

JANUARY.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

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The Manifesto.

VOL. XVIII.

JANUARY, 1888.

No. 1.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 22.

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

Journey from Harvard to Petersham.

On the 4th of July, 1783, Mother Ann and the Elders left the Believers in Harvard and made a journey to Petersham, Mass. They tarried with the family of David Hammond. Quite a little company of Believers went with them, who had come from different sections of the country.

On the third day after their arrival, a body of people, who were returning from a funeral, gathered around the house and in an unpleasant manner seemed determined to enter. It was a very singular proceeding. David Hammond and others who were standing in the halls of the dwelling prevented their ingress. Elder James Whittaker observing their riotous spirit read to them the "Bill of Rights," which grants to Christians of every denomination, equal rights and privileges, in the exercise and enjoyment of their religious profession and worship.

He then reasoned with them, for some time, and endeavored to show them that such proceedings, were unchristian, unlawful, unmanly and abusive.

Others of the Elders also addressed the company and reminded them of the abuse which the Elders had suffered in Petersham at an earlier date. Mother Ann admitted several of the company into the house and pointed out to them a narrow passage in the rear of the chimney, where she said, "They thrust me through that place. It seemed as though they would press the breath from my body. I was never so abused in all my life."

Soon after this the company withdrew, but to their dishonor, be it said, they returned near the close of the day, with every indication that they were bent on mischief. Only a few of them were allowed to enter the house. Mother Ann and the Elders passed up stairs, into a chamber. The mob next attempted to reach the upper windows of the dwelling but were not successful. Some of the Brethren reproved the mob for their ungodly behavior, but as they seemed to be determined on acts of wickedness, it did little or no good. Stones and sticks were thrown in at the windows, and several persons were more or less injured; yet in the midst of all the tur-

moil the Believers began to sing a hymn of praise and prayer. Several were able to testify to their faith in the cross, and that in all boldness. The evil influence, however, predominated among the mob and they became very noisy and abusive. One man by the name of Witt, struck Br. Aaron Wood with a club, so furiously that he fell to the ground, and was unable to move.

At that moment some one cried out, "You have killed him" and Elder James added, "Mark the man that killed Br. Aaron." Instantly the mob began to disperse, and ran in every direction, clambering over the walls and fences in such confusion that the scene became perfectly ludicrous.

The Believers taking advantage of the hasty retreat gave three cheering shouts which made the woods echo with joy.

There was no more harm that night, but on the following evening the house was again surrounded by a noisy rabble, who were mocking, hooting, and yelling like savages. A pistol was discharged in at the window, apparently with a view to frighten the Believers, but the singing and speaking proceeded as though nothing had happened.

Night after night these wicked people would gather around the house where the Believers were holding their meetings and create a disturbance by their unpleasant noises and rude behavior. This continued most of the time while they remained in Petersham.

Mother Ann and the Elders comforted the Brethren and Sisters and counseled them to forget their troubles and to remember their sorrow no more.

At one time Elder William Lee discovered three men, as they came across

the fields, toward the house, and calling to the Brethren, advised them to take care of their things. "The wicked are coming," said he, "and the wicked will do wickedly." Mother Ann called several of the Believers, and said to them, "Go quickly and see what they want. and just as you deal with them, so Christ will deal with you." These men appeared to have but little sense of the mission upon which they had been sent. They came in great zeal and running as fast as they could, shouting and making a great noise. They were strangers to the Believers. Suddenly they turned and ran from the house with utmost speed, and appeared to be very much frightened.

The next mission of Mother Ann and the Elders was to the town of Cheshire where they arrived July. 18 1783, and called at the home of Joseph Buruett. They remained with this family over the Sabbath and held a public service. Large numbers came to attend the meeting. All the Elders addressed the assembly, and opened the gospel testimony with great clearness.

At the close of the service several persons came to the house and used very abusive language toward the Elders, and especially toward Mother Ann. One of the young sisters remarked, "She is my Mother;" "She is my Mother." This put them to silence and they left the place very much ashamed of their conduct. After holding meetings in Cheshire about one week they went to the town of Richmond.

Behold! another day is gone,
 Look back, my soul and see,
 If every passing moment's borne
 A good report of thee.—*A. J. Calver.*

THE NEW YEAR.

AGNES E. NEWTON.

We've finished the page and turned the leaf
To begin another year;
We've reviewed the same, balanced account,
Our credit and debt made clear.

We've written the lines we thought to write
With earnest and soulful care;
When the New Year dawned with snowy page
And our hearts were bowed in prayer.

The record is there, never erased,
The false nor the true can be;
'Tis written we know for more than time,
It stands for eternity.

Yet we find our hearts are striving today
With purpose still firm and true;
To profit by truths the past has taught
And gladly accept the new.

Unchanging the law of perfect growth,
The new shall succeed the old;
E'en the blighted fields and barren waste
Shall verdure and bloom unfold.
Then welcome the cross and life of Christ,
Creating all things anew;
We pray that its light, our souls, may guide
And inspire the whole year through.

The sorrows or joys the New Year brings,
The Christian heart can meet;
Where Christ is enthroned, in vain the storms
And tempests of life may beat.
Ah! hidden with Christ, a safe retreat,
His mission and law our guide;
The tempter may come but nothing find
As we in the Vine abide.

Canterbury, N. H.

FIGHTING NEGATIONS.

OLIVER C. HAMPTON.

Love and not hate is to save us all, if
we ever are saved. It is vastly better
to cultivate a love and interest for a virtue,
than to employ our time in parading
before us and hating its opposite.
Can't we love Mercy without taking the

trouble to bring before our minds, scenes
of appalling cruelty as so many "men
of straw" and hating them? Can't we
love purity without the necessity of taxing
our imaginations to remember or
perhaps even create images of disgusting
sensuality, so that we can hate them
and fight them?

I should not wonder if we eventually
came to find that a godly man—a Christian,
is under no necessity to hate anything.
What are sinful habits, courses,
—propensities, anyhow? They are violated
laws. They are "lines of confusion,
and stones of emptiness."

Mere negations, to be substituted sooner
or later in every case, by love, wisdom,
purity, patience, kindness and intelligence.
Let us love the good and cultivate it and
let what we call the evil die a natural death
(if any one thinks it is possessed of vital
elements) and let it be relegated to the limbo
of everlasting forgetfulness as soon as possible.

In our zeal in hating a violation of any
of God's good laws we are so very prone
to hate the violator, that our hatred is
almost sure to consume nearly every bit
of our charity. But our blessed Savior
and Mother don't allow that on any consideration
whatever. It seems to me a reasonable,
philosophical and even inspirational
suggestion that we should cultivate as much
love and as little hatred as possible, and if
guided hereinto by holy and heavenly
impulses of wisdom from above which the
beloved Apostle assures us is "first pure,
then peaceable" we shall climb the great
ladder toward perfection with much security
and peace.

Now for a little experience. When I
first set out to be a Shaker the cry was
war to the knife against the "world, flesh
and devil." I pitched in and fought in

those wars for many years. We shook, vociferated, stamped and in every way, demonstrated outwardly what was going on inwardly. We used to sing :

"The greatest war beneath the sun
Has surely now with us begun,
Each soul must fight (?) or surely run
And leave the valiant numbers."

And also :

"When once we've entered the campaign
We need not think to fly,
Our freedom then we have to gain
'Tis conquer then or die.
For if we should the cause desert,
Or yield unto the foe,
To endless shame we must depart
Where all such cowards go."

These warring scenes sometimes seemed to have a strange effect upon me. At such times the stronger the belligerent demonstration the fuller of evil I seemed to become and consequently the farther I felt from the victory. But I was told that it was to be compared with medicine, which in order to do any good, must first rouse up all the latent elements of disease, after which it could and would eliminate them from the system. So I let it go, and fought on.

After many years of this military life, I solemnly made a review of my experience and found myself appallingly poor and destitute of patience, forgiveness, charity and unselfishness. I had experienced but a very small portion of divine love by which my spirit was allured and brought into the wilderness of silence, and spoken comfortably unto. So I felt very poor and disconsolate after twenty years of military life wherein I had never missed a single battle.

I now began earnestly to love and cultivate all that was good and wise, high and holy, sweet and unselfish, kind and sympathetic, beautiful and sublime,

poetic and harmonious. I have pursued this plan for many years and gained the unspeakable riches of peace and righteousness flowing from a quiet practical self-abnegation. I have gone through terribly exhausting physical labors, fighting for spiritual emancipation. But I have gained more real travel in prayer and peace and tranquility and love to God and practical goodness to man, in one year by my later spiritual regime than in many of the years of my former experience.

It may be that all may not be able to receive these sayings of mine. Yet I am not afraid to exhort all to cultivate in thought, word and practice, all that is good, holy and heavenly until such a sweet life is a second nature with them, and forget as fast as possible all that is below this high standard, and I will guarantee all such a swift, happy and successful travel heavenward.

Union Village, O.

Four Queries about the Shakers. No. 1.

CHANCY DIBBLE.

Form of Worship.

It is supposed by some that we have a variety of monkish forms to which all must submit, but this soon vanishes from the mind of one who learns how few are the ceremonies with us, one side of necessary duties and industries. Our worship is perhaps the most peculiar part, to which some think we are very much wedded, whereas in reality we have no faith in any form, farther than it is expressive of emotion and reverence to our Divine Parents.

The form is of no consequence; all depends upon the purity and sincerity of

the worshipers. Whether we sit or stand, kneel, sing, march or dance; all must proceed from reverence and love, or worship of any kind becomes formal and lifeless. Our leaders were prompted to this form by aspirations after the power of salvation from sin. Every motion had its original signification.

The march, that we are ever on the move toward perfection. Our hands are spread, in token that we are needy and anxious to gather from spiritual sources. We shake with indignation against the nature of evil in our own hearts. We dance for our victories over the temptations of life, which so often sink men and women in degradation. The fitness and congeniality of our worship to all ages and dispositions, is appreciated by such as realize the failing of lifeless forms to which fashionable churches hold.

The congregation seated in their easy pews, witnessing the performance of some theologian who displays himself, perhaps more than he displays the gospel; thus one man does the worshiping while the crowd look on.

We do not wonder that people educated to old forms, should look with surprise at so wide a deviation as we have made. Dauncing upon the Sabbath, according to the blue laws, such should be imprisoned for desecration of the day. Shaking, why what fools to thus manifest our indignation against dirty, sinful habits. But is it not right to act out what we honestly feel? Who in seasons of revival finds fault with the sinner, under conviction, for acting out that to which the spirit impels him?

On the whole, our worship is not merely a curiosity, for there is no position that brings us nearer in harmony with spirits.

While our exercises enliven the physical part, the mind is active and receptive, not for tipping tables or materialization, but for an overcoming power against sin, which reigns in the human heart and in Society.

Water-vliet, N. Y.

Thoughts of the absent and of our day and time.

MARY WHITCHER.

'Tis not for the departed
That we are called to weep,
Or for the honest hearted
Who still their vigils keep.
But for an aid in Zion
Of equal strength and care
Her inmates can rely on
And all the needy share.
Something must fill this measure
A living pool to stand,
Or Zion lacks the treasure
Required at her hand.

Some one must hold her order,
Obey her sacred truth,
Maintain her virgin whiteness,
Or who shall know her worth?
Where is the burden falling
Where are the hands well staid
And where the feet established
Through living faith obeyed?
And can we lose our birthright
When called the chosen seed,
Or shall we hold our standing
Till we are free indeed?

The spirit answers in us,
We must obey our light,
And walk in true uprightness
If we maintain the right.
No longer point the pathway
But place our feet therein,
And from the morn till evening
Sin not, nor lead to sin,
Duties are always with us
And those who need our care,
And as we give, we're given
Increase for all we share.

'Tis not a fabled story,
 But those who keep the word,
 They know and feel the glory
 And power of their God,
 To walk above earth's darkness
 Her groveling and her sin,
 Above all nature's cravings
 With spirit pure and clean.
 Then keep the standard waving
 The cross we'll not bring down
 But every trial braving
 Till ours, the Conqueror's crown.
Canterbury, N. H.

Written for THE MANIFESTO.

ANN LEE—THE SEER.

ELIZABETH OAKES SMITH.

CASSANDRAS have their fervid visions cried;
 Unheeded Sibyls on the unwilling air
 Have cast their inspirations in despair.
 Joan of Arc, her simple flock beside,
 Wept o'er her country's wrongs, nor dared to hide
 The Voice that bade her virgin feet repair
 Where slaughtering men and ruined cities were;
 And forth she went, truth panoplied, and died.
 And not the less from out the æons roll
 The Voice by prophet heard and ancient seer,
 And chastely o'er Ann Lee's inspired soul,
 Love, such as angels know, to angels dear,
 Enshrined the Gospel of the Higher Life,
 Symboled by Adam ere he sought a wife.
Hollywood, N. C.

SABBATH EVENING.

MARY H. CASWELL.

THE Sabbath day was ended,
 The Bible placed aside;
 Full many texts I'd gathered
 From this unerring guide
 Which rested on my spirit
 As rays of purest light,
 Revealing to me clearly
 My duty in God's sight.
 Though oft through early childhood,
 And e'en in wayward youth,
 I'd read these sacred lessons,
 And learned to love their truth;
 Yet, in the recent review
 Of ancient precepts rare,
 One 'mong the many others
 Engrossed my special care.

'Twas uttered by our Savior,
 Most sweetly, calmly given
 To his devout disciples
 To point the way to Heaven;

See Luke.

Except ye be converted
 And like a child become,
 Ye can in no wise enter
 The Kingdom as my own.

So positive this statement,
 I ask who can gain-say
 This truth divinely spoken
 A truth that lives to-day?
 And thus I said 'tis folly,
 For one to entertain
 A hope to reign in glory,
 Without a righteous claim.

Henceforth may angels witness,
 My promise which shall be,
 To seek the Father's Kingdom,
 Through blest humility.

Canterbury, N. H.

A TRUE STORY.

LOUIS BASTING.

TRAVELING recently through Southern Kentucky we became acquainted with a gentleman whose probity and integrity is well known throughout that section of the country. During the course of a lengthy journey on the cars he related the following incident which we reproduce here for the benefit of readers of THE MANIFESTO.

The Society of Believers located at Pleasant Hill, Ky., has for some years past permitted camp meetings to be held on its grounds. As a consequence many called for food and lodging and were entertained according to the ability of the Society. The chief attraction at last year's encampment was a noted evangelist. Among those who availed themselves of the Society's hospitality was the aforementioned Rev. S. J. Coming

one morning into the office with a swaggering sort of manner, cigar in mouth and spitting tobacco juice on the clean floor he began a general criticism of Believers, their manners, system and theology.

An aged gentleman who was visiting a daughter, who was a member of the Society at last ventured to check the speaker's volubility, by asking him what particular point of their theology was objectionable. The answer was that the celibacy practiced by Believers was anti-christian and unscriptural. Then his questioner remarked with some warmth: "Do you know what you are talking about? Have you read the New Testament? Was not Jesus a celibate and were not his apostles and disciples celibates? The only question today is, who of us is 'able to bear that saying.' Yes, sir, celibacy is the very Cap sheaf of the Christian Religion. And as to manners: look at the inscription over the door—Erected in 1839. Now I venture to assert, that since that inscription was placed there, no gentleman has ever come into this house smoking a cigar and spitting on the floor."

Mr. J. found it best not to continue the conversation on these lines, but others who had witnessed the incident caused it to be related in the papers, and it followed him in his wanderings to Chicago. There he astonished his audience by coming out with a testimony against the use of tobacco. Thus was the Reverend's conversion from tobacco brought about. Ought it to stop there?

Mt. Lebanon, N. Y.

[How nice it would be if others could follow this example of the Rev. S. J. and astonish the people "by coming out with a testimony against the use of tobacco."—Ed.]

IN MEMORIAM.
ELDER LEMUEL C. TORRY.

BY ALFRED E. DOYLE.

EARTH to earth and dust to dust
For this is Heaven's decree,
And nature bows to pay the debt
That makes the spirit free.

But we who mourn with keen regret
The loss of father, friend and brother
See but the passing glory of this world
And not the rising of another.

Through the valley of the shadow,
One by one alone must tread;
We call this death, but is it true
That ours are with the dead?

Faith and Hope both answer nay,
Death is but the gate of life,
To higher planes and broader fields—
Of onward upward strife.

Our present loss is future gain,
One friend below for one above;
It must be so in God's own law,
For God Himself is love.

We have this hope and can rejoice
In the field well fought and won,
And with him share his well earned joy
To hear the sweet "Well done."

But we shall miss him, Ah how sorely,
The kindly voice and helping hand;
But whispers hope we'll find our own
All in a fairer, better land.

What shall we say, for words are weak,
To these the children of his care?
The Lord of Heaven is the orphan's God,
Take everything to Him in prayer.

For He has promised to kindly temper
The wind to the shorn lamb,
To bless with-holding or bless in giving
The chastening rod or healing balm.

Full well we know, how blest the thought,
The journey he has trod,
Though strewn with thorns led safely on
To the Harvest Home of God.

A fond farewell, a glad God speed
Our father, friend and brother,
Not dead but risen, still let us say—
From this life to another.

This holy faith, Oh glorious hope,
To know whate'er befall,
Of joy or grief in Heaven or earth
God's mercies cover all.
Waterliet, Ohio.

A Tribute to the Memory of our Beloved Sister

LOUISE GUEST.

—
MARY SETTLES.

How soon are we called again to review
And witness the scene which we all must pass through,
But those who are faithful have nothing to fear
When called in that heavenly world to appear.
Death takes of all classes the young and the old,
The weak and the feeble, the stout and the bold,
No one can escape it, but all must resign,
When called by the voice of Almighty Divine.

Yea, all souls in justice their portion must meet,
When called to appear at the great judgment seat;
No one can call back the time they've delayed
But each must appear in the robe they have made.
Then let us my dear loving comrades be wise,
Resolved to be winners of that holy prize,
Come life, or come death let us stand for the Lord,
And die in the cause and defense of his word.

For lo! our sweet moments glide swiftly away,
And soon we'll be called from this frail house of clay,
Then let us prepare with bright angels to dwell,
And bid earth's vain glories a lasting farewell.
We have the example before us now placed,
Of one who has faithfully finished her race,
And gone to explore the bright regions above
There join with the angels in streams of pure love.

She offered to God the first fruits of her life,
Renounced this vain world, with its pleasures and strife
Has stood for the gospel and never looked back,
But kept her feet placed on the firm solid Rock.
She long hath stood with us, through tempest and tide
And no vain allurements could draw her aside,
She always did speak in support of the truth,
And this she has faithfully kept from her youth.

And now like a flower she is pluck'd in her prime,
And gone to a fairer and happier clime,
No more to return to dwell with us again
But in the bright regions of glory remain.
She now can rejoice from the sorrows of earth,
And sing with bright angels in heavenly mirth
And raise the sweet notes of thanksgiving and praise
That she stood for the cause to the end of her days.

And O! that we all may thus finish our days [raise,
That when we are call'd hence, the same notes we may
And pour forth our souls in thanksgiving to God
That by his kind mercy and power we have stood.

O may we all meet in that heavenly land,
United together forever to stand;
Where no earthly troubles can come to annoy,
Our happiness, comfort, and eternal joy.
But there in the mansions of bright glory and peace,
Our glory will shine with an endless increase;
And there we'll rejoice on that bright happy shore,
Where sorrows are ended and parting's no more.

Pleasant Hill, Ky.

IN MEMORIAM.

SISTER, LOUISE GUEST.

—
MARY SETTLES.

"Leaves have their time to fall; the stars to set,
And flowers to wither at the north wind's breath,
But thou Oh Death! hast for thine own all seasons."

WHEN the lovely autumn was waning, and
in the quiet night as the silvery rays of the
moon shed a soft and starry radiance down
on the earth wrapping it in splendor, a pure
spirit winged its way to its Maker, returned
to the God who gave it. She had no fears of
the future. In her youth she gave her all to
God, and his work, renounced the siren pleas-
ures that are so attractive to the young, and
with a firmness, worthy of a soldier she never
looked back, but onward and upward was her
motto. Our sister was meek, unobtrusive.
quiet in her manners, adorned with the price-
less adorning of humility, faithful in the per-
formance of her duties, kind and respectful
to the aged. We shall miss her when we
meet to worship, as her voice was heard in
these sacred halls. We shall miss her in the
home circle, in all the walks of life where
her usefulness was well known. Her physical
body was worn and weary from the inroads
of disease, and though a patient sufferer, yet
she longed to be free, and to go to the home
above, to rejoin many dear ones who had
preceded her to the home "Over There."
Her good example was before us, and we
shall miss her sadly, but we rejoice that she
is not lost, only gone before, and in a few
brief years we shall bid adieu to things of
time, and lay down the cares of this life and
explore the unknown land "Beyond the smil-
ing and the weeping." We to-day come here
to offer a tribute of respect to the departed,
to drop a tear to her memory, and the loving
hands have arrayed her for the silent tomb.
Her young friends have come to do honor to
her, and bring their floral tributes, mute
offerings to the voiceless one whose hands
are meekly folded over her heart and who
now is rejoicing that her spirit has put on
immortality. We will tenderly lay her away
beneath the sod with the sky and the twink-
ling stars and pale moon, over head, to keep
watch over the spot. The birds will sing a

requiem, and her spirit will go to the land of the immortelles. We who survive are reminded that to some of us the summons may come ere long, as "we know not the day when the Son of Man cometh."

And then I think of one,
Who in her prime and beauty died
The fair meek blossom that grew up
And faded by my side;
In the cold moist earth we laid her
When the forest cast the leaf,
And we wept that one so lovely
Should have a life so brief.
Yet not unmeet it was
That this dear friend of ours,
So gentle and so beautiful
Should perish with the flowers.
Pleasant Hill, Ky.

THE CHURCH OF GOD ON EARTH.

CHARLES WM. BUTLER.

O CHURCH of God on earth!
What strong and holy ties
Are thine by virtue of thy birth
And Christian sacrifice!
Hush now the strife of words,
Bid every war-note cease
And deeply sound the music chords
That sing the Prince of Peace!
O Church of God on earth!
The gazing world stands by,
She marks the signs of inner worth
And sees the glory nigh!
Then speak the truth in love,
In faith and patience wait,
If thou wouldst see the whole world move
Within the Church's gate!
O Church of God on earth!
Give thou no place to wrong!
Prove more and more thy Heavenly birth
And stand sublimely strong!
Build in thy temple high and fair
The unifying throne!
That truth divine, undying there,
May glorify its own!—*Selected.*

ALL Christians will be at home what they would fain appear abroad. They should ever be what good people honor and what God can bless.—*A. I. Baker.*

Correspondence.

A Visit to White Water Village, and to Union Village, Ohio, in the Autumn of 1887, by one who was a Shaker Boy.

LITTLE ROCK, ARK.

EARLY on the morning of Sept. 23, 1887, I started with some friends of our family, having made up my mind to see White Water, a Shaker Village, in Hamilton Co., Ohio. We arranged to make the journey by carriage, as I wished to see any familiar spot on the pike from Cincinnati to the Village. There being no railroad nearer than North Bend of the Ohio River, (some seventeen miles from W. W. V.) when I lived there, but since that time a railroad has been finished to Harrison six miles from the Shakers

I wished to go the old way, and return by rail. We had a delightful ride. Being in the fall of the year, the forests, and fields appeared so beautifully to me, and of course, as all boys think, no State is like their own, so I think no State is like Ohio, especially, Southern Ohio. Every brook, tree, house and even the cattle that I saw seemed like old friends, and more so as I neared the Village of White Water.

We partook of a fine dinner with an old gentleman and lady, and their adopted daughter, relations of my friends who lived on Paddy's Run, a small stream about four miles from the Shaker Village. I talked of the good people to my friends for all in my mind was the Shakers. After spending a few hours with our host and hostess, we continued our journey, arriving about 6, P. M., at another relation of my friends, where we ate supper, and soon retired for the night. In the morning, I arose quite early for me, and in company with a little boy, after breakfast, ascended a high hill, (there are many south of the Shaker Village,) to take a loving view of my old home, the Shakertown, as the people call it. I viewed all, saw the Centre Family, the large barn, and other objects in the distance. O what thoughts filled me after twenty-three or more years have passed since I saw the old place. How anx-

ious I was to continue the journey. I never will forget it while memory lasts. I had never seen a Shaker or a person who had lived with them in all that time, and so very few that knew anything about them. At last the time came for the start, and another carriage joined us, of the family who entertained us for the night.

As I drove over Dry Fork, a creek running around the Shaker Village, memories came over me; my heart was full, and is as I write this letter. We passed the South Family, the old school-house, the graveyard, and on up to the Office. Here I met Elder Stephen Ball. We stopped and shook hands. I knew him.

We hitched our horses, and went into the Office and were met by sister Julia Ann Bear. The company remained about half an hour, leaving me to visit my friends. None of them seemed to know me as I have grown very stout weighing some over two hundred pounds. I took a walk after dinner, to see the old places. There was some change after twenty-three years. Visited Howard's Creek, the woods, fish pond, the graveyard and here saw many names of those who had fought the fight of faith, and entered into their reward. Among them, Elder Ezra Sherman, John Easterbrooks, Ebenezer Rice, a good soul as ever lived, and Josiah Burnham, for many years the trusty man and deacon of the Village. Many names of the Sisters, bright stars in the army of God, who had finished their labors and entered into rest. Many whom I once knew had now passed away.

During my stay I was very kindly treated. Charles Stirr, a young man, who does the business, gave me much information as to the present state of the Society, and answered all my questions, which I know were many. I found him polite and entertaining. Stephen Ball also came to see me, and I enjoyed all their visits. Elder Henry Bear, my good friend and Elder visited me quite often. He related to me his religious experience; how he became a Shaker; and I shall never forget his kind words. He has, though he did not speak of it, gone through the furnace of affliction, and I love him as a gospel father. Julia Ann Bear, who has

charge of the office, was very kind to me and talked freely. Mary Ann Wheeler was also at the office. With Br. Charles Stirr I visited the laundry, the stable, the old nursery, the dwelling house, and the meeting room in the old church; all, all, so familiar to me.

I went up to the North Family and visited Eldress Elizabeth Sharp, whom I knew; also Elder Charles Faraday, who was a dear friend of mine. We used to work together in the seed garden. He looked the same but older. We talked of old times and walked down the road together. I went also to the South Family and saw Eldress Betsy Gass and John Atchison. They all seemed like relations of mine, but those I knew in childhood of course were the dearest to me. I also saw Eldress Amanda Rubush, Lucinda Packer and others of the Center Family. I had quite a visit with Eldress Amanda and found her a pleasant lady, the only one left of a large family.

On the Sunday following I attended divine worship, and as they stood in their ranks and sung, how I thought of the time when I had my place among those pure people. Sad thoughts came over me. Some of the songs I had never heard, but one was sung which I have never forgotten.

"O come, I will lead you, I'll clothe and feed you,
And guide you along, by the confluent stream;
Where angels, bright angels, are washing in Jordan,
And you shall be free from all sorrow and pain.

I never will leave you, nay never forsake you,
Though deep tribulations and troubles arise;
But I will be with you my faithful, dear children,
That you may be able to press for the prize."

That was too much, the tears would come in spite of all I could do to prevent them, but I felt better. Of course I missed the large company of former years, I missed the exercise in the stepping, the round dance, the shuffling, and all those beautiful forms of worship I once knew so well and which I think help on the life of a Believer.

I say it, though it may seem strange for a church clergyman to express such views; I believe that life comes by earnestness, even to earnest laboring in the dance, shouting, clapping of hands and violent exercises. We read that "the kingdom of Heaven suffereth (or alloweth) violence, and the violent taketh it by force."

I believe the songs of Zion will again come to be of the lively nature, and companies of people will seek her protection, and the dance, the shaking and all the glories will return to her people, to help them to bear their testimony against sin, and against the world without fear, as brave soldiers of the cross. The gospel trumpet, I believe, has sounded and is sounding now, and the time is near, when all slipshod services will disappear from Zion, and her beauty and her glory will again be restored.

On Monday morning, I bid farewell to the kind friends and rode to Harrison in a Shaker wagon. Here I took the train for Cincinnati, well pleased with my visit, and it can never be effaced from my memory. While at the Hotel I made up my mind that I would visit Union Village, the largest Society of Shakers in the west, and on Tuesday, following, the 26th of Sept., I took the narrow gauge to Lebanon, arriving there about 6 P. M. Hired a carriage to drive up to the Centre Family, and stopped at the Office, where I met the Ministry, three of them being members of the Society of White Water. During my stay, Elder Oliver Hampton spoke very kindly to me, and gave me some books. Among them I have the "Book of Testimonies," which I have sent to be bound, as I prize it a treasure.

Eldress Louisa Farnham, an old friend of mine, entertained me very kindly, and we held a pleasant conversation. Eldress Louisa is not much changed and is seemingly as smart as she was twenty-five years ago. She is a woman of good sound sense, a gift all of us do not have. Such a gift is far better than great learning. We all love Eldress Louisa Farnham. She was the first Shakeress I ever knew, and my mother also was fond of her. She was kind to all, and I hope she will live long to do a good work for the Societies in the West.

I also enjoyed my visit with Elder Oliver, and his words are a goodly treasure in my mind. Eldress Adeline Wells was very kind and pleasant, as were sisters Ann Maria Myers, Susanna Armstrong, Brother Ezra Leggett, the Post Master, Brother Gustave in charge of the office, and Brother Peter Boyd all made my visit very pleasant. I called at

the North Family, and as Eldress Louisa sent me up to see my friends, sister Mary Middleton and Matilda Butler, I found them and found that Sister Mary was also glad to see me, and tears came in her eyes when I told her that years ago, I was a Shaker boy, and at that time she so kindly took care of me and my clothes in the Village at White Water. I am assured that tears are no sign of weakness as foolish people sometimes think, for the bravest and best of men, have often shed tears: Jesus did, and when honest and sincere, the more they touch the heart.

I spent some time talking of days gone by, and I almost felt as though I was prophesying when I told them of a time coming, of religious revival. In the afternoon I attended the funeral of a sister at the West Family. The services were without ostentation or show, but solemn. I rode back to the office, and left for Lebanon in a buggy with Eldress Adeline and Sister Susanna. We did some shopping, (or rather I went with them to do some shopping) and felt honored to be seen with my Shaker friends.

Bidding the Sisters good bye, I took the train for Cincinnati. My visits will always be remembered as a bright oasis in the desert of this life, and one of the brightest pages in the memory of my soul.

I still maintain, if a person is an honest Shaker, he is to me the "Salt of the earth," and a light in the world.

Sincerely Yours,
JOSEPH L. BERNE.

MT. LEBANON, N. Y., NOV. 1887.

Respected Friend, Prof. G. V:—I learned from a Kansas paper that you are connected with a form of Social Life embracing "Shaker principles *minus* celibacy."

To me, the civilizations of the past and present, are the outcome of a definite Force in humanity. Its products are essentially alike under all conditions. So universally alike, that the exceptions are phenomenal. Nevertheless, these

exceptions show, that there is also a force in humanity, which, when in operation, will bring forth a form of social life which will be communal—goods in common.

A few years ago I made an analysis of the Force which creates these civilizations. I found that said Force, is composed of two atoms—a woman and a man. Their leading and creative force, is an affinity to form family relationships. The Motto of which is, “Me and Mine.” The reverse of yours. This Force, is of the animal in man and woman—all animals marry as they do. The civilizations alluded to rule by force, as the beasts of the fields do. All nations are true to their origin, and represent themselves emblematically as wild beasts; one is a bear, another a lion, &c. Nations are but aggregations of distinct families. They never coalesce, and the richer the family, the more distinct it is, and the more intense the emotion “Me, and Mine.”

Were the Genus Homo, in possession of but one set of emotions, as all other animals are, we could have no conception of having goods in common. The fact that so many aspire to communal life, is evidence that there is in humanity a higher order of emotions, than those which refer themselves to animal life in man and woman.

Should you be so blest as to be able to call forth the God-element in your friends, and quicken into life its emotions, then you will have a divine form of social life. Its external manifestation will be goods in common, and its motto yours “The happiness of each, the first object of all.”

Should yourself and friends decline to ignore these animal emotional forces;

then you will be content to refer yourselves to the afore-said civilizations. And be assured, that all your efforts to manifest communal life, will be but

“As the snow-flake on the river,
A moment white, then melts forever.”

We are not alone; the sentiment of living a life to the total exclusion of all propagative emotions, is prevailing.

I am truly your friend,

DANIEL FRASER

PORTLAND, ME., OCT. 1887.

MR. EDITOR:—Although I am not a Shaker, yet from what little I have gleaned from reading I have great respect for the *Shaker* view in their interpretations of the teachings of Jesus Christ. Particularly so since the doctrines of the Socialists as opposed to giant monopolies, have become rife in the land, has the words of Jesus in the light of Shaker interpretation looked reasonable to me.

But my object in this writing was to give a little account of my experience at a religious meeting, one of the “evangelical” kind, with their *monopolized* interpretation of Scripture. How long will Jesus endure the use of his name as sanction to dogmas having no Scriptural foundation whatever.

But the meeting—I felt a desire to attend the Sunday morning prayer meeting of the Young Men’s Christian Association at their rooms by the announced subject, “A word to moral young men.” Having had my idea of about what the drift would be—upon attendance I was not only not disappointed but more fully confirmed in my opposition to such teachings which while denouncing “morality,” indirectly encourages crime.

The nineteenth of Matthew 16—20, formed the basis for the topic of this meeting at which the first half hour was spent in prayers offered in the name of him who uttered these words. And then stopping where they did without including the 21st and 22nd verses, and putting in the mouth of Jesus a meaning which he did not utter or intend to teach, I felt to ask, how long will Jesus thus be mis-

represented, made to teach what he did not? And I felt to pray, that those who were trying to inculcate their false teachings upon others might have their eyes opened to the *truth*. Why did they not read and explain the 21st and 22nd verses, which were omitted and which contained not only practical morality but pointed the way to a real following of him who spake them? But no, a twisted contorted theological belief perverting the words "Kingdom of God" and the essentials for entering therein to a fancied *change* in the "new birth"—something mysterious and supernatural, instead of an actuality, something applicable to daily living. What right had they, morally, to leave out those two verses:—"Jesus said unto him, 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. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Coming right up to the line of the meaning but not far enough to declare the true intent. Drawing a perverted inference from the first point and omitting the truth which would have been as destructive to their theories as ever was truth to falsehood. Thus has, and thus does the great orthodox body prosper to-day and what continues them in such success with men *capable* of thinking is what puzzles me.

Men look at things differently it is true, but one thing should be remembered, and that is, that prejudice governs in the formation of opinions almost always.

W. G. H.

REMARKS.—It is very true that the several classes of religionists look upon things very differently, and probably will never see eye to eye till they become of one faith and one baptism. How any teacher of a religious class can illustrate this remarkable interview between Jesus and the young man, without including the whole story, and make it consistent with itself, is to us a puzzle.

The young man sustained a good moral character, and Jesus accepted him so far, and the text says, "loved him." He was also in possession of some wealth,—"*selfish property*,"—and unless he consecrated this to the

Lord, he could not become a Christian. Jesus, evidently, wanted him to become a disciple. but with all his uprightness, according to the Mosaic law, Jesus says to him, One thing thou lackest, "Go thy way, sell whatsoever thou hast [houses or lands, everything you own,] and give to the poor, thou come, take up the cross, and follow me."

It is no wonder that the young man went away filled with sorrow To give away all his earthly possessions, would reduce him to poverty and yet so long as he retained it he could not be a follower of Christ. Ed.

WAUPACA, WIS., SEPT. 1887.

HENRY C. BLINN,

Sir:—In an article in the Oct. No. of the Manifesto, I find the Elder has said that 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." I had read aloud to a dear friend, all the articles in the Manifesto, thus far, which she liked much, until I came to the above mentioned words, when she said she could not accept that, and seemed quite shocked. I have often thought that radical men, and women too, sometimes make very unqualified remarks even when they are trying to do good. If the Elder had explained *why* he believed so, it would probably have been all right, for I think he is a noble man, and a staunch Christian, although I have never had the pleasure of meeting him. Perhaps you could explain his meaning in a few words in the next Manifesto, and oblige your friend and well wisher,

H. N. M.

REMARKS.—1st. In the writing of articles for publication, people must write from what they have read, or heard others say, or from what they know by experience. As no two persons can think and feel exactly alike, at the same time, so it will be reasonable to conclude that no two will be likely to represent themselves exactly alike on any particular subject. Some persons almost bewilder us with a multiplicity of words, while others use so few that we are left to guess what they mean. Some are very speculative in

their illustrations, while others are laboriously practical.

A writer must be followed carefully, if we would understand fully, the thoughts he presents for inspection. When it is said that the Bible is not the word of God, the mind of the sensitive Protestant is wounded, as he has been taught to believe that the Bible from the first of Genesis to the last of Revelation, is wholly God's inspired word.

The best scholars, however, in the Protestant church do not believe this, hence the revision of the Bible which they have so recently given to us. A book of God with not less than 150,000 errors, certainly needed the care of some good and wise men. On this subject there is antagonism, even in the Christian churches. The Catholics say that their Bible is the word of God, and that the Bible of the Protestants is a spurious record. On the other hand the Protestants call their Bible the word of God, and that of the Catholic church a book not suitable to be read. This being the case, we need not wonder if individuals sometimes express an opinion. It does not hurt the book and need do no harm to the reader if he prays as he reads.

We think you will find it difficult to point out the place where it is recorded that the Bible is the inspired word of God. The passage that came the nearest to this claim, has been found to be spurious and as a matter of course corrected in the revision.

Read the sixteenth verse of the third chapter in the second epistle to Timothy. "All scripture is given by inspiration of God and is profitable for doctrine, &c." This has been changed to read, All scripture given by inspiration of God is profitable for doctrine, &c. If the first reading was the Word of God, what shall we say of the last?

The Bible tells its own story, that it suffered from the hands of artful, selfish, designing men who have not hesitated to change the text to advance their own religious interests. Words, verses and even the half of a chapter that have been for years upon years, fitted into sermons and lectures to frighten the hearers into one form of theology and out of another, are now of no force in illustration, and but few would have patience to hear them repeated. Do you wonder that

some persons who hate to be deceived, are ready to say that the Bible is not in its every chapter, the Word of God.

2nd. What does the Bible say about Jesus Christ?

Who was Jesus?

Ans. The son of man.

Who was Christ?

Ans. The son of God.

When Jesus was commissioned to preach, he was anointed at the baptism of John, and was then known as Jesus Christ, or Jesus the anointed.

It is of far more importance that we learn to live as he lived, than it is that we should be over anxious about the name by which he was known. If we say Jesus, or Christ or Jesus Christ or Christ Jesus, with the mind to depart from all unrighteousness, we shall probably come pretty near the mark.

3rd. The interrogation put forth by Job would be quite as pertinent at this day as it was at an earlier date. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? Job xi., 7.

Finite as we are, it is in all probability quite impossible for us to know everything, but if we have learned that the power which rules the Sun, Moon and Stars, as well as our little earth, is known and feared and loved as our God, Creator of the universe and all that therein is, then we have a knowledge not to be despised. This same power, evidently ruled when Adam was in Eden and has ruled heaven and earth from that day to this. Theologians sometimes arrange their arguments so curiously that you may take from or add to them, and the change does but little or no harm. At the best, it is generally considered that the study of theology is of far less value than a life of practical righteousness. Ed.

A smooth sea never made a skillful mariner; neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and excite the invention, prudence, skill and fortitude of the voyager.

RETROSPECTION.

M. J. TATTERTON.

ANOTHER year has passed into eternity with its sad and pleasant records. Pleasant as it speaks of victories gained over self and temptations to error. One thing is certain the New Year finds us one year nearer our Eternal Home the state of perfection or vice versa. At the beginning of the year it is customary for thoughtful persons to make new resolutions concerning their conduct in the future; it is generally regarded as a favorable opportunity to forsake bad habits and commence the journey of life afresh determined that the soul shall gain the ascendancy over the grosser elements of our natures. We need firmness and courage to carry out a whole hearted devotion and to arm the soul with every advantage possible, to review our past lives, to test our motives, affections and inclinations. What eye save one which seeth in secret notes the efforts of the soul to walk with God, or the repentance for follies and sins of the past? There are seasons of soul refreshing and renewing when baptized in the love of God the Christian starts anew on the heavenly journey. God grant that the closing and the beginning, and indeed every day of the present and coming years may be blest by the abiding presence of the Holy Spirit; which shall be the means of drawing our hearts from earth to heaven or in other words while faithfully performing our work on earth, securely placing our soul's treasure, "where no moth corrupteth or thief approacheth."

Canterbury, N. H.

USE temporal things, but desire eternal.

IT DOESN'T PAY TO WORRY.

IF you would keep a book, and everyday put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you just as you allow a fly to settle on you and plague you, and you lose your temper, and you justify yourself in being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance, and put it down in your little book, and follow it out and see what becomes of it, you would see what a fool you were in the matter. The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us ashamed of the fuss we made over them, and we should be glad to drop such things and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us think only on whatsoever things are pure, and lovely, and gentle, and of good report.—*Selected.*

A HEALTHY FRUIT.

A LAZY dyspeptic was bewailing his own misfortunes, and speaking with a friend on the latter's hearty appearance. "What do you do to make you so healthy and strong?" inquired the dyspeptic. "Live on fruit alone," answered his friend. "What kind of fruit?" "The fruit of industry, and I am never troubled with indigestion."—*Selected.*

THIS WORLD AND THE NEXT.—If men would be at half the pains to provide themselves "treasures in heaven," which they are generally at to get estates here on earth, it were impossible for any man to be d . . . d. But when we come to earthly matters, we *do*; when to heavenly, we only *discourse*: heaven has our tongues and talk, but the earth our whole man besides.—*South.*

EVERY may-be hath a may-not-be.

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Editorial.

THE NEW YEAR.

WITH this number we enter upon the eighteenth volume of THE MANIFESTO. We trust it may be to all a new year of peace, prosperity and spiritual growth. Our duty before God and toward man should be more clearly defined, that our growth in knowledge, and the order of our lives may move in harmony with each other. It is of much more consequence to us what we may do and how we may live, than it is for us to be over anxious about the work of redemption in other souls.

First, be assured that we abide in the true vine; that we are living branches, and that we are able to sustain other branches.

Like the sower that went forth to sow; some of our efforts to do good may not have met with our anticipated success. The glad tidings to humanity and the doctrine of good will to man has often been received much after the same manner.

We have received all, however, that a disciple of the divine Teacher could ask. The compensation has been liberal for the amount of labor expended.

Since the publishing of our first paper many remarkable changes have transpired in the religious world, and we enjoy the thought that our little messenger, even in its simplicity, has rendered some aid in moulding a more liberal spirit among those who are on their pilgrimage to the Holy City.

THE MANIFESTO has ever rejoiced in the prosperity of the upright, and felt assured that ample compensation would be awarded for every deed of charity and love. If true to our mission we cannot do otherwise than walk in the path of the Savior of Men. Bear a daily cross against the elements of the world; renounce its relations and crucify all its affections and lusts. Heal the sick. Cast out evil influences. Assist the lame to walk. Restore sight to the blind, and in the spirit of our God "undo the heavy burdens and let the oppressed go free." "Do unto others as ye would that they should do unto you." This is the permanent, safe way, and beyond which it would be difficult to pass.

In the future as in the years that have passed before us, THE MANIFESTO will work assiduously for the growth of righteousness and peace in the earth. For the inflowing of the spirit of God which is able to establish and to maintain the new heavens and new earth, and for that increase in divine knowledge, so essential, in the judicious care of the body,—the temple of God,—that we may be better able to judge correctly for the soul.

The kingdom of heaven, said Jesus,

is already within you, and the Revelator wrote, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them and be their God." After this manner let us teach, and so live that God may dwell in us.

Our work is in the interest of freedom; in breaking the chains that enslave the body, that makes of the image of God, a beast of burden, and no less, in breaking the bonds that hold the spirit of man a willing slave to the sins of the world. It is in the learning and teaching of that form of truth that shall make the soul free in Christ. In the testimony that brings forward a new life, and makes of every man and of every woman, a new creature, that they may be known while on the earth, as children of God.

With those of diverse faith, and maintaining other forms of religious life we can have no time to contend. God is their judge! It is best for "every man to be fully persuaded in his own mind," and then to work accordingly; and with our best exertion, we shall probably find enough to do at home. Very little, if any good can be accomplished by controversy, especially as it is said to lead to the gates of h...l.

It is our duty through the columns of THE MANIFESTO and in our daily lives, to declare our faith by works of righteousness, and to establish this confidence in the minds of all men that we do live in accordance with the doctrine that we publish before the world.

PLEASANT roads make pleasant drives.
Pleasant thoughts make pleasant lives.

Sanitary.

NECESSITY OF PROPER MASTICATION.

THE food is often washed into the stomach with one of various liquids without mastication, and we may with safety and great propriety add, that unless there is some change in the food habit of children, our success in the direction of tooth-preservation will be but limited. Fluids must be restricted at meal time. Solid food must be substituted for the semi-solid, and the eight or ten minutes usually occupied in the consumption of a meal must be extended to twenty-five or thirty minutes. I say constantly to the parents of my young patients: If you want to save this child's teeth, you must banish drink from the table during meal time; let the children drink all they want before and after meals, but at meals the food should be taken as nearly dry as possible, and let the child spend half an hour or more in its mastication, utilizing the natural secretions—not washing down its food with copious draughts without an effort on the part of the teeth to triturate and prepare it for the subsequent digestive process. I want to make it clear that, in my estimation, the loss of function is one great cause of this rapid decay of teeth. The healthy or normal development of the teeth is exactly in proportion to the stimulus of the resistance that is offered to them in the mastication of food.—*Exchange*.

GOOD RULES FOR WINTER.

KEEP the back, especially between the shoulder blades, well covered; also, the chest well protected. In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet. Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion or other diseases.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat be produced.

When going from a warm atmosphere into a cooler one keep the mouth almost closed so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow, or where the person is exposed to cold wind.—*Sanitarian*.

A REFRESHING DRINK.—A drink that is truly refreshing for one suffering from sore throat or cold, is made by pouring a quart of boiling water over a carefully washed handful of Irish moss. Let it stand until the water is cool, then strain through a muslin bag; add sugar and lemon juice, with a few thin slices of lemon, until it is about like a mild lemonade; a little cinnamon is considered an addition by some people.—*American Queen*.

Temperance.

ABOUT 50,000,000 pages were printed by the Woman's Temperance Publication Association last year.

"WHAT is whiskey bringing, do you ask? I'll tell you; it is bringing men to prison and to the gallows, and it is bringing women and children to poverty and want."

There never was a truer answer than this. It is estimated that it sends to prison every year one hundred thousand men and women. Twenty thousand children are sent to the workhouse annually by drink. Three hundred murders are caused by intemperance every year. Two hundred thousand children are made orphans every year, by this dreadful evil; and sixty-five thousand are killed by intemperance every year, in this country.—*Messenger of Peace*.

WHEN you hear that a man drinks, it means that he does not know when or how much to drink.

Defile not the mouth with impure words.

LET IN THE SUNLIGHT.

HAMILTON DE GRAW.

How that call already brightens all the hopes of the mind. Let in the sunlight. To the pale sickly plant striving to grow in the damp mildew lined cellar how refreshing and invigorating is the sunlight. Watch the gradual change from the faded and colorless tissues to the deep green and healthy look that has been wrought in its organism through the agency of the sunlight. As the sun is the material fountain from which flows the life invigorating elements that make the universe habitable to both animal and vegetable organisms, so from the fountain of Eternal Truth come those life inspiring forces that illumine the soul of man and enable him to grow in the spirit. O the wail that comes up out of the subterranean caverns where souls are pining in darkness. "Give us the light! Let in the sunlight on our souls or we perish!" When I see souls who should stand upright walking in the image of their Creator an honor to the truth and a glory on the earth, groveling in the lowest depths of those appetites and passions that completely shut out the sunlight and make the chambers of the soul only a fit habitation for bats and lizards, how I wish that some spiritual earthquake would shatter the walls of the imprisoned soul and open it to God's blessed sunlight.

Refreshing showers are often needed in the spiritual as well as the physical world, moral convulsions, loud peals of thunder and vivid flashes of lightning to awaken the dormant soul; but after all it would be useless if the sunlight of God's love did not come to warm and inspire with new life the now quickened soul.

Sonyea, N. Y.

Juvenile.

ENFIELD, CONN. 1888.

DEAR CHILDREN:—You stand upon the portals of another New Year. What may await you in 1888 you know not, but if you follow "the high path of duty," all will be well. Make this year the best year of your lives, better for yourselves and for others. Approach nearer to the Christian standard in those virtues that make and adorn Christian character. How much room there is for improvement, and how grateful you should be for further opportunities to make a better record. The use you make of your opportunities decides the question of your gain or loss day by day. It is by seeking for and appropriating that which is true and pure that you grow in spiritual strength.

Make the most of time. Time that is lost God will require. Time well spent brings abiding joy, the sweetest and the best. Each hour is a priceless gift. Take care of the hours and the days will take care of themselves. Don't mind the moment that is past, but the moment that is present. Save all the moments you can by prudence and industry. The moments pass by so swiftly, that if they are not applied to a good purpose, the years are left periodically blank.

Each day keep good vows. God will give you strength to live each day when it comes. Strive to make each day such an one as He would wish you to live. Improve the to-days and you will have no regret for the yester-days, no fear for the to-morrows, but will go onward till you have reached the final to-morrow—the to-morrow that will last through eternity.

Your Brother,

DANIEL ORCUTT.

"Be not weary in well-doing." Gal. vi, 9.

Why should we weary in doing well if we are striving for something better than that which we already possess? Were we unwilling to make any effort to do or be good we should soon find ourselves lacking that firmness and constancy which characterizes the lives of our older Brethren and Sisters.

We must be constant and earnest if we would gain the true riches promised to those only who are willing to work unceasingly for the right. Let us be constantly aiming toward that which is highest and best, for "in due season we shall reap if we faint not."

We can easily perceive that if the gardener did not care faithfully, each day, for his flowers and fruits, weeds would grow up very soon and spoil his choicest plants. It is just so with our spiritual growth, if we neglect to care for the beautiful flowers of Honesty, Truth and Purity, our lives show it by a gradual development of that which is of the world; then let us not grow weary in well-doing.

J. L.

Enfield, N. H.

ACROSTIC.

Prayer and Praise from Psalms.

Judge me, O Lord; for I have walked in mine integrity. xxvi., 1.

Unto thee, O Lord, do we give thanks. lxx., 1.

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight. xix., 14.

In the Lord put I my trust. xl., 1.

And they that know thy name will put their trust in thee. lx., 11.

My God, my God, why hast thou forsaken me? xxii., 1.

All the paths of the Lord are mercy and truth. xxv., 10.

The Lord is my shepherd I shall not want. xxiii., 1.

I will dwell in the house of the Lord forever. xxiii., 6.

Let the heavens rejoice, and let the earth be glad. xvi., 11.

Draw nigh unto my soul and redeem it. lxxix., 18.

And the heavens shall praise thy wonders, O Lord. lxxxix., 6.

Deliver me from mine enemies O my God. xlix., 1.

Arise for our help, and redeem us for thy mercies' sake. xlv., 24.

Let those that seek thee rejoice and be glad in thee. lxx., 4.

The Lord is my strength and my shield. xxviii., 7.

O Give thanks unto the Lord; for he is good cxxxvi., 1.

Nevertheless he regarded their affliction when he heard their cry. cvi., 44.

Ms. Lebanon, N. Y.

LITTLE MEN AND WOMEN.

CAN you put the spider's web back in its place.

That once has been swept away?

CAN you put the apple again on the bough,

That fell at our feet to day?

Can you put the lily-cup back on the stem,
 And cause it to live and grow?
 Can you mend the butterfly's broken wing,
 That was crushed by a cruel blow?
 Can you put the petals back on the rose?
 If you could, would it smell as sweet?
 Can you put the flour again in the husk,
 And show me the ripened wheat?
 You think that these questions are trifling, dear,
 Let me ask you another one:
 Can a hasty word ever be unsaid,
 Or an unkind deed undone?—*Woman's Journal.*

TRUE TO GOD.

NEVER lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before men. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction, we must be simple and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age, all society is overlaid with numerous affectations. Detest affectation as the contrary of truth and as hypocrisy on a small scale, and allow yourselves to be seen freely by those around you in true colors. There is an affectation of indifference to all things, and a lack of sensibility which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and

then freely to let it shine—this is the great secret of edification. May he indoctrinate us into it, and dispose and enable us to illustrate it in our practice.—*Dr. Goulburn, in Sabbath Recorder.*

To me, God has promised, not the Heaven of the ascetic temper, or the dogmatic theologian, or of the subtle mystic, or of the stern martyr ready alike to inflict and bear; but a Heaven of purified and permanent affections; of a book of knowledge with eternal leaves, and unbounded capacities to read it; of those we love ever around us, never misconceiving us or being harassed by us; of glorious work to do, and adequate facilities to do it; a world of solved problems, as well as of realized ideals. The many mansions in my Father's House are many, not in number only, but in variety.—*Greg.*

THE NEW LEAF.

A. A. HOPKINS.

O WOULD our leaves of life were fair
 With faithful writing everywhere!
 O would that love shone clear and true
 Each plan and purpose ever through;
 That zeal did never faint and tire;
 That hope ne'er waned to low desire;
 That so each New Year's dawn should bring
 The old year's buds to blossoming;
 And so all plans and hopes should tend
 Through patient work to perfect end!
 —*Selected.*

VAIN EXPECTATIONS. IF you should see a man digging in a snowdrift with the expectation of finding valuable ore, or planting seeds on the rolling billows, you would say at once that he was beside himself. But in what respect does this man differ from you, while you sow the seeds of idleness and dissipation in your youth, and expect the fruits of age will be a good constitution, elevated affections, and holy principles?—*Selected.*

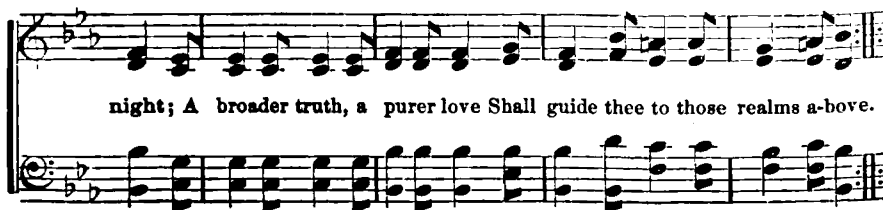
Preserve thyself in chastity if thou wouldst wear the white robes of angelhood. *M. J. A.*

BRIGHT VISION.

CANTERBURY, N. H.



There's land be-yond, I see the height, Press on, my soul, nor fear the



night; A broader truth, a purer love Shall guide thee to those realms a-bove.



A voice from out the "Higher plane" Calls Zion to bap - tize again, To live



in God in works of truth, In love which o-ver - comes the earth.

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KIND WORDS.

Pleasant Hill, Ky.

Beloved Elder Henry;—I kindly thank you for publishing the "Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker." Their testimony is the word of God, and the power of Christ to my soul. It will endure forever.

N. Brown.

PREPARATION FOR DEATH.

WHEN you lie down at night, compose your spirits as if you were not to wake till the heavens be no more; and when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night, but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyment hang loosely about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle: when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one; and then we are ready for heaven, when our heart is there before us.—*Selected.*

Deaths.

Louise Guest, at Pleasant Hill, Ky., Oct. 30, 1887. Age 63 yrs. 7 mo. and 11 days.

She is blessed with those who die in the Lord, they rest from their labors and their works do follow them. N. B.

Elder Lemuel C. Torrey, at Watervliet, Ohio. Nov. 4, 1887. Age 63 yrs. 7 mo. and 22 days.

Rachel Wallace, at South Family, Union Village, Ohio, Nov. 15, 1887. Age 39 yrs. 2 mo. and 7 days.

