Jesus until we got saved and began to talk to them about salvation, when to our astonishment they professed to be saved also, and to have been saved years. But let a man wear a bit of the Army ribbon on his working dress,

#### HE IS A MARKED MAN AT ONCE.

Let him do anything wrong or inconsistent with his profession now, he'll soon hear about it. Why? Because the bit of ribbon is a continual and open confession to all around that he professes to belong to God, and, so far from desiring to hide the fact under a bushel, he is desirous that all shall know it; and, secondly, because such a person is a standing rebuke to sinners and lukewarm professors.

One thing more—just in proportion as a person takes up his cross and boldly stands for God in defiance of men or devils, in just such proportion do they enjoy the presence and fulness of God in their souls. "He that will save his life shall lose it, and he that will lose his life for My sake shall find it." Which side do you belong to?

#### ONE WHO LOVES REALITY.

—From the War Cry.

#### FAITH, HOPE AND LOVE.

There are three lessons I would write,  
Three words as with a burning pen,  
In tracings of eternal light  
Upon the hearts of men.

Have Faith, where'er thy barque is driven,  
The calm's disport, the tempest's mirth,  
Know this, God rules the hosts of heaven  
The inhabitants of earth.

Have Hope! Though clouds environ now,  
And gladness hides her face with scorn;  
Put thou the shadow from thy brow,  
No night but hath its morn.

Have Love! Not love alone for one.  
But man as man thy brother call,  
And scatter like the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul,  
Faith, Hope, and Love and thou shalt find  
Strength when life's surges wildest roll,  
Light when thou else wert blind.

—Selected.

#### SEEKING FOR THE PEARL OF GREAT PRICE.

The pastor of a colored church in Atlanta, Ga., thinks he has a commission from on high, and for ten days the members of the congregation have left their plows idle and houses empty, literally looking in hidden places for the "pearl of great price."—*Albany Eve. Journal*.

[Contributed by Harriet Shepard.]

#### WORDS.

WORDS are very important things. They are but breath, and yet what deep furrows of joy or sorrow do they plow in the human heart! How do harsh words rend the feelings and fill the eyes with tears! How do approving and kind words thrill like music, and often influence a whole life. Words have either hurried individuals to vice, or bound them to virtue. As well might we sport with fire brands as be careless and inaccurate in the use of words. Form in early life the habit of severe accuracy in the use of language—words planned and chiseled by the law of truth. See that they express what you mean; the slightest voluntary deviation is a lie, and every lie dishonors and begrimes and bemires the soul.—Selected.

LET truth have its perfect work in my heart, no matter how closely it bears upon self, what interests it opposes, what worldly tie it severs or through what narrow path it leads me, I am resigned to follow its guidance.—A. I. Baker.

## Books and Papers.

HALL'S JOURNAL OF HEALTH. Aug. Contents: Mind Reading; Seeing by the interior Sense; Healing by Laying on of Hands; The Comparative Energy of Nutrients; A Psychographic Experiment; Equilibrium, the controlling force in Nature; Milk and its Products; Spurious wines; Little Busy Bee; etc, etc. Office 206 Broadway, N. Y.

As the season has come when miracles are reported from Ste. de Beau Pre J. Macdonald's article in the August COSMOPOLITAN on "Pilgrims and shrines in Canada" is especially timely. He gives the history of this famous shrine and relates the story of many remarkable cures performed there. The article is handsomely illustrated.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. August, Contents: Some Foreign Ministers at Washington: The article has eight portraits; The Province of Æsthetics; Progress in England; Natives of North America. This article is illustrated with six portraits; Charity; The Late Timothy Coop; Women should combine; Ancient Witcheries; The California Grebe; To the Institute Students of 1885; Christian Ontology; Health Papers; A candid Doctor; Fifty-two Centenarians; Notes in Science and Industry; Poetry; etc., etc. Fowler & Wells Co., 775 Broadway, N. Y. \$2 a year.

## KIND WORDS.

To my sense the July MANIFETTO is full of good meat. I might name first, "*What of the future of Shakerism?*" It is a mirror in which to look, and if we do not like the reflection, whose fault is it? *Jealousy* that heartless, deadly foe to human happiness received another javelin. Then the amount of hospitable and friendly reception of the missionaries in the old world from whence our ancestors were driven a hundred years ago for bearing the same testimony which now returns to them, is really encouraging. Truly the world moves.

Elijah Myrick.

WHAT is true and becoming in life, I study and investigate; and on that I am intent.—*Horace.*

THE system of truth, is single and each part is connected with every other.—*S. S. Randall.*

Contentment is the golden chalice, in which pleasure continually drops her sweetest nectar.  
M. J. A.

Temptations at a distance are easily resisted, but now and today they are hard to stand against.  
M. W.

EVERY truth is a clue to unravel the tangled thread of thought.—*S. S. Randall.*

## Deaths.

Sally Maria Stewart, at Second Family, Mt. Lebanon, July 24, 1887. Age 80 yrs. 9 mo. and 9 days.

Our Sister sank peacefully to rest, a firm pillar in the temple of God and a true Believer in the gospel of Christ: an obeyer from childhood.  
J. E. S.

Eunice Freehart, at South Union, Ky., July 28, 1887. Age 92 yrs. 5 mo. and 28 days.

She entered the Society in her thirteenth year, and has been a faithful soul for eighty years, "Well done, good and faithful servant."  
H. L. E.

Elder Galen Richmond, at South Family, Watervliet, N. Y. Aug. 1, 1887. Age 83 yrs. 8 mos. and 10 days.

He united with Believers, Jan. 1849. Has officiated as business agent thirty years. His whole interest was consecrated to the gospel. His integrity was unsullied. He was a zealous convert to the Advent Cause, prior to his acquaintance with Believers, and had, therefore no reason to change his views of the Second Coming of Christ only with regard to the form. His life went out like a candle. He was busy up to the hour of his decease.  
C. Dibble.

*Most noble has thy record been.*  
And though we miss thy cheering voice,  
Amid the daily walks of life;  
We oft shall feel thy presence near,  
To cheer us in the daily strife.  
O. B.

Nancy Cochran, at Union Village, Ohio, Aug. 10, 1887. Age 86 yrs. 1 mo. and 1 day.  
Has been a good and faithful Sister among Believers for sixty years.  
C. C.

# The Manifesto.

VOL. XVII.

OCTOBER, 1887.

No. 10.

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

No. 19.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

## General Instruction for Believers.

MOTHER ANN often renewed the promises of God and of Jesus Christ, to those who were faithful to take up their crosses against the sins of the world. She often said, "Fear not little flock, for it is your Heavenly Father's good pleasure to give you the kingdom."

If you are faithful to take up your crosses against all that is evil and follow Christ in the regeneration, you will receive an hundred fold now in time, houses and lands, Brethren and Sisters, Fathers and Mothers and children, and in the world to come, eternal life.

Blessed shalt thou be when thou comest in, and blessed shalt thou "be when thou goest out." Blessed shall be thy basket and thy store.

To a company of young Believers she said:—You should love one another,

and never have one hard or unkind feeling toward any one. You should live together every day, as though it was the last day you should live in this world. Never forget one another, and never forget that you have been blest with a privilege among Believers.

On your return home be diligent with your hands, for godliness does not lead to idleness. When you are at work, doing your duty in the gift of God, the wicked one can have no power over you, because there is no room for temptation.

"Children should obey their parents, for this is right." You should come to the requirement of the law. Christ did not come to destroy the law, but to fulfill it, and you should do the same. Arm yourselves with meekness and patience. If you improve in one talent, God will give you more. Be obedient. This is the way to find salvation.

I have taught you the way of God; you must keep it. I am but one, I do my work and you must do your work. When I have finished my work I can help you no more. I wish you knew your day and privilege.

You have a privilege that many souls have desired and could not obtain. If you take up your crosses while you have power to please yourselves, you offer to God the first fruits. Such souls will

receive that honor and crown of glory which other souls can never obtain.

All souls will have a privilege of this gospel, either in this world or in the world of spirits. You have your day now; you can travel out of your loss by obedience, by taking up the same cross that Jesus took up. Those who bear the cross in this life, and faithfully endure to the end, will be brighter and more glorious than the angels. They will be kings and priests unto God.

Mother and the Elders always manifested great care and interest for the children and youth, and often counseled the parents concerning their children. They took pleasure in speaking to the children of Believers, and teaching them to be obedient to their parents.

Little children are nearer to the kingdom of God than those more advanced in years. Jesus took little children in his arms and blessed them and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

Little children are simple and innocent and should be brought up in that manner. If they were brought up to be simple and obedient, they would receive good as easily as they would evil. God created the soul pure and innocent, and when souls shall be redeemed from their loss, they will be restored to God and will be pure and innocent.

Little children were instructed to kneel and to pray before partaking of their meals.

Keep your children neat and clean, and they will be blest with the gifts of God. Never call them bad names. Let your conversation before them be as becomes godliness. You should not talk about that which will excite their

miinds to evil. Set before them a godly example, as becomes the gospel of Christ.

In the condemnation of sin, Mother Ann exercised a remarkable power, while at the same time great charity was manifested toward those poor souls who were blinded by the sins of the world. At times her spirit seemed like flames of fire, and her words penetrated to the heart.

Love God, love the way of God: love the gospel. God feeds the hungry with good things, but the rich he sends away empty. If you are not fed, it is wherein you do not hunger and thirst after righteousness. Those who do shall be filled.

You may be deceived as others have been. They think they have enough, and so do you, and at the same time you have no victory over sin.

Two of the Brethren were unjustly accused and wronged by a merchant of Albany, and they threatened to prosecute him. Mother Ann said to them. You should not touch the law. He that takes the sword shall perish by the sword. If you take the law you will lose the gift of God. Trust in God. What! build the things that God will destroy? Woe to the lawyers! They take away the key of knowledge.

Trust in God; He will deliver his people. Go in faith and God will deliver you. Bear this in mind.--The law shall go forth from Zion and the word of the Lord from Jerusalem. Trust in that law and God will deliver you.

All have the nature of sin. All are lost in that nature which was received from your fore-fathers. You were born in it; have been brought up in it and still persist to bring up your children in it. Your teachers never taught you a

better way. They taught you as they lived.

I know there are souls here that will receive the gospel. Now it is presented to you, and if you obey it, and take up your crosses against all sin you will find a victory. You ought to let your light shine that others may see your good works, your faith and repentance, that they may take knowledge of the way of God.

To a company that came from a great distance. Mother Ann said, Why do you come from such a distance, spending your time and money, to see me while you judge me in your hearts as no better than a witch? You that are guilty of this, should come forward and humbly confess it to God. Three of the company came forward and confessed that they were guilty of the charge.

You are required to go and keep the way of God, and not return to your former sins. The labors of the people of God will not be lost, but will be a savor of life unto life or of death unto death to all souls.

Will you stand by me and be a witness for God? Let the word of God take deep root within. Plough up the fallow ground of the heart.

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### RESPECT YOURSELF.

EDNAH E. FITTS.

In the words spoken or the acts performed, "Let not thy left hand know what thy right hand doeth."

Jesus understood the natural inclination to covet the approval or shun the censure of friends, or even foes, who may witness our conduct. Opinion is not a safe criterion by which to de-

cide the right and wrong in our lives. Is not every person blest with reason, a responsible being and as such will he not alone become answerable for his righteousness or unrighteousness?

An eye-witness may sanction, may even applaud our deeds, but the question is; Can we respect ourselves in the motive which prompts the action?

Respect Yourself. We consider these two words as the key to an honorable, Christian life. Every child or youth who can be impressed or persuaded to adopt them as their guides in all the walks and talks of immature years, will lay a sure foundation for a virtuous life.

*Canterbury, N. H.*

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### TRUE LOVE.

AMELIA J. CALVER.

WHEN the sky is cloudless and we pursue our journey in sunshine, with buoyant hopes and a glad heart, we sigh not though much of the love we feel from others, is manifested in a bow of recognition as we pass. But when the storm beats down upon us, and blinding sleet obscures the way, ah! then how our hearts long for the love which opens the door, and with a hearty welcome, calls us in, to share the hospitality of the glowing fireside.

*Mt. Lebanon, N. Y.*

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### A TREATISE ON THEOLOGY. No. 1.

F. W. EVANS.

OUR sources of the knowledge of gospel faith and doctrines are, first, revelation; second, the records of revelation—the scriptures; and third, facts—the

subject matter of revelation and of its records.

2. Adam, when in Eden, was in the midst of an external world of facts, of which he was the observer, exponent and interpreter. He also soon found that he was intimately connected with an interior (or invisible) world of facts, equally as real and substantial as those of the external. That interior world contained its own observers and exponents of its facts.

3. These were Adam's derivative creators, and interpreting agents and instructors, who revealed to him and his posterity a knowledge of the facts of their world and their significance to the race of mankind upon earth.

4. Adam and his immediate descendants possessed no scriptures. During the first dispensation, observation and revelation were the basis of their enacted laws and of their principles of action. The external and internal worlds, and man's civil and religious systems formed from, and in reference to those worlds, constituted the first heaven and the first earth.

5. There were fixed constitutional laws in man, and in the worlds of which he was the offspring, that could not be infringed with impunity; "Dying, thou shalt begin and continue to die," was the penalty of their violation.

6. The free agency of man, in either good or evil, in the first dispensation, was limited to the natural and spiritual worlds in which it operated. Their boundaries could not be passed by man in his normal condition.

7. An historian records past facts; a prophet, future facts. The latter was thus formed: An angel from the second heaven (the one above that in which

the man lived) descended to and opened the interior of a man or woman, and then communicated to him or her those things that already existed (in an embryo state) in that heaven; which things would be incarnated on earth, in that or some succeeding dispensation.

8. To the angel, such things were equally matters of fact as were those recorded by the historian to man. Man, for evil, could not ascend above the stars (lights,) or sons of God in his own heaven.

9. The first three heavens were the creative or generative heavens, from whence the propagation and increase of the human race primarily proceeded. The rulers in those heavens had the especial charge of the process of creative generation, in the order of election, or line of the Messiahs and prophets pertaining to each dispensation.

10. It should be understood that the creation of man was not completed, but only begun, in Adam; and that creation continued to progress, conjoined to propagation, until it culminated in the man, Jesus, and then in the woman, Ann Lee.

11. The fulness of the first dispensation was attained through the line of righteous souls, ending in Abraham, who walked in the truth, and possessed a heart devoted to the service of God. To him the second heaven was opened; and a messenger from thence, who had superintended Abraham's creative generation (as the angel Gabriel did that of Jesus) saluted him, and became his guardian spirit—to him, God. This spirit anointed or baptized him into the second heaven; and thus Abraham became the Lord's Christ, or Messiah, of the second dispensation. And, through

obedience, he began to create a new heaven and a new earth, wherein dwelt the righteousness of the second dispensation.

12. The faith of Abraham evidently was not in any records or Scriptures of the first dispensation. But his trust, his faith and his dependence were placed primarily in the revelations to him from the second heaven, through that spiritual being who had charge of him, and whom he called God.

13. Moses was his descendant and successor; and he was ministered unto from the same source, and by the same spirit; he walked by the same rule and minded the same authority. His quotations from and reference to Scriptures of the preceding dispensation are few indeed. But the records of his own deductions and laws, drawn from the two worlds of facts, by observation and revelation, (including the Scripture records) are somewhat extensive; and to them men ought to pay far more practical respect than they now do.

14. From that period, those who came into the second dispensation exercised their free agency therein. They could only obey the laws of the second heaven and earth, and be blessed by them; or, by violating them, they could corrupt themselves. But they could not go beyond their own order, to prevent or defile the third heaven; that was beyond their reach and power, and beyond the influences of the fall; and could only be entered through obedience to its truths, and by fulfilling the laws of the two preceding heavens and earths.

15. Jesus came of the line of the righteous of the second dispensation, as Abraham did of the first; and, like him, was perfected in his order, as a

natural earthly man—the finished scholar of the Mosaic schoolmaster. At his birth, he possessed a good physical organization, his creative generation having been superinduced by the angels of the third heaven.

16. These were they who, at his birth, sang glory to God, good will peace to man. They also attended to his education, from his childhood upwards; even as did the angels of the first heavens—Adam's creators—educate *him*. Yet they infringed not his free agency. At the age of thirty, he had attained to the full measure of a perfect Jew; and he also became a prophet, and was continually inspired by the angels of his own heaven—the third. This prepared him to be reached by an angel of the fourth heaven.

17. And when the spirit of Elias, through John the Baptist, came preaching repentance unto Moses, and the people came confessing their sins *committed under the law and against it*; which sins had excluded them from the camp, and John baptized them into it again, among the rest came Jesus, to open his mind and confess to John; and John found that Jesus had kept the law as neither himself nor any of the people had done. For, as no one of them could convict him of wilful sin, so neither could John, who then affirmed that Jesus, rather than himself, was the most proper person to be priest to hear confession and do the baptizing.

18. An angel from the fourth heaven immediately descended upon Jesus, anointed him with the oil of gladness above his fellows, and begat him into that heaven, which was a "heaven of heavens," as the great jubilee was a Sabbath of Sabbaths.

19. The first effect of the ministrations from this new fountain of truth was, to teach Jesus that, inasmuch as he had hitherto kept himself from all fleshly defilements, which were condemned by Moses, he must now take up his cross *daily* against the generative life of nature itself, in even its most innocent and lamblike state. He was taught that, from the beginning, it had been destined to be "slain from the foundation of the world," and that, as he had been faithful in resisting the temptations arising from the cravings of the fallen nature he inherited (on his mother's side) from Adam (though, in the line of the Messiahs, the least perverted of the human family,) he must thenceforth resist unto death the temptations, drawings and attractions of the earthly generative sexual nature, which, by virtue of his manhood, he possessed, and which he had inherited incorrupt on his paternal side.

20. The end—the harvest then commenced in him; and the lust of generation would be effectually destroyed; for the life of generation itself, and the life of the generative relation of the sexes, were to be slain—destroyed and burnt up by the fire of the fourth heaven.

21. Jesus was the only individual in that day who was begotten by a spirit of the fourth (the Christ) or resurrection heaven; and he continued his travail until he was born thereinto; and there he remained, isolated and alone from the human race. This was that "far country" that the king, in the parable, went to. This was "the heaven" which the apostle said must receive him, "until the restitution of all things that God had spoken by the mouth of all his holy prophets since the world be-

gan;" that is until the second appearing of Christ: which of necessity must be the time of the begetting (and travail for the new birth) of a female, as this alone would prepare a helpmeet, a bride, that the marriage of the Lamb might be consummated.

22. This female the earth produced under the action and guidance of the same third-heaven angels that brought forth Jesus. They now operated, not upon the physical elements merely, as in the case of Jesus, but upon the moral, the intellectual and the spiritual; and in an especial manner in the line of the witnesses.

The Jews betrothed children as soon as they were born; but marriage itself was not consummated until the parties were of suitable age.

24. One important principle of interpreting Scripture is this: Those travelling in the third dispensation, and heaven and earth, which are still generative, could not know or see, or even prophecy, except "only in part," of the things pertaining to the fourth dispensation and its heaven.

25. The duality of God; the existence, nature and duality of Christ; the plurality of churches, and of Holy Spirits—the anointing—from them; together with the all-important subject of a spiritual parentage, and the begetting and travail towards the new birth into the fourth heaven, or resurrection state, were to the apostles, and all other Jewish Christians, as to Nicodemus, an incomprehensible mystery, which they, as Christianized, generative men and women, could not understand; as by themselves was fully and freely acknowledged, saying, "It doth not yet appear what we shall be."

## UNIVERSAL LOVE.

O GOD, my God, thy love for me  
Is love for all humanity.  
Without respect, thy tender care  
Is for thy children everywhere;  
And as we grow in godly grace,  
All that is thine we too embrace,  
And like the Savior in His call,  
Show love and kindness unto all.

Canterbury, N. H. M. W.

## "THERE FELL A STAR FROM HEAVEN."

J. L. D. SMITH.

I SAW a falling star  
Shoot downward from the sky—  
The heavenly glories far—  
The gleaming radiance die.

A starry path of light,  
A darkened way before,  
Down sinking in the night—  
Its time of beauty o'er!

Alas! for falling star,  
Light fading on its track;  
No glory from afar  
Will call the wanderer back.

I saw a human soul  
Made in God's image bright,  
Spurning his wise control,  
Turn downward from the light.

It missed the golden gate;  
It did not run its race;  
Yet, groping now, too late,  
Its pathway would retrace.

Alas! for human soul,  
Were not a Helper given,  
The while the ages roll,  
To lead thee back to heaven!  
—Selected.

## THE STORM AT SEA.

CARRIE V. M'CARRELL.

DARK is the night o'er Galilee—  
A night of storms upon the sea—  
Lone in their boat the Master's band  
"Toil hard in rowing to the land."  
He lingers praying on the height.

No earthly succor find they near;  
The strong arms lose their sturdy might,  
The strong hearts sink in helpless fear;  
Then from white lips a prayer is pressed,  
There is a calm—the storm's at rest—  
And walking o'er the angry wave,  
The Master cometh—them to save.

Beyond thy shore, O Galilee,  
Still shines that pathway o'er the sea;  
Storm-beaten, faint and sunk in fear,  
We call and find the Savior near—  
Yet walking o'er the angry wave,  
While grief and doubt our weak hearts fill  
Yet reaching out His arm to save,  
Yet softly calling, "Peace, be still."  
—*The Catholic.*

## "BATTLES OF SHAKING." No. 1.

ALONZO G. HOLLISTER.

JESUS foretold that immediately preceding "the sign of the Son of man, coming in the clouds of heaven, (these clouds being religious assemblies of people,) that the powers of the heavens would be shaken. What are these "powers" but the traditionated doctrines and systems of religion in which men for many generations, have been taught to place their hope and trust for future happiness? Systems whose false foundation of arbitrary and partial election, vicarious atonement, imputed righteousness, and justification by faith without works, doctrines prove them to be of the class to which Jesus referred when he said "He that heareth these sayings of mine and doeth them not, shall be likened to a foolish man who built his house upon the sand. And when the winds (of the spirit) blew, and the rains (of truth) descended, and the floods (of Divine light) beat against that house, it fell," Matt. vii., 26, because of its false and treacherous foundation, and a superstructure of like ma-

terial, cemented with sin. Rev. xviii., 5.

It was a mighty revolution or shaking which began with the preaching of Jesus Christ, and after abolishing the Jewish ritual and national polity, continued to the overthrow of the powers and institutions of heathendom in Europe, and also in large parts of Asia and Africa. But then the mountains and islands of human power and defense, were only moved out of their places as foretold in Rev. vi., 12-14.

The power of Imperial Rome was divided, ravaged, and overturned by hordes of barbarians. Heathen rites and customs were labeled Christian, and the conquerors after joining the church, compelled their brother barbarians to profess the same, or peril their lives by refusing. Heretics, who stood for freedom of conscience, were destroyed out of the land as history shows, by fire and sword, or by more dreadful tortures, until a corrupt church which had risen up in all the high places and defenses of the displaced order, could say in its heart, "I sit as a queen, and shall never know sorrow nor widowhood." But its power was greatly shaken by that famous division called the Reformation, which was a premonitory symptom of her end. "For every house and every kingdom divided against itself, cannot stand, but is brought to desolation."