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FEBRUARY.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

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By far the most novel, convenient, and valuable business calendar for 1888 is the Columbia Bicycle Calendar and Stand, just issued by the Pope Manufacturing Company, of Boston, Mass. In this calendar a new departure has been made, decidedly unique and different from any previous attempt in calendar construction. The calendar proper is in the form of a pad, containing 366 leaves, one for each day in the year, to be torn off daily. The leaves are five and one eighth by two and three fourths inches, and a portion of each leaf is left blank for memoranda, so arranged that the memorandum blank for any coming day can be turned to immediately at any time. The pad rests upon a portable stand, which takes up but little more room than the pad itself, and when placed upon the desk or writing-table the entire surface of the date leaf is brought directly, and left constantly, before the eye, furnishing date and memoranda, impossible to be overlooked. Besides the month, the day of the month, and the day of the week, the numbers of the days of the year passed and to come are specified and upon each slip appears, as in the previous Columbia calendars, quotations pertaining to cycling from leading publications and prominent writers on both sides of the ocean. The notable events in cycling are mentioned, and concise opinions of medical authorities; words from prominent wheelmen, including those of clergymen and other professional gentlemen; rights of cyclists upon the roads; general cycling statistics; records; the benefits of tricycling to ladies; information about costumes; directions for road making; and other matter interesting to the public in general and to the cyclist in particular, appear from day to day. In fact it is an effective, attractive, and fresh cycling encyclopaedia, crowded into convenient measure. A matter worth stating is that all of the paragraphs are entirely new from previous years' calendars, and that, although there seem to be but little when read from day to day, altogether the items would make a medium sized pamphlet, and, added to the collections of other years, a large volume—a collection of quotations which shows how popular and universal cycling is getting to be all over the world.

The Manifesto.

VOL. XVIII.

FEBRUARY, 1888.

No. 2.

**The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 23.**

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

**Mother Ann and the Elders arrested
and tried before a court of Justices.**

THE Believers entered Richmond, Mass., July 24 1783, and were received with great joy by the Brethren and Sisters of this place, and also of Hancock. Their meetings were well attended and the general behavior of the strangers was remarkably good, during the first evening. On the second day a number of persons came and conducted very rudely, but were kept out of the house by the Brethren.

A meeting was held on the 3rd. of August, and during the first part of the day the proceedings were very peaceful. Many, without doubt, came with honest intentions. Before the close of the day a change came over the people, and they manifested a very riotous disposition, scoffing and threatening, and some went so far as to beat and abuse the Believers.

On Monday the numbers increased and they conducted themselves in an un-

becoming and malicious manner, making accusations against Mother Ann and the Elders. A Baptist minister by the name of Rathburne, was the instigator and leader of this mob. He had at a former date, accepted the faith of the Believers, but after a few month's trial had apostatized and become very unkind.

He entered the house with a part of his company, and began to revile Mother and the Elders, by calling them deceivers and false prophets. His own son who heard this reproachful language, reproved his father. "I think it is a shame," said he, "for a man of God, and a minister of the gospel of Jesus Christ, as you profess to be, to come here, at the head of a mob, to abuse an innocent people."

The reproof only aroused more anger and this minister not being able to say anything in the presence of the Elders, drew back to the door. He then mounted some steps and taking advantage of the position, he leveled several strokes, with a hickory staff, at his son's head, with such violence that his skull was laid bare nearly three inches in length. The next moment the cane was thrown upon the fire. The mob continued clamorous and abusive and seemed determined, by false accusations and hard speeches, to destroy, if possible, the testimony of the

gospel. Mother Ann was taken into a carriage, unperceived by the mob, and returned to the home of Samuel Fitch. Soon after this the Elders walked out and passed on their way, singing and shouting as though they were in a place of the utmost security.

One of the men who had been the most active in circulating slanderous reports about Father William Lee, came up and openly vented these lying accusations to his face. Father William paid no attention to him, but continued in the company of the Believers. The man then threatened to beat Father William if he was not away from the place in fifteen minutes. No attention, however, was paid to him, and the poor miserable creature soon sneaked from sight.

The same evening the mob gathered at the house of Samuel Fitch and were very boisterous. The brethren reproved them for their ungodly conduct, but it was not accepted. Some of the Believers were handled roughly and some of them knocked down. John Deming sr. received a severe stroke on the head which caused the blood to flow profusely.

This persecution brought much tribulation upon the Elders, and Mother Ann soon after remarked, "I see a white hand stretched out toward me, which is a sign, and a promise of my protection." As this wicked company had influenced the civil authority a warrant was issued to apprehend Mother Ann and the Elders, with others of the Brethren. The warrant was by Samuel Brown and delivered to Philip Cook, who was a constable. It was served upon Mother Ann, Father William Lee, Elder James Whittaker, Elizur Goodrich, Samuel and Dyer Fitch. After these were taken the mob was dispersed. Receiving their

word that they would appear the next day, the Believers were permitted to remain at the house.

TRUE THEOLOGY.

HARVEY L. EADS.

TEXT:—*There is a spirit in man and the inspiration of the Almighty giveth them understanding. Job xxxii., 8.*

THE subject I have chosen today, is one that I had no desire either to speak or write upon, but having been invited to the task and coming to see the necessity of it, I feel it to be my duty to comply, trusting I may have spirit guidance in the same.

Although there can be but one true theology, yet the term is of more varied application than any word in the English language. It is derived from *Theos*—God and *Logos*—Discourse. So that any discourse on man's relation and duty to God is termed Theology. All seem to differ more in what they consider to be their duty to God than they do in their relation to Him. On this there should be no difference as only one relation to Him is possible and that is the *spiritual*.

The subject is of such importance and magnitude that I approach it reluctantly—a subject on which few can agree, the question arises how shall the true be demonstrated?

Today I will confine myself mostly to man's relation to God. He can have no material connection to Him because He is Spirit; and matter and spirit are contradictory substances and are therefore not tactual; on this all Philosophers agree. The same is true in regard to intellect. God is not an intellectual Being, but "Omnipresent Spirit filling im-

ments," with whom intellectual connection is impossible.

I see the danger of getting into water so deep that my line cannot take the sounding, but as far as I go I will strive to be clear.

To do this I will say, that intellect pertains only to creatures that are under necessity. God is not under necessity and is therefore not intellectual, hence we have no need of intellectual culture to make connection with Him. If God were an intellectual Being it would then logically follow that the most intellectual persons would be the most like Him and the nearest to Him, which we all know is not the case: but God being Spirit, it follows that the most spiritual minded are nearest to Him. "To be spiritually minded is life and peace." Rom. viii., 6.

It cannot be well disputed that the intellect of the whole world, which is not in subordination to the God-directed spirit in man, leads away from God so that every nation of the earth is elated by its intellectual greatness and seems to forget God. Man was but little more than an intellectual animal, until "God breathed into him the breath of life and man became a living soul." God by his inspiration enlightened the spirit within him which was dead to his relation and duty to his Creator.

The difference between man and the animal world is this: The former has a spirit within him which God directs, but is made free to obey or disobey at pleasure, but is held responsible for every act of life. The latter is animal-intellectual. God operating on the intellect is what we call instinct. Pope says: "Place reason over instinct as best you can, In this 'tis God directs, in that 'tis man."

If Pope is right, he confirms the position I have taken: man directing his intellect, which is not in his heart, but is in his brain. God being Spirit every relation to Him must be spiritual. But on this subject it seems that Philosophers and Lexicographers do not harmonize, and when Doctors disagree who shall decide? Philosophers say matter cannot think. Brain is matter therefore brain cannot think, while nine tenths of the human race think differently and say the best formed head and best brain is the ablest thinker.

This is pretty strong against Philosophy; still Philosophers may be right. Lexicographers seem to be still more confused on the subject. They tell us that intellect is a faculty of the soul and is seated in the brain, and again they tell us that intellect is a part of the human soul; if distinct it is made an entity, instead of faculty, and that the soul is the immaterial spirit inhabiting the human body; and then again that intellect is a power to perceive material things in their natural relation,—thus they make confusion of the whole matter.

There can be little doubt but what the immaterial spirit inhabits the whole body, the head having its portion; it would then seem, that the safest ground to take would be between the two extremes and say that the soul existing in the head vitalizes the molecules of the brain thus enabling them to think, compare and reason, when, without this vitalization, they would be dormant.

This would meet the world's ideal and reconcile all differences. But this I give for what it is worth without affirming or denying as either is too

deep for my line and beyond my power to prove. But wherever the truth may lie, it should be in subjection to the spirit, which God directs from his house in the human heart, and which if obeyed no mistakes will follow.

Witness the Savior; He walked the earth as a Being devoid of intellect—was moved in all he said or did by the spirit of the Father. He testified that he spake not of himself but what was given him of God, and thus “spake as no man ever spake.” His Sermon on the Mount has never been equaled by all the world’s cultured intellect. He never made a mistake in word or deed; and where was there ever an intellect of which the same could be said? None—not one, and yet presumptive intellect pretends to find flaws in his teaching! He went so far as to say: I thank Thee, Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent (the great cultured intellects) and hast revealed them unto babes; even so Father, for so it seemed good in thy sight. **Matt. xi., 25, 26.** To which all his true followers can say amen.

I feel safe in saying, all the mistakes and blunders of the world come of the intellect, not of the spirit within man, that God hath enlightened by his inspiration as was Christ. As I have before said—Animals are intellectual: How would it do to agree with Lexicographers and say it was a part of the animal’s soul? It would be as true for the horse as for the man. Let me repeat; the difference between the man and horse is this: God operates directly on the intellect of the horse, while He has created in man, by a spirit emanation from Himself, a personified spirit

on whom is placed all intellectual responsibility, and who is left free to obey or disobey, having God’s blessing in obedience, and his displeasure in disobedience; being held to a strict accountability to his Heavenly Father, where punishment follows every violation of God’s demand upon him, being free as God is free, separate and distinct from the material intellect which it is his duty to govern.

This seems to me to be clear. Still Intellect seems to sit Queen of the world, with its gold poured down at her feet. It is so with professor and profane; but light is increasing which I will show by quoting a few words from a late London preacher who said: “No alembics or retort can reveal the soul—neither microscope nor telescope can bring to view the mysteries of spiritual existence, and it is equally true that no man can come to the knowledge of the Father [by the intellect,] but by Him who is the way, the truth and the life, by seeing, hearing and obeying Him.”

Here is the crown and consummation of Christian evolution: “As He lived, so shall we also live.” This we may say is light out of darkness. Here it may be asked: Have we no need of intellectual culture? most surely we have; while we have material bodies and manipulations,—can’t have too much, if kept in its place. Its business is to direct in the manipulation of material things only and is not needed in spiritual things.

It is the province of the Spirit to say *what* shall be done, and the province of the intellect to say *how* it shall be done; hence intellect should never interfere with or try to change spiritual gifts. The spirit says Love your enemy. The

intellect says hate him The spirit says if a man smite you on one cheek, turn to him the other. The intellect says defend yourself and smite him on the other cheek. The spirit says if a man take your coat, give him your cloak also. Intellect says jail him, put him in the penitentiary, &c. Intellect only wants one more thing than a pig, and that is fame, to be the greatest. It has no conscience.

Man cannot feel compunction in his head any more than in his heels; but, turning back to the heart for God's approval, he finds it not. Hell is the consequence, until the soul is relieved by confession and repentance. God is in the heart.

If we look to the brain we find Him not, but turn and look within the heart, there we find Him, and feel our nearness and relation to Him just in the proportion we have obeyed the spirit's dictation. Were this heeded by all the human race, there would be no mistakes or blunders; all would love their neighbor as themselves, and this would be a God-ruled world; but alas! the reverse is our condition, for selfish intellect rules all the Nations of the earth and their condition is enough to make all the angels in heaven weep. It is now intellect trying to correct intellect, even by dynamite bomb and bullet, fire and sword, blood and slaughter, cliques and numbers, but all in vain. It is like Satan trying to correct Satan; but full reformation will never come until Christ's Spirit rules, and the world is conquered by Love.

Thus I think the first part of true theology—man's relation to God, is made clear. The second part, his duty, will follow in another discourse, in

which I hope still more fully to prove the truth of the text, that "there is a spirit in man and the inspiration of the Almighty giveth them understanding." Amen.

South Union, Ky.

A SECRET.

MARY WHITCHER.

My soul hath a secret,
I'll hold it secure,
[Have been treated unkindly,]
Which I will endure
I'll never repeat it
In no mortal ear.
With God I will leave it
Who only shall hear.
No coolness shall cover
My look to that one,
No sadness shall hover
My brow or my home,
Straight onward in duty
My steps shall proceed,
Beholding but beauty,
And working for need.

Canterbury, N. H.

THE END OF THE WAY.

ANNIE B. STEPHENS.

I'm toiling through sunshine and shadow,
And often through sorrow and gloom;
The thorns of my pathway are many,
And few are the roses that bloom.
But a hope lumeth ever before me,
As bright as the sunshine of May,
'Tis the joyous thought of the triumph,
When I get to the end of the way.
Ofttimes on my pilgrimage journey,
Life seems like a mountainous steep;
I'm tired and weary with climbing,
Cragged rocks are piercing my feet;
But I look to the heavens above me,
And work while it still is today;
For such win the palm and the laurel
When they get to the end of the way.

I know not what crosses in future
 My shoulders will yet have to bear;
 I know if I take them all bravely,
 'Tis thus the bright crown I shall wear;
 I'll gird on faith's glittering helmet,
 For often I've heard a voice say,
 Our crosses prove sweetest of blessings,
 When we get to the end of the way.

Oh, oft have I seen in my visions,
 A glimpse of the city of pearl!
 And Oh! how I gazed all enraptured
 On the streets of jasper and beryl;
 And I saw many beautiful angels,
 Floating round in snowy array;
 I thought, shall I join the blest number
 When I get to the end of the way?

I know if I'm true to my duty,
 And toil with an unfailing trust,
 Improving each heaven-sent blessing,
 Leaving not one talent to rust,
 Though now cloudy skies hang above me,
 And trials my progress may stay,
 Yet I know I've cherished some virtue,
 That will bloom at the end of the way.

So I'm toiling through sunshine and shadow,
 And often through sorrow and gloom;
 But faith is my guardian angel,
 And hope doth my pathway illumine.
 I feel that God's justice is certain,
 That He will my efforts repay;
 I'll reap the reward of well-doing,
 When I get to the end of the way.

Mt. Lebanon, N. Y.

Four Queries about the Shakers. No. 2.

CHANCY DIBBLE.

Belief in Ann Lee.

We do not worship man or woman.
 We honor Paul, Peter, Luke, Matthew,
 James and John. Why? because they
 were apostles of Jesus, pioneers, found-
 ers of the primitive Church; the purest
 sect we read of, and the most perfect
 pattern of Christian love. They plant-
 ed the gospel and stood firm against all
 opposition. They endured to the end,

and obtained a crown of life. Yet we
 do not worship them.

We reverence their virtues, and emu-
 late their pure, peaceful lives. We
 bless and extol the spirit of Christ that
 inspired them. So in like manner we
 adore the spirit of wisdom, purity and
 love, which inspired Ann Lee, and her
 followers; by which they overcame sin
 and selfishness, broke the shackles of
 superstition, and lived in brotherly and
 sisterly love, in spite of persecution.

We do not worship Ann Lee. She
 never would allow any one even to bow
 to her. She directed all, to kneel to
 God. She was but a servant.

We do not worship a woman, but we
 do worship the MOTHER SPIRIT. All
 creation has implanted in it the Mother
 principle, as well as that of the Father.
 That intelligent power which sent forth
 man and woman, was Mother as well
 as Father. That vast angel realm
 where myriads of happy spirits dwell
 is made joyful through the Mother influ-
 ence.

The spirit of redeeming Love is man-
 ifested as purely and divinely through
 woman as through any other medium.
 We believe in rendering to woman her
 proper rights, in her own sphere. Thus
 we reverence Ann Lee, by yielding obe-
 dience to the spirit of truth through her,
 by which she and her associates planted
 a home of love. She taught, where
 purity and equality reigned, there is
 home; heaven on earth begun.

We make our home and heaven,
 by uniting hearts and hands, to
 make each other happy. Innocence and
 love are the gems that deck the home of
 the pure in heart. In this, there can be
 no deception, while we are following the
 example of Jesus and the apostles.

Watervliet, N. Y.

UNSELFISH INTEREST.

MARTHA J. ANDERSON.

EVERY situation in this mundane sphere has its vicissitudes, trials and vexations; none can escape them. The closer human beings come in contact and relation, the more apparent are their imperfections and peculiarities, and the greater the abrasion of feeling. A community of individuals is like a machine, no matter how nicely adjusted its parts may be, there will be friction, unless it is lubricated by the oil of love, charity and forgiveness.

"To endure and to pardon is the wisdom of life," so said the great prophet of Islam. Inharmony and variance is often the result of selfishness; an intense self-asserting spirit tramples upon the rights of others to the seclusion of peace, setting up a little feudal kingdom of its own, claiming all as its retainers, and making war upon all who will not acquiesce.

"All civilization and every religion; all morality, and every kind of society imply some restraint and subordination," and those who seek to evade salutary discipline, work against their own interests and the good of others.

We may prate of individuality and freedom; but where is the independent man or woman? Surely they are not the heads of families; for who makes greater sacrifice than the true parent. They are not the leaders of organizations or societies; for are not the words of Jesus actualized. "He that would be greatest among you let him be the servant of all." He or she that renders noblest service to mankind, merges his or her individuality in that of oth-

ers; through condescension, union and harmony are attainable.

But, pleads one—I do not want to be like anybody else, I prefer to be myself. If to be one's self is to exhibit those distinctive characteristics that mark the animal creation, then are they unfit for the higher relations, and harmonious associations of the superior life. In Christ all are equal; no distinction recognized save goodness. In Him souls find a centre of life, love and fellowship, which fills all hearts that have received the unction of his divine spirit, with a satisfaction inconceivably deeper, sweeter and more lasting, than is found in the isolated, fractional relationship which organizes the ordinary family and makes selfish society.

It is love, true genuine love, (not lust) that can satisfy human hearts; without this they perish for sustenance, and "who can show greater love than he who is willing to lay down his life for his brethren."

Jesus gave to the world and illustrated in his life, the grandest ideal and conception of human society the world has ever dreamed of. A social and religious fabric to be reared on the eternal principles he enunciated; of which his immediate followers only had a blessed foretaste in the Pentecostal Christian Church, in whose decline we see aptly illustrated the tendencies of human nature to drift with surrounding circumstances, and gradually lower the high standard raised by those whose souls were inspired by lofty principles and whose lives were examples of heroic sacrifice.

If we consult our own interests, desires and wishes in regard to what constitutes our comfort and happiness, then

are we unworthy the name of the great Master who lived and died to implant in humanity the grand law of universal love, and self-abnegation. "Not my will but Thine be done" was his continual prayer. How strong and encouraging his exhortations. "Be of good cheer for I have overcome the world." "Ye are not of the world for I have chosen you out of the world." "Be ye perfect even as your Father which is in heaven is perfect." "By this shall all men know that ye are my disciples if ye have love one for another."

Let us inculcate in our lives the beautiful soul inspiring lessons of the divine teacher, and in his kingdom come on earth, be loving and simple children; so virtuous, noble and true in all the duties and relations of life, that we shall be preparing ourselves to enter the upper kingdom of his glory, robed in habiliments of brightness; worthy inheritors of the joys, felicities and companionship of the redeemed and blessed.

Mt. Lebanon, N. Y.

REVIEW

*Of "Fighting Negations" in January
No. of Manifesto, 1888.*

GILES B. AVERY.

"My heart is inditing a good matter."

45th. Psalm 1.

If my pen but follow the dictates of my heart, I shall do good, and good only; this is my purpose, my desire. I would be a *Friend*. And,

"Whoever undertakes a friend's great part,
Must be renewed in nature; pure in heart,
Prepar'd for martyrdom, and strong to *prove*,
In thousand ways, the force of genuine LOVE!"

"There is a river that maketh glad the city of God," and, it is evident our Author, whose article we criticise, is

striving to have all souls bathe therein. We will help him, and, would be God-like, of whom the Psalmist says, "Thou LOVEST righteousness, and HATETH wickedness!"

Criticism, in the spirit of speculative strife, is unkind,—unbrotherly, and productive of no good. But, performed in love, both to Author and reader, with a purpose to avoid misleading the simple, and making more clear to the understanding of the experienced, it must be acceptable to the spirit of sincere friendship to man, and love to God, and man, as a true philanthropist.

We will now leave our Author, in the Parlor, with the Psalmist, while we go out into the field of investigation; to criticise what is written and seek out truth, because, truth alone can make us free!

In the article "FIGHTING NEGATIONS" we find so much gold, it is painful to feel obliged to criticise some of the sentiments therein. Yet, fearing, without a better digest of the same, honest souls might be led in a wrong path, by sophistry, we proceed.

The article, as it now stands, to us, appears conglomerate, and, to speak Geologically, like a pudding-stone, which needs the mental geologist to analyze, and refer each idea to its appropriate shelf, or position, preserving the gold in its pure state, and relegating the quartz and pebbles to their proper den.

To properly understand a sentence, we need a clear idea of the meaning of words. Let us, then inquire the meaning of "*Negations*." It is a declaration that something is not, does not exist. In other words "The absence of that which does not belong to the thing we are speaking of."

1st. Now what is our Author speaking of?

Ans. *Love*, and interest for virtue; mercy, purity, goodness, righteousness.

2nd. What is it that does not belong to these things? He tells us, "*Appalling cruelty, disgusting sensuality, sinful habits, courses, evil propensities, violated laws.*" The absence of these qualities, would be negations of evil. Thus, if there were no such qualities, or habits of evil, there could be nothing to fight!

What does experience and observation teach us? Ans. that those properties, qualities, and habits exist as powerfully acting agents, with a vengeance! Is there not, therefore a something left to "fight" and be "*hated*?"

Look at the destructive and desolating forces of evil that destroyed kingdoms and empires! Blotted from the face of the earth, billions of human beings by the most barbarous, devilish, and inhuman means of cruelty that human ingenuity could invent; and destroyed thousands upon thousands of large and beautiful cities, as Thebes, with its hundred gates, and multitudes of polished marble temples; a city 25 miles in circuit, with streets eight miles long.

The Satanic Crusade Wars, that made holocausts of millions of human beings by burning them alive. Look at the devilish martyrdoms, that wrenched the life from millions by every means of torture that a barbaric and hellish imagination could invent, rack, gibbet, thumbscrews, hanging by one foot, head downward, flaying alive, suspending on stakes, &c. These, were, indeed, something besides "negations" they were active forces with a witness. These selfish fiendish influences of robbing the poor of their earnings, depriv-

ing them of the land, forcing them to beggary and starvation, to sell their innocence for bread, still exist, threatening the destruction of kingdoms and empires, as of yore.

All this arises from the selfishness, the lust for power and dominion, and the gratification of sinful appetites and passions. Call these "negations?" As well call the earth a soap bubble! Who, in any use of reason, can imagine these evils, "negations?"

And, what living soul, sensing the terrible havoc of human happiness produced by these evils can feel that they are not to be hated, and, in reference to them "a godly man—a Christian, is under no necessity to hate anything!" Perish the thought. Jesus Christ, and his true followers hated these propensities in themselves so forcibly that they put their carnal lives to death. Is not that hating with a vengeance? Thus did Mother Ann Lee and thus do all the Saints of the Church of Christ's Second Appearing.

Yet, truly it is a great grace to attain that government of the soul, by the Christ spirit that we can *hate sins*, and not *hate souls*! But, we opine, that to every enlightened and living soul it would seem to be a very great "wonder, to eventually come to find that a godly man, a Christian, is under no necessity to hate anything!" Not much less wonder would it be indeed, that the Heavens should go up in smoke!

Our beloved Author of "Fighting Negations" evidently mistakes the state militant of soul, and of the Christian Church, for the state triumphant! But, until the Christian Pilgrim, and every soul of humanity has entirely subdued every evil propensity, every quality op-

posed to goodness, human intelligences striving for goodness must be militant; must hate evil in every form, as an active force against good, not treat it as a mere creature of the imagination, a "negation!"

When complete redemption of the entire race of man is attained, then, hatred may cease! But never will the hatred of a heaven born soul cease against all the wicked propensities that deluge the world with sin, while one sin remains in the human family; it would be impossible.

To be a Christian, a person must love as Christ loved, ones enemies' souls as really as ones friends, and hate as Christ hated; and he taught "No man can serve two masters" (at one and same time,) "for either he will hate the one and love the other; or else he will hold to the one and despise the other." Matt. vi., 24. And again "If any man come to me, and hate not his father and mother, and wife, and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple" cannot be a Christian.

In the face of this doctrine, how is it, our brother Author "that we eventually can come to find, that a godly man—a Christian, is under no necessity to hate anything?" Where may we find the authority to impugn the teachings of Christ? And, if we do, what right have we to assume the name of Christian?

But, what Christ here taught to hate, was not the souls, as persons, of any of these relations; but the carnal life, that constituted them sinful beings, and, whose life element was in a sinful nature.

To hate souls, the brother, sister, parent, neighbor, is cruel. St. John

says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii., 15.

St. Jude helps the good sentiments of our Author's article, in that he says, "And, of some have compassion, making a difference. And others, save with fear" (as well as love,) "pulling them out of the fire." (But) "Hating even the garment spotted by the flesh." Jude 23.

The angel of the Church of Pergamos told the Church he "had a few things against thee, because thou hast there those, that hold the doctrine of Balaam who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols "negations" and, to commit fornication!" (no negation here.) "So hast thou also, them that hold the doctrine of the Nicolaitans, which thing I hate." Rev. ii., 14, 15. Here, the angel finds something to be hated besides "negations!"

Let us not, then, my Brethren, while we would be traveling for the Kingdom of God, be deceived by sophistry, mixing good and evil qualities of doctrine; nor lay down, or sheath our Gospel swords of hatred to sin while even one soul of humanity is unredeemed to God. At that Advent we may love, and LOVE ONLY!

Mt. Lebanon, N. Y.

Let me determine to be morally independent in habits of thinking and in forming correct opinions of personal responsibility. Let my religious investigations be made by the light of truth that I may discern more clearly the path of duty which leads to a higher life.—*A. I. Baker.*

No cross, no crown.

SOWING.

ADA S. CUMMINGS.

Sowing seeds in the vineyard fair,
And tenderly each day,
Watching their growth with eager care,
Lest they should wither away.

Sowing seeds in the morning dew,
Fresh from the hand of God;
The sower goes with vigor new,
And scatters them abroad.

Sowing seeds in the noonday heat,
A cloudless sky o'er head;
Casting on waters, grains of wheat
Our staff, our daily bread.

Sowing seeds in the soft twilight,
The hour so calm and still;
Praying the harvest may be bright
And love, our garner fill.

Sowing seeds that bringeth joy,
As the moments speed along;
Giving to God our best employ,
For He hath made us strong.

Sowing on through the toiling hours
Worthless seeds may fall;
And grow among the fairest flowers
Making the fruitage small.

O let us care for what we sow,
Lest we reap a field of pain
And hear the Lord of the Vineyard say,
"Where is the ripened grain?"

Naught but tares and weeds I see,
Thy sowing was in vain;
I find naught which belongs to me,
No sheaves of golden grain.

For all unwatered, through neglect,
You left the plants to die,
No tender hand you gave to them;
The weeds grew rank and high.

And now in sadness and in tears
You've naught to bring to me.
For whatsoe'er thy sowing was,
So should thy reaping be."

West Gloucester, Me.

—◆—
Live so that you may have no regrets in
pondering the past.—A. I. Baker.

A TEST CASE.

F. W. EVANS.

A WOMAN, sixty four years of age, of Springfield, Mass., asks, in a most supplicating, feeling manner, to be admitted into the North Family of Shakers. She has raised a family of children, who are married and have families of their own; and, being in good circumstances, they are willing to support their aged mother, but do not wish "to be bothered with her" in their aristocratic households.

Answer. Do you know what spirit you are of and what it is you are asking for? An entrance into a family of sixty men and women who are self-supporting; have worked for and bought the land they own; have built houses, and inhabit them; planted orchards and vineyards, and eat the fruit of them. A people who cultivate their own lands; make and mend their own clothing; cook their own food, and wash the dishes; do their own house work, without employing a single servant. These men and women, having the faith of Jesus and Ann, have cut themselves off from the self-seeking, self-pleasing, and ruling elements of the generative order upon which the world of mankind rests and by which it is perpetuated. "The ends of the world have come upon them." They sowed to the spirit, and have reaped life everlasting—a home! They enjoy the fruit of their own labors; have received according to their works.

And is it not the same with yourself? In youth, you gave yourself to the world, and now the world has forsaken you. Your own children cast you off. They have the same right to bear children, the same duty to keep the world

from running out, that actuated yourself. Anon! the measure they mete will be meted to them again, by their own children, who will leave them to go to a poor-house or to an "Institution for the care of aged gentlemen and ladies" whose children cleave to their own dear husbands and wives, and to their own offspring. Those who spend the morning and noon of life in "marrying and giving in marriage" must needs finish the day in the same field of nature. "The king of terrors" will consign them to a world in which their only hope is in a physical resurrection.

If we granted your request, housed, clothed, fed and cared for you, and your children should pay us for the same, should we not be the servants and you the masters and mistresses—the gentlemen and ladies? Thus, instead of a Shaker Society being the head, it would become the tail—a rendezvous for the debris of the generative order. And who would support the order? "He that is not for, is against; and he who gathereth not with, scattereth abroad."

Any one receiving our faith, can unite as with any other religious order, and continue to care for themselves externally, as they do. We do not furnish a home for all who may become members.

Mt. Lebanon, N. Y.

EVOLUTION.

—
DANIEL FRASER.
—

THIS word is now much used, and probably but few have any definite idea of it beyond Webster's definition. Now, it is mainly used to cover up materialistic outcomes. This being the case, it may be briefly noticed. Evolution is

the act of "unfolding." Plants and animals under culture undergo great changes, and within certain limits, adapt themselves to human requirements, and to physical environments. For instance, there is the fleet Arabian horse, and the heavy slow Clydesdale. The latter, can plow day by day with the steady pull of the ox, and needs a heavy ration. The former, subsists on the scant herbage of the desert, and carries its owner from place to place swiftly. Within these extremes, there are many variations, yet, there is no specific change—no evolution of species. The humming-bird and the eagle, and intermediate forms, have throughout the ages maintained their distinctiveness. The public are not informed of the introduction of a single new species; some have, however, become extinct, and no doubt, others will follow.

In the Plant world, the *Vitis Vinifera*, though under culture for thousands of years, is the *Vinifera* still. Its richest varieties are today, specifically the Syrian grape the spies carried into the camp of Israel. Hence, modification is not a specific change. The creation, or the unfoldment, of a new species from an existing one, is an impossibility; except, said species are dual, in the order of its creation. If any entity is dual, has a specifically distinct creation within a creation, the external, the manifest creation, cannot unfold any thing superior to itself. Nevertheless, it may serve as envelope, and in all respects be subservient to the inner, or latent creation. In the fitness of things, this will be so.

Materialistic Evolutionists, seem to convey the impression, that if they could get far enough back into the past, it might be shown, that inferior entities,

can evolve higher ones, that something, can come from nothing.

Judging from what is known of existing organisms, the conclusion is, that the microscopic, infinitesimal, primordial germs of all organisms were as specifically distinct, then, as they now are. That the primordial germs of the apple, the pear, the cherry and the cocoanut, could not evolve the strawberry, nor it, the cocoanut. Even organisms of the same genus hold steadfastly to their own distinctive characteristics. Hybrids are mongrels. The unfolding to a limited extent of living organisms, indicates, that if man is the crowning work of creation, he must be capable of manifesting the highest form of evolution; and if it can be established that he is dual in his emotional forces, then a new species of man may be evolved, and yet belong to the genus homo.

Let us look in this direction for a few moments. Emotions, are the forces of animated beings. First, man has an emotional life, represented by the propensities. Second, he has also an emotional life, represented by manifestations of Justice, Mercy, and Benevolence; and by aspirations after, and by a growth into these divine attributes. It is worthy of note, that the higher attributes, have opposite results, to those of the action of the propensities. Paul said of them; "they are contrary, the one to the other." Showing, that they are specifically distinct. The characteristics of the divine attributes in humanity, are in the direction "of the love of others, at the expense of self." In contradistinction to the prevailing proclivities of our lower self-hoods. The evolution of the divine man, would illustrate the possibility of being "born again;" and

of, "Behold I create all things anew;" and of a Millennial period. Again it would illustrate the great fact that individualized living organisms, are essentially spiritual creations. Perhaps it would also illustrate a certain remarkable statement, "that every plant, before it was in the earth—before it was manifested; was created;" and so of all organisms.

Certainly it would be desirable, that the Evolutionists would unfold in themselves the higher attributes inhering in humanity, to the full exclusion of their lower self-hoods. Society today needs the services of a few millions of divine men and women, who will care for others more than for self.

Mt. Lebanon, N. Y.

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PORT BAY, WAYNE CO., N. Y.
MAY 23, 1826.

BELoved MINISTRY:—After parting with our loving friends at Schenectady we met with no difficulty in getting along until we landed at Clyde on Saturday morning, at 3. 30. Here we unloaded and stored our goods in De Zengo store, (on the wharf) took breakfast at a tavern, where we found John Lockwood with his carriage and horses, and started on for this place, where we arrived at 1 o'clock P. M. in better health than we could have reasonably expected, after such a fatiguing journey.

We were made comfortable in the Green Bay, the name of the canal boat. The captain, Ambrose Hill, and the hands would oblige the Shakers, although the boat was crowded with passengers of different classes of people. All seemed to respect us and to regret our departure. They did not use vulgar nor profane language in our presence. We sensibly felt that we were blessed and protected by the prayers of our faithful and lov-

ing Brethren and Sisters, whom we never, never shall forget. And, O! that we may ever be so faithful as to keep our union with them.

But to return to our journal. We found an empty house on the east point, which the Brethren had reserved for us. The other two houses, being full of young Believers with their children. The young Believers, in general, appear zealous and sincere and seem to be thankful that we are here to help them.

It is evident that Mrs. Proctor Sampson and William Reed have been faithful laborers in things spiritual and temporal and have acted wisely.

They with other Brethren have performed a great deal of work on the land, fencing, clearing, plowing, sowing and planting. And all, both Brethren and Sisters, are zealous striving to get something to subsist upon ourselves, and to feed the visitors that we have from different places.

There are already three calls for the Brethren to come and preach; one at Galen, one at Phelps and one at Brutus. We expect that Br. Calvin Greene and three others will go to Brutus next week, about forty miles distant, as there are some there who are very desirous to hear the gospel preached. The country, here, is new and thinly inhabited. We have very bad roads, nearly as poor as they were in Savoy.

After our goods were landed at Clyde, we had to store a part of them on a boat and send them to Lyons, on account of bad roads. It was considered dangerous to bring them the way we came. This made it cost some more than it otherwise would, but we do not feel discouraged, for as long as we try to do the best we can, we do not believe our good friends will forsake us. As for provisions, it looks rather dark, sometimes, unless our cruise of oil and our measure of meal hold out beyond our expectations.

Now you will doubtless say, "O ye of little faith," looking on the dark side of things. So we will turn over the story and tell the best side. There are a plenty of good fish in the bay, not more than one half a mile from our home, and Mrs. John Lockwood and Thaddeus Cramer went last evening and

helped the fishermen draw the seine and thereby obtained one hundred pounds of good fish. The bay abounds with fish, but those that are fit for salting cannot be obtained without a seine lays enough to drag in deep water; so that we are afraid that Sister Asenath Clark will not get any till next fall.

We will now give a short description of the place here. The house we live in is 36x24 ft. It has four dwelling rooms, two on each story, ten ft. wide and fifteen ft. long, with fire places in each. The house was lathed and plastered. Each room has two windows as large as the windows in the dwelling at the North Family, at New Lebanon.

The front room 24x21 ft. was a store. We took down the shelves and counter and made it ready for a meeting room. We met in it and enjoyed the blessings of God. We sung the "Promised Blessing," and thought it must be that the good spirits were present with us as Br. Calvin spoke of Father Joseph Meacham's words, "Ye will yet be scattered abroad in the earth." Br. Jeremiah Tallcott spoke of the blessings of God that were for us, which we all measurably felt.

We are situated on rising ground, about forty rods from the Bay, and some one hundred feet higher than the water. When we look to the north, we can see nothing but water except once in a while a schooner comes in sight. Our house is about one and one half mile from the west house and one and one half mile from the mill. There is but one run of stone repaired at the mill, which has plenty to grind all the time when there is water. There are 140 acres of cleared land on this place. Twelve acres were sowed to wheat last fall, which looked well before the dry weather. Upland of twenty acres planted to corn, potatoes and broom corn. No flax.

We regret that we have no more time to write, for if we do not close soon, as broken as it is, we shall miss the chance of sending to the Post Office.

We must now close by sending our unfeigned and best love to our never failing friends at New Lebanon and Watervliet, and to the Brethren and Sisters as far as you may feel to give it, humbly requesting that you would pray for the poor children at Port Bay.

Your Sister,

POLLY LAWRENCE.

FORGIVENESS.

NANCY G. DANFORTH.

WHAT is forgiveness? The Master has said, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." Then how important it becomes that we understand the full import of the expression, "I forgive you." Do we forgive when by word or thought we can refer to past grievances? Nay. The bitterness still remains to poison the life, and may at any time break out in cruel animosity.

It is by prayer and humiliation of soul that we are enabled to take the offender by the hand and say, "My brother—my sister, I forgive you, even as I hope to be forgiven of my God. Though you may have deeply wronged me, may have wounded my very soul, yet it shall henceforth be as though it had never occurred. I will never more refer to it by way of trial in word or thought." It may be hard to attain this feeling even toward one who asks to be forgiven; then how much harder toward one who does not relent but still pursues the wrong course. Yet this is the Christian standard to which we aspire; else we cannot rightfully claim to be the true followers of Christ the Pattern, who in the midst of keenest suffering could, in accents of love and tender pity, pray for his persecutors, "Father, forgive them," and add as by way of excuse, "they know not what they do."

This is the true spirit we are to strive for and daily cultivate in our souls. This is the spirit and temper of heaven; without it we can never find perfect or permanent peace and rest. With it how pleasantly the days come and go; while

the angels smile and the very heavens bend with blessing. Would that the whole earth and all its inhabitants were filled and clothed with this beautiful spirit of forgiveness.

Canterbury, N. H.

GATHER THE GOOD.

CATHERINE ALLEN.

BEAUTIFUL flowers of refined and pleasant perfume, and fruits of delicious flavor, draw the elements of nutrition from the same source that supplies the rank, inferior growth of that which frequently surrounds them even on the same turf.

In this selection of the finer essences, from which that ancient and wonderful chemist, Mother Earth, produces these superior odors and aliments, the roots and leaves are merely as machines acted upon by the forces of nature. But can we not see in the fact that the rose and the poppy, the strawberry and the dock root, can both be maintained from the same sod, that we, as human beings endowed with reason and spiritual understanding, can plant in our hearts those seeds of goodness that shall send down the fibrous roots of kindly generous feeling, and put forth leaves of active virtue? And from heavenly spheres these shall gather the freshness of vivifying showers and gentle dews, the sweet perfumes that emanate from the hearts of the pure, and beneath the warming sunbeams of love bear fruit good and acceptable to all.

How much happier and more profitable is life when its forces are thus directed, than when the thistle seeds of selfishness are sown, whose growth, supported by the bitter juice of envy, yields only smarting thorns of jealousy and hate.

Mt. Lebanon, N. Y.

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Editorial.

FRUITS OF RIGHTEOUSNESS.

ON our journey through life, it is a good thing that we even anticipate the "peaceable fruits of Righteousness." God's gifts, so much to be desired, and for which we should so earnestly pray, are as boundless as the sea. Manifestations of his divine goodness are all around us, and it only requires our spirits to move in harmony with his spirit, that we may share, to a fulness, of this heavenly blessing.

If our eyes are closed we may not see the beautiful treasures that are over and around us, and if our ears are dull of hearing, we may not even recognize the voices of the angels that are passing above us. And yet we need, in its fullest sense, these ministrations which shall lift us from worldly, sensual relations into those which are spiritual and heavenly.

If the principle of doing right is engrafted into the heart, and an anxious care exercised that it may become per-

manently fixed, under the divine guidance of the good angels, then we may be quite sure that the peaceable fruits of righteousness will be manifested; accompanied as they may be with the divine love which culminates, so surely, in the beauty of holiness. Under this loving ministration we can work for failing humanity, as we believe God works for us. Work for and with mankind, in peace and good will, and work with them to build upon a foundation that we need have no fear of failure.

In his fatherly kindness, "God maketh the sun to shine upon the evil and the good." The rain falls on the fields and meadows of the unjust, with the same impartiality as it does on those who denominate themselves just, or the heirs of God. No class becomes a speciality with inherited or acquired rights to monopolize the distribution of these great blessings.

All these subtle discriminations that have been made in favor of some special geographical section, and in the interests of a self-constituted organization, must make their claims clear to others, or a doubt will becloud the mind.

That there may have been many wonderful works of God, in the heavens and on the earth, and that they came for the advancement of the mind of man, and the establishing of his claim, as the highest and best of the creation of God, no one for a moment, could admit of a doubt. The whole creation of God, is a miracle of God. But to rest upon these wonders and declarations as being of any direct benefit in the work of spiritual regeneration, would be as idle as to wish for Noah's ark as a model vessel for the present century.

Divine teachers have told us that

"light has come into the world," and its presence, we know, quite well, is calculated to chase away all darkness.

Dark sayings, legends, dreams, fables and every thing that will not bear the crucial test or a thorough investigation by the light which God has shed upon man. That which has proved satisfactory in the past, and worthy as a foundation upon which to build a religious order, falls by the way, and is soon hid from sight, while that which is embodied in light and harmonizes with the best spiritual qualities of the mind, arises to lead man on to God.

"To be spiritually minded is life and peace." The primitive Christians had learned this fact and anxiously and earnestly urged the church to live after the same manner. Paul had accepted the same fact. The disciples had learned it, for Jesus had taught it as the word of God. The multitude may pass carelessly along, in the broad way, reaping a reward corresponding to their lives; that "to be carnally minded is death." That they do not enjoy the light, is evident, and that they prefer the broad way is quite as evident from the manner in which they rush to obtain the pleasures of this earth.

If the light which has come into this world can so influence our hearts, that we may be able to repent, and make ready the way of the Lord, make his paths straight, then we may be able to manifest to others of less faith, that the peaceable fruits of righteousness do claim our attention and that peace on earth, good-will to man, is the message which should inspire every Christian heart, as he anticipates the love and peace that is to reign on the earth in the millennial age.

Sanitary.

HOW I CURED MY COLD FEET.—Cold feet are, with a large number of persons, all the year round, and more particularly during the winter months, a source of constant discomfort and depression. Many women and children never know the satisfaction of being warm. All this is contrary to what was intended by nature. A good circulation of the blood tends to produce individual happiness and comfort.

No one need suffer from cold feet, which are symptomatic of mal-distribution of the blood. It is part of the duty of the healthy nervous system to regulate the balance of the circulation and, under the vicissitudes of every-day life, to ensure to every part a sufficient supply of blood. Whenever there is liability to derangement of the circulation, producing local congestion or depletion, it is evident the nervous tone is lowered. Such a state opens the way for a variety of diseases.

Sedentary occupation, eating indigestible food, congested liver, disordered digestion, tight lacing or tight boots are all apt to cause cold feet, unless the constitutional powers are very strong. The nervous tone will be raised, and so equalize the circulation, by bracing treatment, as the morning tepid or cold bath, and short sitz each day at a corresponding temperature. The weak digestion will be improved by fomentations, and congestion will also be removed by their use and an occasional hot-air bath. Treatment directed specifically to the feet, will be mainly cold mustard foot-bath for five minutes; if the feet are cold to begin with, warm mustard foot-bath 102 degrees for the same time, followed at once by cold foot-bath, each finished by vigorous friction. Should the feet be persistently cold at bedtime, a pair of cotton stockings well wrung out of water, covered with a pair of warm woollen ones, may be relied upon to restore warmth and comfort.—**ONE WHO HAS TRIED IT.**—*Hydropathic News.*

Self-culture is social; one of its great offices is to unfold and purify the affections.

KEEP THE BODY ERECT.

AN erect bodily attitude is of vastly more importance to health than most people generally imagine. Crooked bodily positions, maintained for any length of time, are always injurious, whether in the sitting, standing or lying posture, whether sleeping or waking. To sit with the body leaning forward on the stomach, or to one side, with the heels elevated on a level with the hands, is not only in bad taste, but exceedingly detrimental to health. It cramps the stomach, presses the vital organs, interrupts the free motions of the chest, and enfeebles the functions of the abdominal and thoracic organs, and, in fact, unbalances the whole muscular system. Many children become slightly humpbacked or severely round shouldered by sleeping with the head raised on a high pillow. When any person finds it easier to sit or stand or walk or sleep in a crooked position than a straight one, such person may be sure his muscular system is badly deranged, and the more careful he is to preserve a straight or upright position, and get back again, the better.—*People's Health Journal*.

How LONG TO SLEEP.—A prolonged and severe exertion, whether of brain or muscle, requires a correspondingly lengthy or deep repose. Sleep is the state in which the bodily fires are damped down and the machinery has an opportunity for cooling. The bow is unstrung to recover its elasticity during the recurring periods of slumber. The great point is to secure what Bichat characterized as general sleep. The whole body should be rested, so far as any avoidable demands on its energy is concerned. The Irishman who explained that a short sleep did for him because when he slept he "paid attention to 't," uttered a truth in his witticism. If sleep be thorough, then a short spell will do more good than a much longer period that is incomplete and imperfect. On general principles we may sleep all we can, unless we are lazy, then sleep less. The active, wide awake, energetic, go ahead people rarely sleep too long. We cannot tamper with the striking movement of a clock without injuring it, and

we cannot tamper with orderly recurrence of sleep without impairing the very constitution of things on which the orderly performance of that function depends.—*Herald of Health*.

DRINKING TOO MUCH.

CHILDREN are not apt to believe they drink too much water, and yet they do. When you come to the house, panting and thirsty from play, you will take a tumbler of water and drink it down as fast as you can and then rush to resume play, and perhaps repeat the drink. Now the next time you feel thirsty, try this experiment: Take a goblet of water and slowly sip it; before it is half gone your thirst will be fully quenched, and you will feel better for having drank only that which you need. And again, we are all apt to acquire the habit of drinking while eating our meals. Animals don't do it, and it is hurtful to us. Nature gives us all the saliva we need; and if any one will chew his food slowly and thoroughly, and not take a swallow of drink until through eating, the desire to do so would soon leave, and he will require only a few sips of water, tea or coffee after the meal is finished. This practice, too, will do wonders in the way of keeping off indigestion, dyspepsia and sickness.

—*Golden Days*.

ILLITERACY IN MASSACHUSETTS.

THE whole number of illiterates in this State in 1885 was 122,263, of which 45,560 are males and 70,713 females. Of the whole number, 96 770 are wholly illiterate, that is, can neither read nor write, and 25,360 can read but not write. There are 133 who make the singular claim that they can write but not read. The number of illiterates between the ages 10 and 13, both inclusive, was 2158; between 14 and 19, 4803; 20 and 29, 8747; 30 and 49, 16,544; fifty years and over, 13,774.—*Boston Journal*.

OUR work is not to train a soul by itself alone, nor a body by itself alone, but to train a man; and, in man, soul and body can never be divided.—*Montaigne*.

LOSS BY FIRE.

MT. LEBANON, N. Y. JAN. 9. 1888.

BELOVED ELDER HENRY :—It becomes my duty to write you of the decease of our brother George W. Smart from Asphyxia. Caused by the explosion of a kerosine lamp. Death followed from suffocation and injuries by burning.

Last Saturday evening, Jan. 7, at 8.45, an unusual light was observed in the room occupied by Br. George, which was in the second story of our large store-house, in which was packed a large stock of chairs. It is evident that he was preparing to retire for the night, as the doors were secured and all his duties closed for the day. It is thought that his lamp must have exploded, and in his effort to extinguish the flames, he was prostrated by the smoke and the fumes of gas. In less than ten minutes after the alarm was given, we had our hose attached to the hydrant and a liberal stream of water was soon playing upon the burning building. This is the blessing of having a good reservoir, well supplied with water. The Brethren of the Second Family were soon on the ground with a fire extinguisher, and Elder Wm. Anderson armed with this entered the building on his hands and knees and succeeded in putting out the fire which the water did not reach. When Br. George was found, he had fallen to the floor, and life had already departed, as the physician from New Lebanon, who was present, gave his testimony. A coroner's inquest was held and all the points of law, in regard to such cases, were fully carried out. Br. George was one of the most careful men in the Society. Every department that came under his charge was kept in the best order. This is another of the sad cases that we are obliged to report, and which we might hope would never more be repeated.

About \$4500 worth of chairs and chair stock of webbing and other goods were in the building. The damage by fire and water was estimated to be \$300. which was covered by insurance. This was adjusted satisfactorily by the agent of the London and Globe, Niagara and Home Insurance Co's.

We can thank God that we still have a home left to us, as it was a most miraculous event that our buildings were saved.

Your Brother,
WM. ANDERSON.

IN REMEMBRANCE.

UNION VILLAGE, O., DEC. 19, 1887.

Eldress Naomi Ligier, our well beloved and highly esteemed Sister, left the shores of time on the 15th. of last Dec. (see page 48) During eighty years she spent a life of virtue and immaculate purity among Believers.

For forty years she stood with Eldress Sally Sharp, as second in the Ministry of Union Village, which had general charge of the Western Societies during that period. Obedience in the most minute particulars to those who stood before her in care and burden, was ever her watchword, from which in practice, she never swerved in a single instance.

She was beautiful in person, lovely in character, and possessed of every accomplishment calculated to have given her any amount of prestige and success in the pursuit of worldly pleasures. But she rejected all such transitory pleasures, and spent the whole of her life in personal purity and practical righteousness. Her tenderness and sympathy for those in distress were unbounded and her charity to all, both aged and young, was proverbial.

The Society where she was originally gathered were obliged to break up twice, owing to persecution and sickness; and in finding homes at Union Village and other Societies, at a time when traveling was very laborious and exposing; they passed through many trying and even heart-rending scenes, by sickness and

exposure, loss of property, and severings of dear associations. Yet through all, our dear Sister chose to "suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season." Heb. xi., 25.

"And I heard a voice from Heaven saying, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv., 13. Rest is not inertia, when spiritually defined, but change and variety of occupation; and doubtless our dear Mother in Israel has entered upon the seraphic employments of the angelic spheres and into everlasting blessedness. O. C. HAMPTON.

THE BIBLE.

A GENERATION is growing up—indeed, in many cases is already grown—to whom the Bible, if not an unknown, is a grievously neglected book; that there are many young men and women, and not a few older men and women, among the so-called "educated classes," who have never read the Bible, and whose knowledge of it is obtained mainly, if not altogether, from hearsay. They may, if the children of religious parents, have learned something about it in Sunday school and from sermons, but that is all; they have not read enough of it to have any clear idea of its contents, much less to appreciate them at their true value, or even to fully understand allusions to them. If this rather startling statement is doubted let the doubter test it by asking two or three biblical questions in the next miscellaneous company he meets, be the members old or young—and see the answers he gets. Unless more fortunate than some others who have tried the same experiment, he will be—to put it mildly—astonished.

That the Bible is read more than any other book may be freely admitted; but the point we urge is—and facts will sustain us—that it

is not read as generally as it ought to be, not nearly as much as is commonly supposed; and that there are hundreds, if not thousands, in every large community, of what are considered intelligent persons, to whom—for all the personal acquaintance they have with them by reading—the Old and New Testaments might just as well have remained in their original Hebrew and Greek. Let us suppose that instead of being known to the world for thousands of years, it had been—though as old as it is believed to be—recently discovered; found, as Tischendorf found the manuscript of the famous Sinaitic Codex in the convent of St. Catherine, on Mt. Sinai, in 1844 and 1859.

Let us suppose that during the process of translation and publication extracts from the more important portions had been given to the public through the daily press or in pamphlet. With what eagerness would all Europe and America wait the appearance of the completed book; and when it appeared, what man or woman, young or old, with mind above the clods, would not read it, or have it read to them. If the Bible had nothing to recommend it but reputation—leaving its Divine authorship out of the question altogether—even then not to read it would be nothing less than a crime against the intellectual and moral nature. Here is what has been said by one [Rev. Theodore Parker,] who did not believe in its inspiration, or only in that kind of inspiration which is given, in various degree, to all great and good men who strive to lead their fellow-men through darkness up to the light that is in God:

This collection of books has taken such a hold upon the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sunday in all the thirty thousand pulpits in our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets upon its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the sea without it; no ship of war goes to the conflict without the Bible is there. It enters men's closets; mingles in all the grief and cheerfulness of life. The Bible attends them in their sickness; when the fever of the world is on them the aching head finds a softer pillow if such

leaves lie underneath. The mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God. It goes with the peddler in his crowded pack; cheers him at eventide, when he sits down dusty and fatigued; brightens the freshness of his morning face. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself; our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. Men rest on this their dearest hopes. It tells them of God and of his blessed Son; of earthly duties and of heavenly rest. Foolish men find it the source of Plato's wisdom, and the science of Newton, and the art of Raphael; wicked men have used it to rivet the fetters on the slave. Men who believe nothing else that is spiritual, believe the Bible all through; without this they would not confess, say they, even that there was a God.

Not to have read the Bible is not to have read the book of all the books in the world best worth reading. To read it as it deserves to be read—even conceding its human origin—is a liberal education. No one can be unlearned who has learned what this book has to teach. Read the Bible, then; if you cannot read it as "the Word of God," read it for what it surely is—the highest and noblest word of man. In it human nature rises nearest Divine nature; in it mortality comes nearest the Divine nature; in it mortality comes nearest the putting on of immortality. Or if you care only for meaner merits, where will you find such poetry as Isaiah or Job, which Froude, a skeptic, says, "will one day, perhaps, be seen towering up alone, far away above the poetry of the world." Where will you find such prose as in some of the Epistles of Paul, such soul-stirring philosophy as in the sermon on the mount, the parables of the good Samaritan and the prodigal son; such theology as the conversation with the woman of Samaria; such sublimity of pathos as in the passion, trial, and crucifixion of Jesus? "Strike, but hear me." Call the Bible what you will, but read it.—*St. Louis (Mo.) Republican.*

THE current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament.—*The Church Union.*

Juvenile.

SHAKER VILLAGE, N. H., FEB. 1888.

DANIEL ORCUTT,

BELOVED ELDER:—Allow me to say to you this fine morning that we find ourselves at Canterbury still giving thanks for the countless temporal and spiritual blessings which seem to environ us. Among the most noteworthy of these let us mention the kind encouraging words, and the virtuous influences, which reach us so often through the columns of the little Manifesto. And you must not be surprised if we send to you personally a special tribute of thanks from the youthful class, which you will please accept.

Your manifest interest in their mental and spiritual growth is very apparent and has been felt and realized in the many instructive letters which you have kindly addressed to them through the medium just mentioned. I trust that we need not quote scripture to prove that yourself and many other worthy contributors to our paper, are entitled to a special expression of gratitude from the many readers. You are, no doubt, already aware of what is stated in 2 Cor. ix., 6, 7, and of its personal application; thus—"He which soweth bountifully shall reap also bountifully"—and again, "God loveth the cheerful giver," therefore you must easily be convinced that our special tribute is mailed to the right address. As we are all learners in the school of Christ we must also all become children agreeably to his teachings if we would enter the Kingdom of Heaven. Thus we include ourselves always in that class whom you are wont to favor with good advice.

A significant thought in one of your letters most seriously impressed me. It was this,— "While you are waiting for opportunities to come, present opportunities are passing away forever!" Could we all properly realize this truth how many golden moments would be saved to us! Another pertinent saying recurs to me by a certain writer who said "A wealthy man who obtains wealth honestly and uses it rightly is a great blessing to any community." So I think that the individual who is rich toward God having obtained a

spiritual competence by honest soul labor even while he toils for an earthly subsistence is by far the more wealthy of the two, and the more useful in Society. In this light we view those progressed individuals who always have some good spiritual gift to give to the hungry poor.

It has been my happy privilege to dwell with many worthy characters who are thus rich toward God and who are daily sowing the seeds of virtue in youthful hearts; and they too whose lives are so hid with Christ in God that their good deeds can never be numbered in Time, but Eternity keeps the record.