Another shaking is foretold in chap. xvi., 18, in which "Every island fled away and the mountains were not found."

Arbitrary governments and military defenses, all these must go. The writer of Hebrews referring to the voice which shook the earth at the promulgation of the law from Sinai, says, "But now He hath promised saying, Yet once more I

shake not the earth only, but also heaven. This yet once more, signifies the removing of those things that are shaken as of things that are made, that the things which cannot be shaken, may remain."

Behold now this shaking the earth, in the shaking governments of the earthy man. In the year 1787, in which the witnesses of Christ's second appearing ascended from the earthly into the communal order of the heavenly societies, began the "great earthquake" Rev. xi., 13, called the French Revolution which shook the nations of Europe, changed long standing customs and usages, and broke the continuity of the ancient regime.

In Feb. 1848, a tremor ran through the kingdoms of Europe, like the shock of an earthquake. A number of ruling monarchs abdicated their thrones, or fled as from an invisible avenger, to die in private life. The king of France did the latter. Kingly power or autocracy has been weakening ever since, and the power of the people has been rising. And the shaking continues, uncovering the roots of despotic rule in civil society by arraiguing at the bar of enlightened reason, all monopolies protected by human enactment, also feudal tenures of land, which have enabled the strong and scheming to grasp irresponsible power, and with iron hand to lay unbearable burdens on the defenseless, and to compel the sweat of the poverty stricken laborer to pile up wealth for their masters to waste in luxury, extravagance, unbridled license and idle ease.

These things being tested in the judgment, are found wanting in all the elements which make for righteousness, justice, and equity, and are utterly an-

tagonistic to harmony, happiness, and the peace of the millennial reign.

Near the same date, began the "Rochester spirit knockings," the dawn of "modern spiritualism," which is shaking the strongholds of denominational creeds and distinctions, or "powers of the heavens" in the religious world, to their lowest foundations, strongly seconded by the rationalistic tendency of the human mind, freed from the domination of a false ecclesiasticism.

The light now coming into the world through this channel is making a mighty shaking in church opinions and beliefs relating to the future state, the conditions of souls hereafter, and the causes which produce those conditions. The knowledge is gaining ground that life is continuous—that for the ascending, progressive soul, there is no appreciable interruption of consciousness—that the dissolution of the mortal body, introduces no one to an arbitrary and miraculous change of life, nature, or disposition. let his belief be whatever it may, but that the same general laws of growth and development by voluntary action, preside over the manifestations of character after, as before the change to invisibility—that the will for a season at least, is as free there as here, and that changes of state are wrought by voluntary action upon motives which appeal to the will or to the understanding, or to both.

"Increased knowledge" is proving many doctrines of the churches to be the invention of blind guides, false alike to truth, to reason, and to revelation. Among these is the doctrine of no repentance nor change of character by change of motives and conduct after death—the physical resurrection of the

mortal body—the miraculous transformation of sinners into saints by faith without works, that sinners can be saved from the penalties of sin by giving money; or by submitting to a priest, and being sprinkled with holy water, or what is the same, by joining a church and performing certain ceremonies called sacraments; or by imputing to the sinner, the good deeds of some one else; or by anything short of genuine repentance and the utter forsaking of all sinful desires and practices.

What are some of the things that cannot be shaken? Ans. The absolute and immutable distinction between moral good and moral evil, as pertaining to human conduct. Also Justice, Equity, Righteousness, Integrity to truth and honesty, Benevolence, fair dealing, Love to God, and Fraternal brother and sisterhood. These things are being established and more and more extended, notwithstanding the apparent increase of materialism, which depresses the spiritual and exalts the beastly elements of human nature. Many, having discovered that much which has been taught for immutable truth in the name of religion, is unworthy of credit, have lost confidence in everything called religion, and have turned to war upon it, striking blindly and beating the air, because they do not discriminate between the true and the false; between what is of the earth and what is of God, but exulting in their release from unreasonable fears, and the restraints of discipline, they war as fiercely against "the Lamb," manifest in a divine spiritualism, as against ignorance, superstition, and false ecclesiasticism.

Nevertheless, as "God has put it into their hearts to fulfill his will," their ha-

tered to a church which professes to be espoused to Christ while really wedded to the world, and pandering to all the perverted passions and propensities of the carnal mind, helps on the shaking of those things which cannot abide the test of emancipated and illuminated reason.

THE TRUE INWARDNESS OF ALL GENUINE RELIGION, is *supreme love to God*, and its correlative, *love to man* as his offspring, the fruits of which are manifest in its votaries, and need never be mistaken. Many hearts possess this love in a less or greater degree, both without and within church organizations. Probably there are some in every denomination who are better than the system they advocate, for systems accounted religious, which embrace the corrupt life and practices of the world with its mixture of evil and good, do encourage the propagation of evil in the seed, on one hand, while attempting on the other to hold its grosser manifestations in check. But souls actuated by the love of God, will not be prevented by denominational or sectarian bias, from free and friendly interchange and mutual understanding.

True religion appeals to the love of God, or to love for the truth in which He is manifest, and to love fraternal. False religion appeals to fear and says in theory and practice, if not in so many words, "Save your soul from an avenging God and from everlasting hell by joining the church and paying its dues. Do not rely upon your own good works for salvation, but upon the merits, or the blood of Christ. Nor think it possible to live without sin in this world; but avoid public scandal, and condemn every one that refuses your currency.

Though "idol shepherds who feed themselves and not the flock." cry "Witchcraft! Delusion! Sorcery! Doctrine of Devils!" a few earnest watchers see in the "knockings" a sign that "the marriage of the Lamb has come," heaven is open to man as it never was before, and "Christ stands at the door and knocks," to call souls to the feast.

*Mt. Lebanon, N. Y.*

### An Exemplary Life the best Preaching.

CHARLES JULIUS PRESTER.

A SEEMINGLY well to do, cultured, and intelligent man, in company with two females, visited us one day, purposely to find out if the Shakers did live up to their profession of living a pure and holy life. They were greatly pleased with all that they saw, and admitted, that Believers came nearer to the example and life of Jesus, than any people, sect, or denomination, they knew of. They declared that they were disgusted with all the preaching in the world, they did look at it as vanity, priestcraft, and folly. The gentleman of the party said, "Obey the golden rule, and the two great commandments, and live up to the fifty-eighth chapter of Isaiah, and you will sure and certainly be saved and kindly received into the spirit spheres. This made quite a sensation in our Family, and caused us to examine those texts in the Scripture by ourselves.

The golden rule is, "Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. vii., 12. The two great commandments are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

with all thy mind," this is the first and great commandment, and the second is like unto it, "Thou shalt love thy neighbor as thyself, on these two commandments hang all the law and the prophets." Matt. xxii., 37. The fifty-eighth chapter of Isaiah reads thus, "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thy own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall answer, thou shalt cry, and he shall say, Here I am."

In these few texts are comprehended the true meaning and purport of all the scriptures. "If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John, iv., 20. And how can any one love his neighbor, or his brother as himself, except on the strictest principles of equity and equality, justice and righteousness? All who constitute the true church of Christ live in a community as Brethren and Sisters, where all fare

alike, and where those who stand in front are showing by their works, that they bear the greatest cross of self-denial; Jesus said unto his disciples, "If any man will come after me let him deny himself, and take up his cross, and follow me." Matt. xvi., 24. Self-denial is the first thing our Savior requires, the next a cross to bear, by living a pure, chaste, and holy virgin life, and then "follow me," to live just as he did. The mission of Jesus was, "On earth peace, and good will toward men." Luke, ii., 14. "Blessed are the peacemakers, for they shall be called the children of God." Matt. v., 9. "All they that take the sword shall perish with the sword." Matt. xxvi., 52.

Our Savior set us an example of meekness and humility, of charity and love. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls." Matt. xi., 29. "Brethren if a man be overtaken with a fault, ye which are spiritual, restore such an one in the spirit of meekness." Gal. vi., 1. The advice given by Mother Ann was, "Never speak to, or reprove any one, while under excitement or in a passion." "In meekness instructing those that oppose themselves." 2 Tim. xi., 25.

A good Believer will never give any one a harsh or unkind word, but will remember always the advice of our Savior, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that you may be the children of your Father in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust." Matt. v., 44. "By this shall

all men know that ye are my disciples, if ye have love one to another." John. xiii., 35. Believers who are now established more than one-hundred years in this country, have given evidence to all men, that they are the children of the Prince of Peace, for they have always been opposed to all wars and fightings, they would rather suffer death, than be compelled to kill, or even to injure, wound, or hurt any one of their fellow men. There are but a few denominations of Christians outside of our Order who follow our principles in this respect, such as the Quakers, Dunkers, Menonites etc., who have our blessings and sympathies on that account. But what do we behold among the rest of the self-styled Christian nations in the world, Catholics, as well as Protestants? . Not less than eighteen million soldiers are enrolled, drilled and armed, liable to be ordered out, to butcher one another among those who call themselves civilized in Europe alone aside of those in other continents and divisions of the earth.

A person's life is far more safe in Constantinople, Smyrna, or Cairo, than in New York, Paris, or London. What awful crimes are committed to these (christian?) cities! Are not the large Mahometan cities far ahead of them in regard to common decency and morality? There is not a single house of ill-fame, nor places where intoxicating drinks are sold, to be found in all the moslem cities. The Turkish police would severely punish them, if such were to be found. Are any so blind, as not to perceive the difference between the peaceful followers of the meek and lowly Prince of Peace, and the murderous followers of Cain, who are seeking

to imbrue their hands in their brethren's blood? As true believers in Christ's second appearing, let us give evidence to the world by our exemplary lives, by living strictly chaste, righteously, godly, and soberly, by practicing every virtue, and good work, to be honest, kindly treating all men, to abstain from all filthy, vicious habits, intoxicating drinks, and tobacco, but above all things labor for charity, which is the bond of perfection, so that those outside of our order, when they see our good works, may praise God in the day of their visitation.

*Union Village, Ohio.*

Schiedam, Holland, July, 1887.

DEAR ELDER AVERY:—I presume you received the postal card which I sent some weeks ago, and wherein I gave my consent to the publishing of the letter as you desired. I have read all the books which you had the goodness to send, and I must say I can fully agree with many of the views of the United Society, however strange they may appear to many "orthodox" Protestants. How much more comforting is your doctrine of the Fatherhood and Motherhood of God than that of most Christians! I must confess I could never love the Calvinistic God, who, "just for the fun of the thing," can condemn millions of people to hell without even giving them the chance of getting to heaven. The tenderness of a divine *Mother* is wanting in popular theology, and I think that is the reason why, in the Roman and Greek churches such a prominent place is given to the holy virgin mother of Jesus. I admire the biography of Mother Ann's life very much. I have no doubt that she was a

most remarkable woman, full of faith and possessing the spirit of Christ. Your doctrine in regard to an intermediate state after this life appears to me most reasonable and in perfect agreement with the *justice* of God. It is an undeniable fact that all are not in *this* life judged according to their works, therefore there must be some place where it is done. It would also be the height of injustice to condemn whole nations for not believing in Christ, who have never had an opportunity to hear about Him.

I suppose one of the points in your belief least liked by the opponents of Shakerism must be confession of sin to members of the ministry. Some will say it is "popish" but if that is a valid reason, they should drop the other "ordinances" as well, because they are also observed in the Roman Catholic church. Others will not hear anything about human mediators between God and man. But permit me to ask, why then have they ministers at all, if they can administer their own sacraments, such as baptism and the Lord's Supper? And if, according to their belief, they require ordained ministers to administer the said ordinances in order to obtain some spiritual grace or blessing, how then can they consistently object to confession, and absolutism pronounced by members of the ministry of the church. Some will say:—You Shakers have no true ministry, because not ordained by us. But do not the Greek and Roman churches say this very thing to all Protestants on the face of the earth?

The resurrection of our *carnal* bodies is another point in which I have never had a strong faith. I could never see the beauty nor the utility of the dogma.

I may here remark that Job xix., 26, is translated; *zal ik nit myn vleesh God aanschouwen*, in the Dutch State Bible, which is in English literally as follows: "Shall I out of my flesh God behold."

In regard to our Lord Jesus receiving the divine or Christ spirit at his baptism, what can be more scriptural and rational? How could Jesus receive anything from God that He did not possess before, if, as the orthodox assert, He was both God and man from his birth? Jesus could not have received the Holy Spirit *before* his baptism, at least in such a special manner, for then there would have been nothing more to add at his baptism in order to complete his divine mission. I notice from the books which you sent that the worship of the United Society is entirely different from that in vogue among other denominations, and that dancing forms an important part in it. It cannot be denied that it has Holy Scripture in its favor, but it seems to me that if Shakers do not care about what the world says in regard to a virgin life, the intermediate state, living in communities, confession of sin, they might employ other adjuncts of worship as well. I refer to the use of lights, incense, special robes for the ministry during divine service, flowers, etc. Not for the glory of man, but for God's praise, could you not then say with the Psalmist: "I have loved O Lord the *beauty* of Thy house and the place where Thy glory dwelleth." Because in some churches they use these things in the service of human beings, it does not follow that they are wrong, when employed for God's service only.

I am glad you do not make a sort of paper god out of the Bible. I don't be-

lieve an open Bible only, is a salve for every religious or moral wound.

What authority have those for their opinion who say we are not to believe anything unless it is found in so many words between the covers of the book, and why are we to believe that God confines Himself to this book only. The Bible is a book of historical events, more especially of God's people or church, and since they have not ceased to exist, it seems to me the Bible will not be complete until the last of God's people have been received into heaven. Therefore I see no reason why the life and revelations of Mother Ann Lee and her companions should not form as much a part of the New Testament, as the history of our Lord Jesus Christ and his immediate followers. There are many other points to which I could have referred, but it would make my letter too long. Neither have I mentioned any texts of Holy Scripture which go to prove your faith, since they are better known to you than to me. I hope, dear Elder, I have made myself understood, for I am but a sorry scribe. My letters are generally few and far between. Permit me again to express my thanks for your kindness, and I remain, with my best wishes faithfully and most respectfully yours,

H. Wormhout.

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### LIVING FAITH.

CATHARINE ALLEN.

"As the ancients of the city pass away,  
Who will keep the testimony burning bright?  
Who will hold the Virgin Standard anow white  
Like the saints who've gone before us in our day?"

It seems to me there has never been a time in the history of Believers, when these weighty questions should have re-

curred so often for serious consideration, as during the past few years, when, through all the Societies, from Maine to Kentucky, the Reaper of souls has removed from our ranks so many of the brave and true, who have borne a heavy burden amid the nooday heat of Zion's trial, and on her watch-towers have faithfully kept their vigils through the weary hours of night, when in the guise of pretended progress, the enemy has sought entrance at every gate, to undermine the beautiful temple, whose corner stone is Virgin Purity.

All of those who first embraced the Gospel have long since been gathered home, and those who received the flame of the testimony immediately from them are following in quick succession. Still we are blest with a faithful remnant, whose lives are a glory on the earth, and a continual song of praise to God; and they look to those whom they have nurtured with the milk of the Word, to gather and perpetuate with increase, that living testimony of truth, which has been to them nearer and dearer than life itself.

The present depletion of our ranks is not the least cause of discouragement, fear or doubt, to those whose faith is rooted in eternal principles, and in that gift of divine revelation in which this Gospel was established, and in which alone it can be maintained. It certainly is not the product of human wisdom, and neither can human agency subvert or destroy it. That power which creates is able to sustain. Never shall those flames of truth be extinguished, which have been kindled in the hearts of humanity, by those burning coals God drops from his altars above. God has always had his witnesses;—a peculiar people,

separate from the world, who have in their day and dispensation been as a type or foreshadowing of the Kingdom of Heaven.

With the founding of the American Government, and correlated thereto, was established the "Shaker" Order,—the Millennial Church, the beginning of the "new earth and new heaven." Both these civil and religious systems were in advance of any that had preceded them and as good as the people were then prepared to accept; and although not in themselves perfect, yet they comprehended those principles of eternal progress, which if left free to adapt themselves to the ever expanding needs of humanity, will render them acceptable, and equal to the demands and highest aspirations of future ages.

Herein is grounded our faith and hope; and here rests our responsibility; that while we look well to our foundations, and keep every stone in place that has been laid by our predecessors, we must reach forward for their ministrations, a new influx from the Christ heavens whose baptisms shall enable us to carry forward the work which they so nobly began.

An olden prophet spake of a time when "the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wounds,"—a beautiful type of the consummation of the Gospel work, when the "seven seals" shall have been opened and the "seven thunders" shall have uttered their voices, through those by whom progressive degrees of truth shall be revealed.

Those echoings that have come down to us through the long corridors of time, speak not only of geological epochs, or

of the successive changes through which all human organizations, politically and socially considered have passed; but they teach us that above and encircling all, are spiritual cycles, which are marked by the onward course of that orb of celestial radiance which has ever operated on mankind to develop and uplift.

These cycles have their seasons which follow each other successively, as those of earth; and as surely as the gushing life of Spring, and the golden wealth of harvests are wrapped in the cold bosom of Winter, so during the long period of spiritual inertia that has brooded over humanity, vital forces have been concentrating, which ere long will burst forth over a more enlightened and progressed people than have ever before been the subjects of a deep religious revival, the ripest fruit of which will be reaped from the earth, and gathered into spiritual communities of the resurrection life.

The intelligences of the spirit world have been acting as missionaries upon the inhabitants of earth to prepare them therefore, and I really believe that as those pass from us who have been faithful in the work of their day, that instead of leaving Zion weaker, her strength is increased thereby. They still live, and, united to strong ministers, return and seek to inspire those who inherit the fruition of their labors, with fuller consecration and devotion to the Cause, and to bestow that power of deep conviction for sin, which shall prepare us for a permanent increase.

Let us welcome the lightning's flash, and the voice of a Second Thunder now rolling through the Heavens.

*Mt. Lebanon, N. Y.*

SORROW has its useful lessons.—A. I. B.

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**NOTES.**

**THE TEACHER.**

WHATEVER else may be brought forward as a religious subject upon which to write or to speak, men have never gone beyond the plain and simple expressions that were uttered by the voice of Jesus. He may have been learned or unlearned, he may have been thoroughly acquainted with the devious ways of man, or he may have been ignorant of some of the lowest strata of society. Whatever may have been his position in the world, he was emphatically the friend of poor men, and his words and the influence of his spiritual life has remained with them more fully than with any other class.

From the Edenic age to the present, the life of man has claimed more or less attention. Teachers of all kinds have each in their turn exercised a moulding influence, and consequently man's journey has been as varied as are the figures in the kaleidoscope. That, however, which interests us the most, at this time, is his moral education, and on this

subject the Bible affords us much satisfactory information.

The Mosaic institution was of great value to man. It obliged him to learn lessons of morality and to practice a commendable degree of self-denial. His food and clothes came under the direction of the law. Indeed, the food of man has always been a subject of discussion and at times, has taken precedence of all others. It has been accepted by many that in the divine plan it was to be of the fruits of the earth. The controversy has led to states of mind that has brought forth hatred, jealousy, evil speaking, bloodshed and war. Whether right or wrong in this, there is one thing quite certain, man as found to-day, is a variable creature and accommodates himself to the surroundings in a most wonderful manner. His long march of thousands of years, has been one of singular interest in which may be found almost every shade of humanity, and equally as well every shade of religious belief that could originate in the mind.

From among the multitude of nations has arisen the Hebrew, and that nation has published a higher code of morality than the others, has sung more beautiful songs, and has left on record a class of writings that after these thousands of years has a world-wide circulation.

Out of this nation has arisen a man, a teacher of righteousness, a son of God. Obscure in his parentage, he followed the trade of a carpenter with his father till he had reached the age when a Jew was permitted, by the law, to act as a public teacher. His mission was that of repentance and a preparation for the kingdom of God.

Those who had sinned against the law

which God gave for the protection of man were exhorted to repent and make due confession of their wrongs, while all who had walked in crooked ways were urged to make strait paths for their Lord, and for themselves.

Through his influence, as a friend to the poor, and as a good physician to the afflicted, several persons accepted him as a Divine Teacher, who had brought to them, "Glad Tidings." The gospel of "good news" was one of wonderful simplicity. Every thing that he said was within the comprehension of a child. Live peacefully with each other, said he, that you may be called the children of God. Be anxious to do right that other people by seeing your good works may learn of you to love God. Jesus taught a great many useful lessons by the flowers of the field, the birds of the air and by the noticing of little children.

To follow the great Teacher of righteousness, we have only to live in peace, keep the heart pure, and our life unspotted from the world. He wrote no creed, established no system of theology and was not a founder of any dogmatic constraint upon the mind. The kingdom of God was a theme upon which he constantly dwelt.

"Thy kingdom come," was his prayerful petition and it was to come in the hearts of his faithful followers. In obedience to his commandments they were to receive this great, good and heavenly kingdom. It was not to come to them by personal observation but by living as he lived, meek, merciful, pure in heart, and by hungering and thirsting after righteousness.

This state forms the church of God as described by the Apostle,—a glori-

ous church, not having spot or wrinkle or any such thing, but it should be holy and without blemish. Eph. v.. 27. That such a harmonized and purified company of the sons and daughters of Adam, may even at some future day be found in the service of God, worshiping in the beauty of holiness and spiritually bearing the beautiful name of sons and daughters of God, is one of the encouraging promises that enlivens our joy and makes us strong and determined to bear more faithfully the cross of Christ, and to say our last farewell to the relations of the world.

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## Sanitary.

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### PORK AS FOOD.

#### THE TWO PARASITIC EVILS DEVELOPED IN THE TISSUES OF HOGS.

THE prejudice against the flesh of swine as human food is as old as history. If it has any foundation in nature besides the filthy manner in which the hog is generally kept, it is because the hog is more subject to disease, or at least to a certain class of diseases, than other domestic animals. Its omnivorous appetite makes it liable to certain diseases from which the exclusively vegetable-eating animals are comparatively, if not entirely, exempt.

The two evils most complained of are tape-worm and trichina—both parasitic. Both of these are developed in the animal tissues, and it is very doubtful if they ever afflict animals that do not eat animal food, or in some way get animal products into their stomachs and intestinal canals.

The tape-worm, when encysted in the tissues of the hog, has the name of measles—though wholly unlike measles in the human species—the pork containing these encysted worms is known as "measly pork." When taken into the human stomach, they are liable to develop there in the form of the loath-

some creature known as tape-worm. This is not necessarily fatal, but very annoying. In modern times, it is successfully removed by the skillful physician without pain or injury to the patient. Trichina is a parasite much more to be dreaded even than the tape-worm.

It is liable to infect the human system in such numbers as not only to be very painful, but fatal, and we believe there is no known remedy. It is encysted in the flesh of the animal, in a dormant state, like the tape-worm. When the trichina enters the human stomach, it attaches itself to the mucous membrane and there awakens to all the activity of breeding thousands, if not millions, of its kind. These young trichina at once start out to find a place in which to encyst themselves for a dormant rest and await a resurrection by having the flesh in which they are imbedded eaten by some animal, brute or human, when they will repeat the roll of their progenitors.

It is when passing from the stomach and intestines to the muscles that the trichina give such pain, and frequently cause death.