Now, dear Elder, please accept our offering and feel blest in the efforts you have made for the youthful readers of today. That you will realize some satisfactory results from your labors of love, in the future, is our latest petition.

Please accept with this an expression of kind regards from all within our home circle, which includes the whole household of Brethren and Sisters.

JENNIE H. FISH.

PRAY FOR THE CHILDREN.

MARIANNE FARNINGHAM.

You know what life will bring them
Of sorrow and of care;
You know the world has burdens,
And each must take a share.
The sun will oft be hidden,
The storms will often come,
Before the children enter
The safety of "the home."

But you, for sorrow sighing,
Because you have no power
To give them strength or shelter
In the coming trial hour,
Should need remember gladly
That God, the Mighty One,
Can aye defend the children,
Until their course is run.

And though you cannot save them
From the sorrows of the way,
You have a Mighty Helper
Who hears whene'er you pray;

And though the path be gloomy,
Or the torrent deep and wide,
He will support the children
By keeping at their side.

God will protect the helpless,
And he will ever be
The friend of those who labor,
And set the captives free;
His hand shall be upon them,
To strengthen and to bless,
He never will forsake them,
Nor leave them comfortless.

So, if you love the children,
Take them in prayer to him,
Beseech his love and mercy,
For days or bright or dim;
And he will turn and listen,
And he will heed the cry,
And this the great prayer-blessing
Shall reach them silently.

Oh, do not sigh for sorrow,
That little you can do,
For by your prayers prevailing,
There is a power in you
Which still shall bless the children
When you have passed away,
And never more shall leave them
Till the dawning of heaven's day.

So take the children early
To the gentle Master's feet,
And he shall teach them ever
The lessons that are meet;
And he will give them shelter,
And he will be their friend
Till the need of prayer is over,
And all their troubles end.
—*London S. S. Times.*

THE BROOK THAT RAN INTO THE SEA.

"O LITTLE Brook" the children said,
"The sea has waves enough;
Why hurry down your mossy bed
To meet his welcome rough?"
"The Hudson or the Oregon
May help his tides to swell:
But when your few bright drops are gone,
What has he gained, pray tell?"

"I run for pleasure," said the brook,
 Still running, running fast;
 "I love, to see you bend and look,
 As I go bubbling past.
 "I love to feel the wild weeds dip;
 I love your fingers light,
 That dimpling from my eddies drip,
 Filled with my pebbles bright.
 "My little life I dearly love,
 Its shadows and its shine;
 And all sweet voices that above
 Make melody with mine.
 "But most I love the mighty voice
 Which calls me, draws me so,
 That every ripple liaps 'rejoice!'
 As with a laugh I go.
 "My drop of freshness to the sea
 In music trickles on;
 Nor grander could my welcome be
 Were I an Amazon.
 "And if his moaning wave can feel
 My sweetness near the shore,
 E'en to his heart the thrill may steal;—
 What could I wish for, more?
 "The largest soul to take love in
 Knows how to give love best;
 So peacefully my tinkling din
 Dies on the great sea's breast.
 "One heart encircles all that live,
 And blesses great and small;
 And meet it is that each should give
 His little to the All.—*Selected.*

ACROSTIC.

Wisdom from Proverbs.

Whoso keepeth his mouth and his tongue, keepeth
 his soul from trouble. xxi., 23.
 Every way of a man is right in his own eyes: but the
 Lord pondereth the hearts. xxi., 2.
 Say not thou I will recompense evil; but wait upon
 the Lord and he shall save thee. xx., 22.
 Let not thy heart envy sinners. xxiii., 17.
 Even a child is known by his doings, whether his work
 be pure, and whether it be right. xx., 11.
 Yes, thou shalt be as he that lieth down in the midst
 of the sea, or as he that lieth upon the top of a
 mast. xxiii., 34.
 Pleasant words are as honey comb, sweet to the soul,
 and health to the bones. xvi., 24.
 Lying lips are an abomination to the Lord, but they
 that deal truly are his delight. xii., 22.
 A good name is rather to be chosen than great riches.
 xxii., 1.
 The wicked shall be a ransom for the righteous. xxi., 18.
 The just man walketh in his integrity. xx., 7.
Mt. Lebanon, N. Y.

KIND WORDS.

—
ALFRED, ME. Dec. 1887.

ELDER ALEXANDER:—Permit me to congratulate Editor and Publisher for the ability displayed in our little *MANIFESTO*. May it long continue to spread the glad tidings of great joy, that all may obtain a full and free salvation from a perverted and sinful nature by accepting the life and death of Christ, which according to the apostle Paul's definition is "Living to God," and "dying to sin."

Your friend,
 J. B. Vance.

—
GREENCASTLE, IND. DEC. 1887.

"THE MANIFESTO,"

Canterbury, N. H.

Dear Sir;—THE *MANIFESTO* for the past year has been duly received and placed in our library for use. Allow me to express the thanks and appreciation of the University for the same.

Yours very truly,
 H. B. Langdon. Lib.

Both matter and spirit seek an equilibrium. The truly great are kept humble by the weight of their own merit, while those who need self-esteem to buoy them up to a level, are those generally blest with it.
 —A. J. Calver.

You may be sure that the more you consider and pray for the cause of peace, the more you will see of its beauty and its grandeur. It abounds in good-will to all contending classes and nations over the whole earth.—*Messenger of Peace.*

COLD words freeze people, and hot words scorch them, and bitter words make them wrathful. Kind words make people good natured. Though they do not cost much, yet they accomplish much.—*Pascal*

For age and want save while you may.
 No morning sun lasts a whole day.

Books and Papers.

THE LIBRARY MAGAZINE.

The issue for December 10th contains the following important articles:

The Catholic Revival of the Sixteenth Century, from the *Quarterly Review*. Science and the Bishops, by Prof. T. H. Huxley. The Theosophic Movement in India, by Herr Ernst von Weber. Rural France, from the *Edinburgh Review*. Also brief articles from the *Saturday Review* on The Future of Canada, American and Indian Wheat, Queries for Journalists, and Debts of Honor. Single copies 3 cents; \$1.00 per year. JOHN B. ALDEN, Publisher, New York.

HALL'S JOURNAL OF HEALTH. Jan. Contents: The New Year; Some seasonable Hints; Temperanza; Dogbury down on the Rubbers; The Cocoon Tree; Marriage as a Partnership; A Dream realized; Preservation of Health; A case in point; The Spleen; Food for young and old; Burial Reform. Office 206 Broadway, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Jan. Contents: Louis Pasteur; Historic Scottish Homes; Notable People of the Day; Women who smuggle; Early Experiments in Mesmerism; Good Manners; A Tour of Search; Observations of a woman in Public Life; Polishing Diamonds; On Health; Anent Braces; Home Exercise, etc., etc. Fowler & Wells Co. 775 Broadway, N. Y.

"WIVES AND DAUGHTERS," an illustrated monthly, published at 2336 Washington street, Boston, is a *beau idéal* of a household journal, of sparkling literary and artistic merit, and in every way worthy of its dedication, "To Pure Womanhood." We unhesitatingly advise every lady reader to send the publishers, Messrs. Holman & Co., thirty-five cents for a trial subscription for three months accompanied by their beautiful reproduction, by photo-etching process, of Munkacsy's world famous painting, "Christ Before Pilate."

VICK'S FLORAL GUIDE.

A silver lining to every cloud! With the short dull days of early winter come the cheery holidays and Vick's beautiful annual, and lo! spring already appears not far distant. We can almost see the greening grass and the blooming flowers. In the way of Catalogue, Vick's Floral Guide is unequalled in artistic appearance, and the edition of each year that appears simply perfect, is surpassed the next. New and beautiful engravings, and three colored plates of flowers, vegetables, and grain, are features for the issue for 1888. Its lavender tinted cover, with original designs of most pleasing effects, will ensure it a prominent place in the household and library. It is in itself a treatise on horticulture, and is adapted to the wants of all who are interested in the garden or house plants. It describes the rarest flowers and the choicest vegetables. If you want to know anything about the garden, see Vick's Floral Guide, price only 10 cents, including a Certificate good for 10 cents worth of seeds. Published by James Vick, Seedsman, Rochester, N. Y.

I HAVE read and carefully examined the book, called Shaker Theology, written by Elder Harvey L. Eads.

It is a very good work on the subject of SHAKERISM. It is logical and right to the point. His answer to Col. Ingersoll and to a Catholic are the best I have read. The book is cheap and has valuable information of all the doctrines held by the Believers. All should have a copy who care anything about knowing the belief held by the Shakers. The work is cheap for \$1.50.

REV. JOSEPH L. BERNE.

Canon of Trinity Cathedral,
Little Rock, Ark.

CHANGE.

THE warring of the passions
Should find their bounds and stay
When light and living conscience
Have shown the Higher way:
As flowers fade from beauty
And give their place to fruit,
So pleasures yield to duty
Henceforth in life's pursuit.

Canterbury, N. H.

M.W.

Deaths.

Aaron Manchester, at Enfield, Conn., Nov. 6. 1887. Age 80 yrs.

Eldress Naomi Ligier at Union Village, Ohio. Dec. 15, 1887. Age 87 yrs. 7 mo. and 15 days. (See page 48)

Francis Vaun, at Watervliet, Ohio. Dec. 31, 1887. Age 76 yrs. and 4 mo.

Br. Francis was a member of the Society for forty years. A. E. D.

George W. Smart, at South Family, Mt. Lebanon, N. Y. Jan. 7, 1888. Age 56 yrs. (See page 48.)

Will other papers please publish the last notice that it may reach the relatives of the deceased.

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SIX GEMS OF ART.

The Calendar par excellence this season is issued by the Smith & Anthony Stove Co., of Boston, manufacturers of the Celebrated Hub Ranges. It is in six sheets, each being a fac-simile of a delicate water-color drawing by Copeland, made especially for this purpose. The designs are exquisite, and the whole idea is so original and so artistic that it is a surprise to find anything so good and so costly issued as a souvenir by a business house. The six sheets are neatly bound together by a ribbon, and can be obtained by sending eighteen cents in stamps to the above address.



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"Spirit Control of People."

A work of the above title is about to appear from the publication office of PHILBROOK & DEAS, Chicago, written by H. B. PHILBROOK, author of "What and Where is God?" "Work of Electricity in Nature," "Cause and Cure of Disease," and other scientific works.

The work is claimed to be a complete Spirit History of all the essential operations of spirit people in producing the events and controlling the affairs of a mortal people—governmental, religious, political, social and personal. Every event of the world of consequence is considered, and the author in spirit life and the purpose of the event is given, with details and particulars, and all matters, names and dates, are as fully set forth as in any historical work.

A full description of spirit authors, of all literary works, including bibles or books of a religious worship, poems, songs or the music of songs, many dramatic writings, all paintings of extraordinary merit, and the inventions of people of consequence is to be given, and the spirit author is named.

The uncovering of spirit operations in human affairs extends from the commencement of civilization to the present day, and all the operations of the people of our own country, of a public character, are found to be but the result of a spirit control of persons.

The book will be as full a history of the important events of both spirit and mortal worlds as is wanted by a people.

It is perhaps well to say, that if it be correct it will be the most surprising and interesting of all literary works. When the work reaches us we shall give our own opinion upon it.

The work will be sold by subscription and by book dealers.

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MARCH.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

•• Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

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A SHAKER'S ANSWER to the oft repeated question, "what will become of the World all become Shakers?" Price 10 cts.

The Manifesto.

VOL. XVIII.

MARCH, 1888.

No. 3.

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

No. 24.

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

**Mother Ann and the Elders arrested
and tried before a court of Justices.**

THE board of justices met in the church at Richmond. It consisted of Samuel Brown, J. Woodbridge and James Gates. These judges were to try Mother Ann and her little company upon the charge of blasphemy and disorderly conduct. Many evidences were produced against them, and readily heard, but few witnesses that were brought forward in their defense could scarcely obtain a hearing. The riotous and abusive conduct of the mob, which created the disorder, was by a strange perversion of coincidences, charged upon the Believers.

This was a manifestation of the spirit that governed this court. To prove the charge of blasphemy, it was testified that Samuel Fitch had declared that, "In Mother Ann dwells the fullness of the Godhead bodily." Samuel replied in his own defense, "We read in the

Scriptures that the fullness of the Godhead dwelt in our Lord Jesus Christ bodily," and said he, "Except Christ be in you, ye are reprobates." The inference was at once perceived by the judges who found themselves unable to proceed with the charge, which must, in the issue, prove themselves reprobates.

Samuel then took the liberty to warn the judges as follows; "Take heed what you do to this Christian people, for they are God's annointed ones, whom he hath sent to America." This admonition was highly offensive to the judges, and they privately consulted what they should do with these Shakers. It was admitted that they appeared conscientious and acted upon religious principles, yet they deduced the people, and disturbed the inhabitants of the town, and they must be taken care of, or they would turn the world upside down.

After a long deliberation it was decided that Mother Ann and the Elders should be fined the sum of twenty dollars as disturbers of the peace, and then leave the state. The money was immediately advanced by the Brethren, so that they might be set at liberty; but as to leaving the state, they chose to obey God rather than man, and accordingly continued their labors among the people.

Samuel and Dyer Fitch and Elizar

Goodrich, being inhabitants of the town, were required to give bonds for their good behavior and for their appearance in the county court in Barrington.

These Brethren, however, insisted that they had not trespassed, but had a right to worship God in their own homes, without molestation. They could not consent to give bonds, as they might be charged by their adversaries, with breaking the peace whenever they attempted to worship God. They were therefore, committed to Barrington jail, to be tried by the county court.

Mother Ann and the Elders moved on to Hancock, and remained over the Sabbath with Nathan Goodrich. The assembly that came to the worship on the Sabbath was so large, that they were obliged to hold their religious services in three several places.

The gospel was preached by the Elders and others and the meetings were attended with manifestations of the holy Spirit. Some persons were present who "breathed out threatenings," but it fortunately ended wholly in words.

Mother Ann and the Elders now arranged to make a visit to the Brethren who had been committed to prison in Barrington. On reaching the place of their confinement they made this salutation. "We have come to see Christ in prison." The Elders remained two days, and ministered comfort to their Brethren in bonds, and then passed on to West Stockbridge, to the residence of Elijah Slosson. The whole family had accepted the faith of Believers, and at this time were very solicitous that the Elders should call and see them. They reached the place on Saturday and remained over the Sabbath. On this last day a religious service was held and

a large body of Believers attended. These came from New Lebanon and Hancock and other places. Many not of the faith were also in attendance, and listened attentively to the services.

On this day not less than two hundred persons were provided with food by Elijah's family, so that the Believers said, "The Lord blessed the family of Elijah, and all that pertained unto him." More than one hundred horses were turned into a field of seven acres and the grass was entirely eaten away. Elijah for this free will offering was made the jest of the neighbors who laughed at him, and then asked, "What will you do now, after the Shakers' horses have eaten up all your pasture?" "Trust in God," replied Elijah, and this trust brought the blessing to his family. His field was not, in the least, injured, and his prosperity was more abundant. The Believers were always made welcome to share in his hospitality, and if any poor person came to his door, he was never sent away without some aid in food or clothing.

On the next Sabbath the Elders were at the house of Nathan Goodrich and held a public service. A large company of Believers were present, and at the same time several men who were disturbers of the peace. The Elders spoke to this unruly class with an authority which they regarded, and falling into confusion among themselves, they drove off without creating any marked disturbance.

During the time that Mother Ann and the Elders continued in Richmond and Hancock, they were visited by many Believers, who were fed and nourished by the power and gifts of God, from their gospel Parents. A large share of

the time was spent in religious service and some one expressed it in these words, "We could hardly distinguish the days of the week, as every one seemed like the Sabbath."

While this company was rejoicing in the power of the resurrection, the spirit of opposition was not asleep. The preaching of the testimony of Jesus Christ produced a disturbance in the kingdom of darkness, and the sons of Belial were determined to redouble their efforts and drive the Believers out of the place by violence.

A mob collected on Friday, and came on like drunken madmen. Arriving at the house, they cried out, "Bring out those Europeans." Mother Ann and the Elders were now ordered to leave the place, and this was accompanied with threats and abusive language.

The Elders had arranged to go from the place the next day, and so informed the mob. Some reckless characters proposed to use violence, while others objected. This difference of opinion created confusion in their company, and the majority insisted that no violence should be used. The mob then dispersed and the Believers enjoyed the night in peace.

MATERNAL SPIRIT.

ANNA WHITE.

OH, MOTHER! hear our earnest prayer;
We look to thee for strength and care.
Thou art our fortress and our stay,
Thou art the Light, the Truth, the Way.
Thou art the Bride arrayed in white;
And revelation's perfect light
Reveals to us that thou art She
Who *was*, who *is*, and *is to be*.

Who *was*, when light from chaos sprang,
And morning stars together sang;
Who *is* the second Christ divine,
The lily fair and blooming vine;
The Heavenly Comforter in need,
From whence all goodness doth proceed;
And rich are we who share her love
'Tis pure as nectar from above.

And thou art She who *is to be*
Soul-centre of humanity;
Above all other hills shall stand
The scepter planted by thy hand,
Where eagles thither shall be led
To waters pure and living bread;
For where the body pitch their tent,
Exalted spirits oft are sent.

Such find just what their souls desire,
The cleansing fount and furnace fire;
These will refine from earthly dross,
Make holy by a daily cross.
Oh blessed Spirit! brood o'er earth,
And teach man of the second birth,
How he must die if life would win
And heaven's kingdom enter in.

How all must suffer ere they reign
Triumphant over sin and pain,
And willing sacrifices make
Ere they pure heavenly joys partake.
Maternal Soul! to us most dear,
Embrace thy children far and near;
Our feet as pillars fast shall be
Our hearts, made glad, rejoice in thee.

Mt. Lebanon, N. Y.

THE PREPARATORY WORK.

ALONZO G. HOLLISTER.

THE angels are deeply engaged in the preparatory work for the new Dispensation, operating in the spirit and power of Elijah, who is the Lord's messenger going before; turning the hearts of the fathers to draw the children, and the hearts of the children to the righteousness of the fathers, which causes a revival of the spirit of obedience to the light of the closing Dispensation, as a

prelude to the one about to enter. The preparatory work, is like the twilight that precedes the dawn of day.

John the Baptist was the most noted visible agent in this work at the time of Christ's first appearing. The Society of James and Jane Wardley stood in the same relation to his second appearing. But as the final harvest of the world has commenced, and the field is very extensive, embracing all conditions, classes and nations of people, and as Christ's coming is still future to all who have not received him, the preparatory spirit is not limited to one time or locality, but continues to operate in such places and with such persons as are nearest ripe for the harvest work, and will thus continue to the consummation.

It may be likened to preparing the earth in the Spring to receive seed. Until Christ, the Divine seedsman, appears (in his witnesses,) the seed of "the Kingdom" cannot be sown. Or it may be likened to clearing the ground of rubbish, preparatory to founding a building, which cannot be erected in the Order of the New Dispensation, until Christ the builder, or architect, appears to direct. Therefore if souls commence to build in this light, and cease to look forward to that increasing and perfect work which it precludes, they will either fail and fall into a darker state than whence they rose; or if they succeed in forming a system, become a dead body in the streets of mystic Babylon, and the result be the same. For if it be inconsistent to expect for a system established in the greatest light and power of the first Christian Dispensation, a better fate than that of the Primitive Church, which was supplanted by mystic Babylon, what should be expected of a sys-

tem formed near its close, after its succeeding dispensation has commenced.

The call now issues, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Therefore to persist in sinning after hearing the warning, is to cleave to the plagues of old Babylon. Hence, sincere seekers must advance by the light and call of the spirit into increasing self-denial; a criterion taken in connection with its fruits, by which the salvation work may be certainly known. For as the flesh is lawless, and ever contrary to the Spirit, so the work of God is necessarily, ever opposed to man's carnal will, and eventually undermines and destroys all pride and vain glory. Yet it leaves the volitions free. "Souls shall be willing in the day of my Power," and "The willing and obedient, shall eat the good of the land."

If there should appear to be a cessation of the work, let none turn aside from the way—there was half an hour's silence in heaven while the trumpet angels were preparing to sound—and they who wait upon the Lord are promised renewed strength. For unto you that revere his name, and watch and work for his coming, shall the sons and daughters of righteousness arise with healing in their wings; to comfort the mourner, and bind up the broken hearted who sigh for the reign of God to commence, and continue evermore.

Mt. Lebanon, N. Y.

WHAT the world wants is a religion for ordinary people. We spend too much of our time in twisting garlands for remarkables, and building thrones for magnates, and sculpturing warriors.—*Messenger of Peace.*

DREAMING AND DRIFTING.

CECELIA DEVYR.

AFTER so many years of silence, if I come knocking at the door of "The Manifesto" will I be admitted to talk a little while with dear spiritual kindred?

They need not fear that I have any stray, morbid, or even metaphysical notions to communicate, for I would say to my fellow travelers that of all people, Believers have the least to do with the vague and ambiguous. The Gospel is God's perfect plan; but, have we not all seen the shining mists that cover the rocks where many a noble and rudderless barque has foundered? Our Elders with untiring and unflinching bravery, bear their powerful testimony against the very nature of sin; against waywardness and alluring imagination, that would lead from duty and from safety. They know what it is to receive ingratitude for this devotion. My soul is bowed in pain and unutterable sorrow, when I think how easy it is for the heart to "give heed to lying vanities and forsake its own mercies." If any of us transgress a law, we expect to pay the penalty, but they who are called to be the High Priests and Priestesses—the Saviors—must suffer where they have not sinned. Surely, God has some great compensation for this inexorable law, that takes effect upon all who would benefit our race.

There is a perverseness in humanity that thwarts the good. Looking down the history of the world, we can see where the Gift of Revelation descended to the simple and sincere, and for a time the work of redemption progressed;—"But hearts fell off that ought to twine,

And man profaned what God had given,
Till some were heard to curse the shrine
Where others knelt to heaven."

But they who cursed did not always cease to kneel. They might not always be seeking evil, but they found it. They at least failed to achieve the designs of God, or they turned from the grand, straight road of truth, into the flowery vistas of vain philosophy, that led down to the unknown sea where their hopes were wrecked on the shores of infidelity and sensuality.

Their sweet spiritual aspirations were no more. The seductive influence like a perfume laden miasma, had taken the hearts that once drew life from heaven; they settled into ease and said, "There is no evil. All is peace and joy. Behold the sun shines, the dew and the refreshing showers descend." And so they did. But the roots of bitterness, the thorns, the thistles and the poisonous vines came up, and desolation was there. This we have seen over and over again in the past. Oh! shall we see it in the future? Will we demand that our leaders shall "cry *Peace* where there is no peace?"—that they shall nurture the seeds of disintegration wherever sown, and daub with untempered mortar the structures that a self-pleasing nature would try to erect on the sand? Shall the messengers shrink from delivering the Word because it is strong and has the power of salvation in it? Shall the captains of the hundreds or of the fifties go forward timidly because there are giants in the way; battles to fight; furnaces of affliction or cleansing floods to pass through? God forbid; and may the faith in our own hearts forbid it also. True leaders of the armies of the Lord do not waver in

duty through fear, favor or affection. An influx from the unseen world comes to help them with the honest, however feeble, while trembling and confusion are sent upon the hypocrite, however bold.

Zion is the last hope of the world. Her foundations were laid in tribulation. Her altars were built in the agony of prayer and sacrifice, and the fires of heaven lighted them. *There* must we take our all, and feel the fire, the blessed fire. There we can hear the voices parental from over the Mercy Seat,—voices of love that will sustain, voices of thunder that will shake not only our deeds, but the intents of our hearts. How are we awed by the magnificence of the work of God in its power, when the tempests of heaven come down to our souls to break the dry branches, and purify the atmosphere; when the brightest and best of our number press for more glory, being far from thinking that it is all attained! There is no room for an old Believer or far traveled sinner. The gift of repentance is a boon to be shared by the most advanced, as well as by the least of the household. The weak can make new resolves and take courage, while the strong are inspired, and all like students seeking mundane knowledge, can feel that whatever is gained or not gained, great is the wealth that lies before. Then when the Divine approval comes, it is love, and balm, and sunshine that brings growth, such as the skies of June bring to the earth. From the depths of our souls we may be thankful for the flaming sword that is raised against the flesh by the few witnesses for God. What minister or public teacher—who is not lost in its deprav-

ity—does not see its hideousness; yet they must all preach smooth things, or if they venture beyond the prescribed limits, it is only to urge that the blight shall blossom. As well put a putrid carcass into a bed of white lilies expecting to have it change to life and beauty, as to seek to mingle generation with the purity that belongs to the resurrection heavens.

Are we not all children when we stand before the Ages, and before the work that Almighty God has for the soul? Even they who have anchors are not secure in gliding on the dark current; and the young in faith should turn from the sight of its treacherous waters, that we may all make a safe journey and that none may be lost through dreaming and drifting away from the heart given protection of our faithful guides.

Mt. Lebanon, N. Y.

THE CHRISTIAN.

JOSEPH WOODS.

“ALL the ends of the earth shall see the salvation of God.” Isa. lii., 10. There is a great diversity among mankind, as to what the salvation of God is. Some regard the word of Jesus as a hard saying. “Be ye, therefore, perfect even as your Father in heaven is perfect.” Matt. v., 48. They take the same course the man did unto whom was committed one talent. Others believe that they can sow to the flesh and not reap corruption, although the apostle has said, “Be not deceived. God is not mocked. What a man soweth, that shall he also reap. If he sow to the flesh he shall reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.”

Some who are enemies of the cross of Christ profess to believe that they can avoid reaping what they sow. They sow through the merits of Jesus, and their greatest desire is not to be saved from sin, but from the punishment due the sinner. This class profess to believe in the blood of Jesus. "The blood of Jesus Christ cleanseth us from all sin," John. i., 7. The blood is the life that he taught and lived. Except a man deny himself daily, and take up his cross and follow me, he cannot be my disciple. I have overcome the world.

What constitutes the world? The works of the first Adam find no admittance. It was said of Jesus, He shall save his people from their sins. This is plain to be understood. "If any man will do the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "He that followeth me shall not walk in darkness, but shall have the light of life."

Any professedly religious order whose principles and religious tenets if lived to, strictly, do not save its adherents from sin, it is good evidence that their order is not of Christ, for in his order, he saves his people from their sins. The apostle says, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh, hath ceased from sin."

If we would be partakers of his salvation, we must be partakers of his sufferings, in deed and in truth. The Lord has promised that there should be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness, which would be in its fulfillment the antitype of what was required of the Jews under the Levitical

Law, whereby they in obedience thereto were accepted of God according to their day and time. Paul says, These all died in faith not having received the promises, but were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. St. Paul says those laws made nothing perfect, but the bringing in of a better hope, did, whereby we draw nigh unto God.

Sin is all that separates the soul from God. He promised to give his people the valley of Achor for a door of hope. Achan had stolen and dissembled. Joshua stood as the representative of God, to the people, though not of the order of the priesthood. He said unto Achan, "Give glory to the Lord God of Israel and make confession, and tell me what thou hast done." By the law, the penalty of such an offence was death. Joshua said, "Why hast thou troubled us? The Lord shall trouble thee." They brought Achan and his household into the valley, and all Israel stoned them to death. Achan was a type of the man of sin. Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming. "He that covereth his sins, shall not prosper, but whoso confesseth and forsaketh them shall have mercy." "Confess your faults one to another and pray for one another that ye may be healed."

But, says the objector, I confess my sins to God, alone. This, however, does not agree with the type, wherein the valley of Achor was to be a door of hope. Who could reasonably suppose they could cover or hide anything from God, before whom all worlds, all created things, all thoughts, words and actions are open to view.

"There went out unto John all the land of Judea, and they of Jerusalem and were baptised of him in Jordan, confessing their sins." Jesus came also, and was baptised of John, in Jordan, and at the same time he received the baptism of the Holy Spirit. John said of him. "He that cometh after me, is mightier than I; he shall baptise you with the Holy Spirit and with fire." This is the antitype of the former baptism, as the Revelator saw it. The river of Judgment, "Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb." Agreeing with the vision of Ezekiel; the risen water which no man might pass over.

In the Pentecostal Day, many that believed came and confessed and showed their deeds, and the apostle says, "If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." The confession of sin, before the apostles, was the first step to take to gain admission into the Pentecostal Church.

The Lord had said, by the prophet, that he would stain the pride of all glory of man, and bring into contempt all the honorable of the earth. "If ye through the spirit do mortify the deeds of the body, ye shall live." It would seem that God had designed, from the time the Law of confession was given to the Israelites, that it should restrain them through mortification and sacrifice, from evil and lead them by the eye of faith, to look forward to the gospel day, wherein they would be required, as Jesus said, to forsake all they had, even their own generative lives also.

Canterbury, N. H.

TRUTH with its good effects lives ever in the honest heart.—*A. I. Baker.*

O MY GOD! WHY SO!

GILES B. AVERY.

WOUNDED and bleeding as I lay,—
Feeling at every nerve;
O tell me, O my God, I pray,
For what I this deserve.
Chastened, my book of life I ope,
And read its record o'er;
Counting the beacons of my hope,
Now fled, forevermore.

And ask, O God of love, I pray,
Why, why this want of trust?
Why, why so many pangs I feel,
So piercing, so unjust!
A voice, a softly answer gave,
I list to catch the sound;
Shall He who came mankind to save,
Be scored with paining wounds.

That he might feel for others woes,
And thus obedience learn;
And show us whence the fountain flows
That caused his soul to burn
With love, the wounded soul to heal
The lost to seek and save.
And we yet never, never feel
The life the Savior gave?

'Tis only nerves that have been touched,
That ever learn to feel;
'Tis such, ah such, and only such,
God's mercies can reveal.
Then let me meekly bear the rod
Tho' wounded sorely still;
Since all its stripes are healed of God,
In souls who do his will.

Mt. Lebanon, N. Y.

SPRING TIME.

New life for earth, new life for me,—
No more let Wint'ry thoughts be mine,
But ever rising till made free
To live the life that is divine.

New life in kindness, love and care,
And joy in every living thing,
New courage to resist and bear
Till I the victor's song can sing.—*M. W.*

Join humility with virtue.

SPRING.

WATSON ANDREWS.

THERE's life in every lovely flower,
 There's life in every breeze.
 There's life among the verdure bright
 That glitters on the trees.
 There's sunny light in golden waves
 And balmy fragrant air,
 That clothes the Spring in loveliness,
 Most beautiful and fair.
 Then how delightful now to think
 On that celestial sphere,
 Where ceaseless sunshines ever glow
 In one eternal year. [ripe,
 Where flowers are bright and fruits are
 And birds forever sing;
 Where all is joy and love and life
 In one eternal Spring.
North Union, Ohio.

QUERIES.

SARAH F. WILSON.

WHAT the record of the year?
 Past, yet fresh in memory;
 As is present hope or fear
 Or the joys of yesterday.

Where the hearts by thee sustained
 Who would ask a blessing thine?
 Where the souls thy voice hath gained
 To a love for truths divine?

Where the needy ones supplied
 From the treasures of thy mind?
 Should they ask for mercies wide
 Would they sweet forgiveness find?

Like the Good Samaritan
 Hast thou sought out the oppressed?
 Or hast given oil and balm
 To relieve the sore distressed?

Can there rise from out the throng
 Surging through life's crowded street,
 One to say,— "From paths of wrong
 Thou hast turned my wayward feet."

This the mission of the Christ
 Succor for the suffering;
 Balm and comfort to impart
 Asking not, but minist'ring.

Thus the queries thick and fast
 'Fore my mental vision rise;
 Chide they solemnly the past
 Yet, they're blessings in disguise.
Canterbury, N. H.

AGE OF REVELATION AND REASON.

JASON B. POOL.

REVELATION is given to lead and direct where reason and experience in humanity fail. Hence it becomes necessary to distinguish between true and false revelation. When the Dutch traveler revealed to the King of Siam that at certain seasons of the year the rivers and lakes in Germany became so hard that an elephant could in safety walk over them, the king would not believe in the revelation but banished the traveler from his presence.

In this case the king had no means of distinguishing between true and false revelation; and as frozen water was a condition contrary to his uniform experience, the king rejected the revelation as false. Suppose the king with all his subjects had been suddenly removed to New England in the month of June; he would still believe that water would always remain a liquid.

We will now suppose that it should be revealed to the king or one of his subjects by a spirit that soon the country would be bound in the adamantine chains of the frost king and that it was necessary for the people to prepare for such a state of things by making garments of fur and also they must lay up a good store of provisions for the dearth of Winter. In a natural condition it would be impossible for the people to put any confidence in the revelation and therefore it would be necessary that

some state or condition should be brought upon the people by which they would be forced to believe. I take the impression that whenever God or the spirit world sends a revelation to the people, an inspired feeling is made to rest on the people which causes them to believe.

The sacred Scriptures have been believed in for many centuries and there is some cause for the belief. Now the question arises what is the cause of this belief. The materialists try to make out that the priests have duped the people to believe in the Bible, but a careful investigation of the nature of humanity will convince any reasonable mind that scriptural faith could not have been derived from that source. Men naturally are not prone to believe in the Bible and if they had been left wholly to themselves it would have been out of date long ago. There evidently has been an inspired feeling among the people for ages which has given the impression that the book is an inspired work.

The Bible contains much that is incomprehensible to man and consequently some have tried to make out that it is a nonsensical man-made-work and not to be respected. Such become as "sounding brass and a tinkling symbol." Others again have endeavored to explain the mysterious parts of the scriptures; these also as a general thing are as sounding brass. Leaders of churches who have been making deductions outside of inspiration in regard to the Bible are likewise like "sounding brass and tinkling symbols."

As revelation is founded on reason which is higher than human reason or what human reason has been, there must be an intelligence in the spirit

world far greater than what can be found among mortals. Human reason is of a progressive nature and man has been growing in his powers of comprehension ever since his advent on earth. Perhaps he has arrived at a stage in which he can see quite clearly in regard to spiritual matters but it is not his province to make deductions unless he feels called on to do so.

It is an easy matter for many a one to feel competent to make deductions in regard to spiritualism and the Bible, but he is not to be the judge. The case has got to be decided by a superior intelligence. It has been observed that when God has a great work for any one to do He gives him a peculiar training for that work and that training is what no earthly friend would choose for him, and it is sometimes so long continued that there would seem to be but little time left for work.

As all God's works are progressive—commencing small and growing larger—so with respect to the individual who is called to commence the work of making deductions: he will not be much of a demonstrator, he will deal largely in hypothesis and theories but demonstrators will follow in his wake.

Hancock, Mass.

IN MEMORIAM.
SISTER RUTH BROWN.

OLIVER C. HAMPTON.

ONCE more in the annals of time
A Sister has taken her flight,
And risen to regions sublime,
To glories eternally bright:
Devoted for eighty long years
To piety, purity, peace,
She shakes hands with Earth and its cares,
And basks in a blessed release.

The peace-maker's precious reward
 Our Sister most faithfully gained,
 And blessing and love from her Lord
 Throughout her long life she retained.
 Her patience and mercy and love
 All envy and slander forbade,
 And what greater gift from above;
 From Heaven's rich store can be had.

Of industry, prudence and care
 No one could possess greater store,
 No self-sacrifice did she spare
 To aid Zion's cause evermore,
 O could we such zeal emulate
 Who still in mortality grope,
 How happy would be our estate,
 How bright the fruitions of Hope.

Time presses with tireless wing
 Toward solemn Eternity's shore,
 But Death is deprived of his sting,
 And the grave is in victory no more.
 With those who in good works and faith,
 And self-abnegation will walk,
 And shun every self-seeking path,
 And keep with the good Shepherd's flock.

O Brethren and Sisters attend
 To comfort each other prepare,
 As steadily friend after friend
 In sorrow we're fated to spare.
 Be tender of those who have borne
 The burden and heat of the day,
 Their kindness and zeal to return,
 And brighten their fugitive stay.

We'll harvest the treasures of time
 Whatever may stand us instead,
 When ready to soar to a holier clime
 And sealed with the quick and the dead.
 Improve in all virtue and love,
 In charity always abound,
 Professions by practice to prove,
 As the wheels of existence go round.

O then shall the dayspring appear,
 The Heralds descend from on High,
 The needy in Zion to cheer
 And brighten our spiritual sky.
 O Angels of Heaven draw near
 Ye Heavenly Harvesters come,
 Our Spirits for Heaven prepare,
 And lead us triumphantly Home.

Union Village, Ohio.

TRIBUTE.

*To the Memory of Brother
 MARCUS GREGORY.*

MARY JOHNSTON.

"He giveth his beloved sleep."

At a few weeks journey of the New Year,
 just as dawn was approaching and the sun
 gleamed over the hill-tops, with a radiant
 smile to the snow clad earth, a pure spir-
 it awakened in the glory of its Eternal Home.
 What a releasement from all physical suffer-
 ing, from the agonizing pain and torture of a
 diseased body, for of late years our dear
 brother was a great sufferer; but at all times
 bore his affliction with marked patience and
 resignation. He bore evidence of a living
 faith, founded on the Rock which wrought
 "peace, patience, experience and hope."
 Hope that he would soon traverse the golden
 portals of heaven, where sorrow, sickness,
 pain and death are unknown. We believe
 that his hopes are at last realized, and that
 he is mingling with that innumerable host
 that have washed their robes in the blood of
 the Lamb.

Our beloved Brother, Marcus Gregory,
 was born in Shelby Co., Ky. (see page 72.)

His parents united with the Society of Be-
 lievers of Pleasant Hill in 1813, with eight
 children; all of whom remained steadfast to
 their first faith except one. Pleasant Hill
 was not much more than a wilderness then,
 and many years of toil and severe hardships
 passed before its beautiful and substantial
 buildings arose. Through all those years of
 hardships, when he was blest with youth and
 health, the world's brightest prospects and
 gilded charms beckoned to him, and the si-
 ren voice tempted, yet he kept the even tenor
 of his way. Like adamant rock he with-
 stood the Summer's heat and Winter's chill-
 ing blast. His feet were shod with the gos-
 pel of peace. He was armed with the shield
 of faith, wherewith he was able to parry the
 fiery darts of the wicked, and with the hel-
 met of salvation and the sword of the Spirit.
 Clad in this holy armor he went forth with
 his trust in God and "pressed toward the
 mark for the prize of the high calling of God
 in Christ Jesus." He was quiet and reserved,
 but always had a smile and pleasant word

for every one. Faithful in every duty until disease and infirmity could no longer be resisted. Without any reserve he consecrated his time, and his talents, his body and soul to the great God that discerneth the intentions and motives of the heart. O! may we all be wise and strive to imitate this shining example and "scatter the roses instead of the brier."

After his long life of usefulness he was ready to say in truth, "I am now ready to be offered up. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Go, worthy veteran go! and reap the fruits of thy labors, and receive thy glorious crown of life.

Dear Father, we miss thee from our midst, most deeply; and how sad our hearts, as we bid adieu to the last of our early Fathers of Pleasant Hill, and in our sorrow we fain would bring thee back; but we know that thou art happy, thy journey over and safe home at last! We feel that the heavens are re-echoing the glad welcome.

"Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Pleasant Hill, Ky.

PLEASANT HILL, KY., JAN. 1888.

TO EDITOR OF MANIFESTO;—This verse is taken from the 1st chapter of the Gospel of John and the 14th verse, "And the Word was made flesh, and dwelt among us, full of grace and truth." This I could never understand. I have read many an explanation but none seemed to satisfy my mind. How did the Word become flesh? How did it dwell among us?

How did we behold its glory, as the only begotten full of grace and truth? It seems to be the word sent by the Angel to the Virgin Mary, that produced

the Holy Son of God, as he was the first born in the new creation. He was also the first one that preached the new birth. If he had been conceived in sin like the rest, how could he then preach the Kingdom of God?

It has never been seen or heard that any one could preach the Gospel without being born of the living word of God.

Christ was the true living seed of the kingdom or new heaven. Any one that is born of the same seed he can both live and preach the new birth, and he could no more commit sin than Jesus could, because the seed of God remaineth in him. And he loves God above all, and his fellow man as himself.

This is the fruit that appears in Jesus Christ, and the same fruit appears in all his followers. So we behold the glory, and beauty of that holy seed produced wherever it finds good ground. It produces Holy men and women progressing from one glory to another.

Yours,
LARS ERICKSON.

WHAT HATH THE STRUGGLE AVAILED!

CORA C. VINNEO.

My heart was weary with sadness,
My hands were tired with toil,
My eyes saw no sunshine of gladness,
My feet trod on rough, sandy soil.
I sat alone in my chamber,
While thoughts dark and lonely assailed,
And I put to myself this question,
What good hath the struggle availed?
What bliss hath it brought to my spirit?
What clouds hath it chased far away?
What reward do my toilings all merit?
What gifts will my labors repay?
As I sat alone in my chamber
This answer o'er others prevailed,
If any wise lesson's been taught thee,
Thus far hath the struggle availed.

The gayest of hearts oft need sorrow,
 And tears that are holy must flow,
 But joy waits the glad coming morrow,
 And sunshine resplendent will glow.
 The hands that are weary with toiling,
 Though oft to the cross they are nailed,
 Will accomplish some righteous deeds for [thee,
 Some good that thy works have availed

The darkness that rests on thy vision
 Comes only from shadows within;
 Lift up the thin veil, and the sunlight
 With the glory of peace will shine in.
 The eye is the light of thy being,
 Keep its sight to God's blessing unveiled,
 And then thou wilt see that thy struggles
 Have many rich conquests availed.

Did you say that your feet walked the lonely
 And rough thorny pathway of woe?
 There never was yet a road, only
 That grew thornless roses, you know.
 If the goal of the blest is worth gaining,
 Why murmur at trifles you meet?
 Why don the dark grave clothes of mourning
 Because the rough thorn pierce your [feet?

There is no royal road to progression,
 There is no starlit pathway to bliss,
 There are many rewards for true labor;
 But the sweetest are only in this;
 Work nobly and truly for others, [failed,
 Though oft you have tried and have
 Then, each diligent earnest endeavor
 Will prove what the strife hath availed.
Mt. Lebanon, N. Y.

TESTIMONY OF DANIEL MOSELEY.

BEING a well-wisher to the peace and happiness of all the human family, whom I consider as my Brethren and Sisters according to the order of nature in the old creation; and believing that the time is coming, and is now begun, in which every individual soul of all the human race, will be waked up by the resurrection power of God, and come forth to receive their reward, according to their works, either in mercy or judgment, as

they obey or disobey the will of God; I therefore feel it my duty to bear testimony to that blessed way of God which is dearer to me than life, and which I have proved by long experience to be the way of salvation from sin, having been thereby saved from the pollutions that are in the world, and in which mankind are sunk and lost from God, through the lusts of the flesh.

Some time in July, 1780, I went to Watervliet, to visit the little family of people who had then begun to be greatly "wondered at" by the world around them, on account of their strange religion. I went well guarded, as I supposed against deception, having already seen enough of that among professors, to put me on the watch. I had likewise experienced much of what is commonly called religion; having had great convictions of sin, and passed through many scenes of religious exercise of mind. In the fifteenth year of my age, I had joined a society of very zealous New-Light Baptists, and for six years had supported the name and character of a Christian without reproach or rebuke from the society, or from any other quarter except my own conscience. During this period, I had been sufficiently acquainted with people who made a great profession of religion, and who, I knew, lived in wickedness more than people in general who made no profession: and therefore I thought it necessary to be on my guard. But when I came there, I found my fears were groundless. I found as much difference between the professors I had formerly been acquainted with and these people, as to the nature of their religion, as there is between dead carcasses and living souls; and the power of their testimony differed as much from that of the

former, as flames of fire differ from the stagnant waters of a muddy pond. The fire soon began to burn my carnal nature, of which I was as full as a pine knot is of pitch, and I cried out like the prophet Malachi, "Who can abide the day of his coming?" I found that it was indeed, "like a refiner's fire, and like fuller's soap." I was searched like "Jerusalem, with candles," and all my dark works, which had before been hid from my own sight, were brought out of their secret hiding places, and exposed before the Lord and before the eyes of his people.

Lord what is man! A lump of pride, lust and vanity; for such I found myself in the light of divine truth, and exposed to view. The serpent was no longer able to hide; my pride was stained; my lust was mortified, my vanity was blown away like the smoke of a dunghill; and my good Christian name, which I had cherished so dearly, alas! it was like chaff before the wind, or a dry brush-heap before a flaming fire; it was consumed by the truth, and all my religious notions and imaginations were blown away at once. Then, for the first time, I began to understand the words of the prophet Isaiah: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day." And also of the prophet Malachi; "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, (whether professor or profane,) shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Such was the spirit and power of that gospel which Mother Ann preached. It exalt-

ed the work of Christ alone, and swept away the corrupted religion of Antichrist, and the religious inventions of fallen man. The way being thus prepared, my soul began to be baptized into the spirit of the gospel, and to receive the pure and heavenly gifts of God. Then I was able to say in truth, and testify with confidence and boldness before all men, that I knew it to be the way of God; because it purged me from my sins. I knew it to be the power of the resurrection; because it raised my soul from the death of sin to a life of righteousness. I can say in the sincerity of my soul, I feel thankful to God that I have lived to see the day in which I have the privilege to testify these things for the benefit of my successors in the gospel, and of all honest enquirers after truth.

Some people who visited Mother Ann and the Elders, and heard their testimony against all sin, and especially against the lust of the flesh, went and spread a report that these people forbid to marry, and applied to them all the hard names and heavy charges contained in the first epistle to Timothy against apostates, Chap. iv., 1, 2, 3. Mother therefore told me not to go and report that they forbid to marry; "for," said she, "we do not. But all that cannot or will not take up their crosses for the Kingdom of Christ's sake, and that only, I would advise them to marry and live after the flesh, in a lawful manner, and be servants to their families: for that is natural, and less sinful in the sight of God than any other way of gratifying that nature." As to temperance, regularity and good order in the management of their affairs, these people exceeded all that I had ever seen. I was

brought up in New England, among good farmers; but such neatness and good economy as was here displayed in the wilderness I never saw before.

After spending two days with them, I returned home to Pittstown, where my parents lived, and I saw Mother no more till after her return from Poughkeepsie jail. I then visited her, and found the same godliuess and purity, with an increasing testimony against all sin. I saw nothing but what was every way perfectly consistent with modesty and chastity; indeed quite too much so to suit the feelings of a carnal nature. This was the great *stumbling stone and rock of offence*, and the mighty cause of contention between "Michael and his angels, and the Dragon and his angels." I always found in her the same powerful testimony against all unrighteousness and every evil work, and a corresponding example of godliness and purity.

I also visited her in Harvard. Her appearance there seemed to me more heavenly than I had ever seen it before. Her soul was filled with love and joy, peace and purity; and the gifts and power of God, through her, to all that believed and took up their crosses, were ministered in great abundance. I was then but a babe in Christ; yet I had my little measure full, which raised me above the carnal delights of the flesh and the mind. I could never feel the least sensation of impurity from her; but all she said and did, seemed to come from a spirit of perfect purity. Her enrollment was with the Lamb on Mount Zion, where souls are redeemed "from all filthiness of the flesh and spirit."

TO BE CONTINUED.

RESPECT for legitimate authority shows self-respect.

[Contributed by A. P. Carl.]
IN VAIN.

BY MAY MAURICE.

THOUGH our path be strewn with flowers,
Bright and joyous all the hours,
Crowned with honor and success,
Rich in hope and happiness;
If we never strive while here,
Any darkened life to cheer,
Never soothe one grief or pain,
We shall live our life in vain.

Though our hearts with music thrill,
Visions sweet our moments fill,
Gifted with a poet's power
To beguile the passing hour;
If we sing no happy song,
Wake no joy, and right no wrong,
Draw none heavenward by our strain,
We shall live our life in vain.

Though we gather wealth untold,
Heaping up the shining gold,
Though our wants are all supplied,
Nothing we would ask denied;
If we never from our store
Feed the hungry, bless the poor,
If the world share not our gain,
We shall live our life in vain.

Through life's path we have a Guide.
In whose love we may confide,
And his foot-prints mark the way,
So the feeblest need not stray;
If we will not heed his voice,
Making other paths our choice;
If we shun the way so plain,
We shall live our life in vain.

JEALOUSY.

It is said "Jealousy is as cruel as the grave," but by further thought we see that in another sense, can it be thus compared. Jealousy is as sure a tomb for the soul, as is the grave for the body. No growth no life can enter the heart of those thus entombed, but buried in their mental dirt, they are disturbed only to be offensive to surroundings.

A. J. CALVER.

THE MANIFESTO. MARCH, 1888.

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Editorial.

OUR DUTY.

WE may not have so much to do with the opponents of religion, with those who delight in unrighteousness, and glory in their own shame, as we have with those who already name the name of Christ, as well as with those who have accepted a few degrees in morality and are moving along toward the place where man shall regard his fellow man.

The good prophet found those at his own home who had ears but would not hear and who had eyes but would not see. Does not this experience accord wonderfully well with our own? The truth, however, should be proclaimed by every consecrated messenger of our Father and Mother—God; and in doing this duty we should not fail to put on the whole armor of a pure Christian, lest in our zeal for others we carelessly expose ourselves to the wiles of the adversary.

There has been a time when the conversion of souls was made on heroic principles. They were felled to the

ground! They were dragooned to the baptismal font at the point of the bayonet!! Men had forgotten that in an earlier age of the world it had been said in the name of the Lord, "Come now and let us reason together." No better form for the good of humanity could be advocated at the present time. Strong and even harsh words often fall quite short of their mark and the intended shock spends itself on the air.

There is a satisfaction in appealing to the better qualities of the mind, and for this the beatitudes are a beautiful example. "Blessed are the peace-makers for they shall be called the children of God." A relationship which we all covet and for which we devoutly pray. "Blessed are those who hunger and thirst after righteousness," as they have the promise of full fruition in this inestimable blessing.

It can have but slight impression upon the true disciple to find that he has been denominated an ascetic, as unnatural or as being over religious. It has been the same story from age to age when referring to those who had forsaken the elements of the world and had accepted the cross of Christ. Let us "stand fast therefore in the liberty wherewith Christ hath made us free." Those who are able to walk in the glorious light of God's love are confident of the strength they possess. They entertain no fear of the frowns that may arise from personal prejudice, nor are they elated at the smiles of approbation.

If to be a Christian is to be a direct follower of the Christ, then we have only to make a careful, analytical investigation and ascertain the points of resemblance and then the points of diversity. Christians of every hue and shade are

not backward in asserting the advantages of the plan of salvation which they have accepted. Their cross is the cross of their Christ, and their worship the worship of their God.

All disputations on the subject, however, are indicative of dominant rights and are quite sure to end in confirmed self-righteousness, by both parties. A war of words is but a slight remove from a war of weapons. This seems to differ from the heavenly Spirit that so kindly recognized the baptized Jesus and which has said to us, "Hear ye him," and in turn Jesus has said as plainly and as kindly, "Follow me," "where I am there ye may be also."

There may be those who take the liberty to assert that our Christian form of life is unnatural, but they must at the same moment admit that the gospel of Jesus teaches a corresponding form to his followers. Jesus and his disciples thoroughly forsook the order of the worldly life and then organized one based on communistic principles. Everything *passé* from the selfish into the more open and free system of brotherly love. Houses and lands were sold and the proceeds placed in the treasury of the little, consecrated church of Christ where it could be used for the universal good.

It may seem to us to be a large sacrifice to part with our fraction of selfish interest, as it was, undoubtedly, to Peter when he left his boat and fishing net to follow the divine Teacher. His repining at a later date would give us the impression that he considered his sacrifice of some magnitude, as he takes the liberty to remind Jesus of this fact. "Behold we have forsaken all and followed thee, what shall we have therefore?" Jesus very kindly enumerates

the many temporal and spiritual blessings that would be certain to follow in accordance with the promise. Peter may not have realized at this time the advantages to be derived from the united efforts of the Brethren.

A longer experience, no doubt, afforded him all the information on this subject that could have been wished. And as with Peter so with all others who seek to become disciples of the Lord. Let them say, "Behold we have forsaken all and followed thee," and the time will not be very far distant before they will begin to realize the Lord's promise. They need not be afraid of the *lo here* and *lo there* as the manifestation of the spirit must be within one's own heart.

What our duty should be in this case bears no mystical form and the wise admonition of the apostle may have a salutary effect upon our daily life. "Ye are the children of light. Therefore let us not sleep, but let us who are of the day, be sober, putting on the breast plate of faith and love, and for a helmet the hope of salvation."

Sanitary.

HYGIENE FOR SINGERS.—Mme. L. Cappiani gives some hints in *The Voice for lady singers* which are valuable. She says: "Singing should be done without any exertion in the throat, even in the greatest dramatic climax."

Those singers who swell the throat and become red in the face at *Forté* passages cannot stand operatic work very long, as this is nothing else but an unnecessary muscular exertion counteracting the free development of force, and blurring and thickening the tones. The throat should not be expanded. It must be kept loose, in order that the vocal bands can resound without pressure;

which pressure simply hinders the circulation of the blood, thus injuring general health and causing red face and red throat, followed by exhaustion. Brutal muscular exertion can never produce the power as well as the refined tone required by the true artist. Fortissimo and Pianissimo should be made in the same manner, by sending more or less air through the vocal bands. The throat is but the tube in which these cords resound; the air from the lungs, touching them, brings forth tones or sounds like the Æolian harp. Who that has been in a storm at sea, can forget the wailing of the ship's rigging? A rope is mute in the hand; but at a ship's mast the wind develops vibrations, and the storm gives it a voice."—*Herald of Health*.

BOXING THE EARS.

THERE ought to be a statute in every state severely punishing this practice or rather an infliction of blows on the head, so common in families and schools of inferior grade. A recent investigation of medical records reveals fifty-one cases of serious injury to children from "boxing" or "cuffing" on the ear—in some cases chronic and ultimately resulting in fatal brain disease, deafness, insanity, etc. It would be impossible to discipline all offenders, but much might be done by special care in giving notice of the law and penalty through the newspapers and by circulars distributed by board of health inspectors, and by instructions to the police promptly to arrest parents or others seen cuffing children—as they may be seen at all hours of the day in certain regions of every city.—*Sanitary Era*.

THE DIET OF STRONG MEN.—THE Roman soldiers who built such wonderful roads, and carried a weight of armor and luggage that would crush the average farm hand, lived on coarse brown bread and sour wine. They were temperate in diet, and regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet eats only his black bread, onion, and water melon. The Smyrna porter eats only a little fruit and some olives, yet he walks off with his load of

a hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. Moderation in diet seems to be the prerequisite of endurance.—*Scientific American*.

REMEDY FOR POISON BY IVY.—IT seems to me that I read all kinds of cures for ivy poison except the right one. I have always endeavored to keep it before the public, but have failed. It is to dissolve sugar of lead—a bit the size of a hazlenut—in half a teacup of sweet milk or warm water. Apply as warm as can be easily borne with a soft, linty piece of linen rag. Three or four applications are sufficient to effect a cure. If the poison is on the face and nearing the eyes or mouth, this astringent wash may be constantly applied. It is a marvelous cure, and by watching closely one can see the fevered blisters turn from white to yellow during the application. This remedy for ivy poison should prevent a great deal of suffering. It is well where a member of a family is easily poisoned to keep sugar of lead in the house all the time. Let it be labeled and kept where it can be found the moment it is wanted. Keep it well wrapped up, that it may not lose its strength.—*Cor. Ohio Farmer*.

HOT BOILED MILK.

THERE is no better or healthier drink than hot or warm boiled milk. Even in the best hotels it is sometimes difficult to get boiled milk. In restaurants it is seldom given without a special order. In many private houses the article is practically unknown. In many houses where they pride themselves on their good coffee only cream is used in the mixture. Coffee with cream is delicious, and the lovely color it takes on as the thick yellow substance drops down into it is a joy forever. But it is, alas! indigestible. I believe that many of the people who have decided that they cannot take coffee would find themselves nourished and strengthened, without injury, by equal parts of well made strong coffee and hot boiled milk.—*Christian at Work*.

SALVATION ARMY.

From the letter of Gen. Moore, in the Christmas War Cry.

SALVATION ARMY, it is for you to give the helping hand, and, like Jesus, we must go to and help them that do not want *us*. Some people may wait to be invited, but Jesus went without an invitation, though there were some God-fearing, devoted souls among the Jews who looked for the consolation of the coming *Messiah*, and there are devoted souls all over the land in the churches, and they are all praying God to send us along. They see, they feel the dreadful need. Sons, daughters, husbands and wives daily coming to death's door without a ray of hope.

Oh, for God's sake, for your own sake, my comrades, look as God looks at these things. Think of these sin-bound slaves. We profess to believe that through the coming of our Jesus, who was born to work, God has put in our hands a lever that can hoist the sinner from the lowest depths of sin and woe. If this is so, and thank God it is, woe to you and me if we let friends, money, health or creature-comfort stay our hands. The blood of *brothers* dying daily in sin must indeed go up into the ears of Him who so loved the world as to lay down his life for it. Woe to you, woe to me if we use not this lever of *love* to take right down to the lowest pit in which humanity has sunk the glad tidings of deliverance.

Nowhere in the Bible are we told to open doors, and if the people will come and hear us, very well. But the voice cries louder to day, "Go! go! go! go!" Will you go, Major? will you go, Divisional Officer? will you go, Captains, Lieutenants, Cadets, fellow soldiers? Will you go to them in their homes, the saloons, the brothels, the gambling hells? We must have more "go." Heed not the soulless tongues that say people will not like it. Will you like it when the Savior points you to a sinner doomed to hell, and says, "That was your brother, lived in your town, worked in your mill. I gave you talents, I gave you pardon for the asking, but you never took him by the hand. Your warm tears of entreaty never fell on his cheek. That man

rode with you in the *cars*. You had covered up your salvation badges; you never spoke to him of his soul's danger: you smiled when the worldling used vile language. You simply said "no" when he asked you to drink with him that cursed stuff that ruined his mind and body. You never told him you had found the living water?"

[REMARKS. Although we have given to our readers, only a few of the good words that are found in the General's letter, we think this will show the burden of his mind, in regard to the cultivation of the religious element among men. We are not Salvationists, after the order of the ARMY, and could not do the work, in which they are engaged. It is not our gospel mission. It belongs to the Salvationists to do just what they are doing, and it seems right that they should do the work in that manner that affords the best spiritual satisfaction.

We can however, as much as wish them peace and prosperity in their self-denying work. We can do as much as to pray for them, that God in his merciful kindness, would guide and protect, as they march on their perilous journey. Some of us think it is a filthy act when a man throws his tobacco on the floor, of a dwelling, but what shall we say of men, belonging to a Christian nation who in their filthiness can throw their tobacco at those who are engaged in prayer? Indeed, we need the Salvationists. We need those determined, zealous soldiers to do that work and to present those truths of God which so many churchal Christians are ashamed to do. Ed.]

CHIVALRY is not confined to the relation of the sexes. It is a sentiment which should rightly inspire all who are highly favored in any respect toward those who are less fortunate.

[Contributed by C. J. Preter.]

EXTRACTS FROM J. TIFFANY'S LECTURES.

THE difference between the religious formalist and the spiritual humanitarian is seen in this. The humanitarian works out his own and his fellow's salvation, by seeking to develop the elements of love, wisdom, and power in the soul; by practicing every moral, and social virtue; by obeying every truth; by feeding the hungry, clothing the naked, educating the ignorant, assisting the distressed, and redeeming the fallen; by attacking and denouncing every vice, public or private; by decrying war and oppression, fleshly lusts, and intemperance in every form, by bearing a strong testimony against all the idols of man, tobacco and intoxicating stimulants, as well as against all gluttony in eating.

He will not expend thousands of dollars in building a church, while the poor within the shadow of its very walls are from want or cold neglect perishing, or are driven to commit the darkest crimes to obtain that which should have been given as a Christian charity, with a Christian's blessing. While the formalist expects to obtain his salvation on credit, and thinks the world is to be redeemed from its selfishness by believing in certain mysterious and absurd creeds; by observing certain external forms and ceremonies; by idling away portions of time, in keeping fast days and fast days, new moons, and Sabbaths.

Take away the formal part of the religion of the modern Pharisee, and there is nothing left. Is it possible that any one can be so blind, as not to perceive the corruption and falling away from the precepts and practical life of Jesus, and the example of the primitive church? Therefore it is plain and evident, that all sects and denominations in the world, who do not live up to this original Pattern are false and counterfeit.

Remarks. All true Shakers do live it and practice it.

If thou wilt withdraw thyself from speaking vainly and from gadding idly, as also from hearkening after novelties, thou shalt find leisure enough and suitable for meditation on good things.—*Messenger of Peace.*

[Contributed by Rachel Webb.]

COL. INGERSOLL ON LABOR.

*He says we are but little above Savages.
Cannibalism is in existence worse
than among the Heathen.*

IN a recent speech on the evils of the times Col. Robert Ingersoll makes the following astounding assertions: In the days of savagery the strong devoured the weak—actually ate their flesh. In spite of all the laws that man has made, in spite of all advance in science, the strong, the cunning, the heartless still live on the weak, the unfortunate and foolish. True, they do not eat their flesh or drink their blood, but they live on their labor, on their self-denial, their weariness and want. The poor man who deforms himself by toil, who labors for wife and child through all his anxious, barren, wasted life—who goes to the grave without ever having had one luxury—has been the food for others. He has been devoured by his fellow men. The poor woman living in the bare and lonely room, cheerless and fireless, sewing night and day to keep starvation from a child, is slowly being eaten by her fellow men. When I take into consideration the agony of civilized life—the number of failures, the poverty, the anxiety, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, the shame—I am almost forced to say that cannibalism, after all, is the most merciful form in which man has ever lived upon his fellow man.

It is impossible for any man with a good heart to be satisfied with this world as it now is. No one can truly enjoy even what he earns—what he knows to be his own—knowing that millions of his fellow men are in misery and want. When we think of the famished, we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm—one feels as though his heart was as cold as their bodies.

In a world filled with millions and millions of acres of land waiting to be tilled, where one man can raise the food for hundreds, yet millions are on the edge of famine. Who can comprehend the stupidity at the bottom of this truth? Is there to be no change?

Are "the law of supply and demand," invention and science, monopoly and competition, capital and legislation, always to be enemies of those who toil? Will the workers always be ignorant enough and stupid enough to give their earnings for the useless? Will they support millions of soldiers to kill the sons of other working men? Will they always build temples for ghosts and phantoms, and live in huts and dens themselves? Will they forever allow parasites with crowns, and vampires with miters, to live upon their blood? Will they remain the slaves of the beggars they support? Will honest men stop taking off their hats to successful fraud? Will industry, in the presence of crowned idleness, forever fall upon its knees, and will the lips unstained by lies forever kiss the robed impostor's hand? Will they understand that beggars cannot be generous, and that every healthy man must earn the right to live? Will they finally say that the man who has had equal privileges with all others has no right to complain, or will they follow the example that has been set by their oppressors? Will they learn that force, to succeed, must have a thought behind it, and that anything done, in order that it may endure must rest upon the corner stone of justice?

MANNA, THE HEAVENLY BREAD.

MR. COLE, a missionary of the American Board, in Eastern Turkey, in describing a journey from Harport to Bitlis, says: "We traveled for four days through a region where had newly fallen a remarkable deposit of heavenly Bread, as the natives sometimes call it,—manna. There were extensive forests of scrubby oaks, and most of the deposit was on the leaves. Thousands of the poor peasants, men, women and children, were out upon the plains gathering the sweet substance. Some of them put into kettles of boiling water the newly cut branches of the oaks, which washes off the deposit until the water becomes so sweet as to remind the Yankee of a veritable sugaring off in the old Granite State as he takes sips of it. Other companies of natives may be seen vigorously beat-

ing with sticks, the branches, that, from having been spread on the ground, have so dried that the glistening crystals fall readily upon the carpet spread ready to receive them.

The crystals are separated from the pieces of leaves by a sieve, and then the manna is pressed into cakes for use. The manna is in great demand among these Oriental Christians. As we were traveling through a rather dry region, the article came in play for our plain repasts.—*Scientific American*.

Juvenile.

IMPURE STORIES.

THE New York Tribune, under the head of "Talks with Correspondents," prints the following:

THE WHITE CROSS.—For the benefit of W. L., who wears a White Cross badge, and who complains of offensive stories and badinage he is compelled to listen to, we relate the following which occurred in an office, in this city last week: "Among those who occupy this office, consisting of a suite of fine rooms, are two high-toned Christian gentlemen. Some of them have held positions of eminence. To their office came a man who claimed a club acquaintance with one of them, and who, finding two or three of them together in the reception-room, began to tell an offensive story, illustrating it as he went on by reference to a map hanging on the wall, and standing necessarily with his back to the auditor. When he got through his story and turned to receive applause, no one was in the room but the type writer boy, who had been busily at work all the time. The auditors had quietly taken themselves to their respective rooms, and the visitor had nothing to do but take his hat, and retire. That is a good way to listen to a vile story."

TWELVE GOLDEN RULES.

HOLD integrity sacred.
Observe good manners.
Endure trials patiently.

Be prompt in all things.
 Make good acquaintances.
 Shun the company of loafers.
 Dare to do right, fear to do wrong.
 Watch carefully over your temper.
 Never be afraid of being laughed at.
 Fight life's battle manfully, bravely.
 Use your leisure moments for study.
 Sacrifice money rather than principle.
 —Selected.

ACROSTIC.

The Savior's words to his disciples. St. John.
He that receiveth whomsoever I send, receiveth me;
 and he that receiveth me, receiveth him that sent
 me. xiii., 20.
As the Father hath loved me, so have I loved you,
 continue ye in my love. xv., 9
This is my commandment, that ye love one another,
 as I have loved you. xv., 12.
These things I command you that ye love one another.
 xv., 17.
In my Father's house are many mansions if it were
 not so, I would have told you, I go to prepare a
 place for you. xiv., 2.
Even the Spirit of truth, whom the world cannot re-
 ceive because it seeth him not neither knoweth
 him. xiv., 19.
Peace I leave with you, my peace I give unto you.
 xiv., 27.
And I will pray the Father and he shall give you an-
 other comforter that he may abide with you
 forever. xiv., 15.
Let not your heart be troubled; ye believe in God
 believe also in me. xiv., 1.
My Father hath sent me, even so I send you. xx., 21.
And if I go and prepare a place for you, I will come
 again and receive you unto myself. xiv., 3.
Remember the word that I said unto you, the serv-
 ant is not greater than his Lord. xv., 20.
A new commandment I give unto you, that ye love
 one another. xiii., 34.
Sanctify them through thy truth; thy word is truth.
 xvii., 17.
He that hath my commandments, and keepeth them
 he it is that loveth me. xiv., 21.
Mt. Lebanon, N. Y.

JOTTINGS.

If we truly love the Master
 And his sacred precepts heed;
 We shall never be forgetful
 Of an erring brother's need.
 If we really trust the Savior.
 That his promises are sure;
 Then the Christian's daily trial,
 Patiently we shall endure.—A. E. N.

ST. PETER AND THE BASKETS.

St. PETER, from the door of Heaven one day
 Sped two young angels on their happy way.
 For the first time to see the world in May—
 Both bearing baskets.

They were to bring back flowers more fragrant far,
 Than budding rose and blooming hawthorn are;
 They were to bring the praise of all the star
 Back in their baskets.

The angel of thanksgiving, full of glee,
 Donned a big hamper, half as large as he;
 But the collector of petitions, see,
 With a small basket.

When they returned, St. Peter, as before,
 Sat with his golden keys before the door;
 But each appeared to be in trouble sore,
 About his basket.

The angel of petitions bore a sack
 Cram full, and bound uncouthly on his back;
 Yet even then it seemed that he did lack
 Of bag and basket.

The angel of thanksgiving blushed to feel,
 The empty lightness of his mighty creel.
 "But three," he muttered, turning on his heel,
 To hide his basket.

Then spoke St. Peter: "When again you go
 On a prayer-gathering, you will better know
 That men's petitions in the world below,
 Fill a big basket.

But when you gather up your thanks
 For prayers well answered and forgiven pranks,
 For health restored and disentangled hanks,
 Your smallest basket."

—Good Words.

KIND WORDS.

North Union, Ohio, Jan. 1888.

DEAR BROTHER;—We think **THE MAN-
 IFESTO** is better every time. C. Bush.

Pleasant Hill, Ky., Jan. 1888.

THE JAN. MANIFESTO was an exception.
 It came laden with hope and encourage-
 ment. All are good, but this was "Excelsi-
 or." May it long herald the glad tidings of
 the gospel of peace. Mary Johnston.

Watervliet, Ohio, Jan. 1888.

DEAR BROTHER;—We love our little mes-
 senger **THE MANIFESTO**, and will cheer-
 fully support it. S. W. Ball.

THE TEMPLE.

*South Union, Ky. 1822.*

1. The Lord hath a - gain in His temple ap - peared, The sound of
 2. For thus saith the Lord I've re - turned to be A com - fort
 3. Break forth in - to singing ye heavens a - bove, Ye mountains
 4. The chil - dren of Israel their voices shall raise In songs of

re - joicing and glad - ness is heard, The Bridegroom and Bride have
 to all who will call up - on me, A lamp to the wanderer,
 re - joice in a son - net of love The hills and the val - leys
 thanksgiving and an - thems of praise, To heaven's Pro - tect - or

now uttered their voice, And all their com - panions in union re - joice.
 a couch to the frail, A cer - tain pro - tection that never will fail.
 in rapture may tell, Je - ho - vah hath comforted all that do well.
 and Zion's great friend, From whom unto mortals all blessings descend.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Feb. Contents: Dinah Mulock Craik; Autographs; Notable People of the Day; The Heat Center; Evidences of a Spiritual Body; Human Organizations and Religion; A Guess at a Riddle of the Nineteenth Century; My Quilt a Reverie; Science, Labor, Unity, Conciliation; Some Observations by a Woman in Public Life; Medical Science; Imperfect in Results; Much more than a Centenarian; Child Culture, etc., etc. Fowler & Wells Co. 775 Broadway, N. Y.

IMPORTANT TO FARMERS.

We have just received a beautiful large calendar from the old and reliable house of Williams & Clark Co., Cotton Exchange Building, New York, who put out the purest and highest grade fertilizers now found on the market. They derive their raw material from the large slaughtering and packing houses wherein are killed the cattle, hogs, and sheep for the New York Markets, the waste all being utilized in making Dried Blood, Tankage, and Bone Meal; from these materials their fertilizers are made. The source of the raw material being thus constant, farmers are sure of getting the same kind and grade of material each year, as the formulas are not varied to suit the market price of different kinds of raw materials.

Their Americus Brand is used largely in all the New England and Middle States. An important part of their business, also, is the preparation of High Grade Special Fertilizers for each particular crop. Farmers can make no mistake in buying these fertilizers; send to their address above for this almanac and circular.

Respectfully yours,

WILLIAMS & CLARK CO.

HALL'S JOURNAL OF HEALTH. Feb. Contents; William Eglinton; A Buddhist Missionary; The Castor Oil Plant; The Tobacco Habit; Psychometry as a Means of Diagnosis; The Habit of Kissing; Little Things that Kill; A Mathematical Prodigy; Good Rules for Winter; Mind Cure Convention, etc., etc. Office 206 Broadway, N. Y. \$1. per year.

BROTHER White was convinced that "it warn't no use a-flyin', nor a-fleein', from the wrath of heaven," which he charitably assumed to have fallen upon his rival. "For there's the wind, and the whirlwind, and the tornado to overtake," said he. "And there's the thunder a-rollin' and a-clappin' to warn. And there's the rain a-down-fallin', and the rivers a-uprisin' to drown. And there's the lightnin' a-dartin' forrards and a-rekillin' back-ards to strike. And there's the hail a-slantin'

and a-slitherin' to smite. And there's earthquakes, and there's seaquakes to swaller up. And there's wild beasts a-ragin' and a-roarin' and a-gnashin' of teeth to devour. And there's all manner of pestiferous creatures a-creepin' over and a-crawlin' under. And there's pits and pitfalls, and traps and trap-falls, and no man maketh a way to escape in that day. And wherefore? Whatever is to be, will be, whether it cometh to pass or doth not attain to it, and when the time for the fulfillment of purpose comes it will not stay its hand for John Shore, nor ten thousand thousand thousand sich."—*R. P. Journal*.

The Savior's hand is the hand that gathers.
He that gathereth not with me, scattereth from me. JESUS.

BE EARNEST.

Earnestness unto the end
Is the motto of my life,
And while I for good contend
I'll be earnest in the strife;
Age shall have the zeal of youth,
Crowned with wisdom and her care,
More profoundly in the truth,
While no virtue shall be rare. M. W.

Deaths.

Ruth Brown, at Union Village, Ohio, Dec. 23, 1887. Age 87 yrs. 3 days. (see page 58.)

Jeney Rankin, at South Union, Ky., Jan. 12, 1888. Age 80 yrs. 3 mo. and 12 days.

She was seven months old when her parents united with the Believers. H. L. E.

Marcus Gregory, at Pleasant Hill, Ky., Jan. 24, 1888. Age 87 yrs. 11 mo. and 26 days. (see page, 59.)

Simon Mabee, at Hancock, Mass., Jan. 31, 1888. Age 91 yrs. 9 mo.

Brother Simon had lived in this Society about 82 years. A long life spent in the vineyard of the Lord, laboring to build up Truth and Righteousness. I. R. L.

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APRIL.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

“Blessed are the peace-makers: for they shall be called the children
of God.”—Matt. v., 9.

CANTERBURY, N. H.

1888.

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The Manifesto.

VOL. XVIII.

APRIL, 1888.

No. 4.

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

No. 25.

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

Mother Ann and the Elders visit New Lebanon, N. Y. Meeting at the house of John Bishop. They visit Jabez Spencer in Stephentown, Mass., and return to New Lebanon on Saturday, Aug. 23, 1783.

MOTHER ANN and the Elders, with a large company of Believers left the house of Nathan Goodrich, to visit New Lebanon. They arrived at the residence of Israel Tolcott, who lived on the mountain between New Lebanon and Hancock, a short time before noon. Abigail, the mother of a small family, was preparing the dinner, when Mother Ann said to her,—

“Abigail, we shall all dine with you today.”

“And I will arrange accordingly,” said Abigail, “and enlarge the supply of food.”

“Nay,” said Mother, “there will be a great plenty.”

Between thirty and forty persons were provided with food that day and

were satisfied. Abigail was greatly astonished that so many people were fed upon so small a quantity of food.

The Elders then passed on to David Shapley's and made a short call, and then to the house of John Bishop in New Lebanon.

At this time was fulfilled the prophecy which Mother Ann had made to John, several years before this date, and while she was in the prison in Albany. It was a joyful day to John. Mother Ann walked through the house from room to room, singing a song of joy and blessing.

The next morning Mother Ann asked John if he had any suitable place on his farm where they could hold a meeting.

“There will be,” said she, “many more people here than you can accommodate in your house.”

“Yea,” replied John, “we will have the meeting in the orchard.”

It was estimated that some four hundred people were present.

A piece was sung by Elder Wm. Lee, and the Believers enjoyed a beautiful season, in which was manifested the spirit of God in a gentle, inward power and gift.

Amos Rathburn asserts that he realized a great outpouring of the spirit of

God. He saw with clearness the sad state of the children of men, and the gift of salvation that was offered by the gospel. He warned all against losing the day of their visitation.

Elder James came forward and said, "My name is James Whittaker. I have prayed for you, my friends, as earnestly as ever I prayed for my own soul."

He then spoke of the sinful state of man, and of the necessity of a restoration through Christ, in order to find salvation and redemption, now offered through the medium of the gospel.

"The time has fully come," said he, "according to the prophecy, for Christ to make his second appearance for the redemption of man, and we are the witnesses, through whom Christ has manifested himself in this day. The only means of salvation that will ever be offered to a lost world, is to confess and forsake their sins, take up the cross and follow Christ in the regeneration."

He also spoke of the necessity of believing in these messengers whom God had sent, and declared that the only way that they could find the will of God, was to find it in the followers of Christ. This was the way, according to the scriptures, that God manifested Himself to the ancients and that it was as much so at the present time.

Father James spoke of humility and self-abasement.

"You cannot blame me for abasing myself."

He declared the great riches he had found by the gospel, and the awful consequences that would follow those who rejected the day of their visitation.

Elder Joseph Meacham and Calvin

Harlow, made a few remarks in confirmation of the work of God. The power of the holy Spirit was very great and the evidences of the testimony clear. Every mouth was stopped, and every tongue became dumb, and the assembly appeared as though arraigned before the bar of judgment. The Believers went forth in the worship of God with power and with spiritual gifts. There was no one to molest them or to make them afraid.

At the close of the service food was prepared for the Brethren and Sisters and for a large number of strangers. At the suggestion of Mother Ann, John Bishop gave a general invitation to all present, to accept of his hospitality. Sixty persons were soon seated, and all amply supplied as had been done for the Believers.

It was estimated that some two hundred people had been furnished with food. Concerning this visit, John gave the following statement. "I evidently felt the blessing of God rest upon my house and upon all that I possessed. Though the temporal blessings are the least, and were at this time, yet as they are evidences of the good fountain from whence they flowed I shall insert some of them in particular.

"There were about forty persons in the company that came with Mother Ann, and nearly all came on horseback. The horses were turned into a field that contained ten acres. At first I thought my feed would soon be gone, but concluded not to be over anxious, as I had the privilege of entertaining Mother Ann and the Elders. These horses and four cows remained in the field from Saturday P. M. till Monday noon following.

"The same day after they were taken out, I went to see the field, and as strange as it may seem, it was as fresh and as green as though a creature had not been in it for a week.

"Although the company had been amply supplied with milk for drink, the dairy did not show the loss, as there was as much butter made as usual.

"These things may appear impossible but I feel confident that they were effected by the same power as that which fed the five thousand."

Mother Ann and the Elders now visited several families of Believers, among whom were Hezek'ah Hammond, George Darrow and Reuben Wright.

A meeting was held in Reuben's house and the Believers were blest with wonderful power and zeal. Mother Ann while kneeling, addressed the people present.—

"God created my soul in innocence, but by sinning against his holy commandments, I was defiled and made unholy in his sight. While I was in this sad state, God was pleased to call me by the gospel of our Savior, Jesus Christ. By the gift of the holy Spirit I was made able to see and feel the depth of my loss, and by this same power I was helped to travel out of it.

"When I was despised and afflicted by my enemies, thou O God, didst comfort me! When cruel persecutors rose against me, and put me in prison or in a dungeon, thou didst stretch forth thy hand for my deliverance.

"I thank thee, O Father! Lord of heaven and earth, for the revelation of our Savior, Jesus Christ, which has shown to me the depth of man's loss, and the way of recovery by the gospel.

"I crossed the great waters with a

little company, through many dangers and perils, and by the miraculous power of God, we arrived safely in this land. God has supported us by his special grace under all trials and afflictions, and given us strength and fortitude to stand in defense of the truth.

"We thank thee, O God, for raising up so great a people in this land. Thou hast made us able to plant the gospel in the hearts of many, who now through love, glorify thy name. We pray God protect and strengthen thy chosen people, and keep them from all evil."

Mother Ann and the Elders then visited the family of Josiah Skinner, where they held a meeting. It was a demonstration of great joy and not uncommon at this date, for those who had been baptized into the faith of the gospel, to shout and sing as they were journeying from town to town. It was the day of glad tidings and they were anxious for all to hear them.

While at the residence of John Spier, a mob surrounded the house and demanded admittance. They used much threatening and abusive language and at length burst open the door and entered the dwelling. No farther violence was attempted and after they had made all the threats of abuse that their wicked minds could suggest, they departed and the Believers retired to rest.

A visit was made to the residence of Nathan Farrington by the urgent invitation of the family. As a meeting had been anticipated, a large company of Believers had assembled, but Elder William remarked.—"As the house is not large enough for the people to serve God in, we had better go into the field."

Some of the people who were present

thought Farrington was very foolish to allow such a body of people to enter his field and ruin the crop of grass. But Nathan was full of faith and only made answer, "You will see."

To the disappointment, however, of many who were present, more grass was obtained from the field than for many years of previous date.

Mother Ann and the Elders next visited Jabez Spencer of Stephentown. On Sabbath morning Capt. Ichabod Turner informed the Elders that a mob was gathering, but it would take several days for them to form into companies. The Elders said they expected to leave the place on Monday morning. Several ruffianly characters, however, came on the Sabbath and maliciously struck some of the Brethren, but Jabez put the rioters out of the house and they offered no further violence.

A large body of people attended the religious service. Some of the company manifested an opposition to the work and charged Mother Ann and the Elders with being deceivers and false prophets.

Elder James Whittaker in preaching, introduced his discourse with these words,—

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness. Wilt thou not cease to pervert the right ways of the Lord?" Acts xiii., 10.

A very gifted meeting followed and the Believers continued in prayer and praise most of the night.

DAILY are two angels writing
What we do for good or ill—
One with smiles the good inditing;
One, the evil, sad and still.—*Selected.*

LOVE AND RIGHTEOUSNESS.

OLIVER C. HAMPTON.

A DEAR friend, for what purpose I am not informed, has lately requested me to write an article on the above subject. Love is one of the dual principles or elements of the Heavenly Father and Mother, the other being Wisdom or Intelligence. In these two are contained every variety of virtue, every possible or conceivable good in Heaven and Earth, into whatsoever names they may be divided, such as Purity, Honesty, Grace, Kindness, etc., etc.

Love and Righteousness stand to each other therefore, in the relation of cause and effect. The first is principle, the second practice. If I can by any means develop in my spirit the love of God, of Jesus, of Mother, as a well of water springing up into everlasting life, I shall not be in the least afraid but that all my actions will culminate in righteousness. This is my desire above all things on this earth and the only sublime desideratum in my estimation which makes existence worth having.

I think that unequivocal obedience to the visible Order or anointing of the Church, established by our gracious infinite Father and Mother, and in accordance with the great law of the Universe enunciated by Saint Paul (viz.,) "Without all contradiction, the less is blest of the better," is the only safe and sure path to travel, in the attainment of true and eternal righteousness, purity and all the virtues. For this, obedience subdues the unregenerate man within the limits of God's mercy and love, while as it seems to me, nothing else will. But, O, what a tremendous self-sacrifice it is to learn to love our enemies.

Still I believe it possible, because I have to some extent attained unto this most precious gift.

When I was quite a young man I was at work in a Brickyard. We hung our clean clothes on one side of a little shanty and our fatigue dresses on the other. One young chap amongst us proceeded to hang his soiled clothes with our clean ones. I requested him to remove them to the opposite side, in what I thought was a kind Christian spirit. He refused, and when he left the shanty I removed the said offending garments to their proper place. This incensed him and he wrought upon me a very summary retaliation. O how very angry and wicked I felt for a moment! But the next moment I thought of Christ and his life, spirit and precepts; and here, now, thought I is an excellent chance to prove my sincerity and also the efficacy of love and frank forgiveness. So I treated the young Brother with even more softness and courtesy of manner than ordinary.

The moment I resolved on this, forgiveness flowed to him like a river and I had nothing in the world against him. After two or three days he could stand it no longer, but came and humbly asked my forgiveness. I told him I had nothing to forgive, that I had forgiven him three minutes after the offence was committed.

Said he, "Nothing would have reached my case only your uniform kindness since the difficulty arose. That was more than I could stand."

Hereupon perfect union was permanently restored, and ever since that scene I have tried very hard to carry out that most benign principle of Christian love and forgiveness. This I call

one form at least of practical righteousness. "He that dwelleth in love, dwelleth in God and God in him."

What greater boon can we possibly possess than this unspeakable blessing of Christian love flowing out in all directions, in acts, words and thoughts of practical righteousness? From a long experience I feel as if I could recommend all and especially the young to sell all they have and buy this diadem of inimitable glory and beauty.

Union Village, Ohio.

TRUE THEOLOGY. NO. 2.

HARVEY L. EADS.

TEXT:—*I am the light of the world, and he that followeth me shall not walk in darkness. John, viii., 12.*

I WILL extend the text and say: he that followeth me not, shall walk in darkness.

In my former discourse on Theology I endeavored to show man's true relation to God. To-day, I purpose to show his duty to Him, but there is nothing in which mankind differ so much as in what God requires of them; this seems to necessitate that something should be said on this part of theology. For the external world, man's duties to God are summarized in the Decalogue; but the great Ecclesiast puts them all in a nutshell, saying: "Fear God and keep his commandments, for this 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." Eccl. xii., 13, 14.

No better counsel nor warning can be given to the world outside of God's Kingdom, either civilized or barbarian than this; which means obey the high-

est dictates of conscience, being your own judge. This is confirmed by the apostle. "In every nation, he that feareth God and worketh righteousness is accepted with him." Acts x., 35.

But acceptance is not redemption, this is obtained only in one way, and that is to find the Order which God has established in his kingdom on earth and to accept and live in accordance with the same; but the very best that any can do outside of this, and on the lower plane of life, either professor or profane, is to walk in darkness and be liable to stumble at every step they take; yet they are justified and accepted while obeying their highest light, because in this they are doing their duty to God, and while this is continued they will be in the ascendant, rising and drawing nearer to God, by whose inspiration they will continue to be enlightened. But if they do not, they will recede from Him and lose his blessing. All history from the creation to the present day bears witness to this truth—beginning with Adam and Eve who lost Eden by their disobedience to the light that God had given them. So it has been ever since with every human being and with all nations and people and will be so to and through Eternity.

"This is the condemnation, that light has come into the world." John iii., 19, showing past errors and present duties and will continue until we find Him who said as in the text—"I am the light of the world and he that followeth me shall not walk in darkness," and hence will stumble no more. He it is of whom the voice of God said: "This is my beloved Son in whom I am well pleased." Matt. iii., 17. This person then was and is the God-Anointed head of his established Order for the redemption of

man, and was the first that ever walked the earth, who was moved in all he said and did by the God-directed spirit, depending nothing on the intellect, and never made a blunder. But see how it is with the outside world where intellect rules, the brain in triumph, the heart in mourning, their spirits asleep and buried in their graves as they were at the time of Christ's resurrection, after which (we are not told how long after,) being awakened by the resurrection, the sleeping saints arose, not a lot of bodies of flesh and blood that was not there, coming up through holes in the ground as the blind guides teach, but the Saints who had been sleeping as to Christ's spiritual work were awakened by his resurrection.

Some sleeping Saints now have need of such an awakening coming over them or they may be swallowed up in the sleep of death. How often do we hear it said: "O that God would send into his Zion some cultured intellects who are competent to lead and build up Zion, I am weary of the hedge and ditch comers." Is this prayer of the Spirit or intellect? Do not the hedge and ditchers need redemption as much as the cultured? Intellect cannot lead to God; if all within his kingdom on earth were spiritual minded, led and governed by the Spirit, all would be life and peace, his Zion would blossom as the rose and flourish as a well-watered garden. But without the spiritual mind and the child spirit, the cultivated intellect would be the worse accession of the two. So our duty is to labor for the spiritual mind and all other things necessary will be added, and God will prosper Zion and all will be satisfied with his goodness.

If Zion is to depend on intellect, then

she had better appeal to the world for wisdom and guidance, where the most cultivated intellects are and ever will be found, greater even than Christ himself possessed. To become like him who was the light of the world and not walk in darkness our first duty is to cultivate the spiritual.

But I am told that I have quoted the philosopher John Locke on p. 69 of *Shaker Theology*, who affirms that all inspiration should be subject to reason, the intellect being the reasoner. This I consider to be true with all who live on the lower plane of intellectual life where philosophers are mostly found; ignoring the Spirit, they have no means of judging, but philosophy and logic and all walk in darkness. But in coming into God's spiritual kingdom with Christ who is the light of the world at the head, the conditions are reversed. Here is the sea of glass where the philosopher is on a level with the child; here his duty is to receive the child spirit, "become as a little child," ignoring his philosophy, and listen to the voice of the Spirit coming from God through his Order, no more to walk in darkness.

Right here it may be asked: Is not the intellect a God-given faculty to the human race? Surely it is. The same question may be asked of other faculties; procreation, for instance, is a God-given faculty, and with the unenlightened generative world who are on the animal plane of life when properly used is not wrong; but on the upper floor or Christ plane where the Angel life is to be lived our duty is to crucify it with all its partial affections and lusts, but intellect with speech, hearing, seeing, feeling, are to be kept in subordination to the Spirit; but if this is not done, all the

faculties become a curse instead of a blessing as the millions of murders, broken hearts and suicides testify, yea the millions who wish they had never been born.

But I am further asked: Would not Christ have been better off himself if he had paid more attention to intellectual culture and secured house, home and property for himself and his little community? Not at all, even though he, the good, the better and the best of earth, plaintively 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." The time had not come for the establishment of communal homes. This could not be made permanent until the Bride had "made herself ready" to care for it.

But it has come as predicted, "as a thief in the night," and although it has existed more than one hundred years but few seem to know it. The keen prophetic eye of the Prophet Isaiah saw it in the long distance and said: "They shall build houses and inhabit them, they shall plant vineyards and eat the fruit thereof." Isa. lxx., etc. This is now literally fulfilled. Why is it not seen? Because that wily, tortuous, conscienceless intellectual Serpent has stolen into the garden and climbed the tree of knowledge and is now talking down to man instead of woman and offering him the fruit of intellectual greatness, saying to him, God knows you shall not surely die, but become as Gods, great in the earth to be envied by Angels. By listening to this serpent, the world is more cursed to-day than were Adam and Eve in the garden of Eden.

O yea, Moses was a little late in coming down from the mountain, and what

did intellect do? It made a golden calf to worship instead of God and the whole world with little exception have been worshipping the golden calf from that day to this.

This is the effect of neglecting our duty to God and placing the affections on the vanities of the world depriving ourselves of real happiness here and hope of heaven here-after. But when Christ's fold is entered by the honest seeker after salvation, whether he comes from the hedges or the mountain top, who desires relief to his sin-burdened soul, he does not choose a position for himself, but, with all his brain power bowed down before the Spirit, he will say, after confessing all his sins before God's Order; here O Lord is my all, my gold and my silver is now to me but as dung and dross, the redemption of my soul and union with God's people is all I crave.

If I can but be saved and have my sins blotted out to be remembered no more, all else may go. I now thankfully accept the child spirit demanded by Christ. Mould me as you will, I am as clay in the hands of the potter. I am without will or judgment of my own they are taken from me as Christ's were, myself, my all I here lay down on thy sacrificial Altar, never more to grieve the Spirit by permitting my intellect to occupy the judgment seat. O nay, never. All such will be overcomers as Christ was and shall sit with him on his throne as he overcame and sits with his Father on his throne.

South Union, Ky.

On our knees is the fittest place to surrender our wills, our all, to the guidance of the power above us.—*A. J. Calver.*

WORDS.

AGNES E. NEWTON.

Words are but leaves,
Well this agreed,
They act a vital part.
Leaves serve as lungs
The trees among,
Sustaining Nature's heart.

And thus are words,
The vital breath
Which gives to life its power;
We stand condemned
Or justified,
By words, we speak each hour.
Canterbury, N. H.

AIM.

MRS. LIZZIE WHITMAN.

Aim for the beautiful and bright,
Aim for the good and true;
Aim as the lark soars in its flight
And flowers reach for the dew.

Aim, though thy way be in the night,
Still aim with lifted eye;
Seek for the hidden stars whose light
Shines in the darkest sky.

Aim, though in lowest depths thy way,
Thy path lie through the mire;
Aim yet to reach high up thy way
With hopes that never fire.

So bravely go and upward reach,
And oft though thou may fall,
Each trial sweeter hope shall teach
If thou but heed the call.

Then take unto thy heart this thought,
'Twill be thy leading star,
If faith be thine each trial's wrought
With beauty from afar.

'Tis upward to the realms that blest
Then walk with soul of trust;
In skies above go seek thy rest—
Not low, within the dust.
Times, PAU.

That which is lawful is not always becoming.

A CONSECRATED LIFE.

ANDREW BARRETT.

A CONSECRATED life means a life void of all selfishness; devoted to the cause the individual has espoused, either on the spiritual or material plane. As we are connected together, not for the cultivation of the sensual, but for the moral and spiritual, the former must be denied by a rigid self-denial, to give place for the growth of the higher faculties.

One of the first commands of the spirit to the children of earth, was, "Thou shalt love the Lord thy God, with all thy faculties and thy neighbor as thyself." To do this, must require of the individual a deep consecration of spirit in every part of their being. Watch as well as labor, pray as well as think. It brings upon them a constant struggle to have the spiritual or higher faculties, the governing power. And what will give to man or woman a more angelic, dignified character.

This love to man is the love of the Savior. It has for its neighbor no jealous eye, no prejudiced heart. It lendeth a hand to the weak and feeble. It speaketh a word of courage to the drooping spirit. It is ever strong and valiant for the right.

When a man or woman has traveled to the state of consecration that their property, small or great, is immersed into the divine interest, and their purposes into the divine purpose, then their individual labors will be immersed into the labors of Christ's kingdom.

Into whatever place we may be called to act, we should feel the necessity of self-devotion to the cause in which we have enlisted, and thus feel the same

interest to build up an earthly home as we do our spiritual.

True consecration is selling self for the good of our brother or sister. It looks with charity upon the erring and judges them as they wish to be judged.

It is when the brother is borne down by the burdens of life; a loving voice spoken in tenderest of feeling; Brother, can we assist you in your heavy burdens? It has the spirit to come up boldly and take part in the duties of life.

It ever feels for the public good and never can and never will see any useful article, however small, wasted. The summing up of this noble virtue is, "Hands to work and heart to God."

Harvard, Mass.

TESTIMONY OF DANIEL MOSELY.
 No. 2.

I VISITED Mother Ann and the Elders three times while they were at Harvard. I also saw them at Ashfield, Richmond and Hancock, and always found in them the same spirit of meekness, temperance, kindness and charity; and they maintained the same powerful testimony against all sin and every evil work. Mother, indeed, abounded in the gifts of God, wherever she went. She gave the people much good instruction in things spiritual and temporal, exhorted them to put their hands at work and their hearts to God; to pay all their just debts and rectify their wrongs, and to be kind and charitable to the poor. She instructed the Sisters in their duty, to manage their family affairs with prudence, neatness and good economy; to bring up their children in the fear of God and set good examples before them, to

dress and prepare their food in good order, that when their Brethren came in from their hard work, they might bless them, and be able to kneel down together and give thanks to God.

Great multitudes of Believers assembled in all the places where Mother Ann and the Elders visited, and were taught and instructed by them; while many of the wicked gathered round, full of persecuting venom, stirring up "lewd fellows of the baser sort," to beat and abuse them for their faith, and belch out their oaths and blasphemies against Mother Ann and the Elders, and accuse them of drunkenness, witchcraft and all manner of evil. These afflictions they had to suffer, more or less, in most of the places where they went to visit those who had embraced their testimony; but they always bore them patiently, and often kneeled down and prayed for their persecutors, that God would forgive them; because they knew not what they were doing.

When Mother Ann and the Elders first arrived in New Lebanon, from Hancock, they stopped at John Bishop's, where they tarried from Saturday till Monday. Here they spent the Sabbath and held a public meeting; and the assembly of Believers and strangers was so great that the meeting was held in the orchard. Elder James delivered a very powerful discourse on the subject of humiliation. He was followed by Elder Joseph Meacham, Calviu Harlow and others, who spoke with great power of God. After speaking, the Believers went forth and worshiped God in singing and dancing. The exercises were solemn and powerful, and the numerous company of spectators were very attentive, and went away peaceably, without committing any act of outrage.

Mother Ann spent more than a week in New Lebanon and Stephentown. During this time she visited a number of families of the Believers, who received much good instruction from her, and enjoyed many opportunities with her in worshiping and praising God. But the wicked, who were continually plotting mischief, at length raised a great mob and dragged her before Eleazer Grant, under a pretense of trial for disturbance. This was a mere mock-trial, instigated by the spirit of persecution, and in which cruel abuse was the disorder of the day, and it was carried to a shameful extent, without any color of law. I was an eye witness of the scenes of that day, and saw the transactions of the mob, from beginning to end. Mother was shamefully and shockingly abused and Elder James had several of his ribs broken, and many of the Believers suffered badly. But as others have given a particular and correct account of these transactions, I shall pass them over, by only remarking that the spite and malice of the wicked seemed to be leveled against Mother, whom they falsely charged with all manner of evil, but I had sufficient opportunity to find out the character of Mother Ann and the Elders not only from my own personal knowledge and observation, but from the constant intercourse kept up with them by great numbers of my friends and acquaintances for more than four years.

After Mother Ann and the Elders left New Lebanon, I visited them several times at Watervliet; and always found the same testimony against all wickedness, and the same upright and godly example in all their conduct. The truth is, Mother Ann had the revelation of the Lord Jesus Christ given her to search

out all the crooked windings of the serpent, and all the deceit of the devil, which has been so craftily diffused into the nature of man; and she was thereby able to rend that glossy covering which, like a mantle, they have spread over their works of concupiscence. By this means she was enabled to unmask all the base and unclean desires and deceitful wantonness of both male and female, and detect all those alluring charms of lust by which they entice and deceive each other.

She declared these shameful gratifications to be the cause of all those base and wicked abominations which corrupted the human race, and filled the earth with deceit, hypocrisy, fraud, knavery, covetousness, injustice, theft, robbery, dissipation, idleness, contention and strife; and from whence proceed hatred, envy, jealousy and murder among individuals, and war and bloodshed, destruction and rapine among nations.

"These things," said she, "are the fruits of the flesh, which bring distress and poverty, shame and disgrace upon families and individuals, and fill the earth with wretchedness and misery." And according to her testimony, they are doomed to everlasting condemnation. But those who willingly bear the cross of Christ, and endure the purifying fire of Zion, which purifies the soul, will be crowned with everlasting salvation.

The wicked hated that testimony, which struck so powerfully against their iniquitous practices and they could not endure it. Indeed Mother's testimony was often so powerful as to make sinners tremble in her presence, like a leaf in the wind. Yet the wicked would belie her most shamefully, as though she had been guilty of their own abominations,

and they had lived in innocence! But if any are able to believe that pure streams of water can flow from a corrupt and filthy fountain, that a poisonous tree can yield good fruit, or that grapes are the natural fruit of thorn-bushes, and figs grow on thistles, then they are welcome to believe all the ridiculous and inconsistent reports that are abroad in the world concerning Mother Ann and her followers. All who are acquainted with this Society will readily admit that the fruits of it are good, and are firmly established in good works; and yet many will insist, and affect to believe, that its principles are wrong, that they originated in error, and of course that we are built on a false foundation.

How unreasonable and inconsistent, not to say downright foolish, such opinions must appear to every rational and reflecting mind! and are not good grapes the best proof in favor of the good vine that bore them? and when the branches flourish and yield good fruit, then we know the root is sound and good.

Mt. Lebanon, N. Y. 1826.

THE TAPESTRY WEAVERS.

LET us take to our hearts a lesson—no lesson can braver be—

From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs, they study it with care.

While their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver,

He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,

That he sees his real handiwork—that his marvellous skill is learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!

No rarer, daintier work than this was ever done
by frost.

Then the master bringeth him golden hire, and
giveth him praise as well;

And how happy the heart of the weaver is, no
tongue but his own can tell.

The years of man are the looms of God, let down
from the place of the sun,

Wherein we are weaving always till the mystic
web is done.

Weaving blindly, but weaving surely, each for
himself his fate;

We may not see how the right side looks, we can
only weave and wait;

But, looking above for the pattern, no weaver
need have fear.

Only let him look clear into heaven—the perfect
pattern is there.

If he keeps the face of our Savior, forever and
always in sight,

His toil shall be sweeter than honey, his weaving
is sure to be right.

And when his task is ended, and the web is
turned and shown,

He shall hear the voice of the Master, it shall
say to him: "Well done!"

And the white-winged angels of heaven, to bear
him thence shall come down,

And God for his wage shall give him—not coin,
but a golden crown.—*Catholic Fireside.*

I WILL BE GOOD.

LUCY S. BOWERS.

How much there is embodied in this simple sentence if the sentiment therein contained be conceived within an earnest and meaning heart voluntarily and firmly adhered to. How much of evil might be averted. Oh that the whole world might form and actuate this beautiful and sacred, yet simple resolve.

But, what is it to be good? When the great ocean-waves lay quietly upon its bosom, and the ship sails along undisturbed, leaving in its wake a stream of rainbow-light, does it test the seaman's skill? If he cowardly deserts the burning deck, or seeks to flee the wrecking craft regardless of the safety of his passengers and crew, is that true manliness? does it indicate courage?

Does he who runs from battle, or seeks shelter within some secluded spot, manifest patriotism, or, with any thought of fortitude enlist in the cause? or when retired upon the camping-ground is real character exhibited? We think not.

When we dip the oars of circumstance into the shining waters of life, and the tide of condition runs smoothly, our real worth and capabilities are not tested; but, if amid the turbulent storms of trial we ride safely and direct our course wisely, we shall triumph in the pleasure and victory of noble action.

To be truly and positively good, is to maintain the power of right doing in the face of all contrary and opposing influences; to resist temptations when they are presented; to bear with patience the vexations and crosses that appear in our way.

It is easy and pleasant to sing of pain, sorrow, or triumph, when no cause for them exists; occasion makes the man, not the want of it, without it he is not proved.

Dr. Chapin said, "Goodness consists not in the outward things we do, but the inward thing we are. To be is the great thing." True, but the exterior will indicate the interior.

Innocence and ignorance are sometimes miscalled goodness. The child's mind wholly undeveloped, its character totally unformed, and education but slightly begun, argue no proof of its divinity; it is simply a negative being, until the realities of its oncoming years stamp their impress and make it what it finally becomes.

At one time Jesus said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of

heaven." These words appear to refer, first, to those of tender years, before their course was turned the downward way, and their lives ripened in sin, they might be led in righteous and heavenly ways, and their faculties trained for goodly purposes.

The Chinese spoke with wisdom when he said, "As the twig is bent the tree's inclined;" and again, his words may have been to those of mature yet child-like, simple and teachable minds, who had conquered the vain ambitions of their inward beings, acknowledged the folly of pride and vanity, and brought into subordination the evil passions and propensities of their natural lives. Gold is not pure until refined, neither is the human mind until cleansed by the spirit of Christ.

On the mount it was said, "Blessed are the pure in heart. Blessed are the peace-makers," those who maintained harmony when combativeness was aroused; and they shall see God who neither taste nor handle the unclean thing; not the frail infant, the imbecile, ignorant nor negative, but the thoughtful comprehensive and responsible being, who knows God and evil apart; who maintains the standard of right as revealed to his or her inner consciousness.

Let none be too great or too proud to make known their good, wise and lofty intentions, and when failing in their actual and continual fulfillment, be not discouraged, but press for the goal of perfection. Laurels are not won without conflict, nor crowns without crosses, nor clean raiment without toil. It is an all glorious achievement to be really good. Tennyson accepts the truth in these words,

"Howe'er it be, it seems to me

'Tis only noble to be good;

Kind hearts are more than coronets,

And simple faith than Norman blood."

Mt. Lebanon, N. Y.

"Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad."
1 Kings, iii., 9.

JESSIE EVANS.

THIS was the petition of Solomon, the wisest of kings, when in a dream God said, "Ask what I shall give unto thee."—It is not stated in the divine record that Solomon's answer was hesitatingly given, though it is consistent for us to imagine that through the youthful mind there passed in rapid succession, visions of earthly pomp and splendor, wealth and fame, yet his innate regard for the Divinity above and the divinity within, with a noble humility of heart, rendered his aspirations of a loftier character than mere considerations of self. Though young, he seemed to realize that all earth could give, would not fit him for the leadership of Israel. His mind having been religiously cultivated and prepared, was able to turn from all minor worldly interests, and ask for an understanding heart.

Are we not, dear readers, at some period of our lives, in the same mental position with Solomon of old? I think so. The Savior has said, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." To Solomon then was given the gift of his choice. Shall we be as wise in our decision, is the question; and what shall we say when the spirit of God meets us with, "Ask what I shall give unto thee?" Will the baubles of earthly wealth, the tinsel of fashionable attainments charm us, or shall fading beauty or that bubble, Fame, so engross our interest that we shall fail to choose, like Solomon, the greatest of all gifts, the wisdom of God?

I am led to believe that there is a time in the life of every intelligent person, in which this injunction is put importunately, "Choose ye this day whom ye will serve!"

May none of us, dear youthful companions, be foolish virgins or be so unwise in deciding our own eternal fate as to seek happiness or satisfaction in the fading things of time, for these, "perish with their using." May we all be wise like the youthful Solomon, and ask for an understanding heart and an everlasting home in the principles of righteousness and peace.

Canterbury, N. H.

Correspondence.

MT. LEBANON, N. Y., JAN. 1888.

BELOVED ELDER HENRY:—THE JAN. No. of THE MANIFESTO came in good season, and with excellent music. The testimonies of Mother Ann Lee and the Elders are always very interesting. I wish we could have them continued, and more of them. An account of the spiritual, and more private labors and meetings, if such could be had, I think would be very instructive. It has been recorded that some of the religious services of the first Believers could be heard for a distance of three miles. I should very much like the particulars of some of those meetings.

We all know that principles never change. "That which is born of the flesh is flesh and that which is born of the spirit is spirit, and these are contrary the one to the other." Will there ever be any process by which flesh can be converted to spirit? Will the lusts of the flesh and of the mind ever be

destroyed in soul and body by any other way, than by self-denial and the cross of Christ and hating and warring them in battles of shaking? So long as the world, the flesh and the devil are in any human soul, shall we not need a baptism of the Spirit to overcome them? If the spirit enters the soul, where the elements of the world are, will there be anything but war, till one or the other triumphs? "Think not that I came to bring peace" to the earth in your soul; "I tell you nay, but a sword."

"If any man come to me, and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Is not hatred and war admissible in the kingdom of heaven?

Is it not the baptism of the holy Spirit, the fire from heaven, the indignation and wrath of God and the hate of Christ, the means, and the only means whereby the soul is prepared for the divine element, love?

"By their fruits ye shall know them." Has not every Society of Believers had more or less experience with souls, that were perfect in their own eyes and filled with love—lust? They would soon want to minister to Believers, a perfection in generation, and teach them to bring forth a holy perfected offspring. Can there be a greater abomination in the house of God than this? Could a greater man of sin be found to sit in the temple of God?

I hope that we shall never be ashamed of our glorious name, nor of the power of God and baptism of the holy Spirit that gives to us a just claim to the name.

May THE MANIFESTO be heard many miles and among all people, with its clear sounding testimonies, that make a

separation between the children of this world and "the children of the resurrection."

In kindest love,
Daniel Offord.

SAN FRANCISCO, JAN. 14, 1888.

KIND FRIENDS:—Just received three last issues of MANIFESTO. Thanks to sender. The letter from Louis B. in Nov. No. fairly made my heart jump with delight. I felt like extending my hand across the Continent with a hearty grasp. Well done etc. The right and truthful spirit is there. Would you could spare a score of fully matured souls to carry the light over to this coast. Nowhere in the world is there a people with such few bigoted isms as here. The gospel was established in the east while general society was yet in a formative state and the majority of men wore broad brimmed white felt hats as they do here now. We are in that formative state here, only people are more enlightened and ready to receive anything that promises progress and a higher better way of living than they were then. No prejudices here except against ignorance and dogmatic religious cant.

O for more such faithful souls as I can mention, to form a nucleus and a seed that would promise a growth like the giant trees we have here. It is yet time to light other candles from a flickering one. Success here would more than doubly ensure your revival in the east. It would repopulate your partially neglected lands with the best, and the universal cry of "They're dying out" would disappear like a puff of smoke in the evening air. Since I have been here I have answered numerous queries about

the Shakers and have chased away many a cobweb of misunderstanding. Fully one half of the population is celibate from choice and as population nearly doubles every generation, their numbers must necessarily increase. They are mostly under the impression that the Shakers are a trembling, paralytic, semi-idiotic helpless old people, Free lovers or a kind of Mormons. I would think the full title "Shakers of evil" (angelic social) or some title in one or two words that would express the real soul of their battles would drive away these false impressions. The word "Believers" covers all mankind and has no specific meaning.

In my wanderings over the world,

In my moments of greatest unrest,

By the sorrows of being depressed,

I still yearn for the purest and best.

With the flag of my freedom unfurled,

Or with peace of the mind I am blessed,

If the wealth of the earth I possessed,

I would yearn for the sweetest and best.

From my spirit all evil I've hurled,

And I've set all my passions at rest;

And of all the beliefs I've addressed

The angelic and social is best.

I expect to meet all the friends I have made in the east again if not here at least in another higher sphere where there will not be quite so much evil to contend against both in ourselves and others, I am

Your friend and brother,

Leopold Homan.

SPRING.

Renewed to life, the Winter's past, [more,
And Spring, bright Spring has come once
We've borne the cold and wintry blast,
And longed for Spring as ne'er before. M. W.

THE MANIFESTO.

APRIL, 1888.

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Editorial.

ADVANCEMENT.

WHY should it seem strange to the Biblical student that a class of people should contend earnestly for a life of righteousness, and for the kingdom of God, which was the great mission of Christ to his disciples, and why thought strange that they should at the same time work as carefully for the health of the body. The divine approval of the work of Creation, and in particular after the creation of man, should not be lost from sight, as it was "*very good*."

If man had been as careful to keep to the standard as at first manifested, as he was active at a later date to "seek out many inventions" perhaps he might have been a much better representative of the gift of God than he now is.

For a long period of time the best interests of both body and soul were sadly neglected, and an animal existence, in common with other classes in

creation, was the only absorbing object in life. This "*very good*," as Adam the son of God was said to be, at the time when he appeared in Eden, must have become singularly transformed to *very bad* when he became a wanderer in the world and descended to the level of an omniverous animal.

Since that date many changes have occurred. Some races have gradually arisen to a more civilized state and to better moral conditions, while others have scarcely passed above the plane of the animal creation. It is anything but pleasant to bear witness of the life which man has sometimes led. Blest as he is, by the goodness of God, with the ability to become an angel, while on the earth, and to establish a home wherein should dwell righteousness and peace, it quite too often happens that he is only able to govern by force of arms, and by crude dominating passions.

The march for the race, however, is onward and upward, and probably will be till all the kingdoms of this world "become the kingdoms of our Lord," and until peace on earth and good-will to all men and women, is permanently established in the heart. Quite early in the history of the race, societies for reformation were formed. Man could plead his case before a judge and justice was awarded to him. A better system of religious worship was established, and the subject of dietetics was brought forward. The "*very good*" began to assert itself and those who had been buried more or less under an accumulation of violence, evil imaginations and lust, began to experience the power of a resurrection, which enabled them to look up and anticipate better things.

Enoch, it is said, walked with God; Noah was perfect in his observance of law, and Abraham instituted a radical change in the articles to be used for food. This work of reformation has been and is still going on. The world is growing better, and contending for a higher form of existence. Even by a careful analysis of facts, it will readily be seen that some very marked changes for the better have taken place, in every department of life, since the beginning of the present century.

Wars and rumors of wars, and deeds of violence may follow in the path of the undisciplined man, as the legitimate fruits of the life he leads, but better classes are coming forward and establishing higher degrees of moral influences. The language, the habits, the inspiration of the mind, the dress, the food are all brought to the front, and judgment passed as having reference to the health and to the moral tone of society. Nothing can escape the investigation of the age. Every order must pass through this ordeal and whether religious or non-religious they will be judged by the advanced light of today.

But should we return to an earlier age when "every imagination of the heart was evil continually," when violence filled the earth, and when the diet of man consisted of "every moving thing that liveth," we might well be astonished at the great change! Religious people cannot exercise too much care in regard to the language they speak, and to the food they eat. The direct sympathy of the soul and body with each other, shows plainly the necessity of caring for them as a creative blessing from God's hand. Paul says,—“Ye are the temple of the living God.”

What defiles the one may in corresponding measure defile the other, and it would be difficult to become spiritually minded unless the whole man is disciplined to observe the laws of God, that govern the health of the body, and the laws of morality that lead toward righteousness, and on to God.

[Contributed by D. C. Brainard.]
SERVING THE DEVIL.

In the Town of—two Christian men “fell out.” One heard the other was talking against him, and he went to him and said, “Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?” “Yes” replied the other “I will do it.”