Pushing their way through the tissues, they cause great irritation and inflammation, resulting in death when the effects become unendurable. While in this active state of migration, seeking a home, they are as liable to be found in one class of tissues as in another.

Hence, lard that has not been exposed to a heat of at least 212 degrees Fahrenheit, is just as likely to contain them, if the animal was killed when the trichina were in a state of activity, as in any other part or product of the hog.

The only way to avoid the evil and suffering from tape-worms and trichina is to either wholly abstain from eating pork, or to be sure that it is thoroughly cooked so as to destroy the vitality of the encysted parasite. The muscle of the hog makes exceedingly palatable food, and many enjoy eating the fat. In spite of all the terrors and drawbacks, pork is a common and popular article of food. So long as animal flesh continues to be eaten by man, we presume pork will be eaten. As there is no cure for one of the diseases imparted by it, the safety of the public health demands that hogs be kept in a cleanly manner, fed only vegetable food and such animal

products as belong to the dairy, and that the meat—of all kinds, as for that matter—shall be sufficiently cooked to destroy all animal life. Nothing less than subjecting every particle of it to a heat of at least 212 degrees will do it.—*National Live-Stock Journal*.

DR. PEEBLES AND ELDER EVANS IN GLASGOW.

#### Farewell Meetings.

WE have had quite a time of rejoicing in Glasgow, having been privileged to see much of those estimable men, Dr. Peebles and Elder Evans. It is not necessary that we agree intellectually on all points to appreciate their moral and spiritual worth. Had we as a body been at one with Shakerism we could not have loved the Elder more than we did. More than one felt that here was not only a moral force, but a man of ideas, and so we have all been stirred in a measure by the sweet simplicity, the naturalness and purity of the man. Altogether a striking figure is Elder Frederick with his large fund of common sense, throwing light on ancient errors, thrashing the absurdities of the churches, and trying to work out the problem of a community in which righteousness will reign. To get at the better way is the object and aim of all reformers, and the Shakers are surely entitled to the credit of doing something to help the world to get at a higher truth than has yet been reached. Hepworth Dixon, in his "New America," published over twenty years since, seemed to be much attracted to Elder Frederick and the people. "The people," he says, "are like their village; soft in speech, demure in bearing, gentle in face; a people seeming to be at peace not only with themselves but with nature and with heaven." And again, "after spending a few days among them, seeing them at their meals, and at their prayers, in their private amusements, and in their household work, I found myself thinking that if any chance were to throw me down, and I were sick in spirit, broken in health, there would be few female faces next after my own wife and kin that would be pleasanter to see about my bed. Life appears to move on Mount Lebanon in an easy kind of rhythm; order, tem-

perance, frugality, worship, everyone seems busy, everyone tranquil." We may not comprehend Shaker theology, cannot make much out of the Second Advent, some of us may not be so certain of the first advent, but we can admit to the full that it is a sweet picture, which not only Hepworth Dixon but so many other workers have drawn of their life, in marked contrast to what is got out of the gas-lighted and gas-inspiring Christianity we are triumphant in. John Ruskin forcibly says: "You might sooner get lightning out of incense smoke than true action or passion out of your modern English religion." The Shakers have undoubtedly made a road on which we can travel a long way; they have given us many lessons as to life culture, given us many seeds of future life for our little garden. Men might go leagues to listen to such a man as Elder Evans, and come back well paid. One feels that the realization of heaven on earth looks a bit nearer than ever it did before, and that it does not belong to dreamland, but is practical and present. "Measured against the millions of Christian people in the United States, six or seven thousand Shakers may appear of small account; and this would be truth if the strength of spiritual and moral forces could be told in figures, but one man with ideas may be worth a parliament or army," says Dixon. The greatest work is one which the world does not talk about, does not even see. The Shakers soar above the level of all common vices and temptations, and from the height of their unselfish virtue offer to the worn and wearied spirit a gift of peace and a place of rest.

Dr. Peebles, by his books, which like sacks of corn are carried from land to land to be sown and bear their manifold fruit, was closely known to all of us. It is a great thing even once in a lifetime to come into contact with such men, to be cheered and comforted in your wayfaring, and get filled with new vigor and new faith. Dr. Peebles is certainly a representative man amongst Spiritualists. He is read and admired in every quarter of the world, and seems to be growing in the esteem of spiritual worthies. With much poetic feeling his keen eye sees mines of wisdom not quarried before, and brings a power of unsummed gold to light.

Called iconoclast by one school of thinkers, Christian by another, he seems neither, but he is undoubtedly a man whose mind and conscience, heart and soul are all well developed. The striking characteristic of the man as of his books is his warm affectionate nature. The affections, after all, take the lead of the spiritual powers. Men trust the heart more than the head. Dr. Peebles breathes a spirit of love to all mankind, has an affection transcending family and kin, which has gone beyond all private friendship, overleaped the barriers of land and people, and got to human kind. In every man who loves a true life, the affections grow continually, and a sure belief in immortality idealizes and embellishes our daily life. Born to a large estate of spiritual wealth, Dr. Peebles makes the most faithful use of his opportunities, and however widely we might differ from such a man, no one could call him narrow-minded, sectarian or bigoted.

On Sunday last our hall was open for the first time at a holiday season, but the desire to hear our visitors was so great that we had quite large audiences. Each of the speakers did real service to us, quickening the feelings, imparting ideas, seeking to supply pure religion to common life. At the evening meeting, Mr. J. C. Macdonald, from Manchester, presided, and gave forth some pleasing thoughts previous to introducing the speakers.

On Thursday last a farewell soiree was held in honor of our visitors, Mr. James Robertson, president, in the chair. Again was the dry ground watered with the eloquence of Dr. Peebles and the homely teachings of the elder. Dr. Peebles said that the books which he had written were as nothing compared to the books which were yet in his head, and which never could find full expression. The elder said his theology did not recognize the Bible as the word of God, that Jesus was not the Christ, and that the God of Israel was not the God of the Universe. Songs and readings were rendered by Mr. J. Bowman, Mr. E. E. Barker, Mr. John Robertson, Miss Griffin, &c., while short addresses were delivered by Mr. David Anderson, Mr. Gavin Findlay, Mr. John Griffin, Capt. Fash Mr. McNish, &c. A

nically bound copy of Burn's poems amongst other gifts, was presented to each of the guests. It would make too long a paragraph to report all that was said or done, and words would but faintly echo the sweet feeling that prevailed. Everyone felt deep regret at parting with the friends, who seemed much affected at the warmth of their reception.

Yesterday, Friday July 22, quite a large crowd followed them on board the steamer "State of Georgia," to say farewell to the kindly hearts and attractive souls who had blended us together so closely. A strong wish was expressed that it might be our lot to meet them yet again in the form. All were deeply moved when the time came to say the last final words.

When Dr. Peebles' new book on "Spiritualism, Past, Present and Future" comes out, we feel that it will be brave and good, and that it will quicken the progress of mankind.

JAS. ROBERTSON.

Glasgow, July 23, 1887.

#### WONDERFUL MIRACLES AT STE. ANNE DE BEAUPRE.

J. M. OXLEY.

It is not my purpose to enter into any discussion as to the credibility of miracles, whether wrought at Ste. Anne de Beaupre, or by one of the innumerable host of faith-healers that nowadays would fain persuade us to throw physic and physicians to the dogs.

In 1662, as Abbe Casgrain tells us, a young man named Nicolas Drouin, from the parish of Chateau Richer, who was tormented with a very grievous form of epilepsy, obtained complete and permanent relief, as the result of a nine days' mass, at Ste. Anne. Two years later, one Marguerite Bird, whose leg had been badly broken, on being carried to the sacred spot, was there made whole and strong again. Elie Godin, brought almost to the grave with an incurable dropsy, while receiving the eucharist felt his sickness depart from him, and sprang up shouting, "I am healed."

The following incident I have upon the testimony of one of the most intelligent and well-informed French Canadians I have ever

met, who witnessed it with his own eyes, and related it to me: Three years ago a well-to-do farmer, living about ten miles above Quebec, who had been dumb but not deaf, from his birth, determined to try if Ste. Anne would vouchsafe him relief. Accordingly, bare-footed, bare-headed, coatless and fasting, he walked the entire distance to her shrine. Fainting, but full of faith, he wrote out his confession upon the slate he always carried, attended mass, received the communion, and then lay down to rest. Next morning he was one of the first at the communion service. The church was crowded with reverent worshipers. Suddenly the service was broken in upon by a strange, half-articulate shout that startled every one. All eyes were turned toward the spot whence it came, and there, with countenance whose exultant brightness transcended all expression, stood the mute, a mute no longer, giving vent to his emotions in joyful ejaculations that filled the edifice. Thenceforward he spoke freely, and, with tears streaming down his cheeks, said to my informant:

"Ah, Sir, won't my boys be glad to hear my voice!"

With these and a hundred like marvels to kindle and sustain their faith, one can readily conceive with what sincerity the myriad pilgrims, scorning the logic of unimpressible rationalism, chant their canticles in honor of their patron saint.

—*In the August Cosmopolitan.*

KEEP thy garments pure. Weed thy own garden with diligence. Sow and cultivate for a worthy harvest; that thou mayest reap with joy the fruits of thy labors. M. E. H.

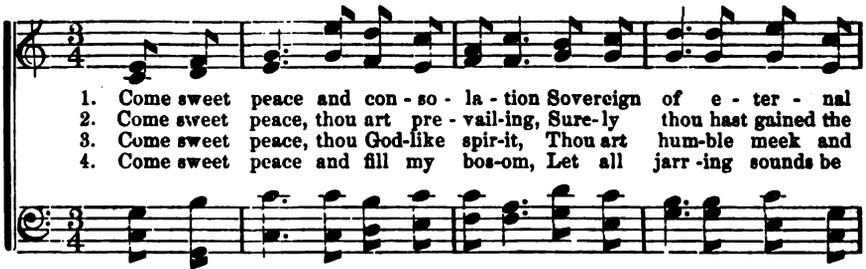
"THOUGH the mills of God grind slowly, yet they grind exceeding small;  
Though with patience He stands waiting,  
with exactness grinds He all."

VON LOGAN.

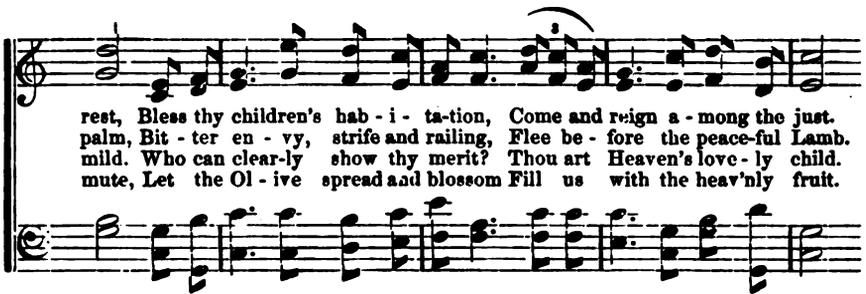
If you will not hear reason she will surely rap your knuckles.

## SWEET PEACE.

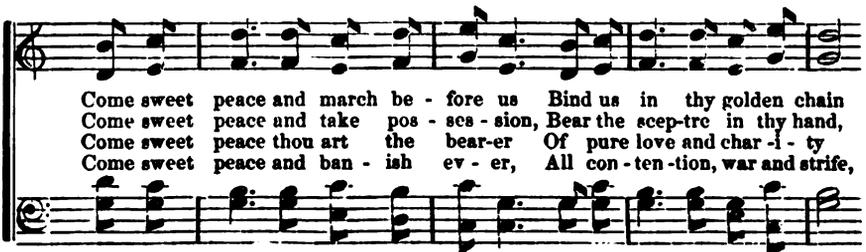
MT. LEBANON, N. Y.



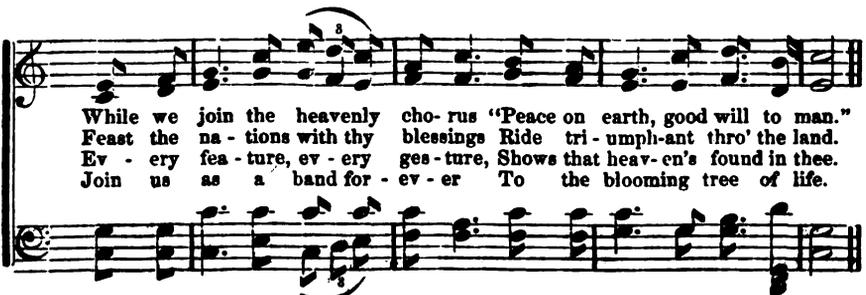
1. Come sweet peace and con - so - la - tion Sovereign of e - ter - nal  
 2. Come sweet peace, thou art pre - vail - ing, Sure - ly thou hast gained the  
 3. Come sweet peace, thou God - like spir - it, Thou art hum - ble meek and  
 4. Come sweet peace and fill my bos - om, Let all jarr - ing sounds be



rest, Bless thy children's hab - i - ta - tion, Come and reign a - mong the just.  
 palm, Bit - ter en - vy, strife and railing, Flee be - fore the peace - ful Lamb.  
 mild. Who can clear - ly show thy merit? Thou art Heaven's love - ly child.  
 mute, Let the Ol - ive spread and blossom Fill us with the heav'nly fruit.



Come sweet peace and march be - fore us Bind us in thy golden chain  
 Come sweet peace and take pos - ses - sion, Bear the scep - tre in thy hand,  
 Come sweet peace thou art the bear - er Of pure love and char - i - ty  
 Come sweet peace and ban - ish ev - er, All con - ten - tion, war and strife,



While we join the heavenly cho - rus "Peace on earth, good will to man."  
 Feast the na - tions with thy blessings Ride tri - umph - ant thro' the land.  
 Ev - ery fea - ture, ev - ery ges - ture, Shows that heav - en's found in thee.  
 Join us as a band for - ev - er To the blooming tree of life.

[Contributed by Elder Chancy Dibble.]

THE CROWN OF CREATION.

Mr. Trumbull, editor of the *Sunday School Times*, is one of the ablest religious writers in the country, and not at all one of the sort of men who would be inclined by nature to over-estimate the position assigned to woman in the economy of revelation. The following words from his paper, being part of a reply to a correspondent, who claims that woman is morally superior to man now, and, therefore, must have been created so, are, therefore, all the more remarkable, and will be read with special interest :

Woman was the crowning act of God's creative work. It is not to be supposed that God's climax of creation was morally inferior to that which preceded the climax. Even in fallen humanity, woman's moral nature is stronger than man's; and it is in her greater moral power that woman is still a helper to man in the direction of his chiefest need. Woman is fittingly characterized by the Apostle Peter (I. Pet. iii., 7) as "the weaker vessel," but the weaker vessel can contain the larger treasure of moral power; and man is told to render honor to woman for her moral dignity. It would have been sheer folly on Satan's part to test his strength on one of feebler moral power, while one of greater moral force was left uncontaminated, and capable of resisting a similar temptation. Satan's victory would have been incomplete, if, indeed, his failure had not been wrought by his leaving the real stronghold unassailed by him. But because the conflict was a moral one, Satan made the issue at humanity's moral centre. And it required adroitness and persistency on Satan's part to carry the moral citadel. That carried, Satan's victory so far was achieved. The woman, as the moral superior, having been led astray, man, morally the weaker one, was sure to follow. It took a fallen angel's fullest strength to lead a pure woman to ruin. A fallen woman's simple invitation was sufficient for man's

overthrow. He waited for no arguments to convince a reluctant will. The order of the curse seems to furnish added proof of the greater moral responsibility, through the greater moral power, of woman. The heaviest curse came on the tempter, who planned the ruin of the new race. Then came the punishment of the one who ought to have resisted evil, but who yielded to it. Last of all came a milder sentence on the weaker victim of evil. Woman had not been content with her moral superiority in the human race. She had aspired to "be as God," and her sin was a result of a disobedient action in the direction of that aspiration. As a punishment, woman was put in a certain subjection to man. It is in explanation of this subjection that Paul (I. Tim. ii., 11-14) says: "For .... Adam was not beguiled [he had no struggle of temptation] but the woman being beguiled hath fallen into transgression." Poor weak Adam was an easy victim, when the support of Eve's moral force was taken away from him. She, as the moral superior, was chiefly responsible for the transgression, and must accept the larger consequences of her larger responsibility. And now, as before the fall, the woman is morally superior to man. She seems by her very nature to be more like God than is man. She turns more readily than man toward God. And she wins man to, and inspires man in, the loving service of God. God would not be God in man's conception, if there were no suggestion of the woman nature in God. Hence it is that while God says He pities his wayward children as a human father pities his children, God goes far beyond the thought of pity, when He declares of his loving tenderness towards his penitent child, "As one whom his mother comforteth, so will I comfort you." Ay! woman was foremost in the likeness of God before sin entered into this world; and she is foremost in the likeness of God now that sin is in all the world. And as it is true that by woman sin came to the race of man, so it is true that by woman there came a Savior to the race of man. And man has reason still to honor the larger moral treasure which he sees enclosed in the weaker vessel submitted to his loving charge; reason to honor woman, as woman for what she has been, and for what she is.

—*N. Y. Weekly Witness.*

## TRUTH.

MARION JOHNSON.

WHAT is truth? This is a query which has often been propounded since the days of Pilate, but to which the mass of mankind, even if they wait for an answer, which Pilate did not, seem to pay very little attention to it, evidently preferring not to be aroused from the slumberous apathy which enshrouds them which the truth would effectually do were its enlightening rays once suffered to find a lodgment in their hearts.

Truth is that divine and eternal principle, originating in the realms of everlasting light, which will ever stand in direct opposition to all darkness and deceit, evasion or subterfuge. Only the most open candor and sincerity and ingenuousness will meet its requirements.

Jesus said, "I am the truth," and a careful study of his recorded life, reveals to us, that He embodied and personified all truth in his lovely character, and as such was to us a worthy pattern and exemplar.

Again, He promised his disciples, that He would send the Comforter to them, even the spirit of truth who would lead them into all truth. They were no doubt blinded, as are the masses now, by the false traditions and superstitions in which they had been educated. They could not perceive the truths which He preached and lived, in their excellence and purity. When their eyes were opened by the power of truth, they found that they had been cherishing false and mistaken ideas which vanished before its irradiating light.

Truth is eternally progressive, and as we advance in our spiritual travel step by step nearer to the great Source and

Fountain of all truth, new unfoldings and developments of this divine principle are continually opening to our inner vision drawing closer and closer the line of demarkation between the false and the true; showing us in an ever increasing light, the duty we owe to God and to each other. It reveals truth in its majesty, as it ever beckons us on to those glorious heights whereon it sits eternally enthroned.

"Ye shall know the truth and the truth shall make you free;"—that is and must of necessity be its mission, but how is this freedom to be accomplished?

As the warm and life-giving light of truth enters the soul, it loosens the fetters of false reasoning and erroneous opinions which a blind bigotry have forged; vivifying the spirit into newness of life, leaving it free to soar above all that would bind or limit its capacity; bringing into subjection every lawless passion and propensity of the unsubdued heart which would hinder its upward progress, and prevent it from expanding and developing into all truth.

*Canterbury, N. H.*

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*Ninety Barrels a Day.*


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THERE is a distillery in Massachusetts, "the largest rum distillery in the world," so says an eye-witness to the following account, and "the amount manufactured averages 90 barrels a day, some for home consumption, but the greater part for export to the coast of Africa. The barrels contain 43 gallons, and the internal revenue tax is 90 cents per gallon—\$38.70 a barrel. For 90 barrels, a day's work, the treasury of the United States is enriched \$3,483, minus the cost of the services of revenue watchmen. That the government shall not be defrauded a farthing of the ungodly gain, or one drop of the fire water may not be lost, government padlocks are

placed upon the rum reservoirs, guarded and opened daily for measurement, by internal revenue officers." Ninety barrels a day! Can any one follow one day's proceeds of this infamous business, and trace its awful curse trailing over the homes of men? Go where it will, it goes as a curse. And the nation's revenue stamp is but the stain of blood money.—*W. C. T. U. Bulletin.*

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### KIND WORDS.

White Water, Ohio.

THE truths of our beautiful gospel are receiving more than common attention. We send our best love to all who are connected with the publishing of our little missionary—the MANIFESTO. Stephen Ball.

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### Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Sept. Contents: Count Lyof N. Tolstoi; Know Thyself; Natives of North America, No. 2. A Noble English House; Reciprocal Influence of Mind and Body; Centennial of the National Constitution; A Girl's Problem; Handwriting and Character; Notes from a Teacher's Diary; A Post Fourth of July Oration; Palpitation of the Heart; Health Papers, etc., etc. Fowler & Wells Co. 776 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH. Sept. Contents; Amusements; Ill Health from over Eating; A Natural Healer; Laws of Health; Spirit Likeness; The Spirit Form; Libraries of the World; Starving the Teeth; Children and Pet Animals; Liability of Physicians; Clothes that Kill; A Triumph for Pasteur; Heloise, etc., etc. Office 206 Broadway, N. Y.

THE PLAGUE AND PERIL OF MONOPOLY. A Lecture on Labor, Laborers and Employers; by Parker Pillsbury, of Concord, N. H. Price 16 cts.

"Under our present corruptions in the government, our heartless and hypocritical modes and forms of religion and worship, and our false and foolish construction of the social order, we may expect, we must see, strikes, tramps, paupers, idiots, lunatics and criminals in number and character more appalling than were ever known before."

THE POPULAR RELIGIONS, and what shall be instead, by Parker Pillsbury. Price 10 cts.

This little work of twenty-six pages, is certainly well worth the careful perusal of every one who is interested to know more about the "Popular Religions" of the day. The age of the author and his many years of active experience in the cause of humanity, allows him to speak with authority upon this and kindred subjects.

GRAMMAR SCHOOL. A Monthly Magazine of Instructive Reading for Young People. The Interstate Publishing Co. 80 Franklin Street, Boston, Mass.

The Sept. No. of the above work has a table of Contents that would interest almost any pupil. The articles are all beautifully illustrated, which adds so much more pleasure to the story. Price \$ 1. per yr.

THE "Salvation Army" has opened a lively fire against our wicked capital. The infidels marched out against them with their h.l.h blasphemy, and the clergy stood afar off and drew their sacerdotal robes around them, looking on with holy horror. The police prohibited them marching the streets, as this is a city of order; but not mindful of opposition, they continued their attack, talking to about five hundred persons every night, which is as much as their present hall can accommodate. I talked with the captain, and he said that in a short time they should commence at a different point, in a hall about the same size. He is hopeful of gaining a glorious victory for the Lord. Though I do not agree with them as to their terms of pardon, yet I devoutly wish and hope that they may do a great deal of good by arousing those who feel secure in the citadel of sin.

COPENHAGEN, July 14. O. C. MIKKELSON.

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### THE OLD STORY.

'Tis the old, old story; one man will read  
His lesson of toil in the sky,  
While another is blind to the present need,  
But sees with the spirit's eye. [mill,  
You may grind their souls in the self-same  
You may bind them, heart and brow;  
But the poet will follow the rainbow still,  
And his brother will follow the plow.

—John Boyle O'Reilly.

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### Deaths.

Polly Champlain, at White Water, Ohio, Aug. 15, 1887. Age 90 yrs. 4 mo. and 14 days.

A mother in the gospel. Was gathered to the Society in 1823 and has ever been a faithful and devoted sister. S. B.