They went aside, and the former said, “Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer.”

It was done and when the prayer was over, the man who had sought the interview said “Now proceed with what you have to complain of in me.” But the other replied “After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and speaking against you, I have been serving the Devil myself and wish you to forgive me the wrong I have done you.”—*Zion's Watchman*.

[Contributed by Wm. L. Lincoln, of North Union, O.]
SPIRITUALITY.

BY ARCHDEACON FARRAR.

“But put ye on the Lord, Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.” Rom. xiii., 14.

THE Eastern mind not only delighted in metaphors, but found them indispensable. The Hebrew language for instance, is one continual picture; every fact and every emotion is rendered visible by an image.

Had it not been for the pictures, the similes, and the parables of Holy Writ, we should have had a far less vivid impression than we now have of the facts of spiritual life. Now there is one central fact of the spiritual life which the Apostles try to impress upon us again and again. It is the necessity of nearness to Christ, of union with Christ, as the most essential element of true life. Now, this truth that Christ is life, and that apart from Christ is no life, is set forth by our Lord and his apostles in many different ways, and most often by vivid metaphors. Sometimes Christ is represented as the true vine, and the members of his church as the branches of that vine. Sometimes the Church is pictured as one living body, and all its children as members belonging to that one body, which can have no feeling and no life apart from Christ, who is the head. Of all the Apostles, no one realized these truths more fully than St. Paul. He, without any metaphor, speaks of himself and of all the saints of God as being "in Christ." When he spoke of faith in its highest sense, he did not mean a passive assent, a blind orthodoxy, an unreasoning belief, a torpid assurance, the feminine aspect of mind which dares not inquire; he was speaking of something very different—namely, the mystic communion of the believer with his Lord; he meant the being lost in Christ, the being found in Christ; he meant the death of self the life hid with Christ in God, which is the human and the animal life no longer, but is the oneness of man's spirit with Christ's spirit. This is what he means by such a sentence as "It is now no more I that live, but Christ that liveth in me," and such thoughts reach their culminating intensity of expression when he says "For me to live is Christ." All that he regards as real in his own life is the transforming energy, the permeating glow, of that spirit of Christ which pervades and overflows his heart and leads him with no will but the will of his Lord.

Such, then, is the general significance of the metaphor; but what is the meaning to us, its practical meaning. Whether when we know the meaning, we choose to make it for us a reality—that, alas! is a very different question. The first part of the meaning,

then, of the metaphor, "Put ye on the Lord Jesus Christ," is try to be like Christ, walk in the footsteps of Christ, imitate the character of Christ, learn to love what you know that Christ loved, and learn to hate what you know that Christ hated. The very next clause helps quite clearly to explain this part of the meaning, by giving us its opposite. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." The one is the opposite of the other. Using the same metaphor, putting on the robe, the apostles often say, "Put off as the beloved and the elect of God, anger, wrath, malice, blasphemy, filthy communications out of your mouth; lay aside every whit, and the close fitting sin, put on the whole armor of righteousness, put on the merciful heart, kindness, meekness, long suffering; tie humility about you as a robe with a knotted girdle; put off the old character, put on the new creature"—they are the metaphorical ways of saying "Be not conformed to this world; but be ye transformed by the renewing of your mind;" they mean that in Christ Jesus no outward rite or ceremony or profession avails anything to new creation, they mean walk in newness of life; they mean walk in the spirit and ye shall not fulfill the lusts of the flesh.

If we are living in flagrant violation of our consciences we cannot feel the renovating glow of Christ's awakening spirit and transforming power; there must be some answer on the part of our souls to the call of God; we must break through the thick conventionalities of our worldliness and of our religion, and when we begin to make the Sun of Righteousness the centre of our desires, and not this low earth; when we do from the heart desire to be holy, pure and good, then none but Christ can help us. The Church is a glorious thing; but it will not do to trust the Church or Church ordinances between us and Christ; if we do we shall only deceive ourselves by the traditions of men.

The Bible is a blessed gift; but it will not do to trust the Bible between us and Christ, for without his present spirit, and without the direct contact with his personality, the Bible will be for us but a dead book. The true Bible is that which Christ writes on the freshened table of our hearts.

Such then, my friends, is the meaning, in part at least, of this Divine message to us, "Put ye on the Lord Jesus Christ." It means, first of all, break with your past self and that you will be able to do this; it means to come to Christ, that you may have the strength you need, and by prayer to Him and earnestly seeking Him, be healed, be raised, be quickened, be transformed, be made a new creature, be born again. And as it means this hope for the future and this strength in the present, so also it means forgiveness for the past; it means "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

THOU HAST LEFT US, KIND FATHER.

*In Memory of Brother
SIMON MABEE.*

J. L. SWEET.

GONE with the Angels who have taken thee thither;
Gone to receive thy unbounded reward;
Gone where the spirits of the just are made perfect;
Gone to thy rest, thou blest of the Lord.
Freed from all physical ailments and sufferings;
Freed from inclemencies bitter and cold;
Freed from the rudeness of harsh winds and tempests,
Free! thy Redeemer's loved face to behold.
Faith filled thy soul with the holiest fervor;
Faith led thee on many dangers to brave;
Faith bid thee trust in a kind and dear Savior;
Faith, sealed thy triumph o'er death and the grave.
Oft, thro' faith's vision didst view Heaven's beauty,
Angel attendants its glories displayed.
Now wilt thou dwell in that glorious City
Whose walls with bright jasper are richly inlaid.
Soar on thy pinions to those realms eternal,
Soar to the mansion that's for thee prepared;
Soar ye to join the bright hosts all supernal,
There rests the faithful as Christ hath declared.
Rounded has been thy life to a fullness,
Nobly 'twas given to honor God's cause.
Rich is the fruitage of virtue and goodness
Which thou dost merit obeying his laws.
List to the welcome from Saints gone before thee,
See! the glorified throng who thy spirit await,
Ready to crown thee with immortal glory
And usher thee in through the bright pearly gate.
Hancock, Mass.

EXCITEMENT, in many ways, is allied with pleasure, but never with true happiness, which is the friend of peace.

To the Memory of LYDIA LEWIS.

KATIE BOYLE.

HER weary spirit so long encased
In the tenement of clay,
Has rent at last her earthly bands
And has torn herself away;
Away from earth and earthly cares
So long and patiently born,
Until the summons came for her
To enter her future home.
At crosses great she murmured not,
They were too heavy to bear;
Nor did she flinch when duty called
On her to perform her share;
But with a Christian's fortitude,
She gave her might and main,
Knowing a recompense was sure
For all her toils and her pains.
When her cup so full of sorrow
Seemed e'en full to running o'er,
She would quaff the bitter contents
Meekly whispering, one drop more;
For she claimed to be one chosen
By the Father, who in love,
Chasteneth the child he loveth,
And doth guard their every move.
All her life has been a lesson
We should daily strive to learn;
Charity her motto ever
And love toward her fellow-man.
E'en when her last sun was sinking
And death on her brow was sealed,
Her visage bespoke God's praises
For his love to her revealed.
Her footprints on the sands of time,
They can never be erased;
Nor pictures of her memory left,
They can never be effaced;
But as a grand memorial
Will stand erect evermore;
As a beacon in the distance
Aiding to perfection's goal.
Truth was inscribed on her banner
While treading the upward way
Leading to life everlasting
In that land of endless day;
Where cometh no sin nor sorrow
But peace eternally reigns;
Where the sunshine of love so bright
Will banish gloom and despair.
From our midst we oft shall miss her
Now her voice is hushed for aye,
But we could not think to hold her
Since she could no longer stay.
So now, kind guardian angels,
We commit her to your care,
Trusting she'll find you waiting,
And the beautiful gates ajar.
Mt. Lebanon, N. Y.

DR. BARTOL'S PROTEST AGAINST THE IRREVERENCE OF OUR YOUTH.

REV. DR. C. A. BARTOL, pastor of West Church, yesterday spoke upon the topic, "The Country's Danger from its Irreverent and Ill-mannered Youth." He took for his text the words in the story of Elijah the prophet, 2 Kings, ii., 23; "Little children mocked him." In the by-ways and suburbs of Boston, and, as I am told, also of New York and other cities, are gathered year after year, especially on leisure days, of which Sunday is chief, awkward squads of boys, to disport themselves among other ways with insults to their elders passing by. It is strange that amid all our schemes for educating the young such a spectacle, which can have escaped no observer's eye, should not have drawn more attention as the most alarming sign of the times. Wherefore are missionaries sent to far coasts and savage isles while there is here an unsubjugated piece of barbarism blotting our civilization on every page? The American Board quarrels about terms of salvation to the heathen of Africa. We try to interdict the Roman Catholic parochial schools and to occupy the whole ground with our system as alone fit and right to instruct American citizenship at the public expense. But the wide increasing irreverence, which is essential irreligion, in our midst, neither Rome, nor Andover, nor Cambridge, nor any Protestant ministry-at-large seems to be able to reach. There is a growing unthrifty scapegrace element of insolence, which no chapel for the poor gathers and no home for little wanderers can win.

If my hearers imagine any art of oratorical exaggeration in my discourse, let me say that being mostly a humble pedestrian in my mode of daily exercise and not lifted in a close carriage above the shot of these Yankee and Irish arabs, more bold and saucy than any Paris gamins, I have myself for many seasons been hooted at, scorned for my looks or dress, called names, affronted for being old, in winter snow-balled, and sometimes from a dark nook struck by one or another small coward, who would instantly, for concealment and protection, retreat into the intrenchment of a dozen scamps of his own

color, obdurate against all expostulation, who if their victim said a word or made a motion as the injured party, were ready to renew and rub in the affront. "Best," says a gentlewoman of my acquaintance, "not to notice them at all, as it only makes them worse." One might be tempted to follow this prudent advice if consulting personal comfort alone. But do we not selfishly expose others to the same effrontery by such apparent consent to any crime against ourselves? Besides, it is not of themselves that experienced elders think under this battery of juvenile contempt; but of the community and country, of the ill augury and dark horoscope for a land they are about to leave, where liberty can be abused into such license and nobody care to interfere? For, on such occasions of mockery by boys—in which, I am glad to say, girls, in haunts however low, seldom join—I have noticed that grown-up men across the way would look on and laugh. Where were the police? you may inquire. I know not; only they were not there! Perhaps like Baal, as Elijah ironically told the worshipers of that false deity, they were "talking, or pursuing, or on a journey, or peradventure sleeping and must be awaked," for which there was no time! If they had been present they would probably not have considered the saucy taunts a violation of any statute law rendering their shameless unblushing authors liable to arrest. We talk of the low Irish; and such there are. But these half grown and ill-begotten offenders are not all of the Celtic race, I have known not a few sons of Anglo-Saxon reputed gentlemen, whom their proud parents had from childhood put out to pride for a nurse, to be taught and trained to think themselves better than common folk, and so entitled to look down upon and maltreat from a safe distance whomsoever they took a notion to jeer or throw stones at.

What cure can there be but reverence, mutual respect practiced and instilled. Fear is natural to the child. Reverence must be acquired. It is humility expressed in our manner, posture, motion, behavior and speech; root and essence of religion, which we are told must not be inculcated in our public schools because religions are so many. I

deny the proposition. There is but one religion, many as are the forms. "I am of the religion of all men of science," said Alexander von Humboldt, meaning, I suppose, a lowly bowing before the glories of the creation, which it was his life and joy to explore. That, without sect or dogma, is enough. If the Romanist ties religion to the worship of saint or virgin, or the Orthodox to a trinity, or the Unitarian to one person, or the Baptist to total immersion, or the Episcopal to an apostolic or priestly succession, they are all confounding their several ceremonies and definitions of religion with the fact of that adoring attitude before the Most High.—*Selected.*

TO AN EARLY SONG SPARROW.

A. J. CALVER.

O MERRY little songster, on the wing,
Where is thy hiding-place through winter drear,
That with the first slight token of the spring,
Thou art so near.

Thou didst not wait till wintry hours were spent,
And skies were always to be bright and clear;
But with the first warm sunbeam to us lent,
We find thee here.

We find thee here to tell us though the snow,
The ice, the storms of winter still may come,
That thou hast learned to catch each spring-tide glow,
To fill with song.

O merry little birdie, it is mine,
To learn a lesson from thy song to-day,
To wait not for the sun to always shine,
But catch each ray.

To wait not for some great, some noble deed,
To prove how deep our fount of Christian love,
But e'en a smile, a kindly word in need,
Its depths may prove.

And still another thought comes to my mind,
As I respond to thy soul-cheering lay,
A corresponding warmth we always find,
To every ray.

Then let me pass the kindly action on,
And cheer another as thou cheerest me,
Until the influence of thy little song,
Bids sorrow flee.

Mt. Lebanon, N. Y.

ACCEPT the place the divine Providence has found for you, the society of your contemporaries, the connection of events.—*R. W. Emerson.*

NURSING RESENTMENT.

MOST of them would die of themselves but for careful nursing. Many resentments are really without cause. Some arise from simple misunderstandings; many more, so far as we have observed, from wounded vanity. And there is nothing so easily wounded. The egotist is easily hurt. His harness has only "joints," and they are all open. A random arrow can't miss him. A presiding elder, friend of ours, lost the friendship of a country brother whom he esteemed, and years afterwards found out the cause. It seems that the brother saw the presiding elder in the crowded street of a city one day, and bowed to him. But the presiding elder—a little near-sighted withal—did not see him, and so did not return the brother's salutation. The brother never forgave him for what he took as an affront. Moreover, he nursed his resentment and told the story of his wrongs, till at last he concluded that the presiding elder had done him a real injury. He would hear him preach no more.

Resentments do not need nursing; it is better to nurse vipers, for they will only sting the bosom that warms them into life. Resentments nursed will sting the heart that nourishes them. Many a man has embittered his whole life and set a neighborhood by the ears, because he fancied that somebody had slighted him. It seems, to use the mildest word the case allows, excessively foolish. One must think his life of vast consequence to spend his life nursing little viperlings in the shape of resentments. One other thing should be said—it is very wicked. It is not the spirit of Christ, nor does it lead to Christ.

What a waste of time and feeling it involves if there were no greater evils in this foolish weakness! Charlotte Bronte says on this subject, quite conclusively: "Life appears too short to be spent in nursing animosity or registering wrongs."—*Selected.*

MANY neglect the present, for a future they never realize.

An evil heart can make any doctrine heretical.

PAY AS YOU GO.

A WORD of good counsel we ne'er should forget,
Is that which forewarns us to keep out of debt;
For half of life's burdens that man overthrows
Who starts out determined to pay as he goes.
'Tis folly to listen to those who assert
That a system of credit does good and not hurt;
For many have squandered their incomes away,
And hearts have been wrecked by a promise to pay.
A man to be honest as merchant or friend,
In order to have must be willing to spend.
Is it love or affection, or faith they bestow?
Return their full value, and pay as you go.
He loses the sweetness life can impart
Who locks up a treasure of wealth in his heart,
To reap a rich harvest of pain and regret,
When too late he discovers how great was his debt.
No loss like the losing that comes of delay
In binding the wounds that are bleeding to-day!
For where is the comfort of tears that are shed
On the face of the dying, the grave of the dead?
A word of good counsel we ne'er should forget;
And to keep out of danger is to keep out of debt!
If peace and contentment and joy you would know,
Don't live upon credit, BUT PAY AS YOU GO!
—Selected.

A REMEDY FOR SLANDER.

J. W. asks for a remedy for slander. I take pleasure in sending one which I believe to be nearly, if not quite, infallible.

Take equal parts of moral purity and love of truth, and steep with them a large bunch of the savory herb commonly known as mind-your-own-business. When sufficiently steeped sweeten well with Christian charity. Flavor, if you choose, with a pleasant and harmless subject of thought. One residing in an infected district should take the mixture inwardly each day as a preventive; and if when in company with one afflicted with the disease, you will also apply it carefully and thoroughly to the lips, all danger of contagion will be avoided.—[S. B. S., *Kennebunkport, Me.*]

Give us a man, young or old, high or low, on whom we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such a one there is a fragment of the Rock of Ages.—Dean Stanley

Mar.

THE ORIGIN OF WARS.

[JAMES IV., 1.]

THERE was tumult and there was din;
There was Satan, and there was sin;
There were groanings, and there were fears;
Orphans' sighs, and widows' tears;
And there was cursing and piercing cry,
And despair's last rending agony;
And there were vultures, and worse than they,
Hovering to gorge their human prey.
Where were such sights, I pray thee tell?
Where was on earth so fierce a hell?
There, where yon warriors armed and steel'd,
Are cheering their troops to the battle field;
There, where famed statesmen, and poets I
ween,
Declare 'tis a proud & glorious scene.
But was there found, in that rilliant day,
The heart to feel or the lip to pray?
The accents of heaven or the looks of love,
The Prince of Peace, or the Holy Dove?
I say not what passes in secret souls,
For dew-drops may fall while thunder rolls;
But I saw them not in the haggard cheek,
I heard them not in the dying shriek;
I marked them not in the frenzied eye;
They calmed not the shouts of victory!
They were lost in the yells of the frantic
breath,
That peal'd to the heavens for triumph or
death!
They echoed not in the cannon's roar!
I traced them not in the seas of gore.
—Star and Crown.

How vast, incomprehensibly vast, the loss of life by war! And how immense the loss of property by war—of life, that is so precious—of property, that is so indispensable to the enjoyment and usefulness of life! But there is an unspeakably greater loss than this with which war is also chargeable. I refer to the damage which morals and religion suffer from it. All I need add, on this point, is that the power of war to demoralize the world, and to corrupt the purest religion in the world, is abundantly manifest, in the fact that the moral and religious sense of even good men is not shocked by war. No stronger argument can be brought against war than the fact of its power to conform the morals and religion of the world to war.—Gerrit Smith. *Messenger of Peace.*

Juvenile.

STRIKING CHILDREN.

It is not likely this article will ever meet the eyes of those for whom it is intended. The ones who really need advice are usually those who can not or will not read it. But in the hope of arresting even one angry hand which might otherwise do untold damage by a single ill-aimed blow, these lines are written.

"A box on the ear," has come to be so common an expression that we smile when it occurs in a racy narrative; but it should never be smiled at. A box on the ear may cause partial, or even total deafness for life; it may cause internal injuries, which may result in stupefying, or even entirely destroying the intellect; it may cause illness—even death. Should an act freighted with such tremendous possibilities ever be lightly spoken of? And what sort of a soul can the man or woman possess, who, knowing the results that may follow the act, can recklessly give a child a box on the ear?

A blow on any part of the head may, and most likely will, be followed by grave consequences. A blow upon the chest, the stomach, the spine, is almost equally dangerous. In fact, there are only one or two places upon the human body which may be struck with comparative safety; and, when it seems necessary that corporal punishment should be administered to a child, it should be administered in those places. The teachings of scripture and common sense seem to point to the occasional necessity of corporal punishment. It should never be bestowed in anger, however; never without the most careful deliberation, and as a last resort. If a child has been trained from early infancy to habits of obedience, there will rarely, if ever, be found a necessity for whipping, after it has attained the age of five or six years. Other punishments, equally effective, can and should be devised for older children.

In any case, never strike a child at random in a moment of impatience. The remark which is often made, that bright, precocious

babies often develop into the most commonplace men and women, may perhaps be accounted for in another way than that fond parents overestimated their brightness, in infancy. Blows, kicks, and violent shaking must have their effect upon the tender brain and nerve of childhood. It would not necessarily require much of such treatment to reduce an originally brilliant intellect to a condition little short of idiocy.—*Congregationalist*.

An Acrostic from Psalms.

Except the Lord build the house, they labor in vain that build it. 127: 1.

Deliver me O Lord from the evil man. 140: 1

Deliver me O Lord from mine enemies. 143: 1.

I will abide in thy tabernacle forever: I will trust in the covert of thy wings. 61: 4.

Every day will I bless thee: and I will praise thy name forever and ever. 145: 2.

Rest in the Lord and wait patiently for Him. 34: 4.

Even there shall thy hand lead me, and thy right hand shall hold me. 139: 10.

Enter into his gates with thanksgiving and into his courts with praise. 100: 4.

God is our refuge and strength, a very present help in trouble. 46: 1.

Mt. Lebanon, N. Y.

"FOLLOW ME."

It would be well for us to say
To those who're younger, follow me,
And you'll be safe throughout your way,
And no regrets have cause to see.—*M. W.*

To be fit to command, one must be sufficiently disciplined to know what it is to obey.

Those only are truly noble who always have the ready courage to act up to their convictions.

Those who have occasion to write Obituary notices for THE MANIFESTO will have the kindness to study the economy of space. Say all these good things to the friends while they are with us, and can appreciate the kindness; then there will be less need of such extended remarks, after they have passed beyond the boundaries of time. Ed.

Books and Papers.

HALL'S JOURNAL OF HEALTH. Mar. Contents: What's in a name; How ought we to dispose of the dead; Our Dear Boy; Came True; A Freak of Nature; Imitation Precious Stones; Snakes; Female Beauty; In Petticoats; A Queer Incident; Cause and cure of Disease; etc., etc. Office 206 Broadway, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Mar. Contents: Notable Characters of the Day; Ideals, True and Untrue; The Moorish Empire in Spain; Occultism; A Guess at a Riddle of the Nineteenth Century, No. 2. Genealogy; Interventions; Agassiz as a Mesmeric Subject; Variations in Breathing; Mental Causes of Disease; I and my Neighbor; Without Prejudice; Child Culture; Notes in Science and Industry, etc., etc. Fowler & Wells, Co. 775 Broadway, N. Y.

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THE JOURNAL OF HYGEO-THERAPY, has entered upon its second year and still maintains that there is "No Curative Influence in Drugs." It claims to have accepted a "Scientific and Successful System of Treating the Sick," and in the Feb. No. has in the table of Contents—What shall we Drink? Healing Power; Treatment of Dangerous Hemorrhage; Sunshine, etc., etc. Published by Dr. T. V. Gifford & Co., Kokomo, Ind.

BOIL IT DOWN.

WHATEVER you have to say, my friend—

Whether witty, or grave or gay—
Condense as much as ever you can,
And say in the readiest way;

And whether you write on rural affairs,
Or particular things in town,
Just a word of friendly advice—Boil it down.

For if you go spluttering over a page,

When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through.

So when you have a story to tell,

And would like a little renown,
To make quite sure of your wish, my friend—
Boil it down.

When writing an article for the press,

Whether prose or verse, just try
To utter your thoughts in the fewest words,
And let it be crisp and dry;

And when it is finished, and you suppose

It is done exactly brown,
Just look it over again, and then—Boil it down.

For editors do not like to print

An article lazily long,
And the general reader does not care
For a couple of yards of song.

So gather your wits in the smallest space,

If you'd win the author's crown,
And every time you write, my friend—Boil
it down.—*The (Scottish) Farming World.*



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JAMES VICK, SEEDSMAN,
Rochester N. Y.

THERE is a difference between innocence and ignorance; there is also a difference between faith and credulity.

Heatha.

Lydia Lewis at South Family, Mt. Lebanon, Feb. 20, 1888. Age 83 yrs. 7 mo. and 20 days.

Sister Lydia lived with the order of Elders for thirty years. S. A. C.

Minerva Wright at Union Village, Ohio, Feb. 18, 1888. Age 89 yrs. 11 mo. and 15 days.

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MAY.

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MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

...ed are the peace-makers: for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

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The Manifesto.

VOL. XVIII.

MAY, 1888.

No. 5.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 26.

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

Mother Ann and the Elders carried before
Eleazur Grant. She was treated cruelly,
and driven from New Lebanon.

MOTHER ANN and the Elders reached
New Lebanon, Sept. 2, 1783. The
day following, a mob began to collect
before the rising of the sun, and sur-
rounded the house. Many of the ene-
mies of the cross of Christ in New Leba-
non had learned of the arrival of the
Believers, and were watching for the
first opportunity to express their mali-
cious rage, on the return of the Elders
to this town.

The mob consisted of two companies.
One was directed by N. Fitch, captain
of militia, the other by T. Tanner, also
a captain of militia. Others distin-
guished themselves and appeared much
more open in their abuse than the real
leaders of the mob.

Presenting a warrant, they seized
George Darrow and David Meacham,
and charged them with having abused

the daughter of David Meacham. This
criminal act was chosen to cover the real
object, which was to get these two men
from the house, and have them placed in
confinement. This would prevent them
from assisting Mother Ann and the Eld-
ers, who were stopping at the same
place. They knew that the mob would
have much more power to act if the
Brethren were not present, as David was
a man of great fortitude and influence,
and George was the owner of the house.

These two Brethren were taken be-
fore a justice of Peace, Eleazur Grant,
for trial, while David Darrow and Rich-
ard Spier were left in care of the dwell-
ing. David and Richard informed the
mob of their authority to protect the
house, and expostulated with them upon
the unlawfulness of their conduct.

These evil-doers felt no disposition to
parley about the matter, as they were
determined on violence, without regard
to law or justice. The Believers col-
lected as fast as the mob did, and went
into the dwelling which was soon filled.
The building had three doors leading
from the several rooms into the street or
yard, and these were all guarded by the
Believers. The mob commenced their
acts of violence by attempting to force a
passage into all the doors, at once. The
Brethren forbid their entrance and again

urged the unlawfulness of such proceedings, but in vain. Their conduct was like ravenous wolves.

They seized the Brethren, one after another, and dragged some of them from the house, by their hair, with the most savage violence. Richard Spires was forced three times from a door and thrown forcibly upon the ground, while others were caught up by several of these savages and pitched head foremost, with great violence, into the yard, or into pools of water. By this treatment their clothes were often much defaced or sadly torn.

After a conflict of about twenty minutes the mob obtained an entrance into the house. Mother Ann and some of the Sisters were in one of the back rooms, into which place these cruel men attempted to enter. Several Brethren stood guard at the door, but after a severe struggle the mob succeeded in breaking down the partition between the rooms, and seizing Mother Ann, dragged her, in a shameful manner, through the house and threw her headlong into a carriage. Two Sisters who followed her, however, succeeded in getting into the same carriage. Eliab Harlow acted as their guide. They had not driven more than three or four rods, when some one cut off the reins. Eliab then led the horse a short distance, when the mob surrounded the carriage, and beating him off, guided the horse themselves, and drove furiously to the residence of the justice, Eleazur Grant.

A young man was heard to remark, "These people have a power that we know nothing about. It is the power of God that carries that woman along in such a manner." He then invited Prudence Hammond to ride with him, as

she was walking by the side of the carriage. Mother Ann cautioned Prudence not to be enticed, but to maintain her faith, and endure to the end.

While crossing a narrow bridge upon the side of a steep hill, some reckless creatures from the body of the mob, attempted to upset the carriage, but were prevented by one of the Brethren. The man who was the most active in this business, fell down the precipice and received some slight injuries. The same man attempted to pull Elder James Whittaker from his horse, among the rocks by the road side. One of the Brethren, instantly caught Elder James and partially saved him from the fall, which proved so severe as to fracture three of his ribs. It was with great difficulty that he was able to proceed on his journey.

The distance from the residence of George Darrow to that of Eleazur Grant was one and one half mile, and during the whole of this journey, the mob strove to keep the Believers back, by beating and abusing them, but were not able to effect their purpose. Mother Ann was very roughly forced into the house of Eleazur Grant and her clothes badly torn, much to her own discomfort and sorrow. Elder James was strongly persuaded to enter a complaint against Thomas Law for his abusive treatment to the Believers, while on the journey, but was dissuaded by Mother Ann who counseled him to labor to be comfortable and peaceable.

The trial of George Darrow and David Meacham, occupied several hours. The complaint which originated in malice and was prosecuted through envy, ended in a sham or mock trial, and was evidently designed to cover greater deeds of persecution and personal abuse.

When justice Grant had disposed of this case, he had Mother Ann brought before him and called upon her to hear the indictment: but instead of attending to the false accusations brought against her by her enemies, and which it was in vain to counterplead before a mob tribunal, and before an unjust judge whose only object was to persecute the Believers, she reproved him for sitting as a magistrate and suffering such riotous mobs to abuse innocent people, contrary to the law, without attempting to suppress them.

The Justice, unable to bear this reproof, ordered his constable to take Mother Ann to a new house, which he was then building and put her under keepers. Three men, in a very abusive manner led her to the new place of confinement.

WHAT IS LIFE?

—
ABRAHAM PERKINS.

THIS is a problem easily solved. Life is simply what we make it. To every individual, it is that in which he has the greatest element, that to which he gives his powers for support.

He who conscientiously lives to the principles of truth and honesty as he comprehends those principles, he whose motto and purpose is purity of heart is near to God; his life is saintly and holiness unto the Lord will be written upon all his possessions; even upon the bells of his horses and upon his pots and vessels for domestic use, holiness unto the Lord will be inscribed. Not only the heart and every faculty of soul and body are consecrated, but all that he claims of earth is dedicated unto the Lord, to be

used only in support of the principles which give birth to true righteousness. Hence to that individual, life becomes Christian; it is the resurrection, the Christ life. That soul has received the baptism of the Heavens, becomes a subject of the Kingdom and joint heir with Christ. By his influence, society is blest and the world is made better from his existence in it.

Again; he who seeks life on the animal plane, who gives support to that which excites natural appetites and passions, that which merely gives pleasure or satisfaction for the present or for time, such life is animal; no higher in the scale of creation than that of the beasts that perish. Yea, his rank is even lower than that of the brute which has respect to the law of nature, while the natural man ignores it. The life of such a man is a blank; he had better never been born; his doom is execration; and as his life helps to lower all within the radius of his influence, he is a curse to humanity.

From the throne of God the fiat has gone forth, that man shall be judged according to the deeds done in the body. Judgment rests there. Thus it remains for man, as a free agent, to choose what his life shall be; and then without crying the burden of the Lord, accept the reward of his labors as an act of justice.

Enfield, N. H.

WORK.

SOME honest toil the hands may soil
But such can never stain the heart,
And in the eyes of those who're wise
Doth greater loveliness impart.—M. W.

ACTION alone crowns opportunity with success.

TO OUR GOSPEL KINDRED.

GILES B. AVERY.

HAIL, hail, all hail, Dear Gospel Kindred blest
 Ye noble worshippers at Zion's shrine,
 Shall not our Lord in mercy give you rest,
 Clothe with his grace, and feed with love Divine?
 We ween He will, 'tis prophecy engraved
 Upon the tablet of their soul's ensigns
 For every righteous deed is balm to save
 The souls on whom the sainted jewels shine.

List! Hear we not the approaching onward tread
 Of myriad armies from the heavenly spheres?
 Welcome, Bright Messengers! These are *not* the dead,
 But living lights, well known to sages, seers!
 Now is the chasm bridge dividing death and life
 The pure, the good, can meet on life's bright planes,
 And no emotions rise to gender strife
 Peace rules our temple; grace in triumph reigns.

The world may sing of Heaven, but here 'tis now
 possessed,

Deeds wrought in righteousness the boon hath born.
 'Tis not an airy name, by soulless forms professed,
 It is not painted emptiness, a soulless, bubble form!
 'Tis purity in love's embrace, and worldly wiles forgot,
 'Tis virtue's charm, in every face, and rich forget me not
 Of deeds of goodness, mercy, truth, of all that grace
 may tell,

Of sympathy, of aid forsooth, to all who would do well.

Then let the welkin ring with notes of joy.
 Christ's day of Judgment is a day of peace,
 To souls who, freed from passion's base alloy,
 Can bid the flow of sin's emotions cease.
 Resounding blessings peal from shore to shore,
 Of life's vast ocean. Ifalloyed notes of bliss,
 Bright angels echo, and the saints encore
 Till not a tolling traveler the deed shall miss.

Quaff then, the nectar, O ye saintly throng,
 Of union's parody in words sublime,
 In raptures which to none but saints belong,
 But, which to these, shall echo all along the line.
 Let angel gifts your toiling sons inspire,
 Let graces bright, upon the daughters shine
 While Heaven stoops to lift your spirits higher,
 To share the blessings of the home divine.

Mt. Lebanon, N. Y.

LOVE TO GOD.

AGNES E. NEWTON.

Love to God inspires my spirit
 And his blessing cheers my way;
 As I sacrifice the earthly
 Dawn the joys of endless day.
 Joys that perish not with using
 Peace that hath its source in God;

Balm that heals the wounded spirit
 When 'tis bowed beneath the rod.

And there learns to own God's dealing
 And his wisdom as the best;
 Learns to trust his wondrous leading
 Thus secure the promised rest.
 Rest of soul! the Christian's portion
 When the Christ has full control;
 And the victor's song of triumph
 Is the music of the soul.

Rest of soul, ye heavy laden
 Come to me and I will give;
 Was the Savior's loving promise
 Which the ages will out-live.
 And my yoke indeed is easy
 And the burden light to bear;
 As the truth is made thy refuge
 And ye seek the vale of prayer.

"Feed my lambs!" forsake the selfish
 "Follow me" all else resign;
 Lose thy life, and Life Eternal
 With its glories shall be thine.
 Cross of Christ! God's love revealing
 Blest indeed thy worth to know,
 O be mine a Savior's mission
 Whereby works my faith will show.
Canterbury, N. H.

TRUE THEOLOGY. No. 3.

HARVEY L. EADS.

PERHAPS I have said enough re-
 specting man's duty to God, and of his
 reasons for neglecting the same, and of
 rewards for obedience. I will now say
 something of his duty to his fellow man;
 Christ has put it in few words; "As
 ye would that men should do unto you,
 do ye also to them likewise." This in-
 cludes the whole duty of man to man;
 but more may be added of man's duty
 to God through his agency.

Now in obedience to Christ I will be
 free to speak not only to those without
 the fold but also to those within, who if
 they will, may take it as a voice from

beyond the crystal river, as there shall be as little of self in it as though I were on the other side; well knowing that every honest soul who loves truth more than self, will be thankful to have any error corrected; all such will say: "Hew to the line let the chips fly which way they may."

I will remark that any person who writes on any subject which contains nothing but assumption and conclusion, should know that he has proved nothing; as no two postulates can prove anything without a middle premise; for instance we may say truly, that Jesus was the son of man, and Christ was the son of God, with these two postulates nothing is learned or proven. It rather beclouds the idea of who was and is the Christ, when by a middle premise it is made clear, that the two are the same, and also who was and is the Christ. All lexicographers and all persons agree, that the anointed means the Christ or the Messiah and that the man Jesus was the Anointed, and consequently the Christ, which is proved as follows:—

1st. Sumption. Jesus the son of man was and is the anointed.

2nd. Sumption. The anointed was and is the Christ the son of God.

Ergo. Jesus the son of man was and is the Christ the son of God.

The premise admitted, the conclusion is irresistible; add to this, which is in itself indisputable, we have the word from God that Jesus is his Beloved Son, and of Jesus that he was the son of man, and was the Christ the son of God; also that of his apostles. Peter declares that Jesus was the Christ, the son of the living God, the truth of which I have demonstrated; and he

also truly testified that God anointed him with the Holy Ghost and with power. Acts x., 38. "And this Jesus whom I preach to you is Christ," Acts xvii., 3, and John testifies that those who deny it are falsifiers. But in order to disparage his Messiahship it is affirmed, without any show of reason, that God sent a second or third class angel to anoint Jesus, and this, right in face of the fact, that God was present, and heard Jesus' confession through John, who stood in God's order for that purpose, and there and then proclaimed to John and to the world: "this (Jesus) is my beloved son in whom I am well pleased."

Thus Jesus who was the son of man, became the son of God, and his Christ or Messiah. There is no possible way for this to be controverted. Then can it seem reasonable, that God being present and well pleased with his Son, should send to the North Star or to some remote part of space, for a second class angel to come and anoint him? Not at all; the idea is nothing but a chimera or idle fancy, for which proof is impossible. It is further asserted that the time would come when we should "travel away from all Bibles." I will here say that the Bible itself and all history has shown, that when any nation or people have thrown the Bible aside with the law and the prophets as unworthy of thought, the curse of God has followed them and when they returned to it, God's blessing came to them; and when Believers travel away from him who was the light of the world, and from his recorded word which was from God, they will forfeit God's blessing and walk in darkness.

It is further stated by a teacher, that,

he does not see why we are bound to follow Christ any more than Christ was bound to follow Moses; this is darkness to be felt. I could see this in early years. The reason is plain enough; Christ was not the re-appearance of Moses, Moses was the type, Christ the antitype. Moses the shadow, Christ the substance; the substance cannot follow the shadow.

John the Baptist was the re-appearance of Elias, whose commission was to turn the hearts of the people to the Mosaic law from which they had backslidden. Christ's was to introduce to the world a higher law, which would abrogate the necessity of the Mosaic, and raise mankind above all its demands, and introduce God's spiritual law, and lay the foundation of his New Heavens and New Earth, wherein righteousness should dwell. This is reason enough why Christ and his followers need not look to the Mosaic law for anything; they not being under the law; and now that we are blest with his second appearing we become his disciples by following him and walking as he walked, we have not gotten something above Christ as Christ had above Moses, but the re-appearance of the same thing, the same life and requirements; were it something else, we could not be called his followers, and have been preaching a false doctrine for the last hundred years or more; but we rightfully claim to be his followers, because we live the life that he did.

He has come as predicted; as a thief in the night and in having his life, we have the substance, and having the substance, need not the shadow; and all is required now that he ever did or can require of mortals, and all is given that

could be were he here in person; hence the material is unnecessary, and being unnecessary, can never take place on earth.

So I would say to Second Adventists and all others, cease to look up to the sky for the shadow which you will never see since the substance is already here. Then let all cease to look without and look within for, "Know ye not your own selves how that Jesus Christ is in you except ye be reprobates." 2 Cor. xiii., 5. And if he is within us, what more can we ask, what more can we desire? All who look beyond him for something nearer to God than he was, look in vain. Let us reach the point to which he attained before trying to reach a higher or better condition.

I feel safe in saying: the man never lived on earth and never will who was, or will be more fully in the bosom of the Father than he was, nor more one with Him. He is "the light of the world and all who follow him shall not walk in darkness." His recorded word, which is the word of God will ever be a light to the world; but some deny that the Bible contains God's word. If a letter written by a man contains his word, a book can contain the same, or can contain the word of God. If Christ spake the truth, it is futile to deny it. He said the words he spake were not his, but were given him of God; then they were God's words.

The case logically stands thus:

1st. Sumption. Christ spake God's word.

2nd. Sumption. This word is recorded in a Book.

Ergo. This Book contains God's word.

It is simple in any one to attempt to

resist the conclusion, and it would seem for any one to dispute the fact that the Bible contains God's word is simply to get clear of what it enjoins. Christ with his recorded word is the foundation on which his church is built, and any one coming into it must first determine whether it is of God or the work of man. That it is of God became evident to me in early life, and I have observed from that day to this that the simple child-like obedient soul was always blest and prospered, while the reverse of this always attended the self-willed and disobedient.

It was so in the type and it is, and will be the same in the antitype. When the spirit through the Ministry feel a gift in any direction, intellect from no quarter should interfere to change it. When this takes place it drops from God to man. It is then intellect against intellect, the stronger carrying the day. In God's little army no person should ever select a position or propose a gift for himself or herself, this would be from the intellect and *no gift of God* can originate in and *come from the intellect*; because intellect when it is not directed by the spirit is always selfish and God cannot bless any selfish thing. All that is partial or selfish is ungodly.

Every gift of God is spiritual and comes from Him through the spirit. Should a gift from the head appear unreasonable; in obedience we will be blest. It may be asked; suppose the Ministry should be moved by the intellect? The responsibility rests with them and they may suffer, but the obedient will be blest. This, in my own personal experience, has been thoroughly proven. Now, do not forget that this voice is from beyond the river; for my soul is

as thoroughly absorbed in the well being of all the camps of Israel as though body and spirit were already separated.

We should not forget that Christ's kingdom is a pure Theocracy, a government of God, while Democracy is a government of man. The former is spiritual, the latter intellectual. The first belongs exclusively to the upper floor, the other to the lower, and every vote cast in the upper, is so much Democracy where it does not belong, making a hybrid, a mixture, that God cannot bless. There can be no votes cast in a pure Theocracy; all within the fold are free to make their minds known to the order before them, then let the responsibility rest where it belongs and be content.

A great many communities have tried the experiment of mixing and failed, and this will be the case of all who follow that course; all voting takes the power from God and gives it to man; takes it from the head and gives it to the heels.

Now can you pardon me for saying a word of my own earth life experience? After becoming convinced that this was God's kingdom and work in my youth, I never afterwards questioned any gift felt best for me, nor hesitated to obey; whether ordered to the rear or front, nor never laid out a gift for myself, and no odds how dark it seemed to my intellectual understanding, I put my trust in God and gave my spirit, my intellect and faculties in child-like obedience to the call, and was always blest of God, far beyond my expectation, both spiritually and temporally, yea more than I could feel myself worthy of: thus realizing that it is the obedient that shall eat the good of the land, not the diso-

bedient. I have never known any one to be either blest or prospered within the fold who refused obedience to God's appointed order, and so continued.

As it was in the type so it is in the antitype. A small pebble slew Goliath who was defying the armies of Israel. King David's beloved son who turned against his father, lost his life hanging to the limb of a tree by the hair of his head, and so it was all through the type. Victory to the obedient and defeat, mortification and disgrace was the reward of the disobedient. Thus we see in all ages of the world, that it is passion supported by intellect which has led astray. It cares for the body and not for the soul.

When Christ says take no thought for the body, intellect says take first thought for the body; when the spirit should absorb, if not the whole, the first attention, then the body will be God-directed and all things necessary will be added. I am now asked: which is it, spirit or intellect that enables you to speak and write as you do? Ans: Both, when self has no part in it, the spirit tells me what to say and write; the intellect tells me how to word it, to make it plain to others. Every syllogism, all logic is intellectual, but good in its place; thus we see that the offices of both are distinct all the way through life. We are inclined to forget that all prosperity depends on God's blessing. Sometime intellect will say, when adversity comes; "Take the world easy, don't be troubled, let it alone, if it is God's work He will take care of it, there's no use of worrying about it, and then sit down unconcernedly and wait for God to do their duty for them. Such are the ones that come in for the loaves and fishes,

and bodily ease and comforts, and unless they become quickened into life by the spirit, will sooner or later fall away.

It is not to be expected that God would prepare a place for such to come and waste their time away in luxury, idleness and ease, and feast on his bounties. He calls souls into his vineyard, where, in obedience to his order, they may "put their hands to work and give their hearts to God; receive their penny and save their souls.

Notwithstanding my agreement with Philosophy that the attribute of matter is *extension*, and that of spirit is *thought*, and that matter of itself cannot think; it still seems evident that intellect is a material faculty; were it spiritual it would not antagonize the spirit. One thing is certain, neither Philosophy nor Revelation has yet made known how we think. I unite with the philosopher who said: "I adore the God by whom I think without knowing how I think." But intellect is a pliant tool and seems to be as necessary to the sinner as the saint, to the robber and murderer as to the detective and hangman.

Passion makes a demand for some gratification, the spirit objects, but intellect, reasons, excuses and tells how to obtain it, thus antagonizing and grieving the spirit and leading the soul away from God to unutterable ruin. It would seem that the brain has the faculty to think, as the ear has to hear or the eye to see. Passion desires the eye to see what it should not, the spirit objects, but intellect tells where and how the lust of the eye may be gratified, and so of all other lusts. Thus being uncontrolled by spirit and united with passion it has caused all the blunders of the world. Its reasoning caused the expul-

sion from the Garden of Eden; and Aaron to make the golden calf; and the Israelites to reject and cast away the Mosaic law and be scattered as sheep without a Shepherd; and King David to do as he did with the Hittite; and Judas to betray the Savior; and Peter to deny him; and the Jews to crucify him etc., etc. So let not God's Zion in this day be caught in the same snare, but all be

"Moved by the spirit of the Lord,
And quickened by his holy word."

That God may not only be in every act, but every thought of life, which will insure his perpetual blessing on his people. But many seem so careless and indifferent as not to be able to distinguish intellect from spirit; when we should ask ourselves and each other in all things: Is this of the intellect or spirit, and correct ourselves accordingly.

I will now say in closing that I feel myself somewhat as did the Apostle when he said; "Though I preach the gospel I have nothing whereof to boast; for necessity is laid upon me. Yea woe unto me if I preach not the gospel;" of Christ, which alone can save the world." 1 Cor. ix., 16.

South Union, Ky.

FAITH AND WORKS.

MARION JOHNSON.

THESE, the Apostle tells us, should be combined in their operations, or they are useless. A true and living faith, could not fail to bring forth corresponding works; because it would so influence the mind, that its outward manifestations would be in accordance therewith, and it would be wholly unnecessary to inquire of the faith of such an one, for

their daily deportment would reveal it; whether it was to serve God, and to overcome the power of evil in themselves; or whether it was to give their best affections and all their faculties to the service of the world.

Whichever course they take, their faith is clearly exhibited by the line of conduct they pursue. In this progressive age of the world, while an ever increasing light reveals our inner life, more and more, exposing every hiding-place of the adversary, and opening in a clearer vision the perfect principles of the gospel of salvation by a daily cross, should we bring forth the fruits of holiness, in our lives and actions; thereby glorifying God, by showing our likeness to Him.

The Apostle says furthermore "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," thus showing that it was not enough to have a right faith, based on a firm and solid foundation; but it must be carried into practice, by an honest confession of all in the life, that was contrary thereto.

It makes very little difference what we believe, while it remains a mere passive belief, and is never actualized in our life, for we are told that the devils believe and tremble.

In our life, we show our faith by our works, by pursuing those measures which we have reason to believe will bring about the desired result.

The farmer sows his seed in the spring-time in the full expectation of reaping an abundant harvest, and thus in every department of life.

Every one may have a belief in something; it may be, in the eternal principles of truth and goodness, virtue and

religion; but of what avail is it, if it does not lead to a purer life, to higher aspirations, to nobler motives, and to a course of conduct diametrically opposed to that which they would naturally lead; or, they may, on the other hand, from a lack of a conviction deep enough, or from force of circumstances or policy, or some other motive, act directly contrary to that belief. In either case, their faith is dead, being alone, without corresponding works to quicken it into life and action; and therefore can never prove a saving and vitalizing power to the soul. This is what, we as Believers are endeavoring to carry out; to make practical our religion, even in the smallest minutiae of life; showing our holy faith, by bringing forth the works of righteousness.

Canterbury. N. H.

Four Queries about the Shakers. No. 3.

CHANCY DIBBLE.

The Virgin Life.

THIS leads to a consideration of our subject which I do not think can be explained to the satisfaction of those who wish to live a worldly life. A worldly life is not a Christian life, by any means. Now, the question rests just here,—Which do we choose to follow, Adam or Christ? To serve God or Mammon? To deny ourselves of all low, selfish gratifications and pursuits, or follow our own inclinations and cravings? We cannot serve both. We shall hate the one and love the other, or hold to one and despise the other.

If we love the world and hold to it, then let us go and live as the world should live; live honorably, be faithful

in the service of Mammon, but do not call it Christianity. If we choose to be Christians, let us come away from worldly practices and live as did Jesus. Do we not know by that holy faith which is in us that a chaste life is most acceptable to God? But, says one, How will we get along without generation? How will the earth be peopled? Why, this is easy enough. Let those who have a call to help people the earth, do their duty, according to the laws of generation, that when they are through with the generative order, they may come into the work of regeneration and be born anew into higher elements. Then, as they have previously been faithful in the unrighteous mammon, the true riches may be trusted to their care. The natural order is proper for each class of creatures, to bring forth its own likeness, but there is a higher sphere for man and woman, as intelligent beings.

It was intended that they should be brought forth by natural laws like other animals, into animal life, but the spirit must progress upward. The spirit is immortal and cannot be satisfied with material pleasures. Its aspirations are for a life superior and angelic. Its love cannot be confined to earthly objects, only for a time; it must soar away into higher scenes.

Partial love is not enduring. It may do in the absence of true love and it may be, and doubtless is, better than no love. There is a universal love, an impartial love, that worketh no ill to any one, that has no lust, or envy, or malice. A love that is free and equal to all; a love that is founded upon principle, that never will desert the needy; not emotional, does not proceed from

passional sources. A love that is ever kind, that strives to befriend even an enemy if there be any. Such is the love of good Believers in Christ.

This love will bear cultivation. There is nothing vile, neither shame nor darkness about it. This love satisfies the soul and will accompany it beyond the tomb. It is the bond of union which unites pure spirits together, and its links are coupled in that endless chain which reaches from heaven to earth where angels hold a place, and all the faithful are joined to God their Creator.

Waterlooliet, N. Y.

LANGUAGE.

M. J. ANDERSON.

Oh power of speech! thou wondrous gift to man,
Thou potent messenger of good or ill;
With joy or sorrow thou the heart dost fill,
Bring'st peace or discord to the social clan.
The mind may fields of knowledge amply scan,
But were it not for thy inventive skill
That stirs with eloquence the listless will,
How vain and futile were each mental plan.
Ah, may this lesson, wisdom to us teach,
Through his creation, man excels the brute;
This glorious gift, this lofty power of speech,
Lifts him above God's creatures strangely mute;
Destines to lofty heights he yet shall reach,
Where language bears its richest, sweetest fruit.
Mt. Lebanon, N. Y.

REST.

REST is a trust in God above,
His wisdom, kindness, and his love,
Whate'er betide, to feel his care
Is round and with us every where.—*M. W.*

SHAKER VILLAGE, N. H.,
MAR. 1888.

BELoved EDITOR:—While thinking upon the excellencies of brevity in expression of thought I came across the following list of short words which some linguist presents to us affirming that the

name of God is spelled in four letters only, in nearly every language spoken. For example he says:—

" In Latin	we have	Deus"
" French	" "	Dieu
" Greek	" "	Theos
" Hebrew	" "	Adin
" German	" "	Gott
" Scandinavian	" "	Odiu
" Swedish	" "	Codd
" Syrian	" "	Adad
" Persian	" "	Syra
" Tartar	" "	Idga
" Spanish	" "	Dias
" East Indian	" "	Esgi
" Turkish	" "	Addi
" Egyptian	" "	Zent
" Japanese	" "	Zain
" Peruvian	" "	Lima
" Wallachian	" "	Zene

Now if to this list we append the names of some of the attributes of Deity it will readily be perceived that most words implying goodness or greatness in the truest sense are generally composed of few letters.

Our Divine Teacher we know was wont to dictate his most vital lessons of truth to his listeners of simply constructed sentences in words of one syllable only. Here is one example—"I am the way, the truth, and the life" another—"Why callest thou me good?" "There is none good save one and that is God."

The words *way, truth, life* and many others from the same source viz., love, joy, peace, each present to our thought an idea of Infinity and the primal principles upon which heaven itself is founded.

Further, the names of all great and grand objects in nature are presented to us in terms the most brief. For example the sun, moon, stars, sky, sea, ice, snow, frost, dew, rain, hail and wind, are each

symbols of a mighty and stupendous power. Word pictures are they, conveying to the imagination, as well as to the external senses scenes the most vivid, inspiring, vast.

Does not the word sun at once suggest boundlessness of light and heat? the moon, splendor; the sky, the stars, immeasurable distance—the sea, vastness, the ice, piles of crystal light, the frost, the dew, unlimited surface, the rain, the snow, bounty, while hail and wind and storm serve to remind us, that there is a power before which our human strength is weakness, our finite wisdom, folly.

Therefore, from the facts which we have been considering, may we not infer that Brevity is not only the soul of wit, but the culmination of strength in expressions of thought by means of language.

At this point, a practical hint for my benefit seems to flow from the point of the pen, and reads thus “Any truth scientific or religious, conveyed in a pithy, concise manner, is oftenest welcomed by editors in general, and oftenest read and longest retained in the memory of the reading public.”

With this fact, in full view, I must conclude my plea for brevity.

ASENATH C. STICKNEY.

RESIST NOT EVIL.

HAMILTON DE GRAW.

To the true follower of Christ this saying is fraught with deep meaning. It not only implies the mere passively submitting to wrong; but also to return good for evil. To suffer wrong rather than do wrong in itself is not enough. The practical Christian should also be

philosophical, reasoning from cause to effect; then he would see that resisting evil with evil only increases the difficulty to be overcome; and that two wrongs will not make one right. He should evince a spirit of aggressiveness if the word may be used in this sense, and whenever opportunity offers and also to seek opportunities for doing good.

How many national and individual disputes might have been settled amiably and the principle of love and good will toward man practically illustrated if both contending parties had been anxious to arrive at the truth, and willing to view the other side as impartially as they were determined to vindicate their own. The old adage that one cannot quarrel alone was brought to my mind while conversing with an advocate of war as a means of settling national disputes. He asked this question in referring to our late (un) civil war, “What would have become of our country if the North had maintained the position that you Shakers do, and refused to rise in arms to save our country from dismemberment?” I replied firstly, that if the contending parties had been actuated by Christian principles, the causes that led to the war would not have existed. And secondly, that as one party cannot quarrel alone, and the North had refused to resort to war, peaceful means would have been found to remove the cause of contention, and the sacrifice of human beings to the God of War, and the untold misery and suffering entailed upon the survivors would have been avoided.

This style of reasoning may seem foolish to the soul under the influence of the lower law, but to those that are striving to obey the higher law, and are earnestly praying and laboring for the

fulfillment of that heavenly condition,
 "Thy Kingdom come, thy will be done
 on earth as it is done in Heaven,"
 cannot but look with sorrow upon the
 wealth and inventive power of the hu-
 man mind that is used in developing
 weapons of destruction. When,

"Were half the power that fills the world with terror,
 Were half the wealth bestowed on camps and courts,
 Given to redeem the human mind from error;
 There were no need of arsenals or forts."
Sonyea, N. Y.

JESUS WEPT.

ANNIE R. STEPHENS.

Jesus wept, oh potent words! that, like
 A gentle melody float down the corridors
 Of time, touching the responsive harp-chorde
 Within, and, blending with the tenderest
 Sympathies of our hearts make divinest
 Harmonies. What thought consoling, that he,
 Our great Teacher in the school of Christ,
 Suffered and sorrowed as we; was touched with
 The feelings of all our infirmities.
 Not the command, "Stand off I am holier
 Than thou," draws men to seek the life divine,
 But the persuasive, attractive force of
 Love, which says,—“If I be lifted up I
 Will draw all men unto me;” yea love is
 The mighty lever that is to uplift
 Humanity to higher conditions;
 Love is the penetrative power, that will
 Reveal the God-life within. The lightnings
 Flash, the thunders roar are grand exhibitions
 Of nature's power; but how unlike the sun;
 Its magnetic rays melt the avalanche
 And sends it coursing down the hill-side to
 Refresh the vales below; how it breaks the
 Icy chains of winter, and bids earth put
 On her beautiful garments and come forth
 In the glorious resurrection of spring.
 So the love of God, exemplified in
 That full-orbed soul, the lowly Nazarene,
 That could weep with those that sorrowed, comes to
 Us in the fullness of its Christ-like power.
 With pitying tenderness it melts the
 Obdurate heart and bids it “Go and sin
 No more;” with refulgent brightness it lights
 The dim pathway of life, to the dark abyss
 Of death, with the consolation of hope
 And immortality; and shines like a
 Flood of glory over the pearly gates
 Of Paradise.

Jesus wept; oh words most
 Precious! How like a ray of light they pierce
 The sophistries of our minds, revealing

The power of a great soul: how like a touch
 From angel fingers they impress us with
 The height, depth and breadth of infinite love.
 O Beautiful Spirit! let not earth dwarf
 Our souls from the exalted knowledge of
 Thy perfected glory; but come down to
 Us, descend upon us in the form of
 A dove; infill our souls with thy holy
 Unction, that we may be as ministering
 Angels; open the flood-gates of our hearts
 Till the measureless tide of sympathy
 Flows out to all, that we may weep with those
 That sorrow; let thy impress be the seal
 Of our discipleship; link us in that
 Great chain of universal fraternity;
 And bind us with thy golden clasp to our
 Infinite Father and Mother, God.

Mt. Lebanon, N. Y.

MY FATHER.

FRUDIE A. STICKNEY.

On the stilly air of nightfall,
 Floats music sweet,
 From the gleaming sunset land
 With joy replete.

And amid the anthems ringing
 One voice I greet;
 He is calling, and I hasten
 With willing feet.