# The Manifesto.

Vol. XVIII.

NOVEMBER, 1887.

No. 11.

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

James Whittaker.

No. 20.

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*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

—  
Exhortations, etc.

—  
MOTHER and the Elders spared no pains to instruct the Believers in the things of God, and in the path of their duty. They were employed, day or night, when occasion offered, in giving counsel and instruction, where it was needed, whether in things temporal or spiritual. In all their labors they were careful to impress upon the people the absolute necessity of perfect obedience, in order that they might profit by their privilege and find justification before God.

At Watervliet Mother Ann spoke to an assembly and said; "Hear ye my words, and understand. It is but a light thing to speak the word to the souls of men, to what it is really to help them. He that helps souls, must have the spirit of Christ to administer to them, and

must take their infirmities upon him, and be able to suffer for, and bear with them."

"Be obedient in all things both spiritual and temporal. If you are faithful you will have strength according to your day. Be free, and not be a stranger. A strange feeling never came from heaven."

"Never give offence to any one, nor take offence from any one."

Mother Ann in bidding farewell to a company, said,—“Go and tell your Brethren these things which you see and hear. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the poor have the gospel preached to them, and ble-sed is he whosoever shall not be offended in me.”

"People see and judge according to the state they are in. When their senses are darkened and their minds under the influence of an evil spirit, they see and judge according to the dictates of that evil spirit; but when they are under the influence of the spirit of Christ, then they see and judge according to the truth."

"If you will take up your crosses against the works of generation and follow Christ in the regeneration, God will cleanse you from all unrighteousness."

“Be faithful to keep the way of God. If you are faithful you will be guarded by good angels.”

“The head of a wicked man is as full of evil spirits as is a sponge full of water. The head of a good and faithful man is filled with good spirits, and he will be guarded by the Angels of God. They will protect him day by day.”

“Go and testify to the children of this world that Christ is reigning on earth, and that he has sons and daughters. The world know it not because they do not confess their sins to God.”

In bidding farewell to the Believers in Littleton, Mass., Mother Ann said, “We will return to our home in Watervliet, N. Y. We have great sufferings to pass through. We will suffer at our own home and not be burdensome to the Brethren and Sisters of this place.”

“If you should be so persecuted, as to have your houses torn down over your heads, and you cast into the fields, you must not neglect to meet together for the worship of God. We may never meet again, but God has raised up those from your own ranks who are able to guide you in the way of peace and holiness, if you are faithful to obey them.”

Mother Ann taught the Believers to kneel and pray.

“The gift of prayer is with the gift of kneeling.”

“You should never be idle. It is always good to kneel in prayer to God and ask for that which you may need. You should avoid confusion. Never ask for what you do not want, as that is taking God’s name in vain. Be fervent in spirit, and God will hear and bless you.”

“Wait on God for the answer of your prayer. God has waited many years

for you. He will bestow his gifts according to your needs.”

“Brethren and Sisters you are all the interest I have in this world.”

Although Mother Ann was a woman of few words, yet her soul was filled with wisdom, and her speaking was a demonstration of that spirit. Many precious words were spoken to the Brethren and Sisters, by Mother Ann and the Elders, which left an indelible impression upon their minds.

God’s work upon the earth was not for one day nor for one year, and in answer to a young man who sought advice about the cultivation of fruit, Mother Ann said, “Yea, plant the plum stones, and do all your work as though you had a thousand years to live on earth, and as you would if you knew you must die tomorrow.”

A young woman solicited the privilege to live with Mother Ann, and received this clear and Christian response. “Live with me, my child. The foxes have holes and the birds of the air have nests, but I have not where to lay my head. Go child, and I will go with you. If you go through the waters, the floods shall not overflow you, and if you go through the fire, it shall not kindle upon you, and if you go to the ends of the earth, I will never leave you nor forsake you.”

To one who asked Mother Ann if she felt any promise of God for her, she replied, “Yea, God’s blessing be with you and rest upon you. God’s everlasting grace and salvation be unto your soul, if you will obey. Go to your home and about your duties, and I will be present with you.”

To a poor man who complained of his rich brother, Mother replied, “That is

the way of the world. The rich are covetous and will not help the poor, and the poor will envy them for it, therefore they are both wicked.

One of the Believers made reference to the faith which he had received, to which Mother Ann replied, "I own your faith. Faith is the anchor of the soul. It is like an anchor to a ship. An anchor will hold a ship when the winds blow and the waves run high. In like manner faith will keep the soul in trials, temptations and buffetings. Your spirit shall find a resting place with my spirit."

After Daniel Wood had accepted the faith of the Believers, the Elders said to him, "Daniel your faith is like the faith of John the Baptist. You must go and prepare the way of the Lord. Go preach the gospel to the ends of the earth. Go first to your own family. Let them confess their sins that you may know what is done in your own house. Go and testify your faith to those you call your Brethren and let them accept the word of God."

To one of the young sisters who came to Mother Ann for advice she said, "Elizabeth, I love you. You shall be my sister. I see the glory of God shine all over you, so great that I cannot discern your body with my natural eyes. You must take good care of your little children and bring them up in the love and fear of God."

One of the sisters remarked that she could not understand the benefit of some of the gifts and operations that she had witnessed. Mother Ann replied, "You should rather labor for the gift of God in your own soul. Leave such gifts as you do not understand, as they are not for you. Great gifts may be manifested

in the Church, and you may love the power of God."

One of the Brethren inquired of Mother Ann why some who were lame or sickly were not healed. Mother answered, "We can do nothing of ourselves. It is God that heals the sick, and it is God that makes us whole. We cannot do miracles any more than others. All that we can do, is to be workers together with God."

To one of the Sisters Mother Ann said, "Jesus took up his cross against the spirit of the world, and did the will of his heavenly Father. You must take up your cross and live as he lived. Be not unbelieving, but believe and God will make you able. If you obey God, he will send his holy angels to guard you."

The Elders in their exhortations were anxious for the protection of souls, and labored faithfully to honor their call. "Treasure up the gifts of God, and they will wake up in your soul when you need them. Labor to feel the life of God and to make his work, your work and his way, your way. Let it be your inheritance, your treasure, your occupation, your daily calling. Do not fight human beings, you will spoil them. Fight the evil spirit. Fight that spirit that leads mankind into sin."

Elizabeth C . . . became a faithful young sister, and often visited the society at Watervliet, N. Y., to see the Brethren and Sisters. She was very anxious to live with Mother Ann, but the gift was for her to return to her own home. "They need you," said Mother. Elizabeth prayed to be retained, "They need your help," said Mother, "The wicked people are all about them, and it is your duty to go to the family. Go

and hold a testimony of light before the wicked and God will be with you. You must not be discouraged, for I see your mission in heaven, and your soul will be released. Go in peace and take my love. You can do more good there, than you can with me."

On reaching home Elizabeth retained the gift and fearlessly spoke the testimony of the work of Christ.

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GRATITUDE.

AGNES E. NEWTON.

I BLESS the power that taught my soul  
Upon the rock to fall;  
Tho' broken are my selfish hopes  
And scattered is my all;  
Wherein I've sought or e'en desired,  
Aside from Christian gain:  
To know, to be, to have, or share  
Without the spotless name.

I sing the joy of sins forgiven,  
Of love that knows no fear;  
Of truth, that in my inner life  
Today, is shining clear.  
And by this truth I know my soul  
Will be made pure and free;  
No distant triumph I've in view,  
Each hour brings victory.

And so I've learned to bless the means,  
And trust the guiding hand,  
That wisely laid the structure low,  
When building on the sand.  
And does the storm or calm surround,  
I've found a solace sweet;  
And make the living sacrifice,  
With gratitude replete.

*Canterbury, N. H.*

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A full cross and burden  
Bring solace of life,  
A promptness in duty  
Mid all earthly strife;  
The pattern of meekness  
Forever our guide,  
And charity with us  
Whatever betide.

M. W.

A TREATISE ON THEOLOGY. No. 2.

F. W. EVANS.

26. BUT when, under the influence of the angels of the third heaven, the earth had brought forth a woman, who fulfilled the righteousness of the third dispensation, Jesus returned, accompanied by his spiritual parents, the true Christ; and, through their conjoined ministrations, Ann was enabled to "make herself ready" for the final marriage, or rather betrothment of the Lamb and Bride.

27. The seventh trumpet had sounded, and "the mystery of God was finished," by the revelation of the fourth dispensation itself, and not by the Bible, the mere record of the three preceding generative dispensations, under which, none were children of the kingdom any further than "by adoption," being simply under the promise that "when Jesus should appear, they should see him as he is, and be like him."

28. The Scripture records may be divided into three parts:

First. The abstract truths, or higher law—as, perfect love to God and man, the moral precepts, etc.

Second. The types and symbols, and prophecies of coming events.

Third. The statutes and laws of expediency, which were "not good;" the lower law, by which they should always "not live."

29. This was added because of transgression, and was a descent, or adaptation of truth to the "hardness of their hearts." The penalties, sacrifices, washings and carnal ordinances were of this latter class. This additional law comes to an end with all who can say, "Lo, I come to do thy will, O God."

By which will the original law itself was fulfilled; and the old heaven and earth will pass away before that law will come to an end.

30. Unless premises, as a basis to reason from, be agreed upon, and some general principles by which to interpret the Scriptures be laid down, I do not see that a oneness can be arrived at. If two men enter into an argument, and quote the Scriptures, should one believe them to be the Word of God—infallible; the other, that they are merely the word of man; their quotations might be as endless as the Jewish genealogies, and equally as unprofitable.

31. I do not perceive why Jesus and his apostles should not, in their teaching, have been confined exclusively to the records of the Jewish church, upon the same principle that we are to be compelled to find all the light, the doctrines, and the complete system of the fourth dispensation in the records of the first Christian church; and so entirely ignore the revelation of the dispensation itself. But it is undeniable that each preceding dispensation brought forth its own revelations, and formed a Scripture record of them.

32. As Jesus and his apostles stood superior to Moses, saying, Moses said thus and so; but I say unto you, *not so*; so do those who stand in the gift of this second Christian church, possess the same authority over all past dispensations, to correct their errors, and to dispense with their laws of expediency, and to explain their parables and dark sayings.

33. The Scriptures are valuable in their place and order; out of it, they “kill,” and quench the spirit.

34. Truth is older than the hills.

What Jesus uttered was not true because he said it; but, because it was true, he uttered it.

35. Should we not, in reading the Scriptures, seek to know why such and such things are stated by the writers? If we have “life in ourselves,” the law and principle will be “in our hearts,” as it was in theirs; and we shall know the thing whereof we affirm, from that ground; not from the Scriptures alone.

36. When the apostles teach me respecting the truths of their church and order, I am all respect; but when I come to our own church and order, to me, Jesus Christ alone is authority. I do not look to Paul for a clear understanding of the cherubim, of which he tells us he could “not speak particularly.” The duality of God, who and what was Christ, his powers, office, order, and his relation to Jesus, were matters entirely beyond his travail and dispensation.

37. As the time had not arrived for the influx from the resurrection heaven to go forth, except to Jesus, no one else could possibly understand the things pertaining to them.

38. The Holy Spirit that ministered to Mary and the Apostles was from the third heaven only; how then could they comprehend the distinction between Jesus and the spirit who ministered to him?—when that spirit would not again be fully revealed to any human being until nearly eighteen hundred years afterwards; at which time, the mother spirit in Deity, and the pre-existence of Christ and his dual order, would both be declared together, by a suitable and appropriate witness—a woman. “For only a part of God, and a part of Christ were facts to the primitive church.”

39. I suppose that, in the early ages, men, by nature—the things that were made—knew the order of the godhead; but sin caused them to become gross, so that they held the truth in unrighteousness, and formed sensual ideas of the great supreme, that was idolatry. To destroy this, it was necessary to take from man a knowledge of the personality and order of God, and a law was passed, or given, through Abraham, prohibiting the formation of any likeness or image, of the Divine Being. They must not, even in their minds, form any image; nor were they allowed to mention the name of God except under certain restrictions. The children of Israel were thus saved from idolatry, by being kept in ignorance of the dual order of God.

40. In the kingdom of Antichrist, the same result has been attained through the Trinity idea of three males. These have done good service as a cloak to cover the dual order of God, until such time as men could receive and retain it in purity.

41. As male and female in the natural man, Adam is a type of the duality of the "quickenings spirit," Christ, so is the pre-existence and duality of Christ, a stepping stone to a proper conception of our eternal heavenly father and mother.

42. It is agreed by all that *Messiah* and *Christ* mean *the Anointed one*; and that the Jews did receive predictions respecting him, and formed their conceptions of him, according to their natural state. They expected he would be a prophet like unto Moses.

43. Jesus did come and inaugurate the third dispensation, as Abraham had done the second. And as Abraham had

been ministered to by the second heaven angels; so was Jesus ministered to by those of the third heavens; and under their guardianship he was perfected as a Jew. Now comes the question. How is he (Jesus) a Jew, to become the Messiah, the Christ, the Anointed?

44. We, standing in the revelation of the fourth dispensation, answer—Jesus, having the unction of the fourth or Christ heaven poured upon him without measure, by his guardian Christ Spirit (who anointed him at his baptism by John,) became the Messiah, the Christ (or anointed) to us, as to Abraham his ministering spirit was God.

45. Melchisedek, who met Abraham, and anointed or blessed him, and from whom he received tithes, was a type of the primitive Christ, who anointed Jesus.

46. All those passages of the Scriptures of the second dispensation, that speak so positively of the then ruling spirit being God, the Almighty, the great I Am, specifying all the characteristics of a primary Creator, are explained by Elder William Leonard, on the general principle that it was a representative spirit; but that Abraham, Moses, etc., did not see the God that was back of and beyond the God of Israel; but they saw that, to them, he exercised all the authority and possessed all the power of the great Supreme. So that they would have felt quite as much outraged, on being informed that Israel's God was not the primitive God, as the Samaritan woman, or Peter, or the third heaven angels who presided at the birth of Jesus, would have been indignantly surprised at being told that Jesus was not the primitive Divine Christ.

47. It is highly probable that the

Christ who anointed Jesus had himself been anointed by others above him.

48. The simple fact, then, as I understand it, is that the first was a god, but not the primitive God, and that Jesus, to us, is the Christ, or the Anointed, which He could not have been had there been no primitive Christ to anoint Him.

49. Paul, in the latter day of his travail, declared that "though he had known Christ (or Jesus) after the flesh, yet now henceforth knew he Him no more" in that way. He began to be more spiritual. And it may be that, long ere this time, Abraham has seen beyond his former god.

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San Francisco, Cal., July, 1887.

Dear vegetarian friends, ERNEST and PAUL:—I have received your letter, also Manifesto. The motives which led you to settle at Mount Lebanon, I cannot understand, at present at least, but since you invite me to do the same you will not deny my request for further information. Before putting direct questions, I would state certain points upon which we perhaps agree.

The starting-point of all intellectual activity is the body, beginning with the development and ending with the death of the animal organism. Morality is intellectual activity. The healthier the body is the more perfect will be its intellectual activity. Perfection is an ever eluding object; it may be yearned after, but can never be reached.

If morality is an intellectual activity resulting from the development of the animal organism, sensuousness must be a part in the growth of that organism when the human being was yet so imperfect that no intellectual phenomena

could be produced. Therefore, a continued development of the body, would make the human race perfect, both intellectually and morally. Since the Shakers believe to have shaken off sexual sensuality they can count only upon the development of single individuals; Shakers are therefore a portion of humanity that disappears with the death of the single individual.

Man is the product of the evolution of generations; there is, therefore, a doubt whether single individuals may reach that development the attainment of which has hitherto been the task of his ancestors. If we regard the religious systems of the day as the dogmatic forms of the culture of the different historical periods, we are compelled to come back to our starting-point, recognizing the human body as the material basis of all and every reform. Having become Shakers you accept a religious view which our contemporaries in their progressive march have left behind them long ago.

This is about my view of the ethics opposed to the aims of Shakerism. We vegetarians should, according to our individual gifts, stand as high as any of our contemporaries as regards health, morals and economies, because we obey the laws of nature.

If you can prove these views to be incorrect I shall be thankful for your instructions, and will act accordingly; if not, let us at least continue to work together in the field of dietetics.

With kind regards, L. R—

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Mt. Lebanon, N. Y., Aug. 1887.

L. R. Respected Friend:—Since your last letter to our beloved brethren Ernest and Paul contains such severe

strictures upon what you term "Shakerism" I feel justified in taking the liberty to answer your views in their and our behalf. Your arguments culminate in the sweeping assertion that the Church of Christ's Second Appearing is a relic of the dark ages which men of your progressive ideas have long ago left behind. Do you know what you are talking about when you make such an assertion? Are you so well informed in regard to the aims and endeavors and practical life of Believers, (called Shakers) that you feel competent to condemn them as unworthy of your consideration? But since you ask for further information and promise to act accordingly, it is clear that your opinions are based upon ignorance; but I also discover the honest heart of a well-meaning, enthusiastic young man behind it all.

Allow me to enlighten you.

"Shakerism" is a narrow, denominational and rather disrespectful term for the everlasting gospel of Christ. All "isms" savor of bigotry. The gospel is glad tidings of joy, i. e. happiness. What and who is Christ? Not only the man Jesus but every one who possesses his spirit and endeavors to do the will of God according to his light and knowledge. Who and what is God? The etymology of the word explains it sufficiently; it is good and goodness. All men worship something, either consciously or unconsciously. You worship the human body, and the stomach at that! It is the most ignoble of all worship, even below the fetichism of the poor African. Men grow like unto what is most in their thoughts. If God is their all in all, a sublime ideal, embodying love, justice, mercy and power

in perfection, a beautiful character, a peaceable, pure and righteous life will be the result. But what if the stomach is the continual object of contemplation? Not even physical health, moral stamina and intellectual vigor will thereby be created.

You are right when you say that the starting-point of all individual, intellectual activity is with the body; you are wrong when you say that it ends with the body. Any spiritualist, and there are millions of them, can tell you that the dead do live without the physical, material body. You are wrong when you declare it to be a fact that the healthier the body the more moral the person will be. Is John L. Sullivan, the prize-fighter, a moral character whose conduct is to be imitated? Yet he is as healthy as man can be. Are the Apaches of Arizona, whose physical endurance is undisputed, such a virtuous people as to excite admiration? Physical health is desirable above all earthly things, but unless it is supplemented by that moral and spiritual health that causes men to leave off sinning, even sacrificing health rather than do a positive wrong, they will be but little better than savages.

Why talk about perfection when you say it is unattainable? Yet you also say that a continuous development of the human body will make the race perfect in all respects. I leave it to yourself to harmonize the contradiction. But there is to be perfection; if not in this world then in the next. Man has his roots in the soil of this earth; he is to grow up into heaven. Of course Shakers are born and die as individuals like all the rest of the race; but their faith and principles live after them; oth-

er hands will take them up. Jesus was never married, but his words are influencing more lives for good today than ever before. There is a power in moral and spiritual truth that does not perish with the body. How can the race as a whole progress and develop unless individuals, the units composing the whole, arise and advance to higher spheres? Morality and spirituality are acquired chiefly by careful training and education, by correct habits of life and the stern lessons of experience.

It is therefore not necessary for Shakers to marry in order to perpetuate their institutions. How mistaken you are to consider the human body as the all that there is of man! Again you demonstrate the fallacy of your own doctrine. You yearn for progress, development, advancement. But man cannot lift himself up unless he lays hold of something outside and above himself. No one has ever succeeded in elevating himself by pulling at his boot-straps. Please do give all the many millions who believe in God and immortality credit for some common sense, honesty and discernment. Do not consider all as being fools or slaves of superstition and bigotry who pass through life trusting upon a heavenly Father for strength to do their duties, hoping to dwell at last in a better land where sin and death are no more. Whatever progress the race has made, whatever is good and desirable in civilization, is the fruit of the genuine religious principle.

If all men thought as you profess to think almost every incentive that makes men orderly, law-abiding, self-restrained, moral beings, would be swept away. If the body is all, then the gratification of the bodily senses will become the chief

aim of life and corruption the inevitable result.

You are a vegetarian, therefore I have hope of you that you may be converted to true Christianity; not that a supreme importance attaches to a vegetable diet, but my hopes are based upon the fact that a man who can deny himself, in opposition to universal customs, for what he considers a righteous cause, has the stuff and quality in himself to become a righteous man in all respects. As it is, you are clinging to a single frail plank barely able to keep you afloat. Why not climb on to the mighty Argosy of which Christ is captain? Perhaps in after years you will discover that your present *ism* is but one side in the many sided, well-balanced character of the perfect man. Ever since the founding of the Shaker order many of its members have been vegetarians; their wants have been and are today being supplied.

We are opposed to the party-spirit that is as death to the delicate organism of a community. We take no part in politics. Democrats and Republicans are unknown, yet we are patriots who love our country and desire its peace and prosperity. Should at any time public sentiment become aroused regarding animal food, that sentiment would find a cordial response in Shaker communities; just as the temperance agitation of forty or fifty years ago resulted in the abolition of all alcoholic drinks as a beverage. To make vegetarianism a requirement today would be premature; it would exclude many who are willing to live the higher life. Have we a right to deny the privileges of the gospel to those to whom the consumption of animal food is not a sin?

The tree is known by its fruits. There is abundant evidence that the fruits of the gospel system are the very things humanity has longed for so long. Poverty does not exist, because all labor and are satisfied with the necessaries and simple comforts of life; neither are there great riches to tempt to idleness and dissipation. Drunkenness, gambling, sexual immorality, vice in all its various forms, is unknown. Many useful inventions have originated in Shaker communities. A new system of rational theology has been created. Hell has been abolished; the fear of death is taken away; the avenues of communication with the other world are opened; a heavenly Mother has been placed by the side of a heavenly Father; the hope of final salvation and eternal happiness to *all* is held out. And we expect to be happy here in this world by getting rid of sin of every name and nature as fast as possible.

But those who are merely seeking a temporal home where they can nurse their miserable egotism at the expense of the consecrated labor of others find it about the most uncomfortable place they can get into; while they who come in through the open door and by an honest confession of their sins, prove the sincerity of their convictions, a new life is dawning upon them, the kingdom of heaven on earth is opening before them, peace and consolation are theirs, the Father's name is written on their foreheads and his spirit dwells in their hearts.

Brush away the scales that are blinding your vision. Do not think of God as the Jewish war-god or as the triple incongruity of orthodoxy; but rather think of Him as with swelling heart

you think of your earthly parents, conceive Him as a being of perfect love and mercy, who will sooner or later, draw all home to Himself.

I have written at greater length than I intended, but I never weary telling of the beauty of the spiritual life. We are in the midst of a busy season; God has blessed us with an abundant harvest of fruit and grain and vegetables, and it requires much labor to take care of everything. Now I must bid you farewell, praying that God's holy spirit may lead you into paths of truth and right and make your life a useful and a happy one. But should at any time the spirit within you struggle mightily to burst the chains that now bind it down, and you feel as if the ends of the world had come upon you, and things once near and dear appear as loss and dross, then think of Mt. Lebanon, as a haven of refuge, think of your friends, those who are watching and praying for you and many others whom the Lord will call in his own good time.

Your friend,  
Louis Basting.

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### ST. PATRICK'S CATHEDRAL.

ANNA WHITE.

It so happened recently that it fell to the lot of the writer, in company with four others of the family, to visit that great modern Babylon of confusion, New York City, and that too, when a tropical sun shed its fiery rays unreservedly from out a clear July sky, threatening to dissolve, if not consume.

A releasement of thirty-eight years from confinement within brick walls and stone pavements, out into the green

pastures and beside the still waters, made my heart leap for joy at the recollection of so happy an escape.

The wickedness existing upon that little island of over one million inhabitants, is undoubtedly sufficient to sink it out of sight; and were it not for a few righteous souls a similar fate might occur which befell Sodom and Gomorrah. It has been prophesied that New York City would be swallowed up by water, and as immigration and crime increase is there not danger? We would readily admit that a spiritual wave, or earthquake might engulf it to advantage.

As character is moulded anew by virtuous living, it makes its impress upon the features, and shines forth with a divine radiance that betokens a union with the Christ spirit, so with a character that is selfish, intemperate and licentious, whether arrayed in purple or scarlet colors, and decked with precious stones and costly pearls, or, in tattered habiliments of poverty and sin—the moulding is there—it cannot be hid, not even from mortals, much less from an All-seeing eye. The mark of Cain, of disobedience to moral and divine law, is stamped on the visage. And perhaps nowhere else are all the varied characteristics of life better exemplified, than in the densely crowded thoroughfares of an over-populated city.

But where are all these people going, as they rush to and fro and dash against each other like the angry waves of the sea? Why do they flock together in such multitudes, when acre upon acre of land is lying idle, and suffering for the want of cultivation? Ah! this is the great problem that is agitating thousands of minds on both continents; and who is able to solve it? A mighty

struggle between capital and labor is going on in the heart of humanity, a war of ideas, that will eventually put to flight the childish notion, that "might makes right." But anon.

Wending our way up the broad avenues lined with palaces on either side, with now and then a "steeple house," we find upon the highest site of ground in that vicinity on Fifth Avenue corner of 50th street, the famous Roman Catholic Church, St. Patrick's Cathedral. "the greatest and most magnificent church in the United States.

It was projected in 1850 by Archbishop Hughes, and dedicated by Cardinal McCloskey. It has cost over \$2,000,000. It is in the thirteenth century decorated Gothic style, and the material is fine white marble. It is a Latin cross, 306 feet long, and 120 feet wide (140 at transepts,) and 108 feet high, with a noble clere-story upheld on long lines of clustered marble columns, and carrying a lofty and richly ornamented ceiling. On each side of the front gable (which is 156 feet high, or taller than most of the steeples of America,) the carved and pinnacled spires are to be carried to a height of 328 feet when this huge marble mountain will be a landmark for leagues. The 70 windows (37 of which are memorial) are of rich stained glass, and were made at Chartres, France, at a cost of \$100,000. The main altar is 40 feet high, of Italian marble, inlaid with gems, and bass reliefs of the Passion; and on one side is the great Gothic throne of the archbishop. The altar of the Holy Family, of Tennessee marble and Caen stone; of the Blessed Virgin, of curiously carved French walnut; of the Sacred Heart, of bronze; &c."

Entering this immense chapel, still unfinished, we find a few worshippers kneeling before the altar. One approaches in mourning apparel, and after a few ceremonies of introduction, in painful solemnity announces in the Apostles' Creed, "I believe in the Holy Catholic Church, thank God." Yea, we said, in all due reverence to her sincerity, "and thank God we live in a free country, where all may worship according to the dictates of their own consciences." "Ah! but there is only one Church" continued she, and then repeating the Nicene Creed, "I believe in one Catholic and Apostolic Church," moved on to the vestry room. Here we were escorted by a matron in charge, a noble specimen of womanhood, who kindly and courteously answered our numerous questions and showed much pleasure and interest in taking us around. Here were the sacerdotal garments made of linen that the priest had just laid aside after mass, and something rolled up in a napkin that he held in his hand at the ascension that no woman was allowed to touch; also a silver chalice from which he drank wine upon certain occasions, that likewise was not to be defiled by the hand of woman. Our womanly instincts revolted at this, and put in their claims that "a woman was as pure as a man, and indeed called to be the redeeming agent to lift out of the mire and mud of sensuality her brother man, by bruising the serpent's head, which is the lust of the flesh, and living a pure and spotless life here in this present evil world." It was seemingly admitted.

She informed us that at the foot of the altar in the church vault lay the bodies of Archbishop Hughes and Cardinal McCloskey. Here we made a re-

mark that greatly shocked her as we related the fact that "the Archbishop was partially converted to Shakerism while on a visit to Mt. Lebanon some years since, and that he then endorsed most of our principles, and undoubtedly had united with our Order in the spirit world long ago."

We next attacked the needless labor and lavish use of money expended upon the church, when it would have served a far better purpose in filling the mouths of the hungry with bread and covering their bodies with clothing. This touched a tender spot. "The poor ye have always with you," she quoted, "and earthly temples cannot be too grand and costly reared for the Lord." "Jesus was forced to make that declaration" we remarked, "and would be obliged to do the same today were he to enter a city like this and witness as we are now doing the inequality existing. In Christ there is neither rich nor poor, high nor low, bond nor free, Jew nor Greek, male nor female. You will find upon examination that the principles which Jesus taught are practically illustrated in our Shaker homes; and gathering up the crumbs that nothing be lost, is not regarded as among the least of his precepts. But what are you going to do with Father McGlynn?" "Oh! the blessed saint," she ejaculated. "so good, so humble, to think he could commit such an error." "What has he done in violation of the church discipline?" we queried. "That lies between the father and the son—between Pope Leo xiii and Dr. Edward McGlynn."

Farewell my catholic sister, while we admire and reverence your sincerity, we detest your false system.

At this instant the entire scene

changed, a shudder crept over us as suddenly this splendid cathedral, to our mental vision, was converted into the Inquisition with all its horrors. You could almost feel the grip of the gibbet, the cruel fangs of the rack, the dismal damp of the dungeon with the faggot and flame. The same spirit was there as existing in the 15th century when thirty thousand heretics in the name of God were slain in one day; and did the same power rule we might expect like results.

No wonder that men like Dr. McGlynn feel the oppression of the usurper's yoke, and not for themselves only but for thousands of workingmen and women whom they represent. May their influence under the Christ spirit help "loose the bands of wickedness, and undo the heavy burdens, and let the oppressed go free."

Farewell to St. Patrick's Cathedral, thy glitter and luster without, hides not thy deformity within.

"Woe unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres which indeed appear beautiful without, but are within full of dead men's bones, and of all uncleanness." Jesus.

*Mt. Lebanon, N. Y.*

## PERSEVERANCE.

MARY JOHNSTON.

*"Let us not be weary in well-doing: for in due season we shall reap, if we faint not."*

PERSEVERANCE is the vital spring that forms our lives and characters and makes it possible to overcome apparently insurmountable obstacles in the pursuit of any great or noble achievement.

In reviewing the past, all great enter-

prises and undertakings have succeeded over the great mountains of discouragement, unbelief, and opposition by a firm and steady adherence to this beautiful virtue, Perseverance. So it proves at the present day equally as important towards the unfolding of the latent germs that lie hidden beneath the chaos of the unsettled mind, to persevere onward and upward from the labyrinths that would obstruct our advancement to higher conditions. The beautiful text above promises that if we are faithful we shall reap of the fruits of our labors. Had not our parents of the Gospel persevered in maintaining the testimony of light and truth, where would be their followers to-day?

But thank God! they have paved the way of freedom from the dominion of the adversary. The flood-gates of light are swinging open to the world, and people are beginning to see the light and Power that will aid them to fight the good fight and triumph over all.

Although our opportunities for doing good may be small, yet we must remember it is not the great acts, but rather the little deeds of love that are the truest and the purest. We all have it within our power to contribute towards each other some little attention of kindness; though small it may appear to us it will not be lost—therefore "let us not be weary in well-doing: for we shall reap if we faint not." Nothing but perseverance ever accomplished the great reforms which bless our country to-day; workers whose indefatigable energies sought to alleviate the wounds and bruises of a needy and suffering people—and as we reflect upon their labors, we will note how all thought of self was left far in the distance.

Through this channel of great and successful efforts attained, mighty evolutions

of the mind and soul enforce the practicability of recognizing woman at the standard of equality. Woman is the great emblem of liberty for our beloved land, and why should it not be so in reality? Shall our emblem ever remain a fac-simile of the true and perfect organization of God's law? I see from various sources outside the pale of Shakerdom that many minds recognize the duality of a Father and Mother in the God-head, and from all appearances the time is not far distant when the Holy Spirit will again visit the children of men, with great power and baptize with the fire that will not be quenched until all the chaff and rubbish of a proud and worldly spirit shall be consumed. May the time hasten when the earth shall be so favored—for few are the laborers to reap this great and glorious harvest, but “let us commit our way unto the Lord; trust also in him, and he shall bring it to pass.” Psa. xxxvii., 5. There are two great epochs in the world's history that always rise before our vision with special reverence. First, the life of our Savior and his disciples how they suffered all persecution even unto death—and second, the life of Mother Ann Lee and her followers. What violent and abusive conduct was their portion as they endeavored to establish the great Millennium that showed the necessity of bearing a full cross in order to be one with Christ in that kingdom where no unclean thing can enter. These two cycles embrace all the conditions that man could wish to attain, and right here, we see a noble banner with the inscription in golden letters that tells us “Our Hope is through Faithfulness and Perseverance.” This encomium is awarded our Gospel Parents, and all who make the full sacrifice.

Oftentimes when I am called to traverse the field of test and trial, if I find any lurking foe not rallying round this standard of trust, I ask at once is every motive acceptable to the Holy One? Is his honor and glory the first thought? or is the first thought for the honor and glory of self? It is only through adherence to this divine injunction: “Not to grow weary in well-doing” that we may at last reap the blessed result.

*Pleasant Hill, Ky.*

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### FORGIVENESS.

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FORGIVENESS and love, go hand in hand. You do not love any one whom you cannot forgive, nor can you freely forgive any one you do not love. So the two are inseparable. We are commanded to “Love our enemies;” we are also commanded to “Forgive our enemies,” and if we love and forgive our enemies, God will love and forgive us our sins. If we do not, God will not love and forgive us.

God has an altar in Zion where He meets all who come confessing their evil doings, and there and then, forgives the penitent soul and extends his care and protection, that we may love and forgive our enemies. God first loved us, and this love causes our acknowledgement of our sins and He forgives us. Let us be godly and do likewise. N. Brown.

*Pleasant Hill, Ky.*

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### OUR FATHER.

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CECANCY DIBBLE.

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GOD dwells in a multitude and works through unnumbered instrumentalities, to whom He imparts life and through whom He makes his character and will

known to all his intelligences, so far as is within their comprehension.

Truth does not shine in all its luster where ignorance and superstition reigns, hence, inconsistent ideas of the past must fade before the advancing light. Yet there are eternal truths to which every rational mind must concede. Whatever shades of error may cling about us, virtue, peace and love must be respected throughout the realm of intelligences in heaven and earth, and those who practice these virtues are the light of the world.

All our life service, our encomiums upon the loveliness of our Savior, of his death and suffering upon the cross, all the churches and church going, the prayers and missionary labors will never atone for disobedience to our convictions of right. We look with scorn upon the Jews of old for rejecting Christ. Have we emerged out of that savage condition, sufficiently, to accept practically, the life of the Savior? Does the pomp and splendor of the churches, the revelry in luxury and ease, manifest the graces of meekness and love?

We complain of the spirit of monopoly and fraud that is growing so mightily in society. Are professing Christians a whit behind in these? Does the stupendous preparations now in progress among Christian nations for war, prove them to be followers of the Prince of Peace?

Christian nations have the most destructive war materials, are the bravest, and fear each other most; a compliment indeed for our military heroes; and are they not most haughty, revengeful and tyrannical? Do such endorse the motto, "Pray for those who despitefully use you. Love your enemies."

We look and pray with longing hearts for the Millennium to dawn. Are the people prepared to accept it, in its purity peace and harmony? We fear if Jesus should come he would be as of old, without where to lay his head. The self-righteous cannot, will not be baptized with that spirit, for the Gospel is opposed to a life of worldliness. We need not expect to see heaven coming down from the skies or be wafted to us already prepared, if we neglect to cultivate gospel graces in our own hearts.

This consecration of our lives to the good of others; this dying daily to all our evil habits; is this too expensive? We may yet meet ourselves in a straight place where there will be no turning, and the record of our lives will be plain before us. Then shall we be thankful for a gospel of mercy. Would it not be wise to commence a reform right here; to become clothed by degrees with those graces which adorn the angel world? This requires patient continuance in well-doing, until sin is eradicated and we reign triumphant over self. Such have eternal life abiding in them for they live in the spirit and can never die.

When the animal part decays, the spirit lives in all its intelligence, to meet kindred associations in a sphere beyond, where our associates will be those of our own choosing. May the kind Father and Mother of all, aid us through those ministering spirits of light, whose love extends to all the needy. May we feel the warmth of the sun of righteousness which shines equally for all. May Christian equality prevail, and all be made happy together. Then will heaven come nearer to earth, and angels shed their blessings freely upon us.

*Waterriet, N. Y.*

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**THE MANIFESTO.**  
**NOVEMBER, 1887.**

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**NOTES.**

**THE CHURCH AND ITS PROMISES.**

ALTHOUGH we may differ from the great body of Christians, in our acceptance of the life of Christ, we feel well assured that we have received the spirit of his mission. As imperfectly as we may represent the order of the work, we know that the foundation principles are sure, and that all who are led by the spirit of God, are the sons and daughters of God. Against this life and testimony of Jesus Christ, "the gates of hell" can never prevail.

It may become a matter of convenience for some to throw aside the yoke and the cross which belongs to the work of regeneration, when they learn that there is danger of losing their fellowship with the children of this world. By the law of corresponding necessity, they must have their reward, as a just retribution must follow all the deeds done in the body, whether they are good or evil.

To us, it seems hardly consistent to accept a teacher and then show an utter

disregard to his special instructions. No order of an earthly government would tolerate such a dereliction of duty, without the infliction of severe penalty on the transgressor. "If you love me," said Jesus, "you will keep my commandments." This proved to be a correct test, although so kindly and so carefully referred to their own consciences. But the Christian as an individual, the Christian Church and the Christian world, have chosen to modify and to change the order of the primitive or apostolic church, till it would be difficult to recognize it by the name which it assumes. That is, if to be a Christian, means "one whose inward and outward life is conformed to the doctrines of Christ."

The simplicity of the word that was preached in the wilderness, by John, while calling men to repentance, and subsequently, the deeper and clearer word of Jesus, which made the deaf to hear and the blind to see, has but little in it that moves harmoniously by the side of a creed-bound and world-absorbing Christian church.

From the first to the last day, in the advent of Jesus, his whole theme was the coming of the kingdom of God, and the manner in which it was to be established on the earth, among men. In this kingdom, or church, God was to be hallowed; men were to forgive their enemies, as they would ask of God to be forgiven; and the ruling spirit was to harmonize through all its government, with that in the kingdom of heaven.

The selfish relation of the world, which has its foundation in the flesh, and which has ruled, more or less directly every action, must now give

place to a life of self-abnegation, when those who do the will of God, as Jesus taught, are to be his and our brothers and sisters.

He tells us that he had no private inheritance in the world, no place, even, to rest his head, and yet, at the same time, he advised those who would become his disciples, to dispose of their earthly treasures and form, with him, a community of united interest, where they could realize an hundred fold of all the blessings of this world, and an assurance of eternal life. All this was promised to those who would follow him in the regeneration.

The Revelator, in his beautiful vision, saw those who were redeemed from among men, who stood without fault before the throne of God; and this class "follow the Lamb of God whithersoever he goeth." If Jesus taught his disciples to lay up their treasures in the kingdom of God, we must do and teach the same, or we cannot, in truth, follow him.

Every writer of the history of Jesus, understands all this, and also understands equally as well, that the Pentecostal church was built upon this very foundation of obedience to the life of Christ. It was a church where the members were to have a love and a brotherly interest in each other, which should stand in advance of any order to be found among the children of this world. A righteousness that should exceed the righteousness of all religious professors who came before him. It was to be a living church, rising in the resurrection of Christ. Death was to have no part in it, for those who were alive and believed on him, should never die.

Jesus, no doubt, gloried in his freedom from the selfishness of the world, when he said, "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." Every Christian communitist can say the same, and yet, enjoy to a fulness the hundred fold relation.

"Seek first the kingdom of God and its righteousness," said he, and not occupy all the time in thinking what we shall eat and drink, and of the garments in which we are to be clothed. Something higher and better should be found upon which to dwell.

To the virtuous, rich man he said, "If thou wilt be perfect, go and sell all thou hast, give to the poor, and thou shalt have treasure in heaven; then come and follow me." Sell all thou hast! It was in this religious brotherhood, this community of united inheritance, that those who possessed property were to sell their houses and lands and make their consecration to the church. The fearful example that was made of two persons, by the disciples at Pentecost, who by deceitfully representing the amount of their property, lost their lives, might, seemingly, be clear to the most obtuse mind, and yet the Christian church by some form of twistification, ignore all these lessons, and rush along among the multitude, hand in hand with the sons of Belial.

There were lessons of value, also, in the days of Moses, bordering very closely upon this same form of discipline, and as he was called a schoolmaster to bring souls to Christ, his work was, in all respects, a much needed preparation. The earthly blessings which God promised the Israelites, through Moses were abundant. "The

Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the hills; a land of wheat and barley, and vines, and fig trees, and pomegranites, a land of olive oil and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land where stones are iron, and out of the hills thou mayest dig brass." Deut. viii., 9.

And this extended promise was made while the Israelites were wanderers in the wilderness, and forced to live on bread and water. But the promise was good to those who were privileged to enter the land of Canaan. Jesus in the same spirit promised to those who love him and keep his commandments, an hundred fold of earthly blessings and spiritually eternal life. And this, when he had no home and no earthly possessions; yet his words have been and are being fulfilled in those who live as he lived. Everything; of this order gives its inspiration to the work in which the "Believers" are engaged.

"Blest be that universal love,  
For which the Christian aims;  
Whose source in God, is found above  
All narrow, human claims.  
As towers the lofty mountain top  
Above the distant sea,  
So stands the merits of this love  
In its divinity."

WANTS TO BE A PROPHECY.—An English clergyman of the Established Church has been delivering prophetic lectures. He says England is to be separated legislatively from Ireland, India and her colonies. Lucien Bonaparte is to become King of Syria and later on Emperor of France. Belgium and the Rhine provinces are to be annexed to France. In 1896 144,000 watchful Christians are to ascend from earth to heaven, and the millennium is to commence on April 11, 1901.

Everyone knows how to find fault.

## Sanitary.

### FOOD ADULTERATIONS.

THE PUBLIC HAS POWER IN ITS HANDS TO EFFECT REFORM.

THE chemists of the Department of Agriculture, under direction of the Commissioner, have, for a year or more, been investigating the matter of food adulteration in this country, and a report is in process of preparation. That portion relating to spices and condiments prepared by Mr. Clifford Richardson is already completed. Mr. Richardson's investigations show that no other kinds of human food are adulterated to such an extent. Of twenty samples of ground cloves only two were pure. The others had suffered the extraction of their essential oils, and had been polluted by the addition of clove stems, all-spice, and husks of various kinds. Of eight samples of Cayenne pepper only one was pure.

Of ten samples of mustard, none were pure unchanged mustard, though several had only suffered the loss of their fixed oil: the others contained quantities of wheat flour, the spurious matter being in some cases two thirds of the compound. This made it necessary to add tumeric acid (harmless) to restore the mustard color. Ten samples of allspice were examined, eight of which were pure. Four samples of cassia were all pure. Of ten samples of ginger four were pure. Only one out of thirteen samples of black pepper was found to be what it purported to be. A specimen sent from Baltimore to a man who had an army contract was almost entirely spurious. Cayenne pepper, black pepper husks, and mustard hulls were used to give flavor and pungency, while "body" was supplied by ground beans and rice, and color by charcoal. Two samples of white pepper out of five were pure; two samples of mace out of five were pure, and of three samples of nutmeg examined all were pure.

Mr. Richardson's experience leads to the conclusion that the public has the power in its own hands to effect a reform in the matter of spice adulteration. The quality of the

article is usually fixed by the retailer, who names the price he is willing to pay. The grinder thereupon estimates the amount of pure spice he can afford to put in, and fills out the order with refuse. Mr. Richardson incidentally mentions a New York spice grinder who, within a short time worked off 5,000 pounds of cocoanut husks. The ground article, which sells for less than the pure and unground, needs no test to prove it spurious. Usually when he demanded a pure article and called upon a first class grocer for it he got it.

Considerable space is given in the report to the operation of laws at home and abroad relating to the adulteration of food, while the methods of detection, both popular and scientific, are treated exhaustively.

—*Hall's Journal of Health.*

#### ARDENT SPIRITS.

WE use spirits in tinctures and syrups when we think it necessary, and in no other case whatever unless we think in our best judgment that the stimulus of ardent spirits is indispensable. We find that medicine administered without spirits is far more efficacious than when given in combination with it, in the majority of stomach complaints. In cases where alkalies such as soda or salts of tartar are indicated we add them to syrups, which preserves them from souring without the addition of spirits. No definite rule can be given; but it is our firm purpose and intention never to let Old Alcohol creep into the church under the cloak of medicine.

Sept. 15, 1828.

Eliab Harlow,  
Garret K. Lawrence. } Physicians.

[At the above early date the temperance cause found able advocates in the good physicians. The position they occupied was in advance of the people generally, whether members or not members of the Society; and the same care has been maintained to the present date. Ed.]

Mild in manner, resolute in purpose.

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

ASENATH C. STICKNEY.

THIS saying, though written centuries since, contains a truth, which in my estimation, is as appropriate in its application to us of the present age, as for those to whom it was addressed by the devout Psalmist.

"The fear of the Lord is the beginning of wisdom," was the oft repeated lesson in our copy book when a pupil, and although the impress of its certainty has never faded from memory, yet its deeper spiritual meaning recurs to me today, with new force, and so instinct with vitality is it, so freighted with wisdom that to repeat, or transcribe the same in a mechanical way would now seem but a very feeble use of its twofold value. Hoping, therefore, to make it a medium of practical benefit, personally coupled with a deep solicitude for the welfare of youthful minds, I invite the attention of the latter to the meaning of the text quoted, and to bring to their notice also in how many simple ways the same is and can be actualized by individuals who fear God rather than human opinion.

I am happy to realize that there are worthy characters with whom we are daily conversant who are patterns of goodness, and in whose lives the beginning of wisdom is so vividly apparent, in bearing and address that the most morally obtuse and uncultured in our ranks are compelled to admire, in such, what they cannot imitate, yet are attracted to a better life, through the unassuming, moral dignity and politeness of such.

Experience teaches that God-fearing

persons are proverbially well-bred and consequently, are invested with a charm which is especially winning to youth and has in itself a power for good.

We invariably find that the genuine Christian, though 'ruthful and simple in demeanor, is yet courteous in speech, deferential to youth, as well as to age, cordial to equals, charitable to inexperience, and forgiving to the wayward. Such are never boisterous or in any way inconsistent with their profession of practical peace, and oft in their near and prayerful approaches to God, I seem to hear them breathe with the poet, the sentiment of the beautiful lines addressed to Him.