For I know the time is nearing.
 I soon shall fade;
 I shall go to meet my father
 Through shine and shade.

Just beyond, the sunset gate-way
 Is left ajar;
 And amid those gleaming portals
 Sin cannot mar.

In that land there is no darkness
 But perfect day;
 There I long to join my loved ones,
 And live away.

Ope the pearly gate still wider
 Ye shining One;
 I am weary, and would enter
 When day is done.

Thou hast been my stay, my comfort,
 My guide and friend;
 And I know that thou wilt greet me,
 When life shall end.

Thou wilt light me through the valley
 Of doubts and fears;

Thou wilt keep my heart from sorrows
My eyes from tears.

How I miss thy smile of gladness
When all is well;
And thy words so true and tender
None can excel.

How I miss thy words of wisdom
And counsel sweet,
For I always found beside thee
A safe retreat.

In thy deep and true affection
My soul confides;
Through the storm as in the sunshine
Thy love abides.

Soon I'll leave this vale of sorrow
And go to thee,
O'er the waters deep and rolling
Father, lead me.

Just above the starry brightness
Lights the dark way;
Just beyond, there is a dawning—
Eternal day.

West Gloucester, Me.

EVERY DAY.

ELIZABETH AKERS ALLEN.

Oh, trifling tasks so often done,
Yet ever to be done anew!
Oh, cares which come with every sun,
Morn after morn, the long years through!
We shrink beneath their paltry away,—
The irksome calls of every day.

The restless sense of wasted power,
The tiresome round of little things,
Are hard to bear, as hour by hour
Its tedious iteration brings;
Who shall evade or who delay
The small demands of every day?

The boulder in the torrent's course
By tide and tempest lashed in vain,
Obeys the wave-whirled pebble's force,
And yields its substance grain by grain;
So crumble strongest lives away
Beneath the wear of every day.

Who finds the lion in his lair,
Who tracks the tiger for his life,
May wound them ere they are aware,

Or conquer them in desperate strife,
Yet powerless he to scathe or slay
The vexing gnats of every day.

The steady strain that never stops
Is mightier than the fiercest shock;
The constant fall of water drops
Will groove the adamant rock;
We feel our noblest powers decay,
In feeble wars with every day.

We rise to meet a heavy blow—
Our souls a sudden bravery fill—
But we endure not always so
The drop-by-drop of little ills;
We still deplore and still obey
The hard behests of every day.

The heart which boldly faces death
Upon the battle-field, and dares
Cannon and bayonet, faints beneath
The needle-points of frets and cares;
The stoutest spirits they dismay—
The tiny stings of every day.

And even saints of holy fame,
Whose souls by faith have overcome,
Who wore amid the cruel flame
The molten crown of martyrdom,
Bore not without complaint alway
The petty pains of every day.

Ah, more than martyr's aureole,
And more than hero's heart of fire,
We need the humble strength of soul
Which daily toils and ills require;—
Sweet Patience! grant us, if you may,
An added grace for every day!
—*Selected.*

AN ERROR ORITICISED.

ALONZO G. HOLLISTER.

"One voice has many echoes."

E. H. BRITTEN, in *Nineteenth Century Miracles*, an instructive and meritorious work in the main, says "Shakerism proves the imbecility of attempting to inaugurate in the earthly present, a system of asceticism which only belongs to our condition as pure spirits in the future." This fling comes with ill-

grace from one who claims to be a messenger of spiritual light, to lead people to higher plains of action and true knowledge, and when she comes to see its real bearing, I doubt not but she will wish it canceled.

In the first place, it is not true unless to those who stand aloof like the contempters of spiritualism, and treat with disdain that which they refuse to understand, or to take the trouble to investigate. In the second place, it has the character of a stumbling block in the path of all travelers seeking final attainments in the highest excellence. And by whom was this "system of asceticism" inaugurated but by that Divine Wisdom and Almighty Power, of which E. H. B. claims to be in some degree the medial instrument, and says on page 226, "Our part is to keep our lamps trimmed and burning, and wait for the coming of the Heavenly Bridegroom whose name is—DIVINE ORDER."

It is true that mortals co-operated with the Almighty Power and Wisdom, and so they did in the introduction to mankind of modern spiritualism, else neither could have been established among men to stay. And the Wisdom which inaugurates, also proclaims that it is "the coming of the Heavenly Bridegroom" in union with the Heavenly Bride, both of which are required to complete the Divine Order, and lay the foundation on earth for its never ending increase, as really as it requires two, a male and a female, to complete the earthly order, which in its original uncorrupted state, was typical of the heavenly and Divine.

That it should be inaugurated and continue sustained for more than a century unrecognized and opposed in the

midst of people who profess to wait for it with longing desire, is rather a "miracle" of power and wisdom quite the reverse of imbecility. The imbecility of inaugurating here a system of asceticism which "belongs to our condition as pure spirits in the future," is certainly far from proved to those who by conforming to it, are enabled to overcome a carnal life within, which is ever at war with the spiritual, and to purify the heart from those desires and practices which would otherwise unfit them to dwell in the society of the wise, purified, ascended and harmonious intelligences inhabiting exalted spirit spheres.

Spiritualism in its propagative, proselyting character, with its mediums and teachers going out from a free state and carrying with them the seeds of natural liberty, is a pulverizer of human creeds and superstition, and destroyer of systems which bind the conscience and limit man's spiritual development—is a leveler of conditions and promoter of human brotherhood, and prepares the way for the Divine Order to expand. It may be likened to Jacob's ladder, let down from the Divine Order in the heavens, and extending through all grades of reasoning intelligence to the lowest intellectual capacity. The seed and substance of spiritualism is truth, which we welcome, while rejecting the chaff.

Mt. Lebanon, N. Y.

CAN there be any greater dotage in the world than for any one to guide and direct his course by the sound of a bell, and not by his own judgment and discretion.—*Rabelais*.

MUCH of the extemporary prayer to which we listen, seems little more than a bare statement of facts to the Almighty.

God is my guide, my sword, my companion.

THE MANIFESTO.

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Editorial.

DUTY.

THERE are duties which become imperative to the Christian; which should follow him through every vocation of life, and form an element in which he may find peace and righteousness, the predominating part. It is not sufficient that he make a profession of sanctity above that of his neighbors or becomes the earnest advocate for a special formula of prayer. That may be all very well in its place to help fill up the days and years of our pilgrimage, but its real worth cannot be rated very highly in the cultivation of good, or in the eradicating of evil influences.

Righteousness is essentially the work demanded of all who name the name of Christ. This may never be confined within the boundaries of any human system, let that be temporal or spiritual; but it finds its legitimate sphere in all the life of man. It grows and flourishes, in its beauty of holiness, in the render-

ing of small obligations, carefully, faithfully and honestly, as well as in those of more importance.

In the making of a basket, no less than in the building of a house; in the cultivation of a few vegetables, no less than in the cultivation of the Public Gardens. Sometimes these lesser duties have been cast aside as of secondary importance and an undue anxiety manifested to reach after the affairs of greater magnitude, with the unwarranted hope of superior benefits, to both body and mind. The hope, however, is illusive. Whoever wins the race, must move along, step by step, till he reaches the goal.

Let us bear in remembrance the lesson of the divine Teacher, so necessary to our success. "Thou hast been faithful over a few things I will make thee ruler over many," and, If therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

This lesson so simple and yet so fraught with wisdom, covers our journey through life and will accompany us into the City of our God. Our anticipation of the true riches should be an incentive through which to become established on a good and permanent foundation. To the growing mind of youth, as to those of more mature age, this lesson of faithfulness has a direct application. It is in the heart of the virtuous youth, that the germs of purity of spirit, chastity of body and integrity in every duty, finds a congenial resting place, which will at a future date develop into a child of God, and into a preacher of righteousness.

Other precious ministrations from able teachers come readily to our aid as

we dwell with increasing pleasure upon the Christian's duty. Let us ask ourselves the same question that occupied the mind of the apostle James, as he illustrated to his hearers the impossibility of following two masters, God and mammon: or "to be carnally minded" which "is death," and at the same time attempt "to be spiritually minded," which "is life and peace."

"Can the fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet."

The Apostle brought out a lesson in this illustration that every one can readily comprehend, and by which he may compare his own life. It would be extremely foolish for any one to attempt to obtain figs from a grape vine, and equally as foolish to think that the fruits of righteousness will be found in a life of unrighteousness.

God's word is one of mercy and yet of strict justice. Childhood, youth and mature age are alike confronted with this irrevocable law. "Whatsoever a man soweth that also shall he reap." To this decree there is no palliation. Even though the "sentence against an evil work is not executed speedily," in all cases, it must assuredly come, for whatsoever a man soweth that also shall he reap.

Having this fact so clearly presented to us, as it is by the minister of God, the apostle, is there not an imperative duty ever present with the true disciple, to make his own life harmonize with the life of Christ? Indeed, it should be his meat and his drink to work earnestly and faithfully in the interest of other souls, that they may be harvested from the elements of the world and induced to enter into the kingdom of God on the earth.

NOTICE.

Will those having copies of "THE SHAKER," for the years 1876, 1877; and of "THE MANIFESTO for the years of 1878, 1879, to spare, do the undersigned a personal favor by sending same to one of Zion's Mothers—Anna White, Mt. Lebanon, N. Y.?

I am gratefully yours,
George A. Lomas,
Shakers, N. Y.

Sanitary.

DROOPING SHOULDERS.—This is a serious evil. It compromises both appearance and vitality. A stooping figure is not only a familiar expression of weakness or old age, but is, when caused by careless habits, a direct cause of contracted chest and defective breathing. Unless you rid yourself of this crook while at school, you will probably go bent to the grave. There is one good way to cure it. Shoulder-braces will not help. One needs, not an artificial substitute, but some means to develop the muscles whose duty it is to hold the head and shoulders erect. I know of but one bull's eye shot. It is to carry a weight on the head. A sheep-skin or other strong bag filled with twenty or more pounds of sand is a good weight. When engaged in your morning studies, either before or after breakfast, put this bag of sand on the head, hold your head erect, draw your chin close to your neck, and walk slowly about the room, coming back, if you please, every minute or two to your book, or carrying the book as you walk. The muscles, whose duty it is to hold head and shoulders erect are hit, not with scattering shot, but with a rifle ball. The bones of the spine and intervertebral substance will soon accommodate themselves to the new attitude. One year of daily practice with the bag, half an hour morning and evening, will give you a noble carriage, without interfering a moment with your studies.

It would be very difficult to put into a paragraph more important instructions than this. Your respiration, voice and strength of spine,

to say nothing of your appearance, will find a new departure in this cure of drooping shoulders.—*Dr. Dio Lewis, in Hall's Journal of Health.*

PRESERVATION OF HEALTH.

It is impossible to lay down any rules for health which may be followed safely by all persons. Health depends largely upon the diet. Some people cannot eat newly baked bread: others cannot eat it when stale. Much fresh meat, with some constitutions, induces fulness of the head and a feverish state of the system, because it makes blood too fast.

It should therefore be discarded, and a little salt meat or fish, if the appetite craves it, with fresh fruit and vegetables, will be found, probably, to be just what the system requires. In truth, with health, as in many other things, each person must be a law unto himself. In acute or intricate cases, physicians are necessary, but in many minor matters they cannot decide. It is true that what is "one man's meat may be another's poison," and a little poisoning, now and then, seems indispensable to teach us our individual physical, as well as mental idiosyncrasies.

Experience thus gained, if not carried to such an excess as to prove too severe a schoolmaster, will be of more value through life than all the doctors in Christendom—with all respect be it spoken—besides saving many a long bill at the drug store.

Children should be taught at an early period in life to avoid the use of condiments. Their food should be plentiful, but simple. Many a mother will give her very young children rich food—pastry, cake and sauces and condiments of the most indigestible or fiery kind—and tell you her children are healthy, and nothing hurts them. Perhaps the injury is not apparent at first, but it will not be long before headaches, indigestion of the most serious character, dyspepsia, fixed for life, disproves the truth of her opinions.

—*Hall's Journal of Health.*

BEDS AND BED CLOTHING.—The covering of a bed ought to be light as well as warm. Woolen blankets are far more healthful than are heavy comforters which admit of no ven-

tilation, but, instead, absorb and retain the exhalation from the body. Beds and bed clothing should be aired frequently. Many housewives consider the airing of the sleeping room all sufficient, but this is a mistake. Not only should mattresses be turned and aired at least three times each week, but pillows and bolsters ought to be beaten, shaken and exposed to the sun every two or three days. If beds and their furnishings are not carefully cared for, the bedding soon comes to have a stuffy, disagreeable odor, and that odor means sleepless nights, for perfect rest is gained only in a bed that is fresh and clean.—*Journal of Hygieio-Therapy.*

AVARICE.

M. J. ANDERSON.

Oh human heart, by avarice calloused grown,
Till all unfeeling as the pulseless stone.

BEHOLD the miser! his personal appearance is the outgrowth of the meanness of his soul. His gaunt form, hollow cheek, sunken eye, and angularity of features, are the expression of his mentality. His head is broad in the region of acquisitiveness and secretiveness, and slopes backward in the upper frontal dome, where benevolence should nobly rise, as if to look forward to the sphere of its duties and activities in the great world of need. I had almost said that reverence was quite deficient, but one thing he venerates, and that is gold; it is his God, idealized and worshiped in the form of dollars, as truly as was the molten calf of the ancient Israelites.

As a child, he was selfish and accumulative in disposition, and all through his long life, the one thought has haunted his waking and sleeping hours, that of hoarding money. Every cent has been eagerly grasped and grudgingly parted with, even for the barest necessities of existence. He shivered in rags, while

secretly gloating over heaps of shining metal, which he counted again and again, and laid away in obscure hiding places of the miserable dwelling which he inhabits; ever wary and suspicious lest covetous eyes should discover the place of his treasure. And so he has lived, warped in mind and soul; fruitless in every good virtue, that makes life beautiful, and mankind happy; for he never had a generous thought toward another, (if we judge by his deeds;) never extended the hand of charity to the needy and unfortunate, never blessed his own soul by blessing others. And when he goes the way of all mortality, he will undoubtedly feel as did the selfish woman, when the physician told her that her time of dissolution was near.

“What, die and leave my gold, my precious treasure? never! and she expired with a death grasp on all she could hold in her hands. So he will deeply lament that he must leave it all behind, the accumulation of a life time, to be scattered by lavish hands; that which he might have used in blessing the needy and enlarging his own soul. It is indeed his only treasure, for he has garnered none in the world to which he tends. He will find no bright flowers that have blossomed from kindly deeds; no sweet fountains that have welled up from heart-springs of goodness; no happy mansion reared of the white stones of truth chiseled and polished by untiring service in the good of humanity.

He lacks all these adornments in his immortal home, because his earth life has not been spent aright. Long years may elapse after he has doffed the mortal, before he awakes to a consciousness that there is something better to live and strive for, not until then will he begin to

rise superior to barren surroundings, and through suffering and repentance, seek to tread those nobler walks, where happy and exalted spirits fulfill their unselfish mission of continual service to others. But it is far better to begin that labor here, so that we may look back with satisfaction on our earthly career. Not the riches we have left behind, but the treasures we have sent before, will recommend us to the society of the good and just.

Mt. Lebanon, N. Y.

COMMUNION.

CATHERINE ALLEN.

THE sounds of earthly din and tumult all are still,
And round my soul is drawn a veil, that screens
From every outward thing which claims the heart and
And casts a dimness over heavenly scenes. [will,

Oh gentle, calm, serene! Oh holy stillness blest!
What sweet communion now my spirit holds,
With one who hovers near, an ever welcome guest,
Who tenderly in love my heart enfolds.

My blessed Angel Guide, and watcher ever near,
My constant friend and helper through each strife;
To thee my inmost thoughts and motives all are clear,
Those hidden springs that move the wheels of life.

Thou knowest all my faults; how oft my feet have
strayed
Or slipped when steep and rugged seemed the way;
And how my soul hath wept, the struggles I have made
To mend the past and truer live each day.

Through darkness and through light, thy presence I
have felt,
In joy or grief, as right or wrong I've turned;
And known that thou wast near, when secretly I've
kneelt
To seek the conquering power for which I yearned.

And when with searching eye, I've turned those pages
Whereon life's changeless records all appear; [o'er,
Thy gift hath helped me learn the lessons which they
When in the light of faith they were made clear. [bore.

And with me thou hast gone beneath that river's tide'
Which cleanseth e'en the memory from sin;
And on its sunlit banks where blessed ones abide,
Hath helped me gain those gifts the purified may win.

Most grateful for thine aid, but needy still of care,
I ask anew the strength which thou canst give,
To fortify my soul, God's searching truth to bear,
That ever to his honor I may live.

Mt. Lebanon, N. Y.

THE SILENT SERMON.

M. J. TATTERTON.

It has been truly said that a holy life is a continual sermon. Though it be silent it speaks with a force that cannot be unheeded by those who come within the range of its influence. The name of Jesus may be extolled from the Pulpit in words of surpassing eloquence which are listened to by thousands of appreciative hearers; but let the most humble disciple of Christ manifest holiness, by obeying the principles which constitute the Christ life; truly learning of the Teacher to be meek and lowly in heart and he wields an influence for Christ which all the eloquence and wisdom of this world cannot equal. Best of all sermons is the one of a holy life; indeed without it all other preaching is useless and vain. The possessor of a spotless life and name, void of offence toward God and man is in possession of the true riches; and to such the blessing of heaven comes in soul refreshing showers, as the dew and rain to the thirsty earth; distilling joys that are enduring because descending from the wellsprings on high. Blessed beyond all other considerations or attainments is the influence of a holy life.

Canterbury, N. H.

THINGS WORTH FORGETTING.

It is almost frightful and altogether humiliating to think how much there is in the common on-going of domestic and social life which deserves nothing but to be instantly and forever forgotten. Yet it is equally amazing how large a class seem to have no other business but to repeat and perpetuate these very

things. That is the vocation of gossips, an order of society that perpetrates more mischief than all the combined plagues of Egypt together.

You may have noticed how many speeches there are which become mischievous only by being heard a second time; and what an army of both sexes are sworn to see to it, that the fatal repetition shall be had.

Blessed is that man or woman that can let drop all the burrs and thistles, instead of picking them up and fastening them on to the next passenger.

Would we only let the vexing and malicious sayings die, how fast the lacerated and scandal ridden world would get healed and tranquilized.

—*Dr. Huntington.*

FROM NEWTON'S LETTERS.

"A humble and teachable disposition, a pious, upright, and benevolent temper of mind are incomparably of greater worth, than all the accomplishments and possessions of the world; and they are the only attainments which in all degrees of knowledge, and in every station and condition of life will procure the divine favor, and advance us to real honor and happiness."

The above sentence is a beautiful truth, and should be implanted in indelible characters on the mind. I love such sentiments. I will cultivate them to the utmost of my ability.

ARABELLA SHEPARD.

North Union, O.

INFINITE toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement. We wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—*Helps.*

Juvenile.

ENFIELD, CONN., 1888.

DEAR CHILDREN:—"Be faithful unto death and you will receive a crown of life," a crown more valuable than all the jeweled ones of earth. There is no promise of reward without faithfulness. "It is only those who are faithful in a few things who will be faithful over many things; only those who do their duty in every-day and trivial matters who will fulfill them on greater occasions." By doing little things well, you will be trusted with more important ones. "Well begun is well half done."

Life is made up of little things, and they seem such very small things; but who can tell for how much they may count in the end? Attention to little duties just as scrupulously as to great ones, must be the practice. Present duties well performed insure real happiness. There is an opportunity given you to perform every duty, and it is only by daily and hourly devotedness that you can progress heavenward. For every departure from duty you have to pay in suffering.

There is so much comprised in being faithful. You must "put your hands to work and give your hearts to God," and a reward will be yours according to your merits. It requires energy and courage to be faithful at all times, even though you have started with every strong resolution. Often you grow careless and are drawn aside by sinful pleasures, which if indulged in become hindrances to self-denying work. Sometimes your feet grow weary and your hearts faint, and you finally feel tempted to give up the struggle for the promised crown. A crown of life is too valuable to lose. You should have faith in the cross-bearing work and then devote your best energies to it, if you would succeed. You should trust in God for help and guidance, and let no evil influence lead you astray. You must have the courage to stand firm in trials and opposition, turning neither to the right nor the left.

The Christian's crown "is a joy forever." Spare no pains to win it. You must win

the crown before you wear it; win it by self-denying struggles. No crown without the cross. Master self. Be steadfast, true. Confront difficulties with patience and perseverance. Neglect no duty and never be discouraged. "Let your polar star be duty and your motto truth and right." Soon may end your earthly labors. Too soon for duties left undone. With face heavenward discarding all wrong, be faithful in duty while active and strong. Your Brother,

DANIEL ORCUTT.

Acrostic from 1 Peter.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. i., 22.

Use hospitality one to another without grudging. iv., 9.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; ii., 13.

If so be ye have tasted that the Lord is gracious. ii., 8. Every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. iv., 10.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. i., 4.

Honor all men. Love the brotherhood. Fear God. ii., 17.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. i., 10.

Moreover I will endeavor that ye may be able, after my decease, to have these things always in remembrance. 2 Peter i., 15.

And who is he that will harm you, if ye be followers of that which is good? iii., 13.

So be ye holy in all manner of conversation. i., 15. *Mt. Lebanon, N. Y.*

WHAT TO TEACH BOYS.

A PHILOSOPHER has said that true education for boys "is to teach them that they ought to know when they become men." What is it they ought to know then? First, to be true, to be genuine. No education is worth any thing that does not include this. A man had better not know how to read, he had better never learn a letter in the alphabet, and be true and genuine in intention, in action, rather than being learned in all the sciences and languages, to be at the same time false

in heart and counterfeit in life. Above all things, teach the boy that truth is more than riches, more than culture, more than earthly power or position. Second, to be pure in thought, language, and life, pure in mind and body. An impure man, young or old, poisoning society where he moves with indecent stories and impure example, is a moral ulcer, a plague spot, a leper, who ought to be treated as the lepers of old, who were banished from society, and compelled to cry "Unclean," as a warning to save others from the pestilence. Third, to be unselfish, to care for the feelings and comforts of others; to be generous, noble, and manly. This will include a genuine reverence for the aged and things sacred. Fourth, to be self-reliant and self-helpful, even from childhood; to be industrious always, and self-supporting at the earliest proper age. Teach them that all honest works are honorable, and that an idle, useless life of indolence in others is disgraceful. When a boy has learned these four things, when he has made these ideas a part of his being, however young he may be, however poor or however rich, he has learned some of the most important things he ought to know about a man.

—*Selected.*

NOW, CHILDREN, SAY YOU WILL!

LIFE is a contest! In for the fight!
Up and at it with all your might!
Dread no hardship; talk not of luck!
Off with your coat and show your pluck!

Up and be doing! Stir up a dust!
Ply up your muscles; rub off the rust!
Take hold of plow, spare not the hoe!
Turn up the earth and make things go!

Always be frugal, don't run in debt,
E'er shun the race-course, and do not bet:
Always be prudent, do not get "tight!"
Avoid the wrong! Pursue the right!

When with the vile, dare to be odd!
Act like a man! and fear thou God!
Search for the good. Strive to be wise.
Only workers can win the prize!

Then push ahead! Always keep moving!
Gaining ground daily, daily improving!
And at the close, your work well done,
Receive the plaudit, "Faithful son!"

—*Selected.*

DOUBLE SHAKER FUNERAL.

AT Mt. Lebanon, N. Y., on the 25th inst., the North Family attended the funeral of Margaret Turner, at Canaan, three miles distant. She was aged 52 years, and had been in the order forty years. Whilst in meeting on the ground-floor of the dwelling-house, Clauson R. Middleton, aged 86 years, and who has been in the order 67 years, who was lying sick in an upper room, died, and, as some sensitives claimed, came down into the meeting-room, mingling with the worshipers. Clauson has been a very much beloved, honorable, and useful member. Was a burden-bearer. He was a man of few words, and emphatically a doer of good works. Was industrious, economical, and very careful of fire. Blessed are the dead who thus die in the Lord, for they still live and continue in well-doing.

F. W. EVANS.

Mt. Lebanon, N. Y.

In Memory of Sister ELIZABETH GARVEY.

H. B. AGNEW.

ON the wings of the morn in the evening of life,
Serenely her spirit has flown
To the city above in realms of pure love,
To dwell in her beautiful home.
She was true to her God, true to friends here below;
Sweet Purity dwelt in her soul:
A glorious reward awaits her we know,
Where truth everlasting unfolds.

—Mt. Lebanon, N. Y.

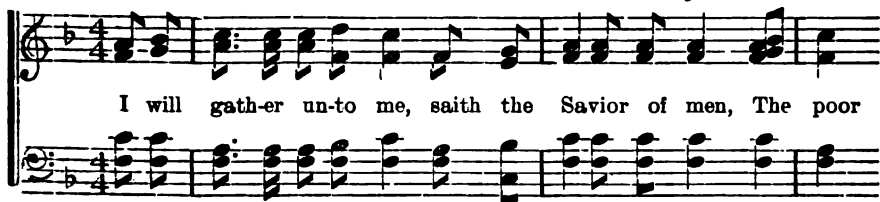
WHEN I AM GONE.

HELEN M. WINSLOW.

WHEN I am gone,
Dear friends will cluster round my silent form
And say, "How good she was! How noble, true,
How quick to sympathize with others, too,
And strong to battle life's severest storm!"
My faults—so many!—will be all forgot:
My temper—sometimes hasty—then will not
Remembered be; for when our friends
Lie dead, their goodness far transcends
Their faults. O, friends remember this;
Daily that tender sympathy I need
Which when my deafened senses cannot heed;
So give me now the love I shall not miss

When I am gone.—*Selected.*

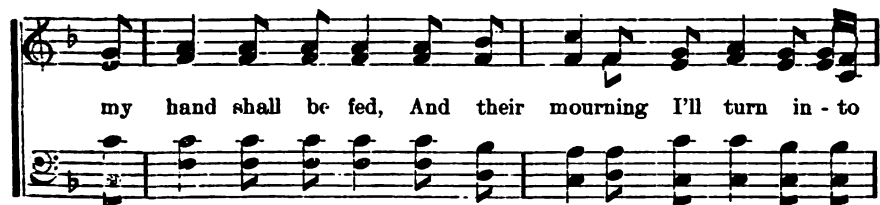
THE SAVIOR'S PROMISE.

Canterbury, N. H. 1846.

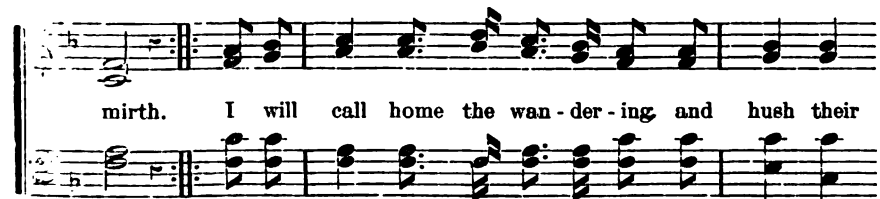
I will gath-er un-to me, saith the Savior of men, The poor



and despised of the earth; They who hunger and thirst from



my hand shall be fed, And their mourning I'll turn in - to



mirth. I will call home the wan-der-ing and hush their



sigh-ing, To my fold they shall come and mourn no more.

Books and Papers.

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The work has a long list of Special Contributors, including many of our well known writers. Published by the Cottage Hearth Co. 11 Bromfield St., Boston, Mass. at \$1.50 a year.

We have received from Dr. Irving A. Watson, Secretary of the American Public Health Association, Concord, N. H., four prize essays, on Sanitary subjects.

No. 1.—Healthy Homes and Foods for the Working Classes.

No. 2.—The Sanitary Conditions and Necessities of School Houses and School Life.

No. 3.—Disinfection and Individual Prophylaxis Against Infectious Diseases.

No. 4.—The preventable Causes of Disease, Injury and Death in American Manufactories and Work Shops, and the best means and appliances for preventing and avoiding them.

The longest essay is of sixty, and the shortest of nineteen pages. They are practical in style, and having been written by such well known Sanitarians as Dr. Victor C. Vaughan of the Michigan State Board of Health, Dr. Geo. M. Sternberg of the U. S. Army and others, they can be relied upon as containing the latest conclusions of Science upon their respective subjects.

Price No. 1, 10 cts. Nos. 2, 3, & 4, 5 cts. each.

The Journal of Hygieo-Therapy. March. Devoted to a correct method of Living and a Scientific and successful system of Treating the Sick without the use of Drugs. Dr. T. V. Gifford & Co. Kokomo, Ind. \$1. a year.

The April Number of **THE COSMOPOLITAN** (published April 7th) will strongly sustain the standing of that bright young magazine for the timeliness of its subjects and the crispness of its varied contents. The leading article is a delicate description, by the poet-critic George Edgar Montgomery, of Shakespeare's "Mid-summer Night's Dream," as produced at Daly's Theatre, copiously illustrated by portraits in character, and many of the exquisite scenes (printed in color,) which have made this play a conspicuous event in the dramatic season just closing in New York. Other timely articles are Moncure D. Conway's "Reminiscences of Kaiser Wilhelm" (with illustrations) drawn from his frequent contact with the Emperor during the Franco-German war, when he was Murat Halstead's comrade as special war-correspondent; and Lucy C. Lillie's article upon Louisa May Alcott. Among the prominent contributors to this number will be found also Max O'Rell, John Burroughs, Ella Wheeler Wilcox, May Riley Smith, J. Breck Perkins, and E. P. Roe with his Southern serial story "Mrs. Lou," making all together an exceedingly attractive number.

The Library Magazine for March comes out in a new dress which is highly creditable to the high-class literature which it embodies. It is certainly a very extraordinary dollar's worth of literature, the nearly 2,500 pages per annum which this Magazine gives to its subscribers. Those who see it are not surprised at such very emphatic endorsements as given, for example, by Prof. Perry of Williams College, in a recent letter to the publisher: "I do not know when my subscription to the Library Magazine expires. Please renew it. I do not intend it shall expire at all so long as I am able to read."

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. April. Contents: William of Germany; Observations of a woman in Public Life; Dean Rachel L. Bodley; Notable People of the Day; Criminal Anthropology; A later Glimpse of King Ludwig; How they lived Five Hundred Years Ago; A Budget of Papers on Phrenology; Public Spirit as a Measure of Manhood; Influence of the Endowment on Religion; Science of Health; Child Culture; Notes in Science. Fowler & Wells Co. 775 Broadway, N. Y. \$2. a year.

NORTH'S MUSICAL JOURNAL, is a monthly paper devoted to music and literature. The number for March contains useful information for the benefit of singers, and 16 pages of music.

F. A. North & Co., 1308 Chestnut St., Philadelphia. \$1. a year.

He who has once rendered himself notorious by falsehood, though he should afterwards speak truths, he will seldom be believed.

With one of my oars let me act upon the water, while with the other I touch the sand.

Use with religious awe, God's sacred name.

Deaths.

Susanna M. Brady, at Union Village, O. March. 10, 1888. Age 63 yrs. 3 mo. and 18 days.

Has been a member of the Society since eight years of age. C. C.

John W. Wroten, at Union Village, O. Mar. 13, 1888. Age 82 yrs. 7 mo. and 8 days. Entered the Community in 1847. C. C.

Margaret A. Turner, at the Canaan Family, Col. Co., N. Y. Mar. 22, 1888. Age 52 yrs. 3 mo. and 16 days.

Sister Margaret has lived in Canaan forty years, and officiated as an Elder for twenty eight years. She was a devoted and faithful soul.

Clawson R. Middleton, at the Canaan Family, Col. Co., N. Y. Mar. 25, 1888. Age 85 yrs. 6 mo. and 6 days.

Br. Clawson lived in the Society sixty one years, and in the Canaan Family thirty four years. He gave his whole life in devotion to the interests of his Brethren and Sisters, and to the gospel cause. G. W. C.

Elizabeth Garvey, at Mt. Lebanon, N. Y. Mar. 31, 1888. Age 79 yrs. 1 mo. and 22 days.

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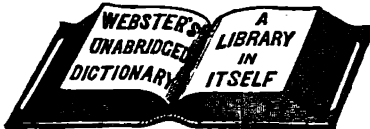
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JUNE.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

“Blessed are the peace-makers: for they shall be called the children
of God.”—Matt. v., 9.

CANTERBURY, N. H.

1888.

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The Manifesto.

VOL. XVIII.

JUNE, 1888.

No. 6.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 27.

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

MOTHER ANN felt extreme anguish from the cruel abuses of these men, and said to them, "Must I give up my life in your hands?" Regardless of her petition they thrust her into a room, where she sat down and cried like a child.

The mob immediately surrounded the house and refused to let any of the Believers enter. Elder William Lee insisted on going in, at the same time declaring that Mother Ann was his sister. Two or three of the Sisters managed to enter the house, and soon found their way to the room where Mother Ann was confined.

In the meantime Grant and his wicked court consulted among themselves to know in what manner they should proceed, and having settled the point, Mother Ann was brought back to the first house. Elder James Whittaker, during the time of this trial had been kept under guard, at the house, where the court was sitting. He was called

in and a suit was entered against the two Believers for a breach of peace. They were accused of making disturbance and breaking the rest of the people, by singing and shouting at a late hour in the night.

The Justice inquired of them, "Did you not pass by Mr. A's house?" Elder James replied, "I never saw the man in my life, that I know of; but I have sung and served God a great deal."

They were then asked, "Did you not pass Mr. B's house?" and received the same reply as before.

Grant then made a pretence of binding them over to the County court, and said—"You must be taken to jail or get bondsmen for your appearance."

David and George Darrow immediately offered themselves as bondsmen and were accepted.

They then said, "The prisoners are ours, and we have a right to take them where we please."

It appears, however, that the prisoners were not given up to their bondsmen, but all went out, and Mother Ann and two Sisters stepped into the carriage. The Brethren who were bondsmen considering themselves as having the right, attempted to lead the horse, but were prevented by the mob.

The Justice of the Peace, came to

the door and addressed them as follows;—"As a magistrate of the state of New York I desire that there may be no mobs, nor riots;" and then added, "Lay hands suddenly on *no man*."

These words he repeated several times, placing peculiar emphasis on the last two words,—"*no man*."

Grant returned to the house and was seen no more that day. The speech was evidently intended as a cloak, while it held a license to the mob to abuse Mother Ann at their pleasure as she was a *woman*.

This was well understood by the mob, for they took hold with increased zeal, and separated Mother Ann from the body of Believers and would not suffer them to come near her. They now drove on with great violence, towards Albany, still keeping the Brethren back and threatening and abusing every one that attempted to go forward. Many of the Believers were inhumanly beaten and a like cruelty exercised upon their horses. After driving about seven miles, over a rough and muddy road, over stones and stumps and seeking the worst places for Mother Ann's carriage, they reached Rany's tavern. The landlord hearing the tumult, and understanding the cause, came out and with authority of spirit and severity of language, reprimanded the mob for such shameful abuse toward an innocent and civil people. He threatened them with the utmost rigor of the law, if they did not immediately disperse.

This severe rebuke from Rany greatly embarrassed the mob, and finding that they were near the boundary line of the town, and night coming on, they gave this order;—"All who belong in Niskeyuna may pass on, while those

who live in New Lebanon must go back." The Brethren, however, would not consent to this, but determined to keep the company of Mother Ann and the Elders.

After much wrangling among themselves, and the dealing of some blows upon the Believers they wildly dispersed.

Mother Ann was very much exhausted and passed the night under great distress and sufferings. Several families of Believers lived on the road over which they had traveled during the day, but the mob would not suffer her nor the other Believers to stop for any refreshment. It was a long, sad and perilous journey.

When daylight appeared, the Believers who had taken lodgings where they best could be obtained, arose as sufferers in the affliction which the cross of Christ is sure to bring.

In all of this burden they made preparation for holding a religious meeting. They kneeled and wept with great sorrow. Elder James Whittaker made this remark, "If the Believers should hold their peace, I believe the very stones would cry to God."

At the close of the service a supply of provisions was brought to them by some Brethren from New Lebanon, which was thankfully received, in a time of great need.

Mother Ann wept as she related the abuse she had suffered at the hands of these cruel persecutors. "So it has been with me, almost continually, since I left Niskeyuna day and night,—day and night. I have been in sorrow and persecutions."

In the P. M. they returned to the residence of Nathan Farrington where

they remained about two days. At this place Mother Ann said, "I feel now as though I could take some rest."

But the enemies of the work of God could never be at rest while Mother Ann was within their reach. In the evening between thirty and forty heathenish creatures, surrounded the house and from the savageness of their manners they were styled, "The Indian Club."

They demanded in abusive language to see *that woman*. Nathan inquired what they wanted of her. They said, "She is a witch and she shall not stay here."

Nathan replied, "She is a woman of God, and you shall not see her in such a manner."

The mob then threw stones and clubs at the house, and threatened to break down the doors. Nathan commanded them to desist and threatened them with the penalty of the law, if they attempted to break into his residence. This for a moment checked their rage. Nathan endeavored to show them the wickedness and folly of such conduct. "I have lived as a neighbor with you for several years in peace, but now because I have joined the people of God, according to my faith, and confessed my sins, as you ought to do, you come here to break into my house and abuse me and my family."

But the mob were determined to break into the building, and setting reason and humanity at defiance they continued with horrid oaths and blasphemies, to throw stones and clubs.

Mother Ann now asked John Farrington if he could not go and send those men away.

"Yea, Mother," replied John.

"Go then and shame them, and tell them if they will go away and come to-morrow peaceably, that I will see them."

In the strength of the gift John went down, and had no sooner passed out of the door, when he was instantly seized by two ruffianly fellows.

"Love" cried John.

"Love" replied the men in a sneering voice, and immediately gripped him between them with such violence that it seemed as though they intended to squeeze the breath out of his body.

John held his breath, and as they slackened their arms he cried, still louder, "More love!"

At this they renewed the grip, and cried out "More love!"

This was repeated several times till the men wearied themselves while John received no harm.

"Now, if you have got through," said John, "I want to reason with you, as you are reasonable men or ought to be. Why do you come here in such a manner, and in the night? It is a shame! I am ashamed of you, that men should behave so. Do for the honor of man withdraw peaceably, and if you will come again in the morning, when it is daytime, the woman that you are talking about will come and see you."

These words, spoken with such confidence, vanquished their rage. They immediately began to withdraw and soon all were gone, so that the Believers enjoyed the night in peace.

The next morning, six of the company called at the house. John met them at the door and then introduced to them Mother Ann, and three of the Sisters. "This is the woman" said

John, "that you was so anxious to see."

"What can you want of me," said Mother Ann, "I am a poor, weak woman, I do not hurt any one."

The guilty men had not confidence to speak nor to look at her, but hung their heads and soon excused themselves. John invited them to take breakfast, but they declined.

Four Queries about the Shakers. No. 4.

CHANCY DIBBLE.

United Inheritance.

How can the followers of Christ be other than one people with one interest? The divisions, parties and persuasions that exist in Christendom are a surprise to every honest inquirer. That Christians are divided and at strife, each sect interpreting scripture differently; Christian nations warring against each other, by authority, from the same God and Savior. It needs a religion other than this or it must go down. Good morality is better. If Christianity does not produce a more equal and happy condition of society than exists outside of it then it is a failure. If it does not administer to the wants of its needy subjects and provide a home for the widows and orphans it does not fulfill its mission.

If in the churches are found all classes from the richest aristocrat down to the poorest orphan in rags, then it is not the same gospel that was preached and planted by the Apostles, nor the same which Jesus taught. Christianity is founded upon love. There can be no true Christians save those who are brothers and sisters, sharers in all the spiritual and temporal blessings of which the church is in possession. We know there

are sincere hearts in every church, praying for an increase of purity and brotherly love. We cannot ignore these principles or be perfect Christians without them.

When Jesus said to the young man one thing lackedst thou, "Go sell all thou hast, and give to the poor, he turned away sorrowful, for he had great possessions," but Jesus did not call him back and flatter him, but remarked, "how hardly shall those who have riches enter the kingdom of Heaven." He did not mean a heaven away in the sky. Heaven is a union of pure, intelligent spirits in the body or out. Such have the means to make and enjoy heaven anywhere. Jesus meant, as we suppose, how hard it is for those who have riches to come into an association where all are equal; where all is love. Not that a rich man, on leaving the earth, will be doomed to endless misery, but riches are an obstruction to the man's spiritual travel.

They give him opportunities for selfishness, ease and worldly ambition. Jesus realized that his followers must be brothers, therefore, he declared the impossibility of the case; but, he adds, with man it is impossible; with God all things are possible. Signifying that the kind Father would reveal means to save all classes.

Not because he was rich should he be a castaway, neither because he was poor. Jesus understood that all should be made equal, that the rich should lay down their substance for the support of the poor, in order to become one association. This was the order of the Apostolic church. This mutual consecration will take place wherever the same gospel is maintained. There is no

atonement short of a life of righteousness. Between Lazarus and the rich man, there is a gulf, so long as selfishness exists; this must be sacrificed or we feel the flames of a guilty conscience more and more both in this life and the other.

Waterlooliet, N. Y.

CHRISTIAN FORGIVENESS.

NANCY G. DANFORTH.

"How oft shall my brother sin against me, and I forgive him, —till seven times?" note the reply; "I say not unto thee, until seven times; but, until seventy times seven." We sometimes sing, "The power of our gospel is love;" love that forgives the erring, sorrowing ones; a love that will not only forgive but forget past mistakes and grievances. If we say we forgive an offense, and then in after years refer to the same, can it be said that we really possessed the spirit of Christian forgiveness? Is that forgiveness, which says without due thought, forgive, and then allows thought of the offense to fill the mind till the feelings become soured, and the general character morose and sadly in need of that charity, so grudgingly bestowed?

How lovely is genuine forgiveness. How it calms the troubled waters and soothes the soul to sweet peace; when, like the child resting in parental love and care, all boisterous, conflicting passions are hushed to rest. This is the mission of the gospel of Christ, in this his second manifestation, wherein a Mother's spirit is plainly seen and felt. As wayward erring children, we may come near to that spirit, wherever we find it placed for our salvation, freely unburdening

our souls,—all our griefs and afflictions, then how sweet and consoling the words, "Ye are freely forgiven!" It is in such blissful moments that the enemy, who is ever on the alert, will seek to destroy souls by lulling them into a fancied security; making them believe that the whole warfare is accomplished, the whole victory won, when the strife is not completed until the whole of nature is met and conquered, step by step. Then we may say, "I have overcome the world." Doing the best that we are able, we shall often stand in need of this forgiving love, therefore, we should ever be willing to extend the same to others, and still heed the injunction, "Watch and pray lest ye enter into temptation."

Canterbury, N. H.

A KIND WORD.

JESSIE EVANS.

A LOVING word in kindness given
Oft cheers the weary heart,
And oftener still leads wayward ones
"To choose the better part."
What though 'tis met with ill return
I'll not disheartened be,
Since in the ultimate of years
Its fruit shall gladden me.
As dew upon the thirsty earth
Renews both plant and flower,
So loving words, the failing heart
Restores to conscious power.
Let me withhold no kindly deed
Which seems but trifling now,
Its future might, some needy child,
In saving power may know.
And thus may no unchristian word
Upon my lips e'er rest.
I'll choose the nobler, purer one
Of blessing; and be blest.

Canterbury, N. H.

THE principle of Eternal light pervades the whole atmosphere where the pure universal love of Christ controls.—A. E. N.

SAUL.

—
LOUIS BASTING.

DARK is the night that shrouds the camp
Whence Hebrew war-shouts ring,
But darker is the night that clouds
The mind of Saul the king.
Philistia's hosts have come again'
With sword and lance and shield;
And Israel's war-like tribes have come
To meet them in the field.

'Tis night, dark night, but Saul does wake,
For dark forebodings harrow,
And make him fear and doubt the fate
And issue of to-morrow.
The ancient oracles are dumb;
Dark is the mercy seat;
No prophet lives to raise his voice
For victory or defeat.

Behold a swiftly gliding troop
Of horsemen speeds away;
For Endor are the horsemen bound,
They ride without delay.
There, in a cavern dark and deep,
Inspiring fear and dread,
A woman often converse keeps
With spirits of the dead.
To her the midnight riders come,
Soon is their errand told;
With Samuel, the departed priest,
They would communion hold.

But fear constrains the seeress,
Her art she will not ply;
"I know thou art the king," she said,
"Now must I surely die."
"Fear not," said Saul, "thou art secure,
No harm shall thee befall,
If thou but wilt obey my wish
The spirit forth to call."

Then through the gloom, the awful gloom,
A form is seen to rise,
And Samuel's face, stern and severe,
Appears before his eyes.
"What would'st thou, Saul I to call me thus,
Disturbing my repose?"
The trembling king bows low, and speaks
His purpose to disclose:
"My spirit is in sore distress,
The foe is all around,
Jehovah has forsaken me,

No prophet can be found.
'Tis counsel and advice I seek
Of thee, my friend of yore;
What I must do make known to me,
As thou hast done before."

"Why seek advice of me, when God
Is not upon thy side;
Thy deeds have ripened up and now
Thy judgment must abide.
Behold, thy kingship shalt depart
And Israel captive be;
Before to-morrow's sun shalt set
Thou shalt be here with me."
Thus spoke the hoary spirit-priest
And vanished in the gloom,
But Saul in mighty grief fell down
Beneath his dreadful doom.

The morning dawned, the battle raged,
But Israel could not stand;
And Saul the king, in his despair
Fell by his own high hand.
Thus learn, O man, that all thy plans
Thy conscience can approve;
With God and Right upon thy side,
Straight forward be thy move.

Hancock, Mass.—◆—
LOVE.—
MARY WHITCHER.

A LOVE to all mankind
And strife to do them good,
Is Christian life, we find,
And nearest to our God.
A love for those we've seen
Is step to bring us higher
To love the source of love
A never-failing power.

Canterbury, N. H.—◆—
GROWTH.—
A. J. CALVER.

'Tis a life of active thought
Which molds our character. "We live in deeds."
But deeds which live, and stature add, are wrought
By patterns in the mind's recess, secure
From fluctuations which this fleet life,
Would cast upon the mind's ideal.

Mt. Lebanon, N. Y.—◆—
Gossiping and lying go together.

Correspondence.

SMITH & McNEIL'S HOTEL,

NEW YORK, MARCH, 22, 1888.

ELD. F. W. EVANS, DEAR SIR:—In conversation this evening with a gentleman who seemed to know much of your Society, I was pleased, beyond my ability of expressing my admiration of its aims and qualities. It is just such an organization as it would be my desire that the whole world might become of its knowledge and belief.

I have a great longing to know more of its aims. If you have books or pamphlets on bye-laws and constitution, that set forth your teachings, please send me such as you have, that I may know who and what you are, and how it is that such a Society can exist and be so little known of.

I thought I had heard of almost every kind of belief and existence of societies; but I never heard of yours till to-day.

Hoping an early answer, and success to your noble undertaking—

I am, with great respect,

E. M. TROWBRIDGE.

MT. LEBANON, N. Y., MAR. 24, 1888.

E. M. TROWBRIDGE,

RESPECTED, UNKNOWN, FRIEND:—Your note of 22nd. inst. at hand. You are surprised that, with your knowledge of men and things, the order of Shakers, consisting of some seventeen Societies, was to you unknown until a day or two ago.

It is because the Order is "not of the world." It is not numbered with the sects, but dwells alone, like Israel of old. It is the "kingdom of heaven,"

for which Christians have been constantly praying for the last 1800 years. It has come; but not as the orthodox teachers arranged it. The infidels, like Jefferson, Paine and Washington, came nearer to the truth, in constructing a government securing "to the greatest number the greatest good," than did Luther, Calvin, or the popes. The son, who said, "I will not do your will;" but went, and—unwittingly—did do it, was accepted and blessed. While the son, who said, "Certainly, father, I will do your will;" and then proceeded, in Christ's name, to establish Bible and Tract and Missionary Societies, and to encompass sea and land to carry a gospel to aboriginal peoples—as in the Congo, introducing amongst them rum and tobacco, and the syphilitic diseases, making those simple souls more the children of hell than they were before, and ten times worse than are they themselves—has utterly failed to do God's will.

To them, in tones of thunder, comes the voice, from the Christ heavens, "Depart from me, ye workers of human misery; I know you not. While directing the attention of your duped, fanatical followers to an imaginary heaven, ye take possession, by means of your unjust laws, of the land upon which they stand, from which they derive their food—their 'daily bread'—and thus constitute them your slaves—either chattel or wages slaves. Verily, I know ye not."

Dear friend, the above may be too "strong meat;" or if it be that you have been taught of God—by his Spirit, and draw towards the kingdom—as those had been to whom, when Jesus saw them, he simply said, "Follow

me," and they left their nets to become disciples; if, having read what I sent you, you still are desirous to know more of a people who turn the world upside down in reality, practically—can you not visit us? If so, come to New Lebanon depot, one mile from the North Family. Love to you.

F. W. EVANS.

PLEASANT HILL, KY. Apr. 1888.

ED. OF MANIFESTO:—We read in Jno. iii., 3, "Except a man be born again, he cannot see the kingdom of God." How are we to be born again? Shall we know when we are born again? Jesus explained the new birth to Nicodemus, but he did not understand it. Those only can understand, who have experienced it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit. Jno. iii., 8.

When the new and living seed of the Son of Man, the word of God, is received into the heart, it strikes root and grows, day and night, and we know not wherefrom it comes or where it goes. We see, however, that it makes a great change in our lives, and we feel the spirit of it in the heart. Our love to God grows stronger and stronger and is manifested in our thoughts and acts, with the naturalness that children love their parents. True love to God comes by the new birth. It increases as the new man grows, and makes us the children of our Heavenly Father and Mother. In this love it will be our comfort and our joy to do those things that please God, and manifest a spirit of

kindness and good-will to all our gospel relation. In this we shall remember the poor and needy who may come to us for aid and in God's name never turn them harshly from our door. God's blessing is better than covetousness, and indeed, it is better to give than to receive.

Your Brother

LARS ERICKSON.

GROVELAND, N. Y. MAR. 1888.

MY DEAR SISTER IDA:—ON my return from Mt. Morris last evening I found a letter from you. Of course the writing was purely voluntary on your part, and no urging was given by Sister Asenath, but she has sanctified it by a few words of her own and that makes it so much better. Happy will you be if a good Sister like Asenath, can always, in the future, endorse all your correspondence whether to persons in or out of our Society. It brings such a comfortable feeling to know that we are in the light.

It must make one feel so wretched to have any sly or underhanded conduct, and particularly any written correspondence that is concealed from the Elders. I do not believe you or I could feel very happy in this way and we will not try it. I would have all my dear, young Sisters to be the soul of honor, and to live so strictly and so honorable with each other that no shame will blight sweet memories of the past. The rules of our Society forbid all partial or private correspondence, and if we violate this rule we act a lie and are untrue to our profession.

Do you know why I am glad to have you write to me? I will tell you one reason. I take it for granted that you

feel very resolute in your faith, and are determined to become a "Rock Maple Shaker" and the Rock Maple is a synonym of solidity and sweetness you know.

This is so well understood that we need not say much about it, and I only allude to it that you may see what confidence I have in you.

These older Sisters ask "How is the little girl whom you took home with you some years since?" I reply, she is no longer a little girl, she has become very womanly, she loves home, she loves her friends, and still better, she loves the pure life of Believers. Her testimony in meeting is earnest and heartfelt, and we are comforted in the thought that she will prove a dependence and a blessing. Now if I have given too good an opinion of you, you must either write to these people and correct my statements, or you must deserve this opinion by future endeavor. I can only reply to them from my own impressions.

I know, every body knows who knows any thing about it, that you have "chosen that good part that will never fade away," and any other choice will lead to bitter disappointment. The path to Heaven is not altogether a thornless one, but it leads to Heaven and that is enough. But how about the thorns? You have friends who pray for and sympathize with you in all your troubles, yet they realize that you must grow strong by experience, even as the child learns to walk by learning to depend on its own strength.

Thank you for writing. Love to all the good and those who wish to be good.

Ever your friend and Brother,
N. A. BRIGGS.

ADVERSITY flattereth no man.

AN OPEN VISION.

AMELIA J. CALVER.

"Now there are a diversity of gifts, but the same spirit." 1 Cor. xii., 4.

It was not midnight, nor was it a misty dream that stole over me; but in the calm, clear light of day, before my inner vision appeared two platforms, suspended in the air, the material of which seemed to be a delicate polished wood.

The one to the right was filled with little brass machines, which were spinning fine threads of various colors. These threads were gathered into one above the platform, and being slightly twisted, formed a strong cable.

Around this platform moved with noiseless tread, the operators of these curious machines; some were oiling the little gudgeons, others with watchful care kept the tiny wheels bright and clean, others often found it necessary to accelerate a tardy spindle, or slacken a too hasty thread; while anon some gentle hand occasionally straightened a kink, or removed unspun material from the ascending threads.

Thus ran the little machines, without jar or confusion, and these many threads of various colors, formed a cord beautiful in its variety, strong in its multiplicity.

I now turned to contemplate the platform on the left, but what a contrast! The machines were the same, and earnest operators were guiding them; but instead of the busy hum of the working wheels only grating sounds were heard; and why?

No careful hands were lubricating the pivots, no guiding touches regulated the tensions; but all thoughts of the anx-

ious spinners seemed centered in the color of their threads, and as it was only individual bias which decided this, many a thread was broken off, and the cord above grew thinner.

Nor was this all; the threads so ruthlessly broken became entangled with others and clogged wheels, which might have "run well." The wheels deprived of work were pushed aside. To stop? Not so. It seemed their nature to run, and run they did; but the little cogs once so nicely fitted in place, were now grinding themselves against the edges of the platform and against each other, and destruction was the result.

Mt. Lebanon, N. Y.

VISIONS.

Seen by Elder J. G. RUSSELL.

IN the early part of 1888, while lying unconscious of surroundings, I suddenly felt myself gently raised to such an elevation that I seemed to be amid the stars, which appeared more brilliant even than on any beautiful starry evening I had ever beheld. I continued to be thus borne upward by the same invisible agency till I reached an indefinite height, where I stopped. Here, the stars appeared far brighter than before, though I fancied that I still heard the hum of industry below me. Presently a voice attracted my attention, addressing me as follows; "It appears that your work on earth is done and perhaps you feel that you are now ready to enter your spirit home." I could not respond audibly, but mentally pleaded thus:—"I was taken ill so suddenly that my work on earth is left in a very unsettled condition, especially my books of account, from which I fear much loss will

be realized, unless granted a little more time. If I can be permitted to return to earth long enough to adjust my business affairs, I shall then be reconciled to enter my final home." Response to this plea was not given and I remained in anxious suspense. I was then lowered by the same gentle agency. The stars were lost to view and I was on earth once more; after which I immediately heard a voice saying, "Permission is given you to remain yet longer on the earth." This was a comforting assurance. Here the vision faded.

* * * * *

Several weeks subsequent to the vision mentioned, my mind seemed suddenly forced into a direction so uncertain that I could not define my position, neither did I know my silent attendant. All was absolutely dark, until I reached a point where the stars again came into view, and I then knew that I was in the same place that in my first vision I learned was to be my spirit home. No sound greeted me here. Soon after realizing my situation, the bright stars apparently vanished and I was again left in darkness. Meantime, these solemn and forcible words came to my mind, "None but the pure in heart can ever find an abode in these heavenly mansions." Instantly a very bright light shone upon me and I saw directly by my side my true self, which I knew at once portrayed my spiritual condition. I compared my standard of purity with the assertion made in the solemn text noted, and found that I was far from being wholly pure.

After meditating awhile on this condition, these words were forcibly impressed on my mind, "Whoever cherishes a spirit of revenge or even an un-

kind feeling toward any individual, finds not an abode in the mansions of the blest, until the sin is removed by personal sacrifice." I again reflected and again heard, "None can enter in save those who have overcome the world." This caused me to take a thorough survey of my spiritual attainments, and I found that I was indeed a "child of wrath." I now sincerely promised my heavenly attendant that if I was permitted strength and length of days, I would prepare for this lovely abode, by doing that work on the earth which cannot be wrought in spirit life. This light then vanished and when I returned to consciousness I was weeping.