"What are ten thousand worlds, compared to Thee?  
And what am I then? Heaven's unnumbered host,  
Though multiplied by myriads and arrayed  
In all the glory of sublimest thought,  
Is but an atom in the balance weighed  
Against thy greatness;—is a cipher brought,  
Against Infinity! O! what am I then? Naught."

But to return to practical experience I will add that one rarely hears the heavy footfalls of these, in dwellings consecrated to prayer, nor is annoyed by the harsh raising or closing of window-sashes or blinds especially in hours sacred to worship or repose. No reckless opening or slamming of doors heralds their casual entrance or departure from any apartment, or in other words, no echoes reach us indicative of the gross language of uncurbed passion, for the fear and the love of godliness rules the entire being.

Still further, no exaggerated statements fall readily from their lips about common occurrences to shock the ear or pain the heart of the truth loving, and thus we might continue to enumerate the excellencies of those whose habits of politeness, resting upon a basis as exalted as is the truth of our chosen text make

peace and harmony in the externals of this life. From examples instanced here, I think we may readily discover from whence proceeds the real goodness which we so much admire, and from what principles of honor too real excellence of character is evolved. Hence, we infer that it is no mark of superiority to be loud and boastful in speech, or dictatorial in manner. That truth is never made more conclusive by strong expressions, that falseness of assertion through habitual exaggeration, whether employed in praise or censure, betokens moral weakness, and strictly speaking is the language of ignorance, dictated by passion rather than by superior intelligence.

To my dear youthful friends let me extend this cordial invitation, that as you essay to join the ranks of the disciples of the cross, you will unite with us in a renewed covenant to cultivate good manners, and aim to be more select in your choice of words in common conversation. Permit me to instance just a few specimen expressions from the many which you should avoid and which unfortunately too often, find their way into would-be refined circles of the present age, trusting that by so doing, you will see more clearly the errors to which I point, as follows:—It is *horribly* cold today. I think this rain is just *horrid*. I am *awful* tired. I am tired to death. I believe I shall *starve*. That is an *awful*, pretty flower. Such a remark was *awful* cute. Added to the grammatical incorrectness with which the words, *awful*, *horrid* and *terrible* are used, there is such a falseness in the statements thus made when viewed from a moral standpoint, that though used as qualifying adjectives, or adverbs, they are not only misplacéd in that sense but in

connection with all slang phrases, are as entirely out of place in the social converse of Christian civilization, as are common outlaws and criminals among peaceable citizens.

One of our early leaders, Father Job Bishop, often reproved young people for the too common use of the word *awful*. He said, "There is nothing *awful* but the judgments of God, and you should not make a free use of this word." Trusting that some youthful mind may be worthily impressed with what is here written I will conclude this appeal by repeating, "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding."

*Canterbury, N. H.*

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### UNREST.

MARtha J. ANDERSON.

HEAVE, heave ye grand billows on time's cradled sea,  
Tumultuous toes on its breast!  
Break, break on its strand ye wild waves and free,  
Ye are emblems of human unrest!

The surging of thought from the depths of the mind  
Is swaying the nations today,  
The tides that are rushing, what power can bind?  
Who, truth's potent forces shall sway?

There are prophets arisen as true as of yore,  
Apostles who hallow no creeds,  
Who are waking to action as never before,  
To work for humanity's needs.

With new inspiration the people are stirred,  
How the old wrongs and new wrongs will quail,  
Till righteousness answers to justice deferred,  
And the true golden rule will prevail.

While the voice of the throng loudly clamors for right,  
There are many who silently bear,  
Awaiting God's time, and the arm of his might,  
To bring a response to their prayer.

The strong rule of centuries rises to sight,  
A castle, with battlements high,  
Which the art, skill and valor of labor's bold knight  
With courage and patience defy.

Not force or blind passion will conquer or win,  
Nor the red flag, defiant unfurled;  
Ope your hearts O ye people let Christ enter in,  
He triumphs o'er sins of the world!

The Master was greatest, yet humblest in name,  
No landed estate did He own,

No home, and no title to wealth laid He claim,  
By *love* was His mission made known.  
The friend of the poor, the weak and oppressed,  
Reprover of folly and sin;  
The wrongs of the widow and orphan redressed,  
And strove all the erring to win.

Are ye his viceregents, ye accepted and crowned,  
Who rule with the pomp of a state,  
Whom thousands of vassals with splendor surround,  
And homage receive from the great?

Ah nay! the cry passes from door unto door,  
From the temple whose service He loved,  
The Savior is found in the "Priest of the Poor,"  
His mission is blest and approved.

God sends through the lowly the means of his grace,  
Through hearts that are rich in his love,  
Whose feelings go out to the whole human race,  
The worth of the gospel to prove.

Pride and power hath narrowed redemption's broad  
The Church would extinguish its lights, [plan,  
Its prelates deny the true manhood of man,  
And would wrest from him heaven-born rights.

Low arched are its portals, and dim are the rays  
That fall on high altar and aisle,  
Or lume the deep transepts where worship and praise,  
Resound through the time-honored pile.

Shall he be disgraced whom the Lord would uphold?  
Who loveth like him to do good,  
Whose teachings to-day, like the precepts of old  
By the selfish are not understood.

As multitudes listened in reverent mood  
To truths which the Savior declared,  
Nor went from his presence till comfort and food  
From his bounteous hand they had shared,

So the teachers of men must in sympathy blend  
With hearts that have one common need,  
Equality, justice and mercy defend,  
The cause of the lowliest plead.

Then, blessings will follow Religion's pure name,  
Its ministries truly divine  
Will kindle anew its bright altar flame,  
And souls will return to its shrine.

*Mt. Lebanon, N. Y.*

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### ADVICE TO THE YOUNG. No. 1.

HARRIET SHEPARD.

It is better to learn young what difficulties are, and how to meet life's misfortunes. Begin now to share another's ills, and help to bear the burden under which your neighbor may be sinking. Repress often thy hilarity and go to the place of mourning and discipline thy vivacity to speak soothingly to the afflicted.

Life is a reality. Old or young we have always a duty to do and something to bear. Our occupation is here and exploring suffering invites us to it, and the call of good will and charity is, "Come over and help us." Places of service are as many as are the abodes of the needy and distressed. Have you anything to do but to decorate your frail tenement and your own surroundings, and cultivate pride which must be wholly eradicated before becoming a truly meek and humble follower of Christ? Have you powers of heart and soul to give to the labor of self-elevation and the improvement of our kind? The pains that have been taken to educate you has accelerated your ability for usefulness, by fertilizing your heart, and illuminating your sensibilities and supplying your intellectual faculty with fresh and aspiring thoughts. Having acquired new impulses to your advancing nature, and expansion of your intellectual and virtuous capability, for which you are accountable: your Heavenly Father will hold you amenable.

*North Union, Ohio.*

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ACROSTIC.

*Wisdom from Proverbs.*

A soft answer turneth away wrath. xv., 1.  
 Let not mercy and truth forsake thee. iii., 3.  
 In the fear of the Lord is strong confidence. xiv., 27.  
 Commit thy works unto the Lord and thy thoughts shall be established. xvi., 3.  
 Every purpose is established by counsel. xx., 18.  
 Correction is grievous unto him that forsaketh the way. xv., 10.  
 A merry heart maketh a cheerful countenance. xv., 13.  
 Righteousness delivereth from death. xi., 3.  
 Yes if thou criest after knowledge and liftest up thy voice for understanding then shalt thou understand the fear of the Lord and find the knowledge of God. ii., 35.

Wine is a mocker, strong drink is raging. xx., 1.  
 A merry heart doeth good like a medicine. xviii., 22.  
 Death and Life are in the power of the tongue. xix., 20.  
 Even a child is known by his doings whether his work be pure and whether it be right. xx., 11.

*Mt. Lebanon, N. Y.*

THE SPEAK-NO-EVIL CLUB.

A very novel society which has been started in England is called "The Speak-no-Evil Society." Its members are enjoined before speaking evil of any one to ask themselves three questions: "Is it true? Is it kind? Is it necessary?" These simple questions, if answered by all evil-speakers before uttering the remarks derogatory to others, might result in a new society of most delightful qualities. Often people speak evil, not from any motives of unkindness, but from vanity.

They think that by pointing out the faults of other people they will cause their own virtues to shine out in a brighter light. Nothing could be more erroneous. By speaking evil they create the distrust of those who hear them and lose a position of dignity which true reserve always brings. When evil speaking is necessary to warn others against placing confidence in the evil doer, the circumstances of the case are changed and the necessity of the criticism will cause the critic to be respected. On a similar basis with the "Speak-no-Evil Club" is a club proposed by "Good Housekeeping" for a mind cure. Its rules are: Personal ills are not to be mentioned. Anything like gossip is to be avoided. Nothing depressing or gloomy is to be allowed. The first rule is a valuable adjunct to the speak-no-evil questions. One who continually speaks evil of himself is not only selfish but discourteous to others, but a boor who does not put in practice the first rule of polite society. His complaints are mistrusted and his criticisms made an object of amusement. Unselfishness makes the rules which prevent the speaking of evil bright and attractive.

—*Boston Journal.*

THE evangelicals of Hungary, both Lutheran and Reformed, have united in the project of revising their translation of the Bible.

A BAPTIST church in Ocala, Fla. has expelled all members whose names have appeared on petitions for liquor licences.

Strength is from above.

## NOW.

ARISE, for the day is passing  
 While you lie dreaming on;  
 Your brothers are cased in armor,  
 And forth to the fight are gone;  
 Your place in the ranks awaits you;  
 Each man has a part to play;  
 The past and the future are nothing  
 In the face of the stern to-day.

Arise from your dreams of the future—  
 Of gaining a hard-fought field,  
 Of storming the airy fortress,  
 Of bidding the giant yield!  
 Your life may have deeds of glory,  
 Of honor; God grant it may!  
 But your arm will never be stronger,  
 Or needed as now to-day.

Arise! If the past detain you,  
 Her sunshine and storms forget,  
 No claims so unworthy to hold you  
 As those of a vain regret;  
 Sad or bright, she is lifeless ever;  
 Cast her phantom arms away,  
 Nor look back, save to learn the lesson  
 Of a nobler strife to-day.

Arise! for the hour is passing;  
 The sound that you dimly hear,  
 Is your enemy marching to battle;  
 Rise! rise! for the foe is near.  
 Stay not to brighten your weapons,  
 Or the hour will strike at last,  
 And from dreams of a coming battle  
 You will wake, and find it past.  
 —*Household Words.*

## A THOUGHT FOR OTHERS.

LIFE is full of earnest purpose,  
 Noble deeds and worthy care;  
 But amid the strife and struggle  
 Let the pleasant word be there.  
 Smooth the brow from frowns unlovely;  
 Tune the heart to cheerful words;  
 Pause and look at smiling Nature;  
 Learn a lesson from the birds.  
 High resolves and lofty planning  
 Need not cloud the dauntless heart;  
 With the hoping and aspiring  
 Let a kindly word have part.

Oh, the world would be the better,  
 If each morn our hearts would say:  
 "Through the struggle and the warfare  
 I will help some soul to-day!"

Only, mayhap, with a greeting,  
 Or a passing word of cheer;  
 Yet some downcast heart may brighten,  
 Finding sympathy so near.  
 —*Selected.*

Our love for one another should be like  
 the air, pure, healthy, and ever present;  
 through storm and sunshine the life element.  
 A. J. Calver.

## OLAUS SPRECKELS' ENORMOUS INCOME.

GEORGE H. FROCH in the September COSMOPOLITAN.

WHEN to this is added the fact that he pays not one cent of duty on this crude sugar brought from the Islands, some idea of the enormous profits of the business may be gained. It was estimated three years ago, when the business was at its height, that Spreckels made six hundred barrels of sugar every day, each barrel worth thirty dollars, thus giving him a daily revenue of eighteen thousand dollars, or six million five hundred and seventy thousand dollars a year. His profits were a clear ten dollars on every barrel, making his yearly income two million one hundred and ninety thousand dollars. Now, however, the profits have dwindled sadly, as the railroad company can no longer make special contracts with him, and a rival sugar refining company is competing with him for the control of the sugar interests on the islands. King Kalakaua, after borrowing three-quarters of a million from Spreckels, has recently negotiated a loan of two million dollars with English capitalists, a proceeding that led to a violent quarrel between the monarch and his money lender. So long, however, as the Reciprocity Treaty with Hawaii continues in force, Spreckels will coin money out of his sugar interests. It is estimated that he is worth twenty-five million dollars, a large part of which is invested in plantations, machinery, steamships, and sailing vessels.

Loyalty feels not shame.

## Books and Papers.

THE ALPHA, is published on the first of each month, by the Moral Educational Society of Washington, D. C. The reformatory work which this paper seeks to establish in the world, and the devoted interest which it manifests in calling the attention of all classes to a higher standard of morality, is worthy of much praise. It is quite time that these lessons, so essentially necessary for happiness in this life, should be placed before the public, that this form of "knowledge may cover the land as the waters cover the sea."

Edited by Caroline B. Winslow, and published at \$1.00 a yr.

PRIMARY MONTHLY. An illustrated Magazine for supplementary reading in primary schools. pp 32. 3 cts. pr copy. Interstate Pub. Co. 80 Franklin St. Boston.

INTERMEDIATE MONTHLY. An illustrated Magazine of entertaining and instructive stories for boys and girls. pp 32. Price same as "Primary."

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Contents: Oct. Luke P. Poland; Observations in Mesmerism forty years ago; Some Notable Characters of the Day; Christian Religion, Its History and Divisions; Evolutionary Problems; Old Time Courtship; O. S. Fowler; Heredity; Mrs. Smith's Way; Indications of Disease in Infants; Healthy v. s. Injurious Brain Work; Should Women remain in the Medical Profession? Child Culture; Notes on Science; Poetry, etc. Fowler & Wells Co. 775 Broadway, N. Y. \$2. a year.

THIRTY SECOND ANNUAL REPORT of the Odd Fellows Lib. Association of city of San Francisco, for 1886-87.

PETER HENDERSON & Co's Autumn Catalogue of Bulbs, Plants and Seeds, for 1887. 36 Courtland St. N. Y.

HALL'S JOURNAL OF HEALTH. Oct. Contents: Our Prospects and Purposes; Prohibition; Natural Gas; Instinct of Animals; Mesmerism; Damp Cellars; Treatment of the Hair; Influence of drugs; Dress; Defective Speech; Fish Diet for Children; A Curiosum; Household, etc., etc. Office 206 Broadway, N. Y. \$1. a year.

THE FOREST AND STREAM PUBLISHING Co., (New York) announce for early publication "Uncle Lisha's Shop, or Life in a Corner of Yankeeland," by Bowland E. Robinson. The dialect and faithful portraiture of Green Mountain characters are said to be very felicitous.

What is becoming, is honest, and whatever is honest must always be becoming.—*Cicero*.

FORGIVENESS is as valuable to the one who forgives, as to the one forgiven. M. W.

Justice not from appearances.

## KIND WORDS.

Watervliet, N. Y. Sept. 1887.

THE September MANIFESTO is beautiful, and the gospel truth contained in it, will do good. It must do good in spite of cavil.

C. Dibble.

THE Churchman says it is often a source of serious solicitude to thinking men, that discipline seems little more than an empty name in the church to-day.

"He who the sword of heaven will bear  
Should be as holy as severe;  
Pattern in himself, to know,  
Grace to stand, and virtue go;  
More nor less to others paying,  
Than by self offences weighing.  
Shame to him, whose cruel striking  
Kills for faults of his own liking!"  
—*Selected*.

## PROPERTY.

Nothing I have is rightly called my own,  
But what I make my own by using well.  
Those deeds of charity which we have done,  
Shall stay forever with us: only the wealth  
Which we have so bestowed we truly keep;  
The other is not ours.—*Middleton*.

I have friends in Spirit Land,  
Not shadows in a shadowy band,  
Not others but themselves are they,  
And still I think of them the same  
As when the Master's summons came.  
—*Whittier*.

## Deaths.

Alice Brettenstien, at Union Village, Ohio, Sept. 27, 1887. Age 43 yrs. and 1 mo.

Roselinda Allard at Enfield, N. H. Oct. 7, 1887. Age 74 yrs. 11 mo. and 19 days.

Eunice Huntington, at Enfield, N. H. Oct. 8, 1887. Age 77 yrs. 6 mo. and 4 days.

# The Manifesto.

VOL. XVIII.

DECEMBER, 1887.

No. 12.

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

No. 21.

*Published expressly for the several Commu-  
nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

The Elders return to Harvard.

On the 30th of April 1783, Mother Ann and the Elders left Ashfield, and passing through Petersham, tarried there one night. The next day they reached Harvard. They visited the Believers in that vicinity, and in the neighboring towns. Destined as they were to suffer persecution, they were soon called to prepare for a new and trying scene.

Mother Ann was warned, in vision, several days before the event, which took place on the first of June. The Elders, at this time, were at the house of Jeremiah Willard. Elder James Whittaker made the remark, "There will be a great persecution, for I have seen the figure of a persecuting man." The circumstances which gave rise to this affliction were as follows;—Sarah Turner had married a deaf man by the

name of Jude Carter. Sarah having gained a love for the Believers, was anxious to live their manner of life and her husband appeared to be equally interested. Jude had a fancy for silver buckles on his shoes and also for silver knee buckles, but Sarah urged him to sell them and to buy something that would be of more use in the family. He replied, by signs, that other people wore silver buckles and it could be no harm for him to wear them. The next day they went to the city of Boston, where he sold his buckles. On their return she prevailed on him to have his hair cut, he consented to have it cut, as she directed, which was accordingly done. Jude seemed quite well pleased with his new friends, for a few hours, but suddenly becoming offended, he left the place without even giving his wife the knowledge of his departure. So soon as she learned what he had done, she returned to her home, accompanied by some of the Brethren and Sisters. In passing through the village of Harvard, Jude made a grievous complaint, by signs, that the Shakers had robbed him of his silver buckles, cut off his hair and taken away his wife.

This furnished sufficient foundation for those who were watching for an occasion to persecute the Believers without

inquiring into the true state of the case. Secret measures were taken to raise a mob, of which the Shakers had no knowledge till the people appeared in mob array at Elijah Wilds, in Shirley, on Sabbath evening, June 1, 1783. They guarded every door and window, and no person was permitted to go in or out. The Believers were engaged in religious service, but retired from the room, so soon as they learned of the presence of the mob. The leaders of this lawless company were Phineas Farnsworth, James Pollard, Elisha Folum and Asa Houghton.

With them were a company of base characters from the towns of Harvard, Roxbury and Bolton. Like the men of Sodom they attempted to enter the house by pressing hard against the door. This the Brethren on the inside prevented. David Meacham was in an adjoining building. Seeing the mob he attempted to force his way through the crowd and enter the main dwelling but was unable. He then attempted to reason with the mob on the impropriety and unlawfulness of such proceedings, and inquired the cause of their coming in such a manner. He urged, in his remarks, the testimony of truth, the liberty of conscience and the duty of Christians.

A large number of persons gathered around him and gave good attention to what was said, which soon caused a disunion among themselves. The leaders of the mob on seeing the effect of David's lecture, took hold of him with violence and thrust him into the house with this remark.—“You shall not preach any more to the people.” Although the mob had ordered that no one should leave the house, they per-

mitted one of the Believers to return to her home to take charge of her infant. After attending to this duty, and opportunity offering, she sent word to the officers of the town, of the lawless mob that was gathered at the house of Elijah Wilds in Shirley. The mob continued at the place all night, with much railing and unbecoming behavior; but committed no personal injury till the next morning.

At an early hour the leaders demanded that Mother Ann and the Elders should come out. This they refused to do, but consented that four persons might come in. Four accordingly entered the house.

They were soon invited to breakfast which invitation they quite readily accepted. Elijah Wilds, by advice of Mother Ann, carried bread and cheese to the mob, and many of them very readily accepted it. Elder James Whitaker who was anxious to appeal to their better feelings said, “I must go and speak the word of the Lord to this large company of men.” He went from the house, accompanied by some of the Brethren and spoke to them as follows; “Why have you come here in such numbers? What have we done? Have we hurt or injured your persons or property? If we have, make us sensible of it and we will make you due satisfaction.”

At these words the mob broke into a rage and seized Elder James by the collar. The Brethren instantly stepped forth to rescue him from their merciless hands. In the struggle he cried out,—“Father, Lord of heaven and earth, forgive them, O forgive them for they know not what they do.”

Thomas Buckmour the Grand Jury-

man of the town and James Parker a Justice of peace arrived at this time and immediately commanded the mob to desist from troubling the Shakers.

For a very brief time only the word from the officers quieted this lawless company. The mob still continued to increase and it was not till after several hours of contest with the Believers and the peace officers, that the leaders of the crowd consented to give up their unlawful demands, upon the following conditions. "If the two Elders, William Lee and James Whittaker will go with us to Harvard, we will leave your Mother Ann, and withdraw in a peaceable manner.

"We promise, upon our honor, to treat the Elders with kindness and civility and they shall not be hurt." Upon these conditions the Elders consented to go with them. David Meacham, Calvin Harlow and several other Brethren accompanied the Elders. On entering the town of Harvard, the mob manifested a renewed degree of temper and commanded that all the Shakers, except the two Elders should return to Shirley. David Meacham and Calvin Harlow did not choose to obey this tyrannical order and refused to return. The mob immediately seized the horses, upon which the Brethren rode, and would not allow them to advance. Calvin and David leaped from their horses, and forced their way through the lawless crowd, and hastened on to meet the Elders, who had called at the house of Jeremiah Willard. A faint hope had occupied the minds of the Believers, that in the house of an honorable and respected citizen they would be comparatively safe from all harm.

In this, however, they were again, to

be sadly disappointed. Regardless of the order, by the owner of the residence, not to enter his house, and irrespective of the laws of civil society the mob broke into the house and inhumanly dragged Jeremiah from it, by his feet.

They then went through the building as only infuriated beings could go, and seized the Elders, forced them violently into the street, and to the place where the main body of the mob were stationed.

Plans were now laid for the execution of their premeditated designs, and the speaker announced;—"James Whittaker and William Lee shall be tied to a tree, and be whipped!"

David Meacham and Calvin Harlow were then seized and thrown upon the ground and held fast by ruffianly hands till the barbarous deed was accomplished.

Elder James was divested of his clothing, to his waist, and tied to a tree. when Isaac Whitney, with sticks, that had been cut for this special purpose, began the cruel work of scourging an innocent and God fearing man. As the number of strokes had not been limited, the fearful, lacerating work continued till the flesh was bruised to a jelly, and his back a gore of blood.

Satisfied with their own savagery, they untied the good Elder, and allowed him to go. Still furious in their evil work, they seized Elder William Lee intending to have him subjected to the same form of cruel treatment. Elder William asked the privilege to receive, what his persecutors chose to inflict, while on his knees, and the whippers began as in the former case.

Elder James, already so cruelly beaten, placed himself so as to shield

Elder William from the strokes. Several others followed this genuine Christian example, and among the number was a woman of God, Bethiah Willard.