Permit me to add that after duly considering the two visions narrated I commenced a review of my life, and have made a frank acknowledgement of every error, whether of word or act that I did not consider worthy of the full blessing of the light of God, as revealed to my understanding. I now feel the confidence of the spirit and am sure I shall be able to complete my duties on earth or those connecting me with persons whom I am soon to leave. I am strongly impressed by spirit influence that the work which I have had time to do and do not finish on earth, cannot be as acceptably done in the spirit world, also that I cannot dwell with those who overcame in the form, as did Jesus the pattern, without fully acknowledging my faith in the present revelation of God and leaving a record with some appointed witness that I passed out of this sphere with full reconciliation and forgiveness with all. I wish to leave this testimony on earth and take the spirit of the same with me as my passport to the next phase of life.

Enfield, N. H.

Eldress **ELIZA ANN TAYLOR**,
Our Mother Ann of Today.

—
ANNA WHITE.
—

WE do not propose to give even a biographical sketch of her who stands in the mediatorial order as Mother of the Church on earth—the New Creation—our Zion home, because space is limited, and were it otherwise, we are void of necessary information that usually accompanies such productions. And again, it might seem to others who are more intimately acquainted, rather a precocious proceeding on the part of the writer. Immature as they are, we offer a few thoughts that may grow beneath the pen, even as the seed grows beneath the sod, and be of some value to the reader.

Impressions are imbibed in various ways, directly and indirectly, by spirits out of the form and spirits in the body, as well as emanations arising from one's own mind. It matters not, however, from whence they proceed, or whither they take their flight, so long as they leave with us a salutary influence.

It is now eighteen years over a century since Mother Ann Lee received the most wonderful revelation ever given to mortals. "The mystery of iniquity" was made known to her by spirit agencies, and in heavenly visions she was shown the root and foundation of man's loss from God. The Christ in her testified against all filthiness of flesh and spirit and lustful gratification of every name and nature, as the very source and foundation of human misery; and that these lusts must be crucified, and every sin confessed, one by one, as they had been committed to a witness of God, who, imbued with divine unction

and power from on high, could help "unbar the prison doors and let the oppressed go free."

Interesting—biographical history of Mother Ann and the first founders of the Society are given in full, in successive numbers of "THE MANIFESTO" by our able Editor, and are highly appreciated.

Ever since the establishment of the Order, as one after another has passed on to higher realms, a successor, from Mother Ann down, has been appointed to fill the vacancy: Thus, the Media-torial chain remains unbroken to the present time. It can *never* be broken, because it is of Divine origin, no more than the door of Revelation can ever be closed. "Behold I set before you an open door and no man can shut it."

We learn that on July 18, 1811, in Manchester England, was born the subject of our narrative, Eldress, Eliza Ann Taylor—the youngest of six children. When only six weeks old her parents, William and Elizabeth Taylor embarked for America. After their arrival to these shores they resided for a time in New York City, and subsequently in the City of Hudson, N. Y. where they remained until the year 1820 when they moved to New Lebanon. All came, save one son who was bound out as an apprentice.

In those days of home industry, the old-fashioned loom and spinning wheel, like the old oaken bucket, were the chief essentials in a family. In this family, consisting of eight members, not less than five looms were in daily use from morning till night, and this little girl of five summers turned the quill wheel; thus we see the principle of industry was early inculcated and observed. An interesting incident, and one worthy

of note occurred, that directed the father's attention to Believers, and was the first opening wedge to an introduction.

A brother, by the name of Eli Porter of New Lebanon, was owing one cent to a merchant in Hudson, and went to pay it. With others present in the store was William Taylor who, though an honest man, was amazed that so trifling a thing as a copper should be taken into account; he noted it however, and resolved to become acquainted with such an honest man that would turn out of his course for a penny debt; and this he afterwards accomplished. From this important principle being literally carried out, of never running in debt, and "owing no one aught but love and goodwill," a whole family were gathered, and most of them remained to be useful and worthy members of Society. This should be an incentive, to Believers, to pay promptly all just debts.

As childhood blossomed into youth, so industry bore its fruit, and maturer years developed faculties in Eldress Ann that were adapted to the needs of a large family. She soon became a burden bearer. For a number of years she was Deaconess in the Church Family; from there she went to live with Eldress Betsy Bates as assistant in the Order of Elders, and in 1852, upon the removal of Eldress Betsy to the Ministry, was appointed senior Eldress in the Church, where she served five years as a faithful Shepherdess over a large flock. She was next called to supply a vacancy in the Ministerial Order, and after serving ten years as an associate with Eldress Betsy, was appointed and anointed as first in the Ministry; Eldress Betsy having passed to her spirit home.

For thirty one years Eldress Ann has

stood as a true representative of Mother Ann Lee, loved and beloved by her people far and near, who probably know of her recent physical sufferings. Mental and spiritual sufferings are unavoidable; these will continue so long as there remains one soul to be redeemed unto God, and the physical being so closely allied, the one affects the other. For a long time it has been quite popular with the outside community, when a person has held, or is holding an important place of trust, to issue bulletins, and insert short and lengthy articles in newspapers concerning their physical condition, especially when health becomes impaired; as at present with the Emperor Frederic of Germany, who is soon expected to follow his illustrious father; seven of the most skillful physicians being unable to save him from the ravages of disease.

The query arises, why may we not issue something similar, when occasion demands, through the columns of "THE MANIFESTO?" Not because of existing custom for "Be ye not conformed to this world; but be ye transformed by the renewing of your minds unto God." Not because of caste or nationalities, for we are Brethren and Sisters. Equality in all things being one of the prominent rounds in the ladder of ascension from earth to heaven: and "hath not God made of one blood all the nations of the earth?" Not because of place or station, for shall not "every valley be filled, and every mountain and hill be brought low?" Howbeit, our fathers and mothers in the gospel, who have by self-abnegation and abasement humbled themselves to that degree that the love of power to rule and reign over others is subdued, are exalted above the highest hills, (the kings and queens, emperors

and princes of this earth,) and are, in the estimation of their spiritual offspring, bright examples, "guiding stars on the journey of life,"—lighting this vale of mists and shadows with an illumination far exceeding the sun in its meridian splendor.

It is love based upon purity, respect for virtue, reverence and veneration for godliness that calls forth this feeble tribute to one, whom we are privileged to call, "Our Mother."

We are happy to inform all our dear Brethren and Sisters of the household of faith, though we have not been formally appointed, that our beloved Eldress Ann is gradually recovering. Let us continue to pray for her full restoration, and lighten her burdens by individual faithfulness, that we may be blest by the light of her countenance, and receive wise counsel from her as of yore, for many years to come. The warm genial breezes of Spring, and kindly attendants, though not doctors, cannot fail to bring renewed life to one so full of spirit, so overflowing with love, so fraught with the great Maternal Soul in Deity, the Mother of the Universe.

Mt. Lebanon, N. Y.

FAITH.

MARY H. CASWELL.

"Faith is the substance of things hoped for, the evidence of things not seen." "Without faith it is impossible to please God." Heb.

THE passages above quoted, beside many other scripture texts in favor of this virtue, teach that this living, practical faith is so essential to the development of a truly Christian character that it is impossible to reach this desired eminence without its attainment.

"Faith is a gift of God," said the beloved apostle James, and who that has received a small measure even, of this precious gift can dispute its divine origin?

It is to the soul a manifestation of infinite love. "Waters cannot quench it nor floods drown it." Emanating from God, it partakes of his attributes in its omnipresence, as an undying, unfailing motor for soul-guidance, shining above the pathway of the traveler like some fixed star, never sinking below his mental horizon, thus never lost to view; and blessed indeed is he unto whom it proves a "savor of life unto life." If regarded, it shines a beacon light to the soul, if disregarded, condemnation as the shadow of an avenging spirit.

May I, with all others who have been blest with this beautiful guide, have the genuine courage and willing obedience to follow wherever it leads, until we arrive at that point where "faith is lost in sight," and hope gives place to substance. There are many striking illustrations of faith recorded in biblical history which inspire reverence for those ancient seers who proved so loyal to its teaching.

Good father Abraham, when called of God to slay "his son, his only son, Isaac," went seemingly without a protest to the sacrificial altar, sustained by faith alone; thus proving his implicit trust in that God who had power to test his love to the utmost. With what childlike wonder the youthful Isaac addressed his father, "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" No human heart, not in possession of this faith divine could have answered the harrowing question of the innocent child

with such apparent calmness and holy trust, "My son, God will provide himself a lamb for the burnt offering" but God's mercy is ever manifest in life's severest trial, and at this supreme moment it is stated that an angel called to him from Heaven, saying, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." As in this instance, when obedience to faith triumphed, may I and we do likewise and likewise triumph.

In contrast to the perfect faith of Abraham was the fear and trembling displayed by Peter when bidden by Jesus to walk upon the water. In his human weakness he cried out, "Lord save me!" Jesus in fullness of faith, stretched forth his hand with this mild rebuke, "O thou of little faith, wherefore didst thou doubt?" Both of these lessons are profitable for us to consider and make application in our attempts to find progress in a spiritual life, which are sure to prove a failure unless we come into possession of this active faith, by which priceless gift, if combined with good works, we shall manifest that our choice is "thy will not mine be done."

May future days give evidence that we have been guided by the spirit of the humble petition we now sincerely sing.

"Breathe on our souls, O Lord, we pray,
The strengthening power of faith,
Arrest our footsteps in the way
That leadeth down to death.
For what is life, without thy grace
To mould each living act?
And what is joy without the smile
Of God to approbate?"

Canterbury. N. H.

A TRUE Christian is a thorough workman
in the vineyard of the Lord.—C. N.

THERE IS NO DEATH.

OLIVER C. HAMPTON.

THERE is no death we only rise
To higher altitudes of life;
When in the dust this casket lies,
And we surcease from mortal strife.

There is no death, the patient soul,
Wears out its earthly cerements,
Puts on the Golden Aureole,
And soars serene in glory hence.

There is no death but each true life
Is safely "hid with Christ in God;"
With vital force forever rife,
Tho' Earth takes back her lifeless clod

There is no death, for *shade of man*
And *woman*, never *were* alive
And 'twas not in the Master's plan
That soul and shadow long should strive.

There is no death, but soon we pass
Into the restful summer land,
To sail in peace the "sea of Glass,"
Or wander o'er the Golden Strand.

There is no death tho' sure and soon,
The silent boatman calls for us,
With funeral dirge and mournful croon,
The lamp of fate to darken thus.

There is no death, O wand'rer pale
Amid the glimmering sheen of Earth,
'Tis but the dim and shimmering veil,
Dividing from a higher birth.

There is no death, dismiss all fear
For Christ hath lit Earth's gloomy crypts
With consolation love and cheer
'Mid even "the Earthquake and Eclipse."

There is no death, but in its stead,
Blest Apotheosis of life,
A resurrection from the dead,
Debris of this sad world of strife.

There is no death, which does not give
Existence vastly more enhanced,
Far sweeter in its realms to live
Than this to loftiest height advanced.

There is no death, then O prepare,
For joy in Holier Realms than this,
Our Father's love and peace to share,
Our Mother's smile to crown our bliss.

There is no death, exulting sing,

Flee gloom and sorrow all away;
"O Death where is thy vaunted sting,
O Grave where is thy victory."
Union Village, Ohio.

THE HOME "OVER THERE."

EMMA TRAIN.

You may tell of the beauty of Heaven's fair shore,
Of its flowers of richest perfume;
Of its skies, where the sunlight is clear evermore,
With no winter to wither the bloom.
But to me there's a fact that is dearer by far
In the midst of life's struggle and care,
To my spirit 'tis ever a Bethlehem star,
It is this; there are homes "over there."

You may tell of the Temples of learning and art,
Of the halls built for music so grand,
Where the glory of wisdom descends to each heart,
And the Cultured together can stand;
But there's ever a story more precious to me,
And a truth that's more holy and fair,
It is this; when from earthly conditions we're free
We shall find *real homes* "over there."

Real Homes, where we'll gather with those we have
In the love of the sweet long ago, [misses]
Those who passed from our view by the death angel
'Mid our tears in the valley below. [kisses]
All the treasures of wisdom we've garnered on earth,
All the beauties of soul, rich and rare,
All the memories made up of kindness and worth
We shall find in our homes "over there."

We are painting the pictures, dear friends, every day,
We are rearing the arches and walls,
In the mists and the clouds of earth's shadowy way,
We are forming the parlors and halls;
May we ever build broadly and grandly and well,
With our spirits illumined by prayer,
So that when we pass over those portals to dwell,
We'll find joy in our homes "over there."
—*Better Way,*

WHAT makes success or failure of human life? Is not life a total and complete failure for every child of clay, individually considered, if there is nothing carried beyond the tomb? Then the question of success or failure can only be decided by what you shall carry with you from this life into the higher one; and ever remember that "flesh and blood"—anything in the material line—"cannot inherit the kingdom of heaven."

—*Selected.*

Boast not of yourself and demean others.

THE MANIFESTO.

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Editorial.

ACTION.

Of what use is the promise of "seed time and harvest" to the man who is so negligent of his duty as to make no use of them, or to the man who in his poverty has no seed to sow, and consequently can have no harvest to reap.

Although it is said that the diligent man may be worthy to stand before Kings, it is said quite as emphatically that those who neglect their sowing in its proper season must be forced to beg in harvest. It may not be so agreeable to accept this form of penance, but as it is in accordance with the Divine Plan, it meets us in our own paths, and awards to us the sum of our daily needs.

It was a wise provision in the economy of nature that the law of compensation should have a universal influence and through this stimulate to action the whole creation of God. From the highest type as found in man, to that which is very low in the scale of Crea-

tive energy there is to be found no change for this individual demand.

The apostle so fully endorsed the protectionary law that he did not hesitate to say to all his brethren, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." 2 Thes. iii., 10. Even the story of the journey through the wilderness informs us that every man was obliged to gather the manna for himself and for those of his family or suffer for the neglect.

Although the foolish and imprudent may neglect the keeping of this law and bring upon themselves the consequent sufferings, it can have no bearing upon the mind of a devoted Christian worker, otherwise than to stimulate him to renewed action, and to greater faithfulness.

Temporal duties which bear so directly on our happiness or misery in this life, are often made of superlative interest and matters of personal comfort become the absorbing theme upon which the mind so fondly dwells. Even for this a reason may be rendered, and a ray of comfort afforded. Having, as we do, such a tenacity to life, which was implanted in us by the wisdom of God, we are by nature impelled to make everything consistent with our understanding of right, for prosperity and happiness while on our earthly pilgrimage.

It is not strange, under this influence, that so many fail to secure the more imperishable treasures, in the heavenly home, "where moth and rust doth not corrupt and where thieves do not break through nor steal."

To build up and to establish a moral or spiritual work, in the soul, a corre-

sponding zeal and earnestness to succeed must be manifested, and the same untiring efforts carried forward in order to secure a permanent foundation, which may not be destroyed by the corroding elements of the world. Jesus in his inimitable sermon informs us of the blessings that shall attend the pure in heart, and no less those who thirst after righteousness.

Blessings which are so liberally proffered, in the goodness of God, should claim our first and our highest attention. God giveth liberally to all, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

It is for us to tell of the advantages to be derived by accepting a discipleship and by receiving into our minds the life and spiritual interest of the Savior of men. We acknowledge with all meekness the temporal blessings, in which God gives to us our daily bread, and in which he remembers the "birds of the air," and the "lilies of the field." With all this merciful condescension to make our earthly home one of love and joy and peace, we must also bear witness that the inspiration of the Christ, urges us to seek first the kingdom of God.

And of what use would the kingdom of God be to us, or to any people, if we closed the door on entering or failed to publish the glad tidings of peace on earth; to men and women, "good will." Of what benefit is the "seed time" if there is no seed to sow? or having the seed, to fold it in a napkin and hide it from sight? Could we not read the biblical story with profit? (see Matt. xxv., 14—30.)

These lessons that are given to us

and the experience we have obtained while contending for an existence on the earth, should be used to advantage in our acceptance of a spiritual life. In both we share enjoyments and disappointments, sunshine and storm. We contend with laudable zeal against every enemy to our prosperity, as we toil early and late for our earthly possessions, and we must contend as zealously against every enemy of our spiritual interests and peace of mind, if we ever expect to obtain a victory over the world.

If, in the one, there is danger in delay, as the season for ploughing and the sowing of seed is passing, then it is equally true that the other demands corresponding vigorous action, if we would wish to insure a spiritual prosperity, and establish upon the earth the kingdom of God, in which shall dwell righteousness and peace.

Sanitary.

BATHING AND WHY WE SHOULD BATHE.

AMONG all the appliances for health and comfort to mankind we may safely say there is nothing so well known, so useful, and withal so comforting, and yet so little practiced, so carelessly and thoughtlessly neglected, as judicious bathing. The skin of the human body, from head to foot, is a network of pores, which ought always to be kept free and clear of obstructions. These pores are the openings into minute tubes or channels, which lead through unseen meanderings into the sanctum of life within.

To those blessed with good health, a bath, as a common sense appliance, gives thrift and growth to healthy functions, a brightness and delightful serenity, a clearness of mind and buoyancy of spirit. It is certainly a blessing to both mind and body. For the mental worker, it is a nerve tonic. A thorough immersion in water of proper tempera-

ture will calm and give strength and tone to his whole system. The indoor laborer who gets but a scanty supply of fresh air, needs a bath to obtain those invigorating elements so common in the open air.

The outdoor laborer—especially the farmer—who works with heroic energy all day long, unavoidably gathers on the entire surface of his body a complete prison-wall of dust and thickening, gummy perspiration: and when his day's work is done, he needs then, more than any other thing, not only a wash, but a good, luscious, *full bath* to fit him for a clean bed and a refreshing sleep.

The glutinous mass of perspiration, dust and filth, which gathers on the surface of the body naturally covers and clogs the pores and often enters them and poisons the system. To remove that filth, frequent ablutions and occasional immersion in water are exceedingly desirable, and usually indispensable to health and comfort; consequently, every family should have a convenient bath—and a full bath too—of some kind, not only for general neatness of person, so desirable to every individual of taste and culture, but as a means of preserving health, and in many cases, especially under the advice of a good physician, as the safest, pleasantest and one of the most powerful and efficient means of combating disease. Directed by good judgment and wise counsel, a bath is a valuable auxiliary to other remedies, and it can be used when internal remedies cannot. In the long catalogue of diseases to which flesh is heir, scarcely one can be named in the treatment of which a bath is useless. In an emergency, which often happens when least expected, as in cholera, cholera infantum, cholera morbus, cramp, fits, &c., a pliable, portable bath, which requires but little water, ready just at the right time, may save some precious life.

Finally, everyone needs a bath at times, and every human habitation should contain something for a complete immersion in water, and since convenient and efficient portable baths at comparatively low figures are now extensively advertised for sale, there is little excuse for anyone to be without this priceless benefit.—“Common Sense Practitioner.”—*Western Rural*.

HOT WATER AS A MEDICINE.

In drinking hot water it should be sipped, and not drunk so fast as to distend the stomach and make it feel uncomfortable. From fifteen to thirty minutes may be consumed in drinking the hot water. A period of six months is generally required to wash out the liver and intestines thoroughly. Not more than half a pint of hot water should be drunk with the meals. To make the beverage palatable or to medicate it, aromatic spirits of ammonia, clover blossom, ginger, lemon juice, sage, salt or sulphate of magnesia are sometimes added. Where there is an intense thirst or dryness a pinch of chloride of calcium or of nitrate of potash may be added to allay the thirst and leave a moistened film over the parched and dry mucous surface. When there is diarrhoea, cinnamon, ginger and pepper may be boiled in hot water, and the quantity lessened. For constipation, a teaspoonful of sulphate of magnesia, or half teaspoonful of taraxacum, may be used in hot water. Inebriety has a deadly foe in the use of hot water. All thirst and dry mucous membrane disappear in a few days and a moist condition of the mucous membrane and skin takes place. The relaxing influence of the heat inside the alimentary canal relieves spasm and colic of the bowels, just as heat outside the abdomen relieves. Hot water dilutes the ropy secretions of the whole body, and renders them less adhesive and tenacious. It dissolves the abnormal crystalline substances that may be in the blood and urine. It washes out the stomach and leaves it fresh and clean for eating. It promotes elimination everywhere. As we are 75 per cent water, to keep from stagnation we need continual renewal. The universal use of hot beverages at meal time is based on a physiological necessity. If hot water in due quantities is taken between meals there will be but little use of taking water at meals.—*N. Y. Tribune*.

“A great deal of sickness just now, doctor?” “A great deal.” “Overwork, I suppose.” “Yes—but where there is one case of overwork there are ten cases of overeating and twenty of overdrinking.”

MEDICATED SOAPS.

A DISTINGUISHED specialist in skin diseases—Dr. Bulkly—discussing the so-called medicated soaps, says that the attempt to medicate soap is a perfect farce—a delusion and a snare to entrap the unwary and the uneducated. The soap is to cleanse, it is applied for a few moments, and washed off, and is incapable of effecting a cure of the skin. The assertion can be made with truth, he says, that itch, which sulphur will certainly cure if regularly used, has never been and can never be, cured by this remedy in the form of soap. The soap neither keeps the skin always well, nor cures it when diseased.

Carbolic soap is useless and may be dangerous, because the carbolic acid may cover a cheap, poor soap.

Respecting the soothing soaps, as glycerine, honey, oat-meal, almond and a host of others, at best they are only bland soaps, and no way superior to a perfectly pure soap without these healing properties. The safest soap to use, of those ordinarily employed, is undoubtedly very old, white castile soap."

I have quoted this writer, not because I concur with him entirely in his views, but because I think they are in the main correct, and because I know that people are greatly imposed on by the high-priced and, in most cases, useless soaps, advertised. It reminds me very much of the practice in many parts of the country, of searching and digging for roots and "yerbs" to make a poultice, when cloths wrung out of hot water would answer every purpose.

As to itch, it is certainly true that soap alone, especially strong home-made soft soap, will cure it, without any addition, if thoroughly and persistently used. The same may be said of tar and carbolic soap in other skin diseases, but these are better applied in the form of an ointment, the virtues being due to the tar and carbolic acid, and not to the soap, and these are more effectually used in the form above indicated.—*Woman's Work.*

THE presence of one corrupt person may cause hundreds to be suspected.

"THE IDEAL MAN."

REV. GEORGE L. PERIN gave the concluding lecture in his very interesting course on "Ideals" at the Young Men's Christian Union last evening. His subject was "The Ideal Man," using as his text Ephesians, iv., 13.

He said, in beginning: That we are here, with marvelous powers, with noble ambitions and wonderful surroundings, is a fact of superlative interest. Where we came from and the method of our creation may be interesting, but far more important is the fact that we are here, with the inevitable question, What can we make of ourselves and how develop all that we have? The theories of the theologian and the evolutionist are not unimportant, but more important is the work of the teacher and moral reformer. Our question, therefore, What shall the ideal man include? is very practical.

Physiologically considered, man's life is built along an axis which we call the spinal column. Along this axis there seem to be three great centers: First, the reproductive organs, which we may call the passional center. Second, the stomach, which may be called the centre of appetite. Third, the brain, which may be called the center of thought and affection.

For our present life, at least, we must believe that all these centers are necessary. But the ideal man will not be ruled from that center which lies at the base of the spinal column. The very life of the species depends upon these organs, while their overstimulation and abuse tend to its degradation and destruction. To-day society is alarmed at the rapid increase of sins against chastity; at the aggressive violation of the marriage contract. We ask for the cause! Is church, State or home at fault? Perhaps all of them. But the real cause lies in the fact that men allow themselves to be ruled from the lowest center of their life, the base of the spinal column.

Second—The ideal man will not be ruled from the middle center, or the stomach. Yet, from this center radiate all the appetites which minister to man's physical life; it is the center of all the vast industries of man,

for primarily it is appetite that prompts men to work. But while the normal use of these central organs is so necessary for the healthy life of man, who can estimate the misery that arises from their abuse. By a study of zoology we learn that there are some animals very simple in their organism; some are nearly all stomach. Well, judging by their actions we might well believe that some men were nearly all stomach; they are literally ruled from that center. Men begin to toil because they are hungry. Shall that be the end of toil? Oh, the pitiable cry of every worldly man, I must make a living! So must a pig. And if getting a living is the end of life what better is the life of man than that of the swine?

Third—The ideal man will be ruled from the top of the spinal column. All three of the centers, intellectual, appetite and passion, will indeed be active; but they will be set in harmonious relations and ruled from the top. Here thought and affection will be found always in command. It will not be a blind, but an intelligent rule. Our prisons, almshouses, insane asylums are crowded full. They will never be relieved till men are taught to live above the ears; till they are no longer dominated by the beast instincts, but ruled by the conviction that they are men. Let men be ruled from the head and the heart and we shall have not only the ideal man, but the ideal society, and we shall feel that that is in some sense the reign of Christ, and Paul's prophecy shall be fulfilled when we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man.—*Boston Journal*.

CRUELTY TO BIRDS.

F. W. EVANS.

WHEN I see women disfigure themselves by wearing feathers, wings and stuffed dead birds, I am disgusted. Instead of enjoying the sight of what are termed the better half of humanity, I loathe their presence, whether on the street, in the cars, or in the boat. I keep thinking of Bergh, and wondering

if an action would not lie against any one of these "dead bird women" for cruelty to animals. Are not birds, animals with wings? Is there not some humanitarian, some person of means and leisure, who will help Bergh to abate this offensive nuisance?

In the "Tribune" of recent date, there was a notice of a society woman in London who, intending to surprise her affianced husband, at her wedding, had a gown made of dead canary birds. She succeeded beyond her most sanguine anticipations: For, when he saw her come before the altar thus clothed, he was horror struck, and broke off the ceremony at once, exclaiming "I am afraid to trust my life destiny with a murderess!" Now it is announced that "a rich New York woman has sent two skilled hunters to Africa to kill 500 birds of paradise, with which dead birds she is going to have a garment made." When that woman appears in public in that raiment of blood, every woman seeing her, who does not hang her head in shame or raise her voice in indignation at the murderess, should be marked by men. If married let her husband restrain his anger and not use "a rod larger than a broomstick in correcting her." Human life should not be endangered.

Buddhists.—Are not the Buddhists right in making the first article of their religious creed, "Thou shalt not kill?"—assuming that the killing of inferior animals leads to murder—to war—the killing of human beings.

Commission.—The presence in America of a Peace Commission, composed of prominent Englishmen, is a sign in the old heavens and earth to be marvelled at. But wherefore was the Com-

mission not half composed of women? Were there not enough, after omitting the "dead bird women," to fill out the Commission? Make woman a citizen, give her the right to vote and the responsibility of office, and she will soon cease to befoul herself with dead birds or deform her body with bangs or bustles. Wars will never "cease to the ends of the earth," except through the instrumentality of woman. But woman must become more womanly by removing from herself the proximate causes of war, before she will be endowed with power from on high to redeem man from the absurd and bloody art of war.

Mt. Lebanon, N. Y.

FOR THE MANIFESTO.

HE DOETH ALL THINGS WELL.

MAUDE WENTWORTH.

God sent his own beloved Son,
Upon this earth to dwell;
To calm all sorrows, heal all wounds:
He doeth all things well.

Upon the cross his life was spent,
For sinful mortals here;
In ignorance we knew not then:
He doeth all things well.

Upon this wicked earth, he left,
His chosen few to tell;
Of sure redemption, bounteous grace:
He doeth all things well.

Weep not fond Mother,
At the death-bed of thy hopes;
God hath but taken his own again:
He doeth all things well.

He'll calm your sorrows, heal all wounds,
His love to you will tell;
Accept the grace he freely gives;
He doeth all things well.

Ye wicked sinners, here on earth
List, to the sad death knell;
You'll suffer e'en as they who mourn:
He doeth all things well.

And as the floods swept o'er the earth,
And vengeance on sinners fell;
He'll cleanse with fire this wicked world:
He doeth all things well.

He'll take the good, the chosen few,
With him on high to dwell;
God help the sinner, on that day,
He doeth all things well.

SPIRITUAL FEEDING.

The neglect of the Bible among those who call themselves Christians is one of the marked signs of the times. It is a sort of reference book in the Sunday school, but the old time reading of it, the close familiarity with its stories, with its poetry and its history, with its language as the most beautiful use of English that has ever been known, with its great spiritual truths which always enkindle the soul, is passing away, and there is coming up a generation that is as ignorant of Holy Scripture as it is of the Choctaw alphabet. The religious newspaper is a poor substitute for the Bible, and the average modern book is poorer still. The sermons on Sunday are not disquisitions on Bible themes to any extent, and the people are turned out to pasture in spiritual fields, for the most part, where the grazing is not much better than it was in the country where the prodigal son staid till he was famished. People are in search of a religion which ignores sin, gives a man a soft creed to believe in, feeds him on pleasurable sentiments, and at length tosses him into the other world to come down he knows not where. The decay in religious reading of the bracing sort has had this effect everywhere. But this is only the symptoms of a much wider-spread disease. The Bible and the sermon and the devotional book are superseded by the prevalence of an easier feeling about life. People are in the backswing from a period when the severities of the divine law were set forth in sermon and book alike, and when the Bible was recommended chiefly because it was a sure revelation of the eternal doom of the vast majority of all mankind. The religious life of the people has been demoralized, and there has been altogether too much cheap and

simple religion—a religion that either frightened men out of their five senses in order to make them Christians or set before them such simple requirements for a consecrated life that they felt they were well enough off as they were. The one extreme has been as bad as the other, and both have tended to destroy the growth of a devout spirit which finds in Bible and sermon and book the nourishment of the spiritual life. Again and again the study of the Bible has brought out the stronger affections of the people into such reality that they became like the Hebrew and Christian saints whom they knew through imaginative sympathy, and rose to faith and trust and noble deeds like them. It is the presentation of this stronger life which is greatly needed to-day in the pulpit, in the Sunday school, in the family, in the channels of Christian literature. Where there is something to take hold of, where the thought of the average man is reached, whether through Bible or sermon or secular reading, the mind has been awakened and the spiritual nature is almost sure to be aroused.

Much as the people are now distracted by their multiplied engagements, they will not shun the Bible when it is made interesting to them, nor will they turn away from religious reading when it is made to convey the true message of God to man in this generation.

—*Boston Herald.*

Juvenile.

THE STORY OF GRUMBLE-TONE.

ELLA WHEELER WILCOX.

THERE was a boy named Grumble-Tone,
who ran away to sea.

"I'm sick of things on land," he said
"as sick as I can be!

A life upon the bounding wave will
suit a lad like me!"

The seething ocean billows failed to
stimulate his mirth,

For he did not like the vessel, or the
dizzy, rolling berth.

And he thought the sea was almost as
unpleasant as the earth.

He wandered into foreign lands; he saw
each wondrous sight,
But nothing that he heard or saw
seemed just exactly right,
And so he journeyed on and on, still
seeking for delight.

He talked with kings and ladies fair;
he dined in courts, they say;
But always found the people dull, and
longed to get away,
To search for the mysterious land where
he should like to stay.

He wandered over all the earth, his
hair grew white as snow.
He reached the final bourn at last, where
all of us must go;
But never found the land he sought.
The reason would you know?

The reason was that North or South,
where'er his steps were bent,
On land or sea in court or hall, he found
but discontent;
For he took his disposition with him
everywhere he went.—*St. Nicholas.*

VICE OF LYING.

THERE is no crime against self and others comparable, for enormity and destructiveness, with insincerity and the several forms of lying. Without this element there would be little sin in the world. It was the first fruit of sin, and it is the seed by which evil is propagated. There are many ways of lying, and the least direct is the worst. Playing on words, or misleading, or taking refuge in a special meaning, is worse than a simple falsehood. It costs the mind more pains to practice deception cunningly than to lie openly. The lie that looks like "prevarication" is therefore not less, but more heinous than others; and yet parents make light of these offenses and call them "romances." Truth is the regenerator by which human nature is to be restored.—*Selected.*

To pretend not to care what others think of us, is to make believe laugh at the sun because a candle will do to see by.

ACROSTIC.

1 Corinthians.

EVERY man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. *iii., 13.*

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints. *vi., 1.*

DO ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? *vi., 2.*

IF we have sown unto you spiritual things, is it a great thing if we shall receive your carnal things? *ix., 11.*

EVEN as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. *x., 33.*

WHEREFORE, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. *xi., 27.*

IN the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. *v., 4.*

LET all things be done decently and in order. *xiv., 40.*

LET all your things be done with charity. *xvi., 14.*

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. *i., 4.*

AND now abideth faith, hope, charity these three; but the greatest of these is charity. *xiii., 13.*

MOREOVER, it is required in stewards, that a man be found faithful. *iv., 2.*

SAY I these things as a man? or saith not the law the same also? *ix., 8.*

KIND WORDS.

ENFIELD CONN. APR. 25, 1888.

BELoved EDITOR:—I find "THE MANIFESTO" so full of instructive reading matter that no other periodical can take its place on my table. I want to tell you how much I enjoy reading the "EDITORIALS" they are very valuable. When the April No. came I was delighted with it. It does seem as if it grows better every number. Dear Br. Alonzo Hollister, I always read your articles. Good Elder Harvey L. Eads, how I wish I could see you again; but I presume I never shall, as my home is in "the land of steady habits," and yours so far away. I feel that I must

shake hands with Br. Daniel Offord, for his religious views in April No. coincide with mine.

I am striving for the "one thing needful," and am refreshed in my daily walk to and from my labor by the beauties of God.

Your Brother,

DANIEL ORCUTT.

"THINK not too highly of thyself, O man!

'Tis but one little thing thou hast to do:

Then if He find thee diligent and true,

New tasks await thee and a wider span.

Perhaps a better knowledge of the plan

Of that great web on which thy hands have wrought.

And be not thou too lowly in thy thought;

No man before thee, since the world began,

Could do the work that lies upon thy loom:

If thou neglect or slight it, it is lost

To all the world, in all time to come.

What is thy kinship to the Saviour worth

If thou demean thee as the sons of earth?

And what if Jesus had despised his cross?"

—Selected.

Deaths.

James S. Prescott, at North Union, Ohio. Apr. 3, 1888. Age 85 yrs. 2 mo. and 8 days.

Br. James has been in the Community sixty two years. He was a faithful laborer in the gospel field. S. S. M.

James Smith at Mt. Lebanon, N. Y. Apr. 10, 1888 Age 82 yrs. 2 mo. and 14 days.

Elnathan Pettitt at Union Village, Ohio, Apr. 13, 1888. Age 73 yrs. 1 mo. and 22 days.

Elder James G. Russell at Enfield, N. H. Novitiate order, May 4, 1888. Age 44 yrs. 9 mo. and 5 days.

Faithful unto death.

Frances Jane Whitney, at Church Family, Shirley, Mass. May 14, 1888. Age 71 yrs. 1 mo. and 1 day.

Another worthy gone to a well earned treasure. J. W.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. May. Contents: Joseph Cummings, D. D. Christian Science; Notable People of the Day; Our Wants; A Budget of Papers on Phrenology; Emperor William's Tomb; Are We Satisfied; Phrenology and the Taxation of Land Values; The Will Power in Inherited Character; Child Culture; Notes in Science, etc., etc. Fowler and Wells Co. 775 Broadway, N. Y. \$2.00 a year.

THE JOURNAL OF HYGIEO-THERAPY. May. Contents: Principles of Hygieo-Therapy; Science and Purity; Letters to Girls; Anti Vaccination Department; Two Popular Delusions; Health; The Demand of the times; One by one Delusions Fall; Story of the Stomach; The College Work; etc., etc. Dr. T. V. Gifford & Co., Kokomo Ind.

ALDEN'S LIBRARY MAGAZINE.

AMONG the notable articles in **THE LIBRARY MAGAZINE** for May, are the following: The Negro Question in the United States, by George W. Cable; the concluding paper on the Constitution of the United States, by Hon. E. J. Phelps, U. S. Minister to Great Britain; the fourth of a series of scholarly articles on Post-Talmudic Hebrew Literature, by Dr. Bernhard Pick; the article on Hans Sachs, the cobbler-poet of Nuremberg, from the *Westminster Review*, is very curious; Snowed-up in Aready, by Rev. Dr. Jessopp is one of the most enjoyable papers found in last month's English magazines; Cardinal Manning's Plea for the Worthless, is very timely, and worth universal reading; the critique upon Mr. Froude's West Indies is sound and appreciative; the Earl of Meath gives a genial account of "A model Factory" in England; Miss Frances Power Cobbe discusses the "Education of the Emotions," and opens up a suggestive train of thought, as also does the paper on "Domestic Service and Democracy." The Editorial miscellany, entitled, "Current Thought," is unusually full and interesting. The issue contains 196 pages, in large type; an extraordinary amount of high-class literature for the price of \$1.00 a year, or 10 cents a copy. John B. Alden, Publisher, 393 Pearl Street, New York; 218 Clark Street, Chicago.

A Hymnal for the Churches of Christ.

By H. L. Hastings.

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It contains 344 tunes, old and new, in more than eighty different metres, furnishing music for each of the 1633 hymns, including the productions of 121 known authors, and a large number who are yet unknown. It contains 27 tunes by Mason; 12 by Ingalls; 6 by Maxim; 6 by Thomas Hastings; and 204 tunes by 117 other known composers out of some sixteen different nations.

It contains hymns and tunes your parents and grand parents sang; hymns you have looked for, and tunes you could not find; the melting, and stirring, and convicting songs and music of other years, written by reformers, evangelists and saints of every land and age.

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H. L. Hastings, 47 Cornhill, Boston, Mass.

THE music in the May issue of *North's Philad'a Musical Journal* will be found especially interesting inasmuch as there is something to suit all tastes. The beautiful song and chorus, "Sweet Rosalie," by J. Ford, author of the well known "Will you Love Me when I'm Old," will surely please all who are fond of a sweet and flowing melody set to words brim full of pure sentiment. The "Marietta Waltz" by Harry B. Manby and the "Dance of the Elves" by Thomas O'Neill, will find favor among all who enjoy comparatively easy and yet interesting instrumental music. The "Barcarolle," by J. Low, and the "Andante in G minor" by Mendelssohn are each classic gems which will be appreciated by all who are striving to cultivate a taste for the highest grade of music. Altogether the music issued in this number is worth more than is asked for an entire year's subscription, and is but a fair specimen of the musical contents of the twelve numbers. The letter press portion contains a portrait and sketch of Mr. Fred T. Baker, the eminent composer, and the usual amount of articles of value and interest to music teachers and pupils. Every person subscribing to the *Journal* previous to July 1st, 1888, will receive \$2.00 worth of sheet music as a premium. Subscription, \$1.00 a year; specimen copy 10 cents. Address, *North's Musical Journal*, 1308 Chestnut St., Philadelphia, Pa.

IGNATIUS DONNELLY's book on the Bacon cipher is out done and anticipated by a still more startling revelation that appears in the May *Cosmopolitan*. The writer, Edward Gordon Clark, claims that by applying Bacon's cipher to the original Shakespearean epitaph the apparent grotesque varieties of lettering are resolved into most surprising confessions concerning the life of Bacon and Shakespeare. The traveler, Wolf Von Schierbrand, furnishes a pleasing sketch about "Children in Persia," and Joel Benton gives many amusing specimens of "What Our Grandfathers Laughed at Two Hundred Years Ago." Besides E. P. Roe's popular serial story of southern life at the end of the war "Miss Lou," there is a notable short story of the Stevenson type, entitled "Dr. Brendt's Wife," which is a strong piece of work. Mathew Arnold's memory is embalmed in a sonnet by his friend Joel Benton. Other poetic gems in the same number are by Danske Dandridge, Anna Vernon Dorsey, and Edith Sessions Tupper.

WOMAN; HER POWER AND PRIVILEGES. This is a work of some 200 pages being a series of twelve sermons by Rev. Te De Witt Talmage. To know the author of the work, is to be assured that it will be eagerly sought, and perused with interest. Send twenty-five cents to J. S. Ogilvie and Co., Publishers, 57 Rose Street, N. Y.

HALL'S JOURNAL OF HEALTH. May. Contents: The Labor Question; History of Mind Cure; A Lofly Imagination; Cruelty in the Crib; Fashion and Common Sense; The Banana Tree; Boiling as a means of Keeping Milk; Syrian Wives; The Uses of Forests; Alcohol; Hypatia; A Singular Pet; Animal Intelligence; Mysterious Light; Spiders once more; Rattle Snake Oil; etc., etc. Office 206 Broadway, N. Y.

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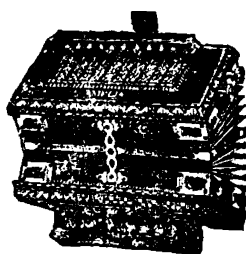
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WOMAN.

In the May number of WOMAN commences a series of remarkable articles, by Helen Campbell, on the wretched condition of the working classes of London. This series will be one of great interest, and will portray the miseries of the poverty-stricken workers of Berlin, Paris and Rome. The illustrations, by Hugh Eaton and Edgar J. Taylor, are of the highest class of pictorial art. Olive Thorne Miller begins in this number her articles on Representative Woman's Clubs, the Sorosis and Meridian Clubs of New York being the subjects of the first paper.

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JULY.

THE MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

“Blessed are the peace-makers: for they shall be called the children of God.”—Matt. v., 9.

CANTERBURY, N. H.

1888.

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The Manifesto.

VOL. XVIII.

JULY, 1888.

No. 7.

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

No. 28.

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

FROM this place Mother Ann and the Elders went on to Niskeyuna. All the Believers who had accompanied them were now dismissed, except Richard Spier, and returned to their several homes.

Having traveled but a few miles, Elder William Lee called at the shop of a Blacksmith, by the name of Johnson and asked him to re-set a shoe on his horse, but the man, in a very rough and passionate manner, refused and seizing a pair of tongs, threw them at Elder William with great violence. They fortunately missed the mark and struck the ground near his feet.

Richard Spier picked up the tongs and asked Johnson the reason for such conduct.

"I will kill all of them," said Johnson, "if they do not leave the shop."

The Believers thought it was a point of wisdom to move on, and soon reached the residence of Ebenezer Knapp where

they had been invited to stop. The family had made preparations for the visit, and were pleased when they learned that Mother Ann and the Elders had decided to call upon them.

Soon after they had entered the house, Johnson with about twenty characters as rough as himself were before the dwelling and ordered Mother Ann and the Elders to leave the place in thirty minutes or they should suffer the consequences. These ruffianly fellows were armed with sticks and clubs, while some had heavy whips. They wound the lashes around their hands that they might the more effectively use their weapons of cruelty.

This threatened interference so disturbed the minds of the family and their guests that they were afraid to sit at the table, at the hour of noon. Elder William Lee went to the door and spoke to the mob without fear. "We came here peaceably to refresh ourselves," said he, "and we have concluded to remain here so long as we may choose, and you have no right to disturb us."

No farther abuse was offered and the Believers soon made preparation to continue their journey. On their arrival at the ferry, opposite the city of Albany, they met a party of Indians, and by them the Believers were treated with

civility and kindness. After crossing the river they entered the forest, N. W. of Albany where they felt assured that they could rest undisturbed for a few moments. Pursuing their journey through these wild woods, they arrived at Niskeyuna late in the evening on the fourth of September, 1783, after an absence of two years and four months.

[The evangelizing mission of Mother Ann and the Elders has not its parallel on record. Their history tells of a *living sacrifice* of years on years. Of lives consecrated to God's service in which there was not the shadow of turning. From the day that they received the divine call, while in England, till they passed from the scenes of time, it was one long and perilous march through worldly persecution.

Remarkable stories have been told of men; of the tortures to which they have been subjected and of the hair breadth escapes which came at the opportune moment and permitted them to do more and suffer more, while on the pilgrimage through this world. And no less of their suffering unto death in all the agonies that could be concentrated upon the hour of torture.

Many cases might also be enumerated where Heathen and Christian savagery has been inflicted upon women by imprisonment, by the rack and by burning at the stake. Remarkable instances of heroism and unshaken confidence in the cause of right, have also been manifested, and have become the beautiful lessons which to this day enkindle thoughts and acts of self-sacrifice and of loving emulation.

But all these instances diminish before this "burning fiery furnace" into which Mother Ann and the Elders were

cast, as they through a protracted period of fourteen years were thrown into jails and prisons and filthy dungeons. They were stoned by angry and malicious mobs; they were beaten with clubs and the flesh torn from their bodies by the cruel strokes of the lash. They were deprived of their food, and of their rest, and suffered daily at the hands of religious fanatics an untold list of brutal indignities.

In all this they never wavered in their confidence before God, that he would be their Father, guide and protector. They received much consolation in the testimony of Jesus. "Because you are not of the world, therefore, the world hateth you." "It hated me, even as it hateth you." "Be of good cheer, I have overcome the world."

These servants of the living God, even while under the lash of hard hearted tormentors, would in the exaltation of their minds, sing hymns of praise to God's glory, in that He had called them to suffer, that others might rejoice.

And there were times in which these three witnesses rejoiced and were made exceeding glad; times even when they could enjoy the fellowship and friendship of their gospel relation; when the songs of thanksgiving brought peace and assurance, and the voices of little children so captivated them that they would forget the trials and sorrows of the Christian martyr.

They were, in the best and most noble sense of the term, men and women, and eminently beautiful representatives of the family of man. Kind, gentle, mirthful and affectionate. Add to this the love and grace of God and we can readily see what made their company so much to be desired by their spiritual children.

On the extended mission which they made in the years 1782 and 1783, they passed through not less than thirty six towns, in the states of New York, Mass. and Conn. In many of these places they held religious services, which abounded in songs of praise and thanksgiving and in exhortations of "peace on earth, to men and women, good will."

The mission was carried into effect when the American people were in a very excited state of mind, arising in part from the demoralized state of society, brought on by wars and fightings, and in part by the intolerance of bigoted religionists who were always ready to institute an inquisition and to tyrannize over all that did not subscribe to their church-al dogmas, and lastly to that sordid selfishness of the human heart that always makes "*might to be right*" as it dominates over the minds of men.

It is a source of congratulation, that Mother Ann and the Elders were made able to pass through all these heavy burdens of mind and body, as well as to endure all the cruel persecutions that fell upon them, and then, at last, reach their own beloved home in the wilderness of Niskeyuna, and be able to dwell in love and peace, for a few days, surrounded by Brethren and Sisters, who had covenanted before God to be "faithful unto death." It has been a labor of love to bring this brief historical account of missionary labors of Mother Ann and the Elders, before the readers of "THE MANIFESTO," having the assurance that it will awaken an interest in the minds of many, to do more for the cause of righteousness, and less for the selfish interests that "perish in their using."

These three gospel leaders closed their labors on the earth, while in active ser-

vice. Mother Ann and Father William Lee, at their own home in Watervliet, N. Y., in 1784. The first was forty nine years of age, and the other only forty four. Father James Whittaker closed his labors in the Society at Enfield, Conn., in 1787, being only thirty six years of age.—Ed.]

RENEWAL.

CATHERINE ALLEN.

I SEEK communion blest, through silent breathing prayer,

With ministers of life who oft draw nigh;
And as I turn from scenes of outward sense and care,
I feel their inspiration from on high.

They quicken unto zeal,—they come with conquering might,

From thrall of error's chains to bring release;
Thro' strife of elements betwixt the wrong and right,
They bear the prophecy of rich increase.

They bring a chastening power, repentance deep and
A gift for Zion's children far and near; [true,
To cleanse her courts from sin, and covenants renew,
Her sacred laws and statutes to revere.

They will revive the flames of holy altar fires,
Where souls sincere to God their offerings bring;
And find the blessed power that wakens new desires
To live for truth, and to its precepts cling.

Then Zion's broken walls rebuilt shall firmly be,
By souls who willingly her principles maintain;
One faith and one baptism, one Lord they all shall see,
And heart to heart be linked in Union's golden chain.

To Faith's clairvoyant eye, the future seemeth bright,
Though shadows now may Israel's glory dim;
More radiantly shall glow true Revelation's light,
Than did Shekinah over Cherubim.

And all those sacred gifts shall more than be restored,
That once have rested on the Lord's household,
When over multitudes his Spirit shall be poured,
As prophecy declared in days of old.

Then cold philosophies, and husks of earthly lore,
No more the hungry mind shall seek as food;
For "hid with Christ in God," is wisdom's boundless store,

And those who there abide find every good.

Ideals grand in truth, as pictures shall adorn
The chambers of the soul from sin made free;
No glittering dust of earth with raiment shall be worn,
But gems whose light can never tarnished be.

Jerusalem shall stand a temple purified, [stream;
And 'neath her threshold roll a deep unfailling

Whose coursings beautiful, extending far and wide,
To vernal heritage shall desert wastes redeem.

Pure Inspiration's gift shall light her sacred dome,
Her oracles of truth go forth o'er earth,
And many souls shall find in Christ a lasting home,
And know the holy joys of angel birth.

Mt. Lebanon, N. Y.

EXPERIENCE.

ABRAHAM PERKINS.

EXPERIENCE teaches that the earth is glutted with the wiles of Satan, crowded into every public and private way, in all the walks of life, in the palace and in the hovel, in our courts of misnamed justice, in Church and in State, and all humanity encounters them. The pathway of life abounds with snares and traps; to escape them, requires wisdom, adroitness and eternal vigilance. Varied are their conditions and aspects, and varied the degree of their mischievous character. We meet them in sunshine and in shade; oft in form hidden or masked, and again open and clear to vision; the latter equally perilous as the former, as from the absence of the show of disguise, the tendency is to remove suspicion where danger is near, thus eluding the trusting traveler when he should be the most wary.

We are often meeting in life individuals, with whom at every interview an introduction is required and a study of their character necessary to be able to discern their moods; otherwise we come to loggerheads. The movements and manners of yesterday are by no means accepted and borne by them to-day. The language of yesterday, however well accepted, is not adapted to the mood of to-day. If yesterday our eyes were open and we looked up, to-day they must be closed or we must look

down. Yesterday, if it were the most agreeable thing to advance, to-day, the course must be reversed. Really, to steer through life free from some annoyances, without some friction is an impossibility and beyond the power of human acquisition. We either are subjects to be trodden upon or to tread upon the heels of others.

A degree of attrition, when under perfect control, may work advantageously by opening the eyes of the blind, enabling them to discover imperfections which otherwise than through sufferings would not be discerned. "Where there is no vision, the people perish." Prov. xxix., 18.

The light of truth alone gives progress; and ray added to ray and beam to beam will ultimately bring in the revelation and blaze of the principles and the glory of the millennium.

Conspicuous among the golden rules of Christian life is the following:—"Neither give nor take offense." This principle sustained, peace, love and union is the result, from which development, growth and progress will legitimately follow.

Enfield, N. H.

VEGETARIANISM.

DANIEL FRASER.

YOUR favor came duly to hand. Calm deliberate inquiry, and an acceptance of truth when presented, however strong our educational and conventional prejudices, may be, betokens the true man.

There are conditions of mind favorable to the reception of truth; and of spirit, to the reception of good impressions—the elemental seeds of happiness. The person who is never in a condition

to receive good impressions, will never be happy.

As that which is natural is first, suppose we have a little talk about vegetarianism, you being favorable to that way of living. Our experience in that line extends over a period of nearly thirty years. It has given entire satisfaction. No deficiency of, or want of strength in muscle or bone has been felt. It is a blessed way of living, clean, sweet and economical. Again, a little more of that which is natural. We take the same view of the procreative subject that Jesus did, (see Matt. xix.) Not dogmatically, nor even by the authority of the scriptures. The germ of the Divine Life being quickened in the founders of this people, the works of the flesh dropped off as a consequence—they rose in the resurrection, and lived out on earth, in their natural bodies, the same principles, that are lived out by the angels who are in a heavenly state. A community of all good things was, and is the happy result. A community with us is not a manufactured article; it springs up of itself, and is the result of the internal Forces of the Divine Life.

We never present celibacy as a dogma; with us, the word is, whomsoever is able to receive the Divine Life, let him receive it. And who so wills to live the Adamic life, let him. And all who act rightly therein, the blessing of God will rest on them, and on their children. But we cannot see, how any person can hold on to the old man Adam, of the earth, earthy, and to Christ the Lord from heaven—a quickening spirit, at the same time—ye cannot serve two masters.

An eminent German wrote as follows: "Why wait for the Millennium to over-

take us? Why not cultivate *now* the principles which create the Millennium?" Why should we wait any longer in the world,—the kingdom of the Beast—of brute force—the kingdom of the propensities? When we can enjoy a higher, and a happier life, and be now, as the angels are.

What good will it do to us, to wait till after our bodies are in their graves? The same work will have to be done then, that we are doing now! In his day Jesus thought it no robbery to be equal to the manifestations of God to him. And we think it no presumption to follow his example, and all who will, may do the same. You allude to the fact, that the converts from Paganism married. I have inclosed a small tract bearing on that point. They belonged to the outer court, and were not to be measured as Christians. And much less the so-called Christians of our day.

The questions at issue with me, are not, can I have a wife and be carnal, like the so-called Christians of to-day, and like those of old Corinth. Can I be a slave-holder like Philemon, and like the late slave-holders of the South, and still be called a Christian? Nay, the questions at issue with me are, Did Christ come to lay a foundation for, and to institute a new order of human society, or did he not? Did he only come to patch up Adam's old clothes, and so make the rents worse, or did he come to create all things anew? If the latter, then every act of man or woman not logical, with that foundation, is not of Christ. He said "my kingdom is not of this world," if it was, then would his servants fight. The children of this world marry and are given in marriage, and they do fight. The so-called

Christian and the Pagan, no difference, only the former the worse of the two.

Again, Christ declared, "that flesh and blood cannot inherit the kingdom of Heaven." Now, what is heaven, and where is it? Is it a state or a place? according to our ideas of locality. The Savior promptly settles these questions. Heaven is in you, and it is peace and joy in the Holy Spirit—a state of mind; and not gratification to any propensity. Further, what is flesh and blood, and what are they of? They are of the propensities—the Forces which create flesh and blood. And if flesh and blood cannot inherit the kingdom of heaven, how can the Forces of the flesh inherit that kingdom. The spirit that moves in the propensities, is the spirit of a beast. The world lives, moves, and has its being in the propensities. Whence are wars? They are of the propensities, which war in our members; they belong to that division of our nature—the animal part, which cannot appreciate God, nor inherit his kingdom. Intrinsically, are not subject to the law of God, neither indeed can be.

Under the Mosaic dispensation the propensities were required to be subject to the following laws. The Dietetic, the Moral, the Financial, the Agricultural, the Sanitary, the Agrarian, the Sabbatical, and the Procreative. These laws, were the shadow of a coming day. The Dietetic, taught discrimination in eating, that every thing should not be gobbled down by man; and that there is a certain order of diet suitable to him. And pointed to a day, when animal food would form no part of human sustenance, as was once the case. The Moral, on the action of the propensities on the neighbor. The Financial,—take no

usury, prevented the creation of a moneyed aristocracy. The Agricultural, restrained from cultivating the land recklessly. The Sanitary, to be cleanly in their persons, and places. The Agrarian, restraint on the propensity of getting all the land next to one's farm. The Sabbatical, withdraw from business one day in seven. And every seventh year, rested the land, and turned the whole country into a common. The poor had access to the plantations of the rich, and all debts were canceled. And every fiftieth year, lost social equilibriums were restored—every man who had lost, went back to his inheritance.

The Procreative, imposed restraint on the lusts of the flesh. People now a days have little idea of the extent of the restriction. Probably, such a subjection of the propensities, had no previous parallel. It was a schoolmaster to bring souls to Christ! It was a shadow, it cut off a little. The mission of Jesus was to do the whole work! Now, the axe is laid at the root of the animal in man—the accuser of the brethren—the propensity life, was to be cast out, root and branch. So that *the man*, the Divine man, enshrined in every human being, may be brought forth—resurrected. Hence, Jesus said "I am the Resurrection."

It is a commonly received error, that when persons professing Christianity behave with conventional decorum, as regards the propensities, that they are Christians, and may marry. Jesus said, "Such are the children of this world." But those who are in the resurrection, live in the Divine of their being, do not. To this life, exclusive of the propensity life, we draw the attention of those who have eyes to see. And, be assured,

that even as the natural man, under some degree of restraint, has brought forth a system of natural law, and a kind of order and civilization; so also will the Divine man bring forth law, order, and a civilization corresponding to the Divine of his being. "Eye hath not seen" etc.—a civilization of love, not of force and fraud.