At this display of self-sacrifice, the rage of the persecutors increased and the Believers were inhumanly beaten without regard to age or sex. Bethiah carried the wounds inflicted at that time on her head and face till the day of her death.

Evidently frightened at their own abusive treatment, of these innocent people, the mob began to disperse and soon left the suffering objects of their cruelty, to take care of themselves. After these persecuting Christians had left the Believers, Elder James broke forth in the ministration of a new song, and all kneeled in prayer.

The company then went to the residence of Jeremiah Willard, and received the best of care. The Elders and the two Brethren who came from Shirley soon took their horses, and returned to report to other dear friends. the severe persecution through which they had passed.

Elder James in speaking to the Brethren and Sisters, said, "I have been abused; and it is not for any wrong that I have done to them. It is for the gospel's sake. I have nothing against them for what they have done to me. They were ignorant and knew not what manner of spirit governed them."

All the Believers then kneeled in prayer to God, that he would forgive their bloody persecutors, "Father forgive them for they know not what they do." "This" said Mother Ann, "is the life of the gospel, and we should be thankful that we are counted worthy to suffer persecution for Christ's sake."

It was subsequently learned that no one in the mob was a resident of the town of Shirley. Many of the citizens were displeased with the transactions.

## LIFE IN CHRIST.

ABRAHAM PERKINS.

WHAT is to be done to inherit eternal life? What is to be done to be saved? This is a problem of the greatest importance, commanding man's highest interest and his best and fullest powers to solve. The question is simple in its nature, and its solution easily found, setting aside self, the ruling passion of the heart.

Honest living is the answer which embraces all the duties of life, physical, moral and spiritual. As the sparks fly upwards, so is man prone to evil. Whoever knows his own heart, knows it to be selfish; knows that his inclinations tend largely to the indulgence of the animal part of his creation; knows that his proclivities lead to corruption. Consequently, he can but realize that self is the judgment seat for consultation and representation, and the tribunal for decision, and therefore the God of this world, whose mischiefs are cropping out in a multitude of ways.

Our manners, our habits, our conversation and acts are witnesses of our life and character, and demonstrate our positive leaning, whether towards that which ennobles and elevates, or to that which is low, degrading and groveling. To the young who are emerging from childhood to manhood, the period of their existence in which habits of life are generally formed and character almost universally established, allow me to say,—if you would respect yourselves and command the respect and confidence of others, if you would honor yourselves and truly honor society, you *must* live and be governed by principle; thus, in your life, you will give the evidence

of honesty of purpose. A life governed by the law of Moses leads directly to Christian conditions, spiritual life and resurrection. That law is a school-master to bring us to Christ. The true Israelite in his life, unmistakably typifies Christian character and life; and the ordinances and principles of that law show precisely what is to be practiced in the resurrection order.

Witness the order of the priesthood and confessional of the Mosaic dispensation. The priests ministered at the altar and were the expounders and teachers of the law. They were the mediators between the people and Almighty God. They stood before them as God, as the Scriptures declare, and to them made their confessions as unto God, and also how confession was to be made; as in the case of Achan, when Joshua bid him "Give glory unto the Lord God of Israel, and make confession unto him, and tell me (Joshua) what thou hast done; hide it not from me." Josh. vii., 19. The antitype, Christ Jesus, who commissioned and gave power to the Apostles to loose and bind, that is, to remit or retain, justify or condemn, authorized this same power to be transmitted to their successors in that order. "Many came and confessed and showed their deeds" before a human witness in the gospel dispensation just as Achan did under the law. We learn the order of instruction in the law of Christ in the case of Cornelius, of Cesarea. Acts x., 5, 6; also Romans x., 10. "With the mouth confession is made unto salvation." The testimony of John the Baptist, was repentance unto the remission of sin by confession; and Jesus taught repentance and belief in his gospel. Mark, i., 15.

Hence if the church of Christ is the light of the world, if there we are to find our union and fellowship with saints, and our relation to God, let us give place to reason and learn the lessons of redemption from the teachings of Jesus in and through the order of his appointment. He who hath a heart to feel, ears to hear, eyes to see and conviction that commands obedience, let him manifest the principles of truth and honesty, come out from the world and follow Christ, supporting as he did the honest, virgin character.

*Enfield, N. H.*

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TRUST IN GOD AND DO THE RIGHT.

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COURAGE, brother! do not stumble,  
 Though thy path is dark as night,  
 There's a star to guide the humble:  
 Trust in God and do the right.  
 Let the road be long and dreary,  
 And its ending out of sight,  
 Foot it bravely, strong or weary:  
 Trust in God and do the right.  
 Perish policy and cunning,  
 Perish all that fears the light  
 Whether losing, whether winning:  
 Trust in God and do the right.  
 Trust no forms of guilty passion,  
 Fiends that look like angels bright,  
 Trust no custom, school or fashion:  
 Trust in God and do the right.  
 Some will hate thee, some will love thee,  
 Some will flatter, some will slight;  
 Cease from man and look above thee:  
 Trust in God and do the right.  
 Simple rule and safest guiding,  
 Inward peace and inward light,  
 Star upon our path abiding:  
 Trust in God and do the right.  
 —*The Catholic.*

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I AM convinced that genuineness of deportment and manner springs from inward purity of character.—*A. I. Baker.*

## A TREATISE ON THEOLOGY. No. 3.

F. W. EVANS.

50. "THE angels (of the fourth heaven) are the reapers," who are to go forth at the "end of the world." One of them visited Jesus. But in the second appearing, there would be a general influx of those holy reaping angels, to cut men from the earth, and to administer the resurrection power. "But unto the angels (of the first, second and third heavens) hath he not put in subjection the world whereof we speak"—the Christ world? On the contrary, the children of the resurrection would "judge angels," that is, the generative angels, by preaching to them the things pertaining to the Gospel; which things even "the angels desire to look into."

51. Jesus is made so much "better than the angels," that they came at his birth and "worshipped" him. These could not have been of the same order of angels as those who came and ministered unto him. It appears to me that they are the angels who will minister the work of judgment and conviction in the coming religious revivals; and therefore there will then be something more radical—a testimony against all "fleshy lusts, which war against the soul."

52. Jesus alluded to these pure angels, when he said: "Hereafter ye shall see the angels of God ascending and descending upon the Son of Man"—upon those who should "stand with the Lamb on Mount Zion," in virgin purity.

53. Of John the Baptist, Jesus said: "If ye will receive it, this is Elias that was to come." Elias lived under the second dispensation; but, as a prophet, he was inspired by angels from the third heaven; the same ministered unto John.

54. Ann, as had been Jesus, was ministered to by angels from the fourth heaven; being their first and second appearing upon earth.

55. Do any of us believe that John the Baptist was Elias? Not at all. Now, when we put the man Jesus for the spirit of Christ, who inspired him, and yet deny that John was really either Elias, or the spirit who inspired him, notwithstanding the plainest declaration of Jesus himself that John was Elias, do we not "strain at the gnat and swallow the camel" at one gulp?

56. When Peter says of Jesus, "Thou art the Christ," it is by some deemed conclusive that the man Jesus is the very Christ. But when this same Christ tells Peter that he will build his church upon him, we are coolly informed that Jesus did not mean the man Peter, but that spirit which inspired him; as in the instance where he calls Peter, Satan; he did not mean that for Peter, but for the evil spirit.

57. But, good friends, I think that if Peter did imagine that Jesus was the primitive Christ, he was as much mistaken as were those who thought John was Elias; or that Peter was to be (as the Roman Catholic church holds) the foundation of the Christian church.

58. I have no objection to the Apostles, and all those of *past* dispensations, calling Jesus the Christ, for so he was to them. But I deny that they are any more the rightful teachers and instructors of the second Christian church, than were the disciples of Moses their rightful teachers and instructors.

59. I earnestly contend for the revelation and gift of our own church and dispensation, as being more worthy of our confidence than are all the Bibles and books in existence.

Yea, more than that, I claim that the truths of the present revelation are far better sustained by Scripture records, than are any errors which we may have imbibed.

60. Antichristian enslavement and subordination to the "letter," kills and creates discrepancies and contrariety of sentiment on doctrinal matters.

61. It cannot be expected that, as a people, we have had sufficient time to travel entirely away from Bibles and creeds and commentaries, and the opposite extreme, infidelism. But I believe that, ere long, another degree of the Gospel will open; and that a fire will be kindled in Zion and a furnace in Jerusalem, that will consume error, and cause the watchmen to "see eye to eye."

62. The debris of the past degree obstructs and prevents new openings of Gospel truth, which ministering spirits are laden with. They are waiting for an entrance into the hearts of the children of the Most High. What can they do *without*, until those *within* are imbued with the truths they are commissioned to dispense?

63. But, to return from this dreaming, it surprises me to see writings that were addressed to the poor Gentiles, who had to be fed with milk, because they could not bear meat (the truth,) quoted as infallible authority upon doctrinal matters pertaining to the Millennial church.

64. The foundation of anti-Christ is the letter—the record. Jesus Christ was the true church. The apostles were the foundation of the Jewish Christian church; Peter, of the Gentile Christian church; Constantine, of the Roman Catholic church; Luther and Calvin, of the Protestant churches.

Each of them one degree below the other; till we come down to the largely adulterated Christiauity of the Chinese rebels.

65. The foundation of the Christian church, in Jesus, and also in Ann, was Christ revealed in them; a living revelation, that opened an entrance, and gave access to the resurrection heaven, from whence the reaping angels descend and ascend continually upon its true members.

66. The Apostle Paul, writing to the Ephesians, speaks to them on this wise: "Ye have heard of the dispensation of the grace of God, which is given me to you—ward; how that, by revelation (not by the Scriptures) he made known unto me the mystery \* \* \* which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by his spirit."

67. Paul further says: "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory." Again: "Eye hath not" (hitherto) "seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, even the deep things of God."

*Mt. Lebanon, N. Y.*

As the sun gives both shine and show-er, so should the true love of our friends give us the needful refreshments of re-proof, as well as the smile of approbation.—*A. J. Calver.*

Mildness is an ornament to friendship.

Editor of Manifesto.

BELOVED ELDER HENRY;—I copy the following from letter of a correspondent, in Sacramento, Cal., I. H. Burbank.

DEAR COUSIN;—The reading matter you have sent me has been very interesting to me and also to our cousin, Clara B. who recently visited me from Oakland, Cal.

She enjoyed much satisfaction in reading the Manifestos, as she never before could learn much about your people, and has always desired to. I have still all the numbers you have sent me and of late they have given a better insight of the gospel doctrines of your people, or Community, than formerly, I think.

And again, C. C. Lerner, of Hopkinton, N. H. writes me thus,

MY DEAR FRIEND;—In answer to your inquiry regarding those Monthly magazines I would say, that we take great pleasure in reading their pages, also in mailing them to friends south and west, many of these persons being interested in the origin and progress of your religious organizations. At any time convenient, we will be pleased to receive The Manifesto.

And I would add my own testimony of approval of matter and manner of arrangement in the pages of The Manifesto.

The subjects, in general, being treated in a clear and comprehensive style so that any ordinary mind can readily read and understand their import.

The serial, of The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker, is opportune in its publication, and will no doubt lead to a clearer understanding of the object and aims of our religious institutions, from the commencement, than could otherwise be obtained.

The Trumpet of Truth gives no uncertain sound, that reverberates through

the columns of The Manifesto. And may it continue to sound till it thrill the soul of humanity to a realization of the necessity of more fully observing, God given physical laws, and the unfolding of psychological powers, to the salvation of body and soul from sin, and the noisome pestilence that stalks through the universe unimpeded.

Harriet Hastings.

### ADVICE TO THE YOUNG. No. 2.

HARRIET SHEPARD.

SPEAKING of a young friend, the philanthropic Howard said, "She taught me to forget myself and live for my neighbor." Her frequent visits to the needy were benevolent, but the result was illimitable and perpetual.

When Henry Martin was entreated by all the eagerness and tenderness of a loving sister to stay with her, he answered: "Sister, the Savior you taught me to love has a work for me among the heathen, and I shall go to it, trusting your prayers and his love will sustain me." Such exhortations and patterns are swelling fountains whence flow many fruitful streams whose wholesome excitement is realized throughout Christendom. Such plants of righteousness, purity and peace will bloom both in this life and in the world to come.

While we are reflecting on the weighty subject of consecration, so sacred to the heart and recollection, we would that a feeling of benevolence worthy of the day in which we live, and a kind regard for the unfortunate take possession of your mind and rule your actions. To be wavering between good intentions and their non-performance is the calam-

ity of some. To be truly serviceable, persistent and continued effort must impress your every career. Let thy fixed aim and desire be to do right and compel wrong to yield thereunto. "Then, what though thy smiles fade and tears come in their stead, and the world frown darkly on thee, if so there be no clouds between thee and thy God?"

"It is important that the expression of the face be sweet and cheerful; but it cannot be unless you are kind, contented and loving. Remember, if you squander the golden hours of youth, without studying to become useful, good and pure, you will not, in after years, be very likely to reform. The clothes you wear today cover a fading form which cannot live always as the soul does. Live truly, and in living weave a rich and beautiful garment for your soul, which shall never grow old, but brighten while ages come and go."

*North Union, Ohio.*

Vienna, Austria, June, 1887.

Esteemed Friend, LOUIS BASTING:— Gladly would I write to you in the English language, but you must still have some patience. I understand your writing quite well, and I beg you to continue to address me in English; by that means I shall learn in two respects and my gratitude shall be two-fold. I sincerely thank you for your kind words; they have given me much joy. Gladly do I discern from them that my being, feelings and thoughts are not incomprehensible to you. And since you understand me, I indulge the hope that when I arrive at your honored community and feel the elevating influences of the brotherhood and sisterhood, what is im-

perfect in me will become perfect, and I shall experience the happiness of being one with you and yours in heart and mind.

Be assured that I am possessed of a deep earnestness for the cause and that I consider it my "life's labor" to devote my feelings and emotions to the practical work it demands. When I come to you I expect to find friends and counselors to assist me in that endeavor.

You are quite right when you say that sainthood may be acquired in the Catholic Church, but that the masses are far removed from it and are likely to remain so. This deplorable state is partly caused by the spirit and example of the teachers, partly by the institutions of human society, which appear to be hostile to all unselfish, spiritual aspirations. The leaders at Rome are so much engaged in politics and the assertion of claims to temporal power, that the practical realization of the doctrine and life of Christ are overlooked, and their words and formal ceremonies remain without effect.

The office and calling of our priests is not a God-given profession, but an acquired, learned trade. No wonder that there is so little of inspiration, love and grace, and that both priests and people are lacking the elements of the truly moral and Christian life. Oh, *all that* I feel with you and am deeply pained that it is so. Could I but have found one place or order among all the many so-called Christians, where the example of the Savior really lives, I should have acknowledged it with joy, sought it out and imitated it. But it does not exist among these Christians.

But now blooms the only home of genuine, resurrected, ancient Christian-

ity in far-away America, among the Shakers! But I believe that it will again possess the heart of the world, for life is ever and ever breaking away from the old, decaying world and pushing into a new land, the cradle of future histories. There dwell the Shakers in a new valley of the rejuvenated, sacred Jordan river, overshadowed by the new Mount Lebanon; there, like John, the fore-runner of our Lord and Savior, to teach, baptize and cleanse—a living example to future generations. It is an exalted vocation to fulfil; it is everyone's duty who is seeking to know and follow Christ, to unite with them and be a pillar and support to sustain that beautiful communion that it may continue from age to age above the falling nations and peoples, victoriously, unchangeably faithful to preserve the kingdom of God on earth for those who are hungering and thirsting after righteousness.

O blessed communion of souls! Why should not the blessing of God, and peace and happiness, be in the hearts of those whose life-work is to do deeds of love to each other? Do not blame me, dear friend, if I give way to my feelings, but I believe to be upon the right road even if I cannot find the right word.

I fully acknowledge the obligation of celibacy, and of obedience and subjection to the counsel of Elders; a Christian community cannot exist without these fundamental principles. I see that and I admire the discernment of those wise men, and especially of that enlightened woman, who were the founders of that system. Is not the very first principle of the genuine, Christian doctrine found in the words of the Redeem-

er; "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

Therefore is voluntary poverty, humility and cross-bearing included in the invitation of Christ. That he who lays down his own sensual life and denies himself of all worldly lusts, for Christ's sake, seeking for better things, will no longer desire to return to the worldly life and run anew the road of suffering, and can in this world already bring his soul to God without division or partition is certain; and the result of all is chastity and unselfishness in celibacy. Therefore let my life prove what my heart knows and feels. To do that work requires strength, charity, patience and above all, the grace of God.

I am sincerely yours,

J. S.

Mt. Lebanon, N. Y., Aug. 1887.

J. S. Dear Friend and Brother;—How glad I was to receive your letter. I cannot express. Surely, the angels of God must have been with you that you can so clearly comprehend the necessary requirements for living the higher life, as well as to be able to see the beauty and glory resulting there from. Only one word of caution might be useful, and even that your just conception may have anticipated. But since you compare the mission of Believers to that of John the Baptist, allow me to continue the figure still further.

Jesus said, concerning John, "What went you out for to see? A man dressed in rich garments? He is a prophet and more than a prophet. Among them born of woman none is greater than he,

but the least in the kingdom of heaven (who is born of the spirit) is greater than John."

John was a child of poverty, whose home was the desert, whose clothing and food were of the rudest and coarsest kind; but he presented great truths. Neither are Believers a people of wealth and opulence, possessing the luxuries and refinements of modern life. They are a plain, simple people, having comfortable homes and the needful things of life. Nor are they perfect in all respects concerning spiritual and moral things. How can they be? Since, when we come from the world, however good our intentions may be, we have clinging to us habits, customs, modes of thought, the effects of wrong education, and many other things that are incompatible with the higher life, but that cannot be dropped and overcome at once.

Hence the Savior likened the kingdom of heaven on earth to the growing corn, requiring time and the concurrence of proper conditions before maturity is reached. I hope I am making myself understood.

While you are building houses in the great city of Vienna we are endeavoring to raise a glorious temple under the guidance of the Master Architect who will "lay judgment to the line and righteousness to the plummet." The foundations are laid broad and deep and strong enough to withstand the shock of ages and the corroding tooth of time. But the superstructure is not finished; more laborers are needed.

Accept the love and best wishes of

Your friend and brother,  
Louis Basting.

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Duty is ours, results, God's.

## OUR ENEMY.

NOT long since I was looking at a little book containing some of the sayings of a good old man, who is called a saint by the church of which he was a bright and shining light, and among other good words which I read there were these: "there is no worse enemy nor one more troublesome to the soul than thou art thyself, if thou be not in harmony with the spirit." Can it be denied but what the good old man wrote an indisputable truth when he penned those words? What worse enemy can any human being have than one's self if not in harmony with the spirit of good, of love, of purity, of the Christ spirit which embodies all that there is of good? What is it that makes the wretchedness, the sorrow, the sin of this life but that we are not in harmony with this spirit which is "first pure, then peaceable," and which gives all good to those who cease to rebel it and become harmonious with it.

If a man or a woman desires or hopes to be a conqueror of that enemy how is the victory to be obtained? Is it not by "turning the sword within," and slaying the worldly, carnal nature which is always watchful, always alert, never resting, never sleeping, but always ready to use any means to achieve a triumph over the better part the diviner portion of our nature? We must "turn the battle to the gate," we must be always on guard with our equipments ready, our weapons of spiritual warfare in good order and thus be ready to defeat and crush the foe who is striving to overcome us. We must as the good apostle said "take unto us the whole armor of God." And how can we best

fight this battle and have the assurance that we shall win the victory? Is it not by being busy in good works, by being ever constant in that best and loudest of all preaching, *practice*, so that "others seeing our good works may glorify our Father;" by living upright, loving, pure lives, in short the Christ life; for that is the way to glorify our Father.

Shall we not be in harmony with the spirit if we adopt and live up to that best of all teachings as promulgated by him whom we claim to have been the first and best of Shakers, to "love the Lord thy God with all thy heart and mind and strength and thy neighbor as thyself." If we do this, if conscientiously and faithfully we strive to be true to duty and to "do unto others as we would that they should do unto us" we surely shall come off conquerors.

"There's a battle to be fought  
Between the soul and sin;"

a battle in which we require all the spiritual strength which we can attain unto; and let us fight it bravely, trustingly, steadily; never resting, never laying aside our armor till we are sure we have won the victory; till we can truly say "I have fought the good fight, I have finished my course, I have kept the faith." We shall assuredly know when that glorious time has come, there will be no uncertainty then, for the "still, small voice" within which we call conscience, but which is the voice of God will surely say to the victor "well done, good and faithful one."

"A."

Canterbury, N. H.

THE reason that we so often misjudge people, is that we take our own standpoint to judge from.

## DUTY.

JOHN WHITELEY.

THINK oft, of your duty to God,  
Though sorely afflicted you be;  
Not through fear of the rod,  
Nor yet because danger you see.

Think more of your duty to man—  
Your brothers and sisters on earth;  
The surest of ways that you can  
Prove your claim to heavenly birth.

Fail not in your duty to do,  
Nor yet in your duty to know;  
Words may be well, prayer is, too;  
But add to them works, and keep low.

The true "faith which worketh by love,"  
Has no need for fear of the rod;  
Our duty, below or above,  
Will lead us in safety to God.  
*Shirley, Mass.*

## HONORABLE AGE.

"Honorable age is not that which standeth  
in length of time."—*Apocrypha.*

THE age which stands in honor  
Flows not through mold of time,  
Nor measured by the length of years  
That run in rhythmic chime;  
But wisdom crowns the hoary head,  
And marks the gifted sage,  
While an unspotted life on earth,  
Is honorable age.—*M. J. A.*

[Contributed by Elder G. B. Avery.]

## EXHORTATIONS OF IGNATIUS, BISHOP OF ANTIOCH.

IGNATIUS was martyred at Rome, by being thrown to the wild beasts in the Roman Amphitheatre, in the year 107. While on his way from Smyrna to Rome, to be martyred, he wrote the following Exhortations. These papers were found and first published by Arch Bishop Usher from two old manuscripts, their first publication was in the year 1647.—

*Exhortations of Ignatius to the Christian Church at Ephesus.*

“NEGLECT not assemblies for thanksgiving and prayer; for, when you assiduously attend on these things the powers of Satan are demolished, and his pernicious kingdom is dissolved by the unanimity of your faith.—Remember me, as Jesus Christ also does you.—Pray for the Church in Syria, whence I am led, bound, to Rome.

Lay aside the old bitter leaven and be transformed into a new leaven, which is of Christ; therefore, being his disciples, let us learn to live according to Christianity. Be studious of that best of all blessings—unity!”

IGNATIUS'S LETTER TO POLYCARP.

“I EXHORT thee by the grace with which thou art clothed to apply thyself to the course of duty, and to admonish all, that they may all be saved.—Do justice to thy station with all diligence, both temporal and spiritual.—Be studious of that best of all blessings,—unity. Bear with all, as, also, the Lord with thee.—Bear with all in charity, as indeed thou dost.—Find time for prayer, without ceasing.

Ask for more understanding than thou hast at present; Watch, and possess a spirit ever attentive.—Speak to each separately, as Almighty God shall enable thee to do.—Bear with the diseases of all as a perfect combatant.—The more labor, the more reward.

If thou love only the obedient disciples, thou evincest no grace. Rather bring into orderly subjection the turbulent, through meekness. Every wound is not cured by the same method of ap-

plication.—Watch as a divine wrestler; thy theme is eternal life, and immortality.

Let not those who seem as experienced Christians, and are yet unsound in the faith stagger thee: stand firm as an anvil continually struck.—It is the character of a great wrestler to be mangled, and yet to conquer.

Be more studious than thou art; Consider the times, and expect Him who is *above all time*, who is unconnected with time, the Invisible One, made visible for us:—the impassable, but passable for us, who bore all sorts of sufferings for us.—

Let not widows be neglected; Next to the Lord, do thou take care of them. Let nothing be done without thy coguissance.—Do thou nothing without the mind of God.—Let assemblies be more frequently held, seek out all by name. \* \* \* \* If any can remain in chastity, for the honor of the Lord, let them do so without boasting; if they boast, they are lost! And, if the man set himself above the Bishop, he is lost.”

MY FAITH.

MRS. E. H. BROWN.

I TRUST in God; whatever ills  
Around my pathway fall,  
Whatever clouds obscure my sun,  
God sends and guides them all.

I am not wise to frame a creed,  
Or talk of things divine;  
I know not where 'twixt good and ill,  
To draw a boundary line.

I cannot tell what saints shall fill  
His glorious courts above,  
I only know this one blest truth;  
That God is boundless love.

And knowing this, I cannot fix  
The limits of his grace,

Or tell what souls have strayed beyond  
The light of his dear face.

So in my faith I rest content,  
Where'er my lot may fall;  
I cannot wander far from Him  
Who-e care is over all.

—*Selected.*

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ACROSTIC.

*Exhortations from "The Sermon on the Mount."  
Matthew.*

**G**ive to him that asketh thee and from him that would  
borrow of thee turn not thou away. v., 42.

**E**nter ye in at the straight gate. vii., 13.

**N**o man can serve two masters. vi., 24.

**E**very good tree bringeth forth good fruit. vii., 17.

**V**erily I say unto thee thou shalt by no means come  
out thence till thou hast paid the uttermost farth-  
ing. v., 26.

**A**gree with thine adversary quickly while thou art in  
the way with him. v., 26.

**M**oreover when ye fast be not as the hypocrites of a  
sad countenance. vi., 16.

**A**sk and it shall be given you, seek and ye shall find;  
knock and it shall be opened unto you. vii. 7.,

**R**ejoice and be exceeding glad for great is your re-  
ward in heaven. v., 12.

**T**he light of the body is the eye. vi., 22.

**I**f thine eye be single thy whole body shall be full of  
light. vi., 22.

**N**ot every one that saith unto me Lord, Lord, shall  
enter into the kingdom of heaven, but he that do-  
eth the will of my Father. vii., 21.

*Mt. Lebanon, N. Y.*

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Enfield, Conn., 1887.

DEAR CHILDREN:—"Blessed are the peace-  
makers." Denying self makes peace. Fol-  
low Christ, who sought not to please Him-  
self, and be partakers of His peace, which  
He gives unto those who imitate His exam-  
ple. The pure in heart find peace within.  
Strive for purity, patience, and peace.  
Growing in virtue is growing in peace, as  
time speeds on will virtue increase. "To  
be carnally minded is death, but to be spiri-  
tually minded is life and peace." Behold the  
upright, for the end of such is peace. Pleas-  
ant and peaceful are Wisdom's ways. Walk  
therein. "Let the peace of God rule in your  
hearts." This is an absolute command;  
therefore do not despair of peace as if it  
were unattainable, when you are command-  
ed to let it rule in your hearts. Make room  
in your hearts for the peace of God to enter.

Say to the angry waves of passion and rebell-  
ion, "Peace be still!" Breathe more of the  
pure air of heaven, and be strengthened by  
the sweet songs of peace the angels sing.  
Submission to God's will cannot fail to bring  
peace to your spirits. Keep your hearts pure,  
your aspirations holy, your thoughts humble  
and mild, your souls ever open heavenward,  
and you will be enriched with the fruits of  
the Spirit, which are love, joy, and peace.  
"Let your lives be peaceful and true, or else  
be sure you will it rue." Do your best to-  
ward increasing the knowledge of and mak-  
ing more real the advent of "Peace on earth,  
good will to men." In purity of life, in  
meekness and humility, in silent, brave, trust-  
ing endurance, a strength of spirit will be  
given you to rise through affliction and suffer-  
ing to peace.

Your Brother,

Daniel Orcutt.

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FRIENDLY NOTICE.

THE other day I, [Editor of the Al-  
bany Argus,] met Elder Frederick W. Evans,  
of the Shaker Community at Mount Lebanon.  
He seemed to have been benefited by his  
English trip, concerning the results of which  
he waxed most eloquent. The Argus pub-  
lished an account of his reception meeting,  
with the addresses of Dr. Peebles and the  
Elder giving a report of their mission. Nat-  
urally this was largely concerned with the  
doings of these preachers, but the result of  
their earnest words is only now becoming man-  
ifest. From letters and papers received from  
the other side, it is seen that they made last-  
ing impressions, and that their arguments  
have been discussed and pondered, to the ef-  
fect of making more converts.

The Elder said to me: "We brought over  
a few with us, and left a goodly number pre-  
paring to come as soon as they can settle  
business affairs. But what I hope to see is  
the Shaker order established in England.  
There is where it properly belongs. The  
governmental upheaval is the indication that  
the time has come to abolish church and  
state."

Owing to our proximity to their leading  
settlement, Albanians have always been

familiar with the tenets of their order. We cannot quite realize how striking these ideas must seem when promulgated to those in other lands. Not a few of the great intellects have been strangely interested in, and drawn to the Shaker faith. Twenty years ago Hepworth Dixon wrote: "The people are like their village, soft in speech, demure in bearing, gentle in face, a people seeming to be at peace not only with themselves, but with nature and with heaven." And again: "After spending a few days among them, seeing them at their meals and at their prayers, in their private amusements and in their household work, I found myself thinking that if any chance were to throw me down, and I were sick in spirit, broken in health, there would be few female faces next after my own wife and kin that would be pleasanter to see about my bed. Life appears to move on in Mount Lebanon in an easy kind of rhythm; order, temperance, frugality, worship, every one seems busy, every one tranquil." Still further he adds: "Measured against the millions of Christian people in the United States, six or seven thousand Shakers may appear of small account; and this would be truth if strength of spiritual and moral forces could be told in figures, but one man with ideas may be worth a parliament or army."

The full force of such a tribute will be understood when it is remembered that these virtues are not predicted of individuals, but of a sect. Could equal tribute be paid to Christians, as a body?

—*The Albany Argus.*

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#### TWENTY IMPOLITE THINGS.

1. Loud and boisterous laughing.
2. Reading when others are talking.
3. Talking when others are reading.
4. Cutting finger nails in company.
5. Joking others in company.
6. Gazing rudely at strangers.
7. Leaving a stranger without a seat.
8. Making yourself hero of your own story.
9. Reading aloud in company without being asked.

10. Spitting about the house—smoking or chewing.

11. Leaving church before worship is over.

12. Whispering or laughing in the house of God.

13. A want of respect and reverence for seniors.

14. Correcting older persons than yourself especially parents.

15. Receiving a present without an expression of gratitude.

16. Not listening to what one is saying in company.

17. Commencing to eat as soon as you get to the table.

18. Answering questions that have been put to others.

19. Commencing talking before others have finished speaking.

20. Laughing at the mistakes of others.

—*The Earth.*

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THE first effect of tobacco taken in any manner, is upon the mucous membrane of the lips, mouth and throat, which soon impairs their healthy condition, and creates a desire for other narcotics, especially alcohol. Most drunkards commence with tobacco. From these the disease extends upwards into the nostrils, and down into the stomach and also into the air vessels of the lungs; these membranes become thickened, their secretions are changed, and the first stage of digestion which should begin in the mouth is seriously interfered with; if continued, dyspepsia, or chronic inflammation ensues.

The cure for all these is abstinence from the poison. Let it alone and you will get well.—*Henry T. Childs.*

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THE BIBLE FROM A PRINTER'S STAND-POINT.—Printers might like to know that the entire Scriptures contain 2,275,260 ems in diamond and 2,807,840 ems in nonpareil. It would take a printer a year and a half to put the Scriptures in type, at the rate of 5,000 ems per day. The quantity of metal required in nonpareil would be about 6,500 pounds, in bourgeois 13,000, and in pica 26,000 pounds.

—*Baltimore Labor Free Press.*

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**THE MANIFESTO.**  
**DECEMBER, 1887.**

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**NOTES.**

**GOOD WILL TO MAN.**

It is with feelings of gratitude that we find ourselves penning these lines for the Dec. Manifesto. The twelve months that have been given to fill out the full year, with buds and flowers and fruitage will soon have passed peacefully into the land of shades.

Each season has borne precious treasures for the good of mankind and in these seasons we have shared abundantly the many gifts that came from the hand of our Heavenly Father, and Mother,—God.

New interests will now be developed, new life demanded and an earnest, prayerful attention to the needs of humanity, our work of gospel love.

It was in the beautiful spirit of this same love element that Jesus impressed this truth upon his disciples. God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

We marvel at this great condescension of our God, as it is in striking con-

trast with the selfishness that is in man, where the strong dominate over the weak, and where the rich live in luxury at the expense of the poor.

However, fair or faulty we may have presented ourselves before God or man, we have been privileged to gather in vessels of our own preparing, and through God's infinite love, preserve these gifts which have held us to some extent, under the care and protection of an over-ruling Providence. Although "we may not have whereof to boast," we have seen the light of God's truth and heard the voice of the messengers of love, the gospel testimony of Jesus Christ. It has whispered this unerring test to our souls.—"All that a man hath, yea and his own life also," must be given to secure the promised reward.

Volumes of nicely adjusted theology, or tomes of speculative Christianity may be beautifully written, but their value would be as the value of dust, when righteousness or a pure heart was demanded. The wants of humanity are such that there is no time to waste in non-essential speculation. We must work while the day lasts, for the night will certainly overtake us, in which no man can work.

That we have been sheltered from over whelming calamities and are still spared to enjoy the immunities of life,—That we have been blessed with the fruitage of honest labor, and can say with the apostle, "We owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." We find in these subjects many good gifts over which we may rejoice with thanksgiving and praise. On every hand the goodness of God is seen in its unfolding beauty, fully and freely

proffered to the willing heart and to the obedient mind.

The time has been when men accredited themselves with rights to divine favor as special privileges for something which they may have said or done. This assumption has paved the way for countless forms of cruel persecution, to be inflicted upon the less powerful class. Whatever may have been brought down through the ages, by legendary lore, or retained by any form of tradition, we rest assured that the laws which God has established in his wisdom, will act, harmoniously, irrespective of "names or sects or parties."

Divine love can be no respecter of persons, only so far as they work in harmony with the law of right. Hearts that are unclean cannot be wholly suitable for the preservation of divine gifts, and interests that are divided between righteousness and selfishness can never secure peace or prosperity to the individual.

Increasing with the light that has come into the world, we shall see in all clearness the manifestations of God's work. Every year, month and day presents to us some unfoldment of spirit power, some demonstration of God's love to man, and some duty where the cross and the crown can bring victory for right and make on earth a paradise of God.

THE Amour mission in Chicago is a great religious and benevolent enterprise, conducted on a somewhat novel plan. The late Joseph Amour bequeathed \$100,000 to establish it, and his brother Philip D. Amour, feeling that the amount was inadequate to the work which might be done, added \$300,000 to it.—*Boston Journal*.

## Sanitary.

### USES OF BORAX.

A CUP of powdered borax on your wash stand will do wonders in the way of softening the skin. If you have been working in the garden, or doing anything about the house which has tended to make your hands rough, when you wash them dip your fingers in the borax and rub your hands well with it. Borax (pulverized) sprinkled plentifully around the haunts of water bugs will drive them away. Cockroaches also will yield to this treatment and depart. The safest and best thing also for washing the hair is a moderately strong solution of borax in water. Pure water should be used immediately after washing with the borax and water. The washerwomen of Holland and Belgium, who get up their linen so beautifully white, use refined borax as washing powder instead of soda, in the proportion of one large handful of borax powder to about ten gallons of boiling water. They thus save in soap nearly half. All the washing establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used, and for crinolines, (requiring to be made stiff,) a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, and, therefore, it should be kept on every toilet table. To the taste it is rather sweet; but not at all unpleasant, is an excellent dentrifice, and in hot countries is employed in combination with tartaric acid and bi-carbonate of soda as a cooling beverage.

Good tea cannot be made with hard water; but all water may be made soft by adding a teaspoonful of borax powder to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will be at least one-fifth. Our lady readers who have not used borax have been losing a great help and comfort. If once tested, none will be without it on the toilet table. It removes stains and dirt from the hands better than soap, and at the same time softens and smooths the skin. It is excellent for wash-

ing laces, and will, without injury, cleanse brushes and combs in a few moments. It extracts dirt from articles of delicate texture without rubbing, it being only necessary to put them to soak in a solution of borax over night, and to rinse them in the morning.

Two tablespoonfuls of pulverized borax dissolved in a quart of water, to which add enough water to cover a pair of blankets, will cleanse them beautifully. It also saves great labor in washing paint.

—*Hall's Journal of Health*

A BAD BREATH may be cured as follows, no matter what the cause: Three hours after breakfast a teaspoonful of the following mixture: Chlorate of potassa, two drachms; sweetened water, four ounces: wash the mouth occasionally with a similar mixture, and the breath will be as sweet as an infant's of two months.

—*Halls Journal of Health.*

—◆—

*An Educated Chinaman Gives His  
Reasons for Preferring the  
Heathen Belief.*

WONG CHIN FOO, has written a letter to the *North American Review* explaining his faith, or why he is a heathen. He starts with saying that he was born and raised a heathen, and up to the age of seventeen practiced its moral and religious code, and "my conscience was clear, and my hopes as to future life were undimmed by distracting doubt." At this age he was transferred "to the midst of our showy Christian civilization, and was bewildered by the multiplicity of sects, each one claiming a monopoly of the only and narrow road to heaven." "I looked into Presbyterianism," he says "only to retreat shudderingly from a belief in a merciless God who had long foreordained most of the helpless human race to an eternal hell. To preach such a doctrine to intelligent heathen would only raise in their minds doubts of my sanity, if they did not believe I was lying. Then I dipped into Baptist doctrines, but found so many sects therein, of different 'shell,' warring over the merits of cold-water initiation and the

method and time of using it, that I became disgusted with such trivialities; and the question of close communion or not only impressed me that some were very stingy and exclusive with their bit of bread and wine, and others a little less so. Methodism struck me as a thunder-and-lightning religion—all profession and noise. You struck it, or it struck you, like a spasm,—and so you 'experienced' religion. The Congregationalists deterred me with their starchiness and self-conscious true goodness, and their desire only for high-toned affiliates. Unitarianism seemed all doubt, doubting even itself. A number of other Protestant sects based on some novelty or eccentricity—like Quakerism—I found not worth a serious study by the non-Christian. But on one point this mass of Protestant dissension cordially agreed, and that was in the united hatred of Catholicism, the older form of Christianity. And Catholicism returned with interest the animosity. It haughtily declared itself the only true church, outside of which there was no salvation—for Protestants especially; that its chief prelate was the personal representative of God on earth, and that he was infallible. Here was religious unity, power and authority with a vengeance. But, in chorus, my solicitous Protestant friends beseeched me not to touch Catholicism, declaring it was worse than my heathenism—in which I agreed; but the same line of argument also convinced me that Protestantism stood in the same category. In fact, the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it all seemed to me 'sounding brass and tinkling cymbals.'

"Call us heathens if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York State. . . . Christians are continually fussing about religion; they build great churches and make long prayers, and yet there is more wickedness in the neighborhood of a single church district of one thousand people than among one million heathen, churchless and unsermonized. Christian talk is long and loud about how to be good and act charitably.

It is all charity and no fraternity—'there, dog, take your crust and be thankful!' And is it, therefore, any wonder there is more heart-breaking and suicides in the single State of New York in a year than in all China?"

"The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does is for immediate honor and for future reward; he lends to the Lord and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors. The heathen does much and says little about it; the Christian does little good, but when he does he wents it in the papers and on his tombstone. Love men for the good they do you is a practical Christian idea, not for the good you should do them as a matter of human duty. So Christians love the heathen; yes, the heathen's possessions, and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinamen's gold and trade, they said they wanted 'to open China for their missionaries.' And opium was the chief, in fact, only, missionary they looked after, when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China than all the humanitarian agencies of Christianity could remedy in two hundred years. And on you, Christians, and on your greed of gold, we lay the burden of the crimes resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, beside the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen? The only positive point Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life, for—gold. And then they sanctimoniously tell the poor heathen: 'You must save your soul by believing as we do!'"

"On the whole, the Christian way strikes us as decidedly an unnatural one; it is every one for himself—parents and children even. Imagine my feelings, if my own son, whom

I loved better than my own life, for whom I had sacrificed all my comforts and luxury, should, through some selfish motive, go to law with me to get his share prematurely of my property, and even have me declared a lunatic, or have me arrested and imprisoned, to subserve his interest or intrigue? Is this a rare Christian case? Can it be charged against heathenism? We heathen are a God-fearing race. Aye, we believe the whole universe-creation—whatever exists and has existed—is of God and in God; that, figuratively, the thunder is His voice and the lightning His mighty hands; that everything we do and contemplate doing is seen and known by Him; that he has created this and other worlds to effectuate beneficent, not merciless, designs, and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom as a consequence He owes and gives paternal care, and will give paternal compensation and justice; yet His voice will threaten and His mighty hand chastise those who deliberately disobey His sacred laws and their duty to their fellow man. 'Do unto others as you wish they would do unto you,' or 'Love your neighbor as yourself,' is the great divine law which Christians and heathen alike hold, but which the Christians ignore. This is what keeps me the heathen I am! And I earnestly invite the Christians of America to come to Confucius."

—◆—

O WISDOM! thou has truly said, when as  
The culminating point of honor due,  
Thou gavest preference unto *conquered self*.  
—A. J. Calver.

—◆—

BLESSED is the man who forgiveth those who trespass against him, who is kind to the unkind, charitable to his censors, loving to his enemies; for he is perfect as God is perfect, and he shall inherit the tree of life forever.—W. C. Griffiths.

—◆—

THE serene, silent beauty of a holy life is the most powerful influence in the world next to the almightiness of the Spirit of God.  
—Spurgeon.

## Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Contents: Nov. Pundita Rainabai; Metaphysics or Phrenology,—Which? Some Notable Characters of the Day; Mesmerism Forty years ago; The Wealth of Southern Pines; The Human Organization and Religion; Going to John; A Girl's Problem; Comic Side of Animal Life; Julius Cæsar's Temperament; Health Experience of an aged Man; Pulmonary Consumption; Patent Medicines, etc., etc. Fowler & Wells Co. 775 Broadway, N. Y. \$2. a year.

HALL'S JOURNAL OF HEALTH. Nov. Contents: A Remarkable Verification; Shakers and Shakerism; Cancer; What Every Girl Ought to Learn; Electrical Mechanism; Use of Toilet Soap; Forewarning; Mind Cure; The Olive Tree; The Seybert Commission, etc., etc. Office 206 Broadway, N. Y. \$1. per year.

### Alden's Manifest Cyclopedic.

Volume I. of this work, now on our table, abundantly fulfill the promises of the publisher's prospectus. It is a really handsome volume of 640 pages, half Morocco binding, large type, profusely illustrated, and yet sold for the price of 65 cents; cloth binding only 50 cents—postage 11 cents extra. Large discounts even from these prices are allowed to early subscribers. It is to be issued in about thirty volumes.

The MANIFESTO CYCLOPEDIA is, in many ways, unlike any other Cyclopedic. It undertakes to present a survey of the entire circle of knowledge, whether of WORDS or of THINGS, thus combining the characteristics of a Cyclopedic and a Dictionary, including in its vocabulary every word which has any claim to a place in the English language. Its form of publication is as unique as its plan—the "Ideal Edition" its publisher calls it, and the popular verdict seems to sustain his claim. It certainly is delightfully convenient. It will not be strange if this proves to be the great popular cyclopedic. It certainly is worthy of examination by all searchers after knowledge. The publisher sends specimen pages free to any applicant. John B. Alden, Publisher, 393 Pearl St., New York, or Lakeside Building, Chicago.

THERE is no subject that has a firmer hold upon the mind than that which teaches of a life beyond the boundary of time. Whether intuitive or brought out by education, it has an influence upon the race of mankind that has come to stay.

Simple minded and unprincipled characters have also presented their side of this wonderful work, and their followers are "a multitude." With all these conflicting views it is refreshing to find a paper, like the R. P. Journal, that cuts a straight path through the whole, and carefully and correctly informs its many readers how the religious world moves. Published by John C. Bundy. No. 92 La Salle St. Chicago, Ill. \$2.50 a year.

SOCIAL ETHICS. This is the title of a pamphlet containing the addresses of C. H. Kitchell, E. H. Benn and Wm. M. McLaury, M. D. on the subject of *Social Evil*.

They were read before the Society of Medical Ju-

risprudence, at the Academy of Medicine, in the city of New York.

It is, indeed, pleasant to know that the warning voices of good men may be heard, from time to time urging the necessity of a more careful observance of God's laws. The sad and often fearful penalties that are brought upon man through ignorance of his own being, or through willful transgression, makes the journey of this life one of sorrow instead of happiness.

Dr. McLaury and the other writers deal with the subject like officers who are contending against an almost overwhelming foe, and the struggle must terminate in victory or death. The addresses are well worthy of a careful perusal by all who are interested in the growth of right over wrong.

TRUTH, a magazine of Christian Science. This is a new work. Vol. I., No. I. Edited by Mary H. Plunkett. A few words from the Editors' introduction may show what is intended. "We desire to make practical the prophetic announcement that has come down all the ages." "Know the Truth and the Truth shall make you free." "We desire you to know that you are no longer under the bondage of sickness, sin and death—that sickness, sin and death are but symbols in the moving law of negation: and that in the white light of Science they will entirely disappear from human consciousness." We wish the best of success to every class who are the ministers of kind words to those in sorrow, or who are able to heal the sick of their infirmities.

Published by Truth Publishing Co., Chicago, Ill.

ERRATA—In Nov, Manifesto, on page 253  
All our *life* service,—read, All our *tip* service.

WHEN Death, the great reconciler, has come it is never our tenderness that we repent of, but our severity.—George Eliot.

THE pleasure of doing good is the only one that never wears out.—Anon.

## Deaths.

J. Greene Eaton, at Enfield, N. H. Oct. 12, 1887. Age 75 yrs. and 5 mo.

Elder Isaac Beals of Novitiate order, Union Village, Ohio. Oct. 12, 1887. Age 83 yrs. 6 mo. and 10 days

Sophia M. Lowd, at Canterbury, N. H. Oct. 19, 1887. Age, 75 yrs. 5 mo. and 17 days.

Abram T. Ellis, at Watervliet, N. Y. Oct. 25, 1887. Age 74 yrs. 7 mo. and 23 days. Has lived in the Community twelve years.

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