It is very true, what you say about the advantages communities might afford. But the almost universal failure of communities, made up of a number of families, afford ground for suspicion (seeing some of the truest men of our day have given their best energies to establish them) that the Adamic man and woman cannot sustain such an order of human society—that they occupy, inherently, a position antagonistic to that of having goods in common. And that the organic laws of that order cannot be set aside by the willing subjects of said laws. To alter the form of human society, from the individual family relationship, to a community, embracing a number of families, and yet leave intact the organic laws which gave existence to the family relationships, seems to be illogical, and absurd, and the practical results favor this view. Jesus understood that matter, in its positive, and negative bearings. "He who will lose his life"—the selfish life, represented by the propensities—dies to them, "will find it"—the Divine Life, to life eternal. And he who will seek to save his life—the former one, will lose eternal life!

I will now say a few words on particular points in your well considered letter. Your idea of the resurrection includes the body, as you and I were early taught. Christ's idea of it was different from that, and so is ours.

Martha said "I know he will rise again at the last day." Jesus did not argue the matter, but simply said, "I am the Resurrection and the Life," and left her to ponder the matter. Christ being the Resurrection, though in the body, could not marry; and those who are in his spirit, neither can they marry. And when two or three are gathered together in Christ's Spirit, they will constitute the Resurrection Order, *whether they be on earth or in the Spirit land*. The more that this matter is looked into, the clearer it will be seen that the Adamic Order, and the Divine, are organically distinct.

You state "that the religion of Christ was not intended to cause mankind to ignore, abrogate, or extinguish any of the natural faculties, or powers of the body. Here I will remark that Jesus did speak of a daily cross, of losing a *certain* life. "If any member offends, pluck it out, cut it off." "Better to enter into life maimed," etc. Again, of those who are pure and good and use all their faculties to the highest reason, purity and temperance; we would say, *that they are perfect in their Order*,—as Noah was. But they are no more Christians than he was. Further, if there be any such, we would like to know where they are. Supposing such do exist, (seeing men are progressive,) what would such people *progress from*, and what would they progress to? To me, it seems clear, that their course would be upward, toward the Divine of their being, where Christ is.

However pure men may be, it will do no harm to glance for a moment at the Law, and observe how the Spirit that dictated that Law, viewed the works of generation. Lev. xii.

There you will find, that the most orderly, and legitimate works of the flesh, are declared unclean, and treated as sinful; a word to the wise is enough.

You remark, "that Paul hedged marriage round with Christian rules" a proof that said institution was recognized. To me it is proof, that said Church was carnal, and not an integral part of the body of Christ, it was under restraint, and open to the objection—"forbidding to marry." Again, the marriage at Cana. It is a rule in logic, that, that which proves too much, proves nothing, on the same principle, publicans and sinners might plead justification.

Marriage, in the Gentile Church, was a great advance on Polygamy,—the Mormonism of that day, and other abominations. Finally, this Gentile Christianity, overspread the Church at Jerusalem, trod it down to the level of the outer court, which was not to be measured. And, from that time, the witnesses testified in sackcloth, during the dark ages, down to the Second appearing of Christ—of the Pentecostal Order, in the Shaker Societies. With regard to the virgin character of the Pentecostal Church, I am not aware that any reliable historian ever successfully called its purity in question. I am confident that no philosopher *who has got the key*, to an analytical knowledge of the Forces of the Adamic man, would dispute the virgin character of said Church, for a moment. But would rather declare, that, for a body of people to exist for more than three hundred years, having goods in common, and *still be under the power* of the Procreative Forces, was a moral, and spiritual impossibility.

Indeed, in the Gentile Christian Church, there were virgin associations—

imitations of the Pentecostal Church. Paul wrote to Timothy, at Ephesus, as follows: "But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry: having damnation, because they have cast off their first faith."

The form of these associations, (saying nothing of the power,) exists, even at this day, in the monkish institutions. In speaking of propagating the race from a sense of duty. All who are so exercised, may claim a right to multiply. But we are not aware of the existence of any nation, or family, *who do* propagate from a sense of duty. If such do not exist, then no nation, no family have a right to propagate.

In conclusion, we earnestly desire, that the Adamic man and woman may so conduct themselves, as not to precipitate the extinction of the race, before the appointed time! I seriously believe, that it is the mind and will of God, that the Divine Order of human society on earth, shall be a protection to the race, and prevent the Procreative Order from running itself out, before the time. The two Orders will run parallel through the ages. But the Divine Order, as a general thing, will never be very numerous. With regard to the Mormons, and the Oneida people, I may say, that all communities, nations, and civilizations of the past, have gone to decay, through, and by, the action of the propensities. And the more intense the action, the sooner the end will be!

Mt. Lebanon, N. Y.

DEATH is the very friend whom, in his due season, even the happiest mortal should be willing to embrace.—*Hawthorne.*

An undisturbed conscience is a wall of brass.

Express Report of the Moral Market.**D. C. BRAINARD.**

Honor—SCARCE, old stock exhausted and the new will be a complete failure.

Virtue—Old growth nearly consumed, young growth, prospects very unpromising.

Honesty—Very little in the market.

Patriotism—First quality scarce; none to be disposed of, second quality easily bought on speculation at 100 per cent discount.

Prudence—All in the hands of old stockholders.

Modesty—Stock badly damaged, none for sale.

Vice—Market over-stocked.

Pride—Market glutted.

Politeness—Cheap, holders unwilling to dispose of stock at present rates.

Scandal—None at wholesale. Dealt in chiefly by hawkers, and at retail.

Religion—Only a little genuine on hand, stock is generally adulterated, very few investments.

Love—None offered, except for greenbacks.

Talent—Scarce article, sold exclusively for cash.

Consistency—Out of fashion.

Sympathy—Very little in circulation, can always be found in the Dictionary.

Truth—But little in the market, fears are entertained that it will become extinct.

Mt. Lebanon, N. Y.

It is not miserable to be blind; he only is miserable who cannot acquiesce in his blindness with fortitude.—*Milton*.

BYE WAYS.**CHANCY DIBBLE.**

It is well known that our Christian Cities are lined with dens of wickedness whose doors are open wide for the ruination of the innocent. These, say some, are necessary evils. As soon as youth enter active life they are met with all the corrupting influences which designing men can invent. If men lived pure these festering sores would not spue their poison to infect the unfortunate. They are legitimate consequences produced by the influence of so-called respectable men and women, even Christians, who are slaves to their passions, and have no confidence to testify against evils which so many love to be surrounded with. When men live above such indulgences those smoky hells of dissipation and prostitution will receive their doom. They cannot exist in virtuous society any more than humors can proceed from a pure state of the blood.

No community can enjoy prosperity while brothels exist. These nuisances where evil spirits both in the body and out congregate, must be eradicated by weapons of truth through human instrumentalities. The prayers of the suffering, and the cries of the needy, call for the aid of noble reformers. God, Angels and spirits will sustain those who work for the cause of good.

Watervliet, N. Y.

ONLY through consecration and sacrifice has any truth been attained and placed on the altar of service, a blessing to humanity; and only thus may we become the recipients and ministers of increasing degrees, which not only draw closer the reins of self-discipline, but give souls corresponding liberty.—*C. Allen*.

Correspondence.

[Many of our readers will, no doubt, be interested in the following letter, written by Elder John R. Eads of South Union, Ky., to Elder H. L. Eads of Union Village, O., as it was at a time when the Believers were in deep sorrow. Ed.]

SOUTH UNION, KY., JAN. 4, 1862.

DEAR BROTHER:—I have received your kind letter of Dec. 20th. and never was I and many others, more thankful to receive a letter from your pen. It seems you had the kindness to try repeatedly to get a letter to me, but succeeded only in this of the 20th. ult. I will now, also, try to get one to you, and hope the best I can for success.

We were as much surprised, as we were thankful to receive a letter at this time. I read it in both of our families, and, when I read it the second time, I received evidence that it had been supernaturally protected. Your letter, I suppose, had been inspected by the appointed and lawful supervisors, but they had the manliness, and sufficient human sympathy to send it forward, till it reached our depot. For it would assuredly be severe, indeed, as well as destitute of the "milk of human kindness" to hinder the passing of a communication which consisted only of kindly inquiries of welfare between brothers, and an interchange of pious thoughts toward our Redeemer and Creator. I hope, therefore, this of mine, in return, may be as favorably received by the inspectors, as was yours to me, seeing that it does by no means interfere with the interests of either party, now in the field. For, as you observed, it is so well known to the public that Shakers, (as we both are) take no part in the

politics of the world, no sides with any political party, but, loyal to whatever government, under providence, is extended over us, taking no part in its establishment, and that we are peaceable, inoffensive citizens, making an honest and humble living. That Shaker institutions are clearly religious institutions. This being well understood by the public generally, I think I may fairly infer that we will meet with more clemency from inspectors, than we would if we were at all belligerent, either in our faith, or character.

I was very thankful to hear of your reasonable good health, and of that of all our friends; but I could not forbear sympathizing, when I heard that between two Shaker settlements, so many thousands of dollars had been lost, on account of the war, and that at other places considerable had been lost.

On your part, it seemed to me that the stagnation of business, and the multiplicity of widows and children "thick as blackberries" that were coming in to receive your comfort and protection; this, I thought, would be drawback enough upon your temporalities without any further inflictions of the calamities of war. We have not been visited with anything of which we feel like complaining though we have fed the soldiers, in their passing and repassing, from two at a time, up to hundreds, till we have about gone the length of our string without suffering ourselves.

Not long since, our sisters had to be up pretty much one whole night cooking for a company of six hundred soldiers, (cavalry,) and with all of their exertions did not set all of them something to eat, being at first represented as a company of one hundred and fifty or

two hundred. The poor creatures were hungry, but a portion of them had to go on, for we were not able to supply them. This thing of feeding horses and soldiers both, we find soon takes away the subsistence upon which we, ourselves, must depend. Of late, some who call themselves "Texas Rangers" seem inclined to take by violence what they want or say they need; but this has not been carried to any great extent as yet. But if the necessities of the war should increase, we are unable to say what may come upon us in this line. But, in a spiritual line, we are promised that our sufferings shall not exceed our ability to bear, provided we will be true to our faith and calling.

It was a peculiar comfort to me, and all your friends and acquaintances here, to hear of the welfare, and to receive the pure love of those prominent laborers in the vineyard to whose names you so kindly alluded and mentioned. They feel to us, and we so esteem them, as beautiful branches of the Heavenly Vine, yielding Heavenly fruits; and O, how we would love to see them, and be refreshed and cheered and comforted by them; but we cannot at this time. Beloved Elder John Rankin made an effort some month or two since, to reach your lovely residence, and did go far enough towards the military boundary in that direction to ascertain the fact, that if he passed over, he could not return. He therefore returned, and gave up the point he so ardently desired.

We must say that we have got along, thus far, with less trouble than we anticipated. The soldiers make no demands upon the country but what the military necessities of their case seems to justify, are inclined to manifest a

good degree of southern politeness, and seem to desire to make themselves as little offensive to the inhabitants of the country, especially in a political point of view, as they consistently can.

The exceptions to this do not seem to proceed from the government and regulations of the army, but from over zealous partisans. For a while, we felt great apprehensions of trouble from drafting, and on account thereof two of us made Governor Johnson a visit, at his residence in Bowling Green. We found him affable, familiar, and fortunately well acquainted with the Believers. We found no necessity for pleading our faith, habits or manner of life, for he seemed to know much about Shakers, and was favorably inclined or disposed. We found, to our great relief, that he had no thought of drafting the citizens of the country, but simply desired to raise a few regiments of volunteers.

We were well satisfied with our visit, (Urban E. Johns and myself,) and the counsel which he gave was so much like what we had already received at home, and that was, to stick together and stay at home; make no visits north, and thus avoid censure, remain neutral, as we professed, and show ourselves loyal to the government extended over the land. And in this course he did not think we would suffer more inconvenience than the necessities of the case would bring over the common country. He seemed pleased, and satisfied with the kindness we had shown to the soldiers. We also endeavored to get an interview with Gen. Buckner, but he was off all day on duty, and we could not obtain it.

The great battle yet to be at Bowling

Green, does not appear to us to be as near at hand, as it does to you. There is such a seeming remarkable tardiness in the movements of the army on the federal side. As one side increases, the other must increase in proportion, so that it is difficult to be sufficiently prepared. Fear may have its influence, and it may be a natural backwardness, as it should be where brothers are about to meet in deadly conflict, and we may suppose it will be a bloody matter when it does come off: except, as you remark, there should be another "Bull Run or Manassas race," from one side or the other; which would be decidedly the cheapest way of settling the affair, provided it would be as well settled, when the race would be over. But that would be too good; we do not expect it, and all the part we expect to take, is to do what we can for the wounded and dying, when the affair is over, provided matters so turn that they be thrown, in any numbers, upon our mercy. This only, would be dictated by a truly Christian faith.

Your presentation of Christian duty, meets our feelings exactly; for, as you say, "We cannot go to war, we cannot kill anybody; for the spirit of our divine Teacher by which we are led, doth utterly forbid it, and disqualifies us; for his kingdom is not of this world; therefore those who are exclusively his servants, cannot fight nor shed the blood of their fellow man."

Nay, as you further remark, if we had to seek the caves and rocks, the sequestered vallies or mountains, and the solitary places for a home, subsisting upon the merest pittance, which God in his goodness causes to grow from the bosom of this beautiful earth, we could

not so highly offend the Almighty Father, who has "power to destroy both soul and body in hell." With this kind of resolution, we expect to suffer our share of affliction or judgment, which is now abundantly abroad in the land.

In regard to the Christlike virtue of turning the other cheek, when the one is smitten, we have had a little trial in one case. Elder Solomon Rankin who was waiting upon the soldiers, had been advocating this virtue, thereupon, one of the soldiers felt a sudden impulse to try him to test this virtue, declaring that he did not believe in such a doctrine, and with the same brought Elder S. a spat on one cheek. Elder S. instinctively turned the other in accordance with his doctrine, and the soldier brought back his hand with a spat on the other cheek. This caused a considerable laugh with the soldiers, as it did with Elder S. but it never changed one stern muscle of the soldier's countenance. This truly represents the spirit and faith of all of us, on whom the powers of the world to come have had their proper influence. But where there is not much experience in this line, another branch of counsel is easier kept. "When persecuted in one city, flee to another," but faith must be kept, if we are protected.

Judging from the outward appearance of things, our future prospects are not clear to us. What may come to disturb or unsettle us, we do not know, nor do we know the amount of judgment God will require at the hands of mankind, before they will be willing to do his will instead of their own. Nor do we know whether He will be pleased to establish two republics or one; or whether or not he has something in reserve, differ-

ent from the prospects of either party, that he will bring mankind to us their greatest good. This we do not know; but we hope that we, with all parties, may be reconciled to his will, when his government shall be established. You will of course know that God's will is always foremost with us, and we find that it is a good deal the sense of the soldiers that the success, or ill success of their arms, will, in a good measure, decide what is God's will in the matter.

Now, dear brother, I do not see but I have written you pretty much all of interest that I well can at this time. I doubt not that you know more of the present state of affairs than I do. Thank you much for delivering our love in so sensitive a manner. We are also thankful to receive so much pure love in return. Yea, thankful we are, for love is rendered double in value in these times of tribulation. Receive, therefore, the true and pure love, not only from myself, but from many of your old friends and acquaintances; please distribute the same to our friends so far as you may have opportunity.

Kindly farewell,

John R. Eads.

CRITERION OF REVELATION.

ALONZO G. HOLLISTER.

Christ is the true manifestor of the Highest. Any spirit or teacher not in unison with Christ, does not manifest the Highest, but belongs to a lower order of manifesting intelligences.

PETER, answering a question, said to Jesus, "Thou art the Anointed, the Son of the living God." Jesus replied, "Blessed art thou Simon son of Jonas, for flesh and blood hath not revealed it

unto thee, but my Father which is in heaven. Moreover I say to thee that thou art a rock, and upon this rock, I will build my congregation, and the gates of Hades shall not prevail against her." Matt. xvi.

A rock is deemed a solid, unchanging and permanent foundation to build upon. What constituted Simon a rock, if not the gift of revelation from the Father? It certainly did not mean his personality, for soon after, he is severely rebuked and called a Satan, (i. e. opposer,) and told to go behind for being a stumbling block, who was minding not the things of God, but things of men. It appears from the record that Simon was what in this day would be called a medium, inspired by a gift from heaven, or by influences from Hades, or by opinions of people with whom he associated, according to the direction of his thoughts, and the circumstances in which he was placed. He had not learned to discriminate different sources of inspiration, and therefore needed a mentor to guide him aright, which office, Jesus fulfilled while in the mortal.

But what relation have the gates of Hades to the congregation of Christ? Hades is a Greek word signifying the invisible, and was regarded by Greeks as the abode of the dead of all classes. In the New Testament, it means the temporary receptacle of unredeemed spirits who have left the mortal body. Temporary, because when all of those spirits shall have heard the voice of the Son of God, (Juo. v., 25 to 29,) through his messengers, and have come forth at the call to judgment, Hades will be abolished, as saith the spirit of prophecy, "O Hades, I will be thy destruction!" "And Death and Hades were cast into a lake of fire."

Gates are used to open or close pass-ways through a wall or other barrier. In walled cities, massive towers were built over gate-ways, to contain soldiers for defending the city. There Governors and Judges held courts, and merchants displayed their wares, because of throngs of people passing to and fro, or pausing to transact business. A common figure of speech in eastern literature, includes defences and people, in the term "*gates.*" The physical senses, or the veil of the flesh, constitutes the barrier which divides Hades from the visible world, so that there can be no intelligent communication between the dead and the living, except through specially endowed persons called mediums. Hence, natural mediums, through whom unredeemed spirits communicate their knowledge and their wishes to mortals, may properly be called gates of Hades.

The congregation, or church of Christ is in like manner, the gate to heaven of life eternal, and has rival claims to man's attention, belief, interest and trust. It is founded on a higher, purer, deeper and more permanent revelation, than any inspiration ever uttered by natural, unredeemed, and therefore earth bound spirits, whether in or out of the flesh. And though the latter may be jealous, or envious of the true Christian work and revelation,—and though they may be averse to renouncing their petty eminenences, boasted acquirements, selfish freedoms, and independent sway over the minds of mortals enlisted in their favorite schemes for perfecting human happiness without the cross of Christ, they never can close this gate of heaven, nor prevail against the congregation of Christ while it cleaves to its foundation.

All divinely commissioned spirits must acknowledge the way of Christ to be the open avenue of superior wisdom, to which all must finally come and lay off their fancied greatness and self-importance, to learn the way of life from a beginning, as little children, or never attain to that perfection which alone completes the joy of the soul.

It is evident from the New Testament record, that in the time of Christ's first appearing, necessarily so, because the Gospel of Christ, is the resurrection gospel, and when it is preached in this, it is heard in both worlds at the same time. Hence Jesus declared, "The hour comes and now is, when the dead shall hear the voice of the Son of God, and they having heard, shall live."

'They that obey become resurrected. "The gospel was preached to the dead, that they might be judged according to men in the flesh, but live according to God in spirit," wrote the Apostle. Where-ever the true gospel is preached, there the resurrection and the judgment conjointly proceed.

The gates of Hades having been opened to permit the return of the dead and satisfy the afore-mentioned purpose, some mediums set up for teachers, and not submitting to any authority but their own self-wills, brought in conflicting doctrines, some of which, Paul termed "doctrines of demons," which made confusion, and many divisions sprang up, causing parties and contention, among the professed believers in Christ. In view of these things, James exhorts, "My brethren, become not many teachers, (i. e. of divergent doctrines) knowing that greater judgment we shall receive. For in many ways we all err." Christ the true way is one. "But if

any one err not in word, this is a perfect man, and able to guide the whole body." He is qualified to teach. John says "Believe not every spirit, but test the spirits, whether they are from God. Because many false prophets have gone out into the world. By this you know the spirit of God. Every one which confesses that a Savior anointed has come in the flesh, is from God. Every spirit who does not confess the Savior, is not of God. And this is that anti-anointed which you heard that it comes and is already in the world." The confession which Jesus drew from Simon Peter, is here applied as a test. Of course this means acknowledgement and submission to the authority of the anointed messengers who guide the body, and who make unity of purpose and concerted action possible to all its members.

Many thousands of communications claiming exalted spiritual origins, are being received in this day, because Christ is again tabernacled in flesh, and the *eternal* gospel of the resurrection and judgment is preached, which brings the two worlds near together, as in Christ's first appearing. Without a true criterion or standard by which to test the various doctrines taught by spirits in and out of the body, we are liable either to reject all the wisdom advanced spirits can teach us, and close our eyes against the light which is flooding the world today, and grope with the blind, or like many others, become lost in a sea of error and speculation, because unable to separate true from false, or the things of God from things of men.

The congregation of Christ is built by obedience of its members thereto, upon an ever present inspiration from the living God, and is a revelation to the world

of the Divine character and purpose. diffusing to each age, in every cycle of its progress, the Divine illumination of its respective degree. Hence the doctrine and revelation of God made known in the congregation of Christ, true to the principles of its foundation, furnish a valid criterion of judgment whereby to distinguish true from false revelation. Any spirit coming to us, who does not acknowledge fealty to the doctrines and revelation of the church of Christ's Second Appearing, is to be instructed if it will listen, but not hearkened to as a messenger of Divine knowledge. Whatever his age, name, or pretensions, such spirit is from Hades, and his claims may safely be judged by the same rule that we judge a stranger in the body. That is, by the law of Christ in his church, and the testimony of his witnesses. If they speak not according to this, there is no light of the Divine life in them.

It may be supposed an objection to the fore-going, that a false church, or a school of philosophy adopting erroneous standards, may proceed in like manner to suppress truth which cannot be construed agreeably to their false or imperfect criterions. But this supposed objection is not real, since no counterfeit can invalidate its original, and a false church is clearly by its fruits, distinguished from the true and focal center of Divine light to the world.

Mt. Lebanon, N. Y.

AND if the Christian Church were more Christian today I think we should have fewer foul spots on the face of it; we should have more churches and fewer prisons; fewer ruined men and fewer dram-shops to ruin them.—A. A. Miner.

Oppose villainy with your utmost vigor.

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Editorial.

THE MILLENNIUM.

THE looking forward to the glorious fruition of the gospel of Christ, is one of the incentives to a life of self-denial and the cross. Through the buoyancy of hope we see and hear the anticipated glories of the millennial age. Some are already stepping over the threshold into the house of many mansions and can hear the songs of victory which so unerringly proclaim a thousand years of peace; can see the oncoming hosts who have laid their lives down, and now are cheerfully and zealously fighting the battles of the Lord, while others, less fortunate are not permitted to see this glorious light that is to illumine the whole world.

The inspiration of this hope was signally voiced by the apostle when the vision of the church of Christ burst upon his mind, and he saw it in transcendent glory, not having spot or wrinkle, but holy and without blemish. Some

in visions equally beautiful, have seen the companies of the redeemed, whose robes have been washed to whiteness, whose songs were those of praise, and whose lives were of thanksgiving and joy, dwelling in the beauty of holiness.

In the culmination of all these prophecies, looking toward the blissful future where the knowledge of the Lord shall cover the earth as the waters cover the sea, and when righteousness will be established in the souls of men, making the kingdoms of this world, the kingdoms of our Lord.

This pleasant illustration of the millennium, made beautiful by so many spiritual blessings and then so freely proffered to us for our acceptance, can be obtained only upon the fulfillment of certain conditions. The kingdoms of our Lord are to be in this world, among men, and to claim an heirship one must do no less than did the apostle when he said, "I glory not, save in the cross of our Lord, Jesus Christ, by which I am crucified to the world and the world to me." It is a contest against all the elements of a sinful life. A spiritual warfare to obtain a victory over our own personal enemies.

The millennium can come, only as souls establish the principles of the life of Christ among men. Selfishness must give place to that which is higher and better. "Not my will, but thine, O God, be done." All that a man hath must be consecrated to the service of God, yea, and even his whole life.

If the New Jerusalem is to come down from God out of heaven and God is to dwell with men and they are to be his people, then we ought to have some thought about the order and government

that is to be exercised in this new, spiritual home.

We might suppose it would be godly, full of mercy and loving kindness, and those who may choose to accept a residence in this heavenly abode, must become of this same order of mind. Men who are under the direct, daily government of God, may be expected to be filled with the "wisdom that comes from above, gentle, easy to be entreated, full of mercy and good fruits." It is not honorable to accept a leader, an acknowledged Savior, and then neglect to follow him, as he carefully conducts us away from the snares and pitfalls that are found so near the path in which we are expected to travel. We very well know that he will walk in the way of righteousness and peace, and our promise demands that we should cheerfully bear him company on the heavenly journey.

Beautiful promises are held out for our acceptance which assures to us an hundred fold of every earthly blessing for our happiness and comfort on our pilgrimage through this life, and then bears to us this greater promise, "In the world to come, eternal life."

The story of the selfish man, so well illustrated in Pilgrim's Progress, should afford us a worthy lesson. Giving his whole time to the gathering of earthly treasures, he failed to look above his head, and see the angels that were offering good and precious gifts to all who would accept them. Earthly hopes and earthly loves were the treasures to be coveted, while that which was from above, from God and from his ministering angels was allowed to pass unnoticed. This class was evidently included when Jesus made the remark, "Ver-

ily, I say unto you, they have their reward."

They certainly have what they can obtain from the earth, but are unable to see or to enter into the New Jerusalem, the spiritual abode of the sons and daughters of God.

Sanitary.

A BATH! A BATH!

PRIVATE cleanliness is a matter of public interest. Wherever dirt and filth are suffered to accumulate, there the enemies of human health are gathered together, and plague and pestilence hold carnival. Nor does it matter whether the dirt consists of an exposure to decaying matter on the surface of the ground, or of an unwholesome or undrained pool, or whether it is distributed in unwashed parcels over the surface or in the pores of the human body. In the latter case it is rather more dangerous, since a thoroughly clean person may escape all injury from contagion, whereas a system not fortified by cleanliness is doubly liable to the attacks of disease.

The majority of mankind, both in the city or country, are imperfectly washed. We know there are a great many who do not get a bath once a month, and we fear there are some who have never been thoroughly immersed. The consequences are found in a predisposition to disease. The unwashed skin is incapable of discharging its natural and healthy functions, and the stoppage or interrupted action of the deep pores in the skin, which throw so vast an amount of the waste of the system, develops and fosters every morbid tendency. This danger to health may not be palpable at first, but with each growing neglect of the means of cleanliness it becomes greater, until it is no longer possible to ward off the attacks of disease.

The human family is large, but we have never heard that the supply of water is deficient for their wants. Indeed, nature seems to have taken special pains to distribute the health-giving fluid widely. Not satisfied

with piercing every portion of the earth's crust with innumerable rivers and smaller streams of fresh water with a lavish hand over every continent and island she has poured forth her superflux in oceans, ready salted to keep them sweet, until the quantity of water on the surface of the planet largely exceeds that of the land. But the bountiful mother goes still farther, and pours down on our ungrateful heads profuse showers, as if to teach us those laws of health which we are too stolid to learn for ourselves.

We are forced to realize that pure water with its cleansing, refreshing nature accepts no substitute—many of the ailments of frail mortals now so often aggravated and prolonged in the vain endeavor to find relief in some mysterious and perhaps poisonous drug, would have a better cure in water alone—and, in almost every case of sickness the judicious use of the bath would add very much to the power of other remedies—but in sickness or in health every one should have ample means of bathing—and as good practicable baths at low figures are now advertised in many leading journals, there is no excuse. *Every Family Should Have Its Bath. "In Health, Invaluable—In Sickness, Indispensable."*

—*Ann Arbor Courier Print.*

KEEP the pores of the skin open by frequent and thorough bathing; and see that the bowels are regular and active. Good health is impossible with a disordered stomach, and if the effete matter of the system is not daily disposed of in the natural way, it is hrown into the blood, thus poisoning the entire system. And this is far from being conducive to social purity.

Avoid idleness, ease and luxury as you would a rattle-snake. Take exercise, and plenty of it, in the open air, and keep the mind so full of good and noble thoughts that there will be no room for impure ones.—*Christian Thought.*

Sin and suffering go hand in hand whether purposely or ignorantly. *M. W.*

Cleanliness is both decent and advantageous.

WAR.

PEACE AND WAR.

IF all Christians clearly saw the lovely beauty of Peace and the criminal horror of War, as they really are, they would all believe fully that Peace is the blessing and the glory, and War the curse and the disgrace of nations and mankind. They would see that Peace is always right, and War always wrong; they would see that any Peace to avoid any War is always infinitely better and more glorious than any War can be; they would see that to stand up meekly and firmly for Peace to loss of property, and even unto martyrdom, in the spirit that Jesus manifested all the way from Gethsemane to Calvary is always a holy offering to God; and to die voluntarily in War, for any cause, is to die entirely outside of the requirements and spirit of Christianity.

It is vain to look for the day of millennial peace and love until the church, as one grand body, shall see that Peace is always right and War is always wrong, and that it is the duty of the church, as a body and as individuals, to "follow Peace with all men," be the temporal consequences what they may, ever keeping in mind that even defeat and suffering in Peace is immeasurably better and more glorious than the grandest triumph in War. The Christian has nothing to do with murderous weapons in maintaining or defending or overturning human governments. For such things let the unregenerate children of Adam fight and die, if they will. The Christian's mission on earth is like as was our Divine Master's: Peace and goodwill to all mankind. Blessed be God for the gift of a Savior so ineffably peaceful and lovely. Not a thread of military glory, so magnificent in the eyes of many who call themselves his followers, was woven into his seamless garment. The more the Christian studies meekly the character of Christ, the more he will see the beauty of his sublime title: "The Prince of Peace." Christians, do you wish, in your endeavor to make War truly agreeable to the life and teachings of Christ, your Savior—do you wish that he

would henceforth take the title: "The Prince of War?" No, you shudder at the thought. If such could be his character for the eternal future forever, vain would be all your hopes of Peace for time, of Peace for immortality. Let all our bosoms bound with holy and eternal joy that Jesus is, and forever will be, "*The Prince of Peace*;" and let us all labor that he may be the Peace of all nations as well as individual souls. Let us move forward with the beautiful branch of Arbitration in the blessed name of philanthropy, praying that its precious "olive leaf" may be accepted gladly by all individuals, classes, and nations, as the healing for all the disagreements, contentions, and wars of fallen man, and to the "very God of Peace" be all the glory forever and ever. And when the banner of Arbitration shall wave in peaceful triumph over the world, then it may in truth be said the sun of millennial day is at its dawning.—*J. H. in Messenger of Peace.*

WHITE CROSS CELIBACY.

F. W. EVANS.

ADAM and Eve were notable persons whilst they remained celibates. But when—as the Book of Mormon hath it—"Man sinned, that man might be," how have they since been regarded by their unfilial posterity but as the "chief of sinners?" Because of his sexual purity—celibacy—Jesus has been and still is, worshiped by millions of Adam and Eve's non-celibate posterity, so deeply are they impressed with the enormity of the sin of their primitive parents. He is not so worshiped by the celibate—Shakers. Peter and his successors, the popes, down to Leo XIII., with all cardinals, Jesuits, and orders of monks and nuns, have been the rulers of Christendom for ages, and were, professedly, all celibates. Is there another man who wields an equal amount of power over the

nations of Christendom, that Leo, the celibate, wields? Were not Luther and Calvin sworn religious celibates, like the rebellious Dr. McGlynn? And his friend, Henry George, has only to marry, to lose his power over the masses who worship the celibate Jesus.

Cannot the Protestants find food for thought in the above cited mighty historical facts? Many far-seeing people expect the Catholic hierarchy to steadily continue to gain the ascendancy of power in these United States as things are now going. Query—does not the secret of that power consist in the principle of celibacy, so much cherished by the Catholic church, and which the Protestants so fully endorse by their idolatrous worship of Jesus, the celibate? Although Mary bore a son, by some thing or some one begotten, the Catholic is bound by the church to believe her to be still a "*virgin Mary.*"

What are Shakers but an order of religious, scientific and intellectual celibates, who would unite all classes together in the formation and support of a celibate secular government? As the Jews cherished and loved the Essenes, so should all parties and all sects love and cherish the Shaker order, as the friend of God and humanity.

Build up, therefore, the Shaker order, in its place, as the kingdom of heaven upon earth. It is "not of this world" of generation; it is what you have all been praying for and desiring. It has come. Bless it; and unite with it, to create a "White Cross" class of intellectual celibates, male and female, from which class, all civil officers and legislators shall be chosen, to rule and govern the whole nation; leaving the married people at home, to do business of all

kind, farming, mechanical, mercantile ; and to take good care of their families—"their own households." These—like the Jews and Quakers—should learn to observe, and be ruled by, the same laws and principles, in propagating human beings, that they learn to observe in raising domestic animals ; then their progeny would be fit for something better than "food for powder," or butchers of human beings. Reduce things to order—now it is Babel. What is Law, Theology, or even "Science," falsely so called, but confusion ? We are in perpetual danger of war, from one cause or another, by reason of the absence of woman as a peace-maker. And blessed are the peace-makers ; they are children of God. Warriors are the children of the evil one ; war is hell ; devils only wage it. Napoleon, Wellington, Washington, Grant, have all denounced war ; and they all knew that the more reckless and dare-devilish the men became, the better *soldiers* they were. Then they would do what they were ordered, uninfluenced and unrestrained by individual conscience or morality. What else but "White Cross" soldiers, would be intellectual celibates ? When divided into senates and houses of representatives—between them, they would fight sexual sensuality, in and out of the marriage relation. Thus would the axe of reform be put to the root of the national and society evils, which are preying upon the very vitals of these United States, and of all other nations in what is called Christendom. And "the work of righteousness would be peace, and the effect of peace would be quietness and assurance forever." "There is no peace for the wicked, saith my God." "The wicked are as the troubled sea, whose waters

cannot rest." Could a better symbol of the adulterous church and state governments of earth be found than the fathomless, restless ocean ? It is liable at a moment's notice to be violently agitated to an unknown depth by storms that would roll its waters up mountain high. "Peace is as really taken from the earth" as rest from the salt sea ! There may be a calm ; but what next ? "Wars and rumors of wars" are constant—never ending. White Cross celibate men and women will, like the celibate Jesus and Ann, bring from the Christ-heavens the white-winged dove of peace. "Let us have peace."

Mt. Lebanon, N. Y.

SPEAK KINDLY.

ABIGAIL CROSMAN.

REFLECTION, how sweet, when reviewing the past.
To find on its pages, no envy o'ercast,
But Peace and good-will, the Savior's first call,
In love to each other, speak kindly to all.

Thus home is made pleasant, wherever we dwell,
Our friends, true, confiding, no language can tell.
The inward approval, when thus we can say,
No acts of unkindness, are found in our way.

To friend, or to foe, domestic or child,
Our words should be kind, parental and mild,
In this is concealed the conqueror's power,
From the peasant retired, to the monarch and tower.

How quickly the beast, when to servitude called
Appreciates the word, whether angry or mild,
If the latter, how grateful, he looks at his friend,
As the source from whence mercy alone can extend.

Justice, with judgment, severely must rest !
On the hand that would willingly torture a beast !
Our Creator was their's to serve us, designed,
Then why?—thus abuse, or treat them unkind ?

Kind words, fitly spoken, how quickly remove
Revenge from the heart, and relax the strong nerve !
Melt the soul in contrition, that mercy can flow,
Thus forgiveness and love of a Savior they know.

Mt. Lebanon, N. Y.

[Sister Abigail was born Nov. 9th. 1807.]

LIFE'S TRUE SIGNIFICANCE.

DEEPER than all sense of seeing
Lies the secret source of being,
And the soul with truth agreeing

Learns to live in thoughts and deeds :
For the life is more than raiment,
And the earth is pledged for payment
Unto man for all his needs.

Nature is our common mother,
Every living man our brother.
Therefore let us serve each other ;
Not to meet the law's behests,
But because through cheerful giving
We shall learn the art of living ;
And to live and serve is best.

Life is more than what man fancies ;
Not a game of idle chances ;
But it steadily advances

Up the rugged height of time,
Till each complex web of trouble,
Every sad hope's broken bubble,
Hath a meaning most sublime.

More religion, less profession ;
More of firmness, less concession ;
More of freedom, less oppression,
In the church, and in the state ;
More of life and less of fashion,
More of love and less of passion :
That will make us good and great.

When true hearts divinely gifted,
From the chaff of error sifted,
On their crosses are uplifted,
Shall the world most clearly see
That earth's greatest time of trial
Calls for holy self-denial,
Calls for men to do and be.

But forever and forever
Let it be the soul's endeavor
Love from hatred to dis sever.

And in whatsoe'er we do,
Won by love's eternal beauty.
To our highest sense of duty
Evermore be firm and true.—*Selected.*

VALLEY OF HUMILITY.

JOSEPH L. BERNE.

Oh I will go down into this sacred valley,
Of humiliation, of love, and of grace,
Where all that is earthly the world and its folly
No more will afflict in this valley of peace.

O cast away self, and all earthly bubbles,
Work out your salvation, O never stand still,

This vale of repentance will cure all
your troubles,
Come drink of its pure living fountains
your fill.

On love that's celestial your spirits will feed,
Around you bright virtues like flowers shall
grow,

My angel of peace will your souls ever lead
And fruits to heal sin nowhere else can bestow.

Oh let us fall prostrate in this holy valley,
Of humiliation, of love, and of peace,
Our pride let us stain, let us cast off all folly,
That the joys of redemption may ever increase.

Little Rock, Ark.

THE HELPING HAND.

I SHALL never forget the feelings I had
once when climbing one of the pyramids of
Egypt. When half way up, my strength
failing, I feared I should never be able to
reach the summit or get back again. I well
remember the help given by Arab hands,
drawing me on farther; and the step I could
not quite make myself, because too great for
my wearied frame, the little help given me—
sometimes more and sometimes less—enabled
me to go up, step by step, step by step, until
at last I reached the top, and breathed the
pure air and had a grand outlook from that
lofty height.

And so, in life's journey, we are climbing.
We are feeble. Every one of us, now and
then, needs a little help; and if we have ris-
en a step higher than some other, let us
reach down for our brother's hand and help
him to stand beside us. And thus, joined
hand in hand, we shall go on conquering,
step by step, until the glorious eminence
shall be gained. Ah, how many need help
in this world!—poor, afflicted ones; poor,
sorrowing ones; poor, tempted ones, who
have been overcome, who have been strug-
gling, not quite able to get up the step: try-
ing, falling; trying, falling; trying, despond-
ing; hoping, almost despairing! Oh, give
such a one help, a little kindly aid, and the
step may be taken, and another step may
then be taken, and, instead of dying in
wretchedness at the base, he may, by a
brother's hand, be raised to safety, and finally
to glory.—*Bishop Simpson.*

Juvenile.

ACROSTIC.

Promises from the Scriptures.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: Isaiah xli., 10.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Matt. v., 12.

Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work, of what sort it is. 1 Cor. iii., 13.

Draw nigh to God, and He will draw nigh to you. James iv., 8.

Delight thyself also in the Lord and He shall give thee the desires of thy heart. Ps. xxxvii., 4.

If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i., 9.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Cor. ii., 9.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or lands, for my name's sake shall receive a hundred fold, and shall inherit everlasting life. Matt. xix., 29.

Evil men understand not judgment but they that seek the Lord understand all things. Prov. xxviii., 5.

God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John iii., 16.
Mt. Lebanon, N. Y.

IF YOU WOULD BE HAPPY.

BEWARE of the man of two faces.

Persevere against discouragement.

Take a cheerful view of everything.

In all promised pleasures, put self last.

Trust in God and mind your own business.

Pray for a short memory as to all unkindnesses.

Do not talk of your private, personal, or family matters.

Put not your trust in money, but put your money in trust.

Cultivate forbearance till your heart yields a fine crop of it.

Give your tongue more holiday than your hands or your eyes.

Examine into your own short-comings rather than those of others.

Be content to do the things you can, and fret not because you cannot do everything.

Do the duty that lies nearest thee; thy second duty will already have become clearer.

Never reply in kind to a sharp or angry word; it is the second word that makes the quarrel.

Make the best of what you have, and do not make yourself miserable by wishing for what you have not.—*The Good Way.*

HINTS TO WRITERS AND SPEAKERS.

My young friends, I observe that you have used several French expressions in your article. I think if you will study the English language that you will find it capable of expressing all the ideas that you may have. I have always found it so and in all that I have written, I do not recall an instance when I was tempted to use a foreign word, but that on searching, I found a better one in my own language.

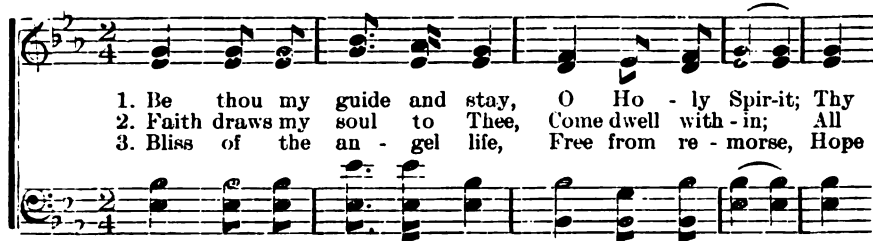
Be simple, unaffected, be honest in your speaking and writing. Never use a long word when a short one will do. Call a spade, a spade, not a well known oblong instrument of manual industry, let a home be a home, not a residence, a place, not a locality and so of the rest. When a short word will do, you always lose by using a long one. You lose in clearness, you lose in honest expression of your meaning, and in the estimation of all men who are competent to judge, you lose in reputation for ability.

The only true way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a very thick crust, but in the course of time truth will find a place to break through. Elegance of language may not be in the power of all of us, but simplicity and straight forwardness are.

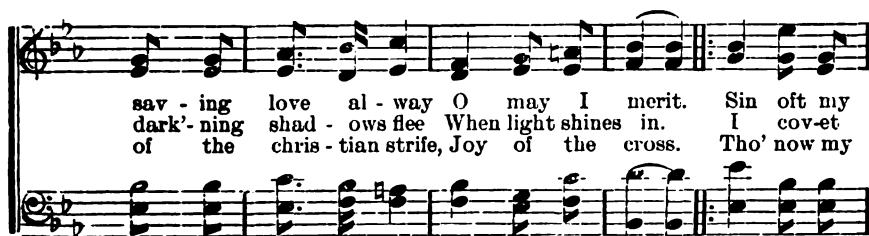
Write much as you would speak, speak as you think. If with your inferior speak no coarser than usual, if with your superior speak no finer. Be what you say and within the rules of prudence. No one ever was a gainer by singularity of words or in pronunciation. The truly wise man will so speak, that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying about bladders of strange gasses to breathe, but he will enjoy better health and find more time for business who lives on common air.—*Wm. C. Bryant.*

SOUL BREATHINGS.

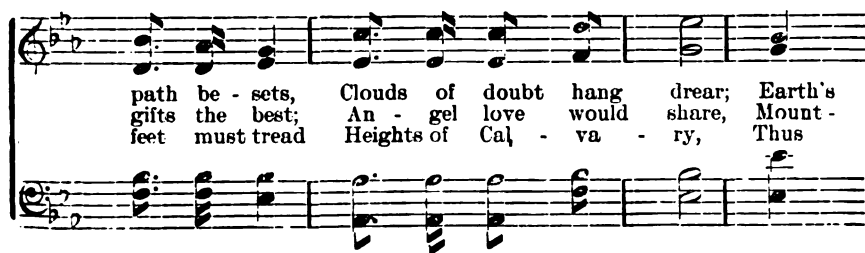
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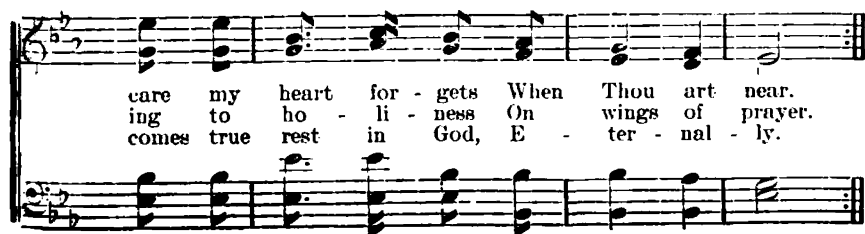
1. Be thou my guide and stay, O Ho - ly Spir-it; Thy
 2. Faith draws my soul to Thee, Come dwell with - in; All
 3. Bliss of the an - gel life, Free from re - morse, Hope



sav - ing love al - way O may I merit. Sin oft my
 dark - ning shad - ows flee When light shines in. I cov-et
 of the chris - tian strife, Joy of the cross. Tho' now my



path be - sets, Clouds of doubt hang drear; Earth's
 gifts the best; An - gel love would share, Mount -
 feet must tread Heights of Cal - va - ry, Thus



care my heart for - gets When Thou art near.
 ing to ho - li - ness On wings of prayer.
 comes true rest in God, E - ter - nal - ly.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. June. Contents. Helen Keller, a psychological Prodigy; Outside of the Law; Notable People of the Day, with Portraits of Benjamin Harrison, Dr. Clemence S. Lozier, John Morley and Robert Todd Lincoln; Little Tad; The Lick Observatory; A Budget of Papers on Phrenology; The Old Spinning Wheel; Sanitary Reform; A Brief Note on Measles; A Dentist on Mind Cure; Health Papers; Child Culture; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, New York.

HALL'S JOURNAL OF HEALTH. June. Contents. Mind Cure; The New World Language; Mind Cure, No. 2; Foods and Beverages; A New Process of Preserving Meats and Liquids; Prof. Severance tells how he keeps from ever getting sick; Disease in Milk; The Traveler's Tree; Ice Houses; Theological Scarecrows; Curiosities of Food; etc., etc. Office 206 Broadway, N. Y.

THE JOURNAL OF HYGIEIO-THERAPY. June. Contents. My First Patient; Letters to Men on Health; Chemistry and Physiology; Letters to Girls; A Better Stomach; The Worst Disease, etc., etc. Dr. T. V. Gifford, and Co., Kokomo, Ind.

Deaths.

Augustus Wells Williams at the East Family, Hancock, Mass., May 23, 1888. Age 83 yrs. 11 mo. and 23 days

Brother Wells came with his parents to the Society when he was three years of age. He has officiated as Trustee of the East Family for many years and gave his life to the interests of his Brethren and Sisters, and to the support of the gospel cause. He was very much respected by all, at home and abroad, and it was remarked by one of our neighbors, at the funeral, that this Society had met with a great loss in parting with such a noble man. I. R. L.

Edward Halford, at Center Family, Mt. Lebanon, N. Y. May 20, 1888. Age 49 yrs.

A sincere, honest man, striving for the Christian Life. T. R.

Sophronia Ager at Shirley Mass., June 7, 1888. Age 80 yrs. 8 mo. and 14 days.

KIND WORDS.

MT. LEBANON, N. Y., MAY 1888.

I THOUGHT "THE MANIFESTO" for May was especially good.

James Glass.

A CURE FOR CHURCH GRUMBLING.

ONE hindrance, which not infrequently appears among congregations, is that the great majority of people seem to be too busy in finding fault ever to have any time left to devote to actual work. They are the people who can get into the way of others; they can hinder every good work; defeat every good effort. They predict failure and then exert themselves to secure the fulfillment of their own prophecies. It has been aptly said that "every congregation is composed of two classes: workers and grumblers. The workers never grumble, and the grumblers never work." If this is true, as it doubtless is, then the remedy for the cure of this evil is very apparent—give every person something to do.—*From "Methods of Church Work," by Rev. S. Stall.*

A SONG OF FORTITUDE.

"Add to your faith, fortitude."—2 Peter, i., 5.

WE will not fear nor sorrow,
Nor heed what others say,
For God will be to-morrow
What He has been today.

We may be independent
Of want and woes and wrongs,
For faith in the ascendant
Turns sorrows into songs.

We will not beg nor borrow,
We'll suffer and we'll sing;
O Life, where is thy sorrow?
O Death, where is thy sting?
—R. H. S.

Active goodness is more profitable than pastime.

To do good is to be good.

A will to overcome wrong is commendable, but to do wrong is lamentable. M. W.

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The June issue of WOMAN, just received, is brilliant and refreshing as the "leafy" period which brings it forth. Its illustrations are numerous and thoroughly well executed, its stories are pointed and well told, its descriptive papers are masterly and instructive, and its more serious characteristics are in full keeping with the high errand which WOMAN has come to perform. None of the metropolitan magazines, with all their varied excellences, are so cordially received by us, or find their way with such welcome greeting to the editorial hearthstone, as is the case each month with WOMAN, and we take constant pleasure in reiterating the professional satisfaction we expressed when we first felt the fond assurance that she had come to abide with us permanently. \$2.75 a year. WOMAN Publishing Co., New York.

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AUGUST.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

“Blessed are the peace-makers: for they shall be called the children of God.”—Matt. v., 9.

CANTERBURY, N. H.

1888.

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EVERYBODY TO HIS TRADE.

Nothing is truer than that a man who attempts to be a jack at all trades is successful in none. Equally true is it that life is too short for a man to prepare himself for grappling with all kinds of diseases. We need specialists in medicine, and in large cities it is becoming more and more the custom for physicians to adopt some favorite special line of practice. The names of many such become familiar the world around, as that of Dr. Douglas who attended General Grant, or Dr. Foote, of New York, whose original ideas of and successful practice in chronic diseases have become widely known because his entertaining, writings and remarkable cures are to be found in almost every county of every state of the Union. His favorite work, "Plain Home Talk," has worked its way around the globe both via of London and via San Francisco to Australia and New Zealand, with the result that the doctor, at his office, 120 Lexington Ave., New York, is in receipt of consultation letters and reports from patients in every foreign mail. But this prophet is not without honor in his own country, and it is mainly from his own countrymen that Dr. Foote invites free consultation, and to whom he offers the benefit of his thirty years experience. His career and success alone prove the advantage of specialism.

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The Manifesto.

VOL. XVIII.

AUGUST, 1888.

No. 8.

OBSERVATIONS ON THE NATURE AND EFFECTS OF PRAYER,

GILES B. AVERY.

DR. BLAIR remarked, "Prayer has its effect wholly, or principally on ourselves; because God is unchangeable, and, therefore, unmoved by our importunities, and unaffected by our joys, sorrows, wants or woes; for with Him is neither variableness, nor shadow of turning."

Jesus,—the Christian Preceptor and Guide, said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven know how to give good gifts to those who ask him." Matt. vii., 11.

The fact is, the only hinge upon which the justice of God hangs, is a continual adaptation of God's purposes to meet the doings and conditions of his creature, man. And to apply the principle of unchangeableness of God, which simply has reference to the immobility of his laws, to the idea that He is unaffected, and unmoved, by the doings of his creatures, consequently does not meet their acts according to his law of justice and mercy, and strengthen and fortify them in worthy, good pursuits, while he discards and frowns upon the opposite,

is to make justice and mercy terms of no meaning, or, rather, to drive them into chaos and oblivion, and set up the Supreme God on a throne of unchangeable dispensations, showering down upon earth from time to time alternate portions of blessings or cursings, let his creatures do as they may; for, it cannot be denied that both of these are the dispensations of his hand; although some sophists contend, that, since God is love, it is not consonant with his attributes to dispense sufferings.

But, let the objector remember that God's attribute of love does not obliterate his attributes of justice, righteousness, mercy and truth. "Shall not the Judge of all the earth do right?" Gen. xviii., 25. God is not solely *one* of these attributes without the others! And, since there are opposing powers, it is not possible for God to love that which is good, without hating that which is evil; for, the very effort of loving and blessing certain deeds and principles that are good, is, of itself, hating and cursing that which is evil. What could be a stronger demonstration of opposition, aversion, or hatred to wicked deeds and baleful principles than this?

On the principle of unchangeable dispensations; or, changeable alternately and uniformly, without regard to merits

or demerits of humanity, it might so chance that a generation living under a dispensation of God's fixed blessings might thus be blest who were quite unworthy, while a worthy generation, living perchance in a period of his displeasure, would receive cursing and bitterness of soul! Where then would be manifest *justice, righteousness, and goodness*? Would it be just that a meritorious people should be ravaged by the scourge of God's displeasure, and driven out of hope? Could zeal for good works survive under an expectancy of such a scourge? Could love and gratitude to God be tendered by a soul while smarting under the lacerating strokes of unjustly dispensed sovereign will?

Nay, Caviler! When Omnipotence frowns on virtue, she sinks to rise no more! And when He smiles on vice, justice will wrest from Him the scepter, and rule the world himself! Aye, more, were it possible for God indifferently to sit, while virtue and vice contend, his silence would be a sanction to them both, and, thus divided against himself, He soon should no more be!

The subject is beyond reasonable pervarication that power, wisdom, goodness, justice, love, righteousness and mercy, are attributes of Deity. But, all these are unmeaning terms, if God is unmoved by the doings of his creatures, and unchangeable, in the sense of not conforming his dispensations of love, mercy, righteousness, &c.—to meet the meritorious doings of his creatures!

The position that, "With God there is neither variableness nor shadow of turning" is strictly true, but, it is applicable only to his identity of attributes; not to the application of his powers in righteousness to meet the doings of his

creatures; for, as said Paul, "The powers that be are ordained of God, and the invisible things of Him from the creation are manifest in the things that are, even his eternal power and Godhead." Rom. xiii. This refers only to the "higher powers." Hence, how is it possible for the wondrous works of his hands to be affected by powers and principles in contact, and all nature—the work of his hand, animate and inanimate to be affected by the action of surrounding conditions and principles in operation, when in connection and none of this element to exist in their Maker?

Without influence, communication is bankrupt, heaven-void, and friends unknown! Thus would Cowper sing in vain that,

"A true friend must echo sigh for sigh, and groan for groan,
And wet his cheeks with sorrows not his own."

If this influence extant in all nature, is not from Deity, it surely must be from Satanity, for it exists, and if thus, "Friendship's cordial were a boon of hell."

No longer say that God is the soul of heaven, and unmoved by the doings of his creatures! Christ, the Son of God, when born of the spirit, as a primary lesson, taught to feel for others' woes; and he declared that he was in the Father, and the Father in him. If God were unmoved by the doings of his creatures, upon what principle is their sufferings consequent upon the violation of law dispensed to his creatures? Is it consistent for Him to pull down that which He has built up; to erect a temple for the purpose of demolition, thus to teach man his Omnipotence? If this bespeaks Omnipotence, man shares his dignity!

Upon what principle are rewards and punishments admissible? Upon what

principle was language confused at the building of Babel? Upon what principle did Christ teach remission of sins? Upon what principle did Christ teach faith in prayer? And that prayer would be granted because of importunities?

Say, is it goodness,—

And, did God make a pure desire,
E'er to exist in quenchless fire?
Say, should his justice never fill,
A cup formed empty by his will?
Has He set limits unto space,
Beyond the circles of his grace,
And yet designed the same to fill,
When inconsistent with his will?
Shall justice sheathe his judgment's sword,
When creatures mock and scorn his word,
Or did He bid mankind profane
His Holy Reverential name?
Shall He in justice's chariot ride,
And, unaffected, see the tide
Of man's ambition ebb and flow
And bless alike for weal or woe?
Is He unmoved when sordid lust
Would sheathe his scepter in the dust,
And bigots fain would rear a throne
More that they honor than his own?
Did He create desire and hope
To tantalize till they elope?
Or has He granted to their will
To measure future good or ill?
He's interfered, indeed with man,
And often contravened man's plan,
For this God's goodness did foresee
To be his justice's stern decree!
But, say, did not the piteous moan,
When Abram sacrificed his son
Call forth an angel to his aid
Before his knife the child had slayed?
Was God unmoved though Adam fell,
Refused obedience,—Rebelled?
If so, was yet his promise true
Of Savior and Redeemer too?
When wicked Cain his brother slew,
Did God, supine the action view?
If so, how did the curse on Cain,
Derive its power to float amain?
When wickedness the earth did fill,
And rebels spurned God's holy will,
Did God, unmoved, behold their rage,

And blot the record from time's page?
If thus, whence did the flood descend
To deluge earth from end to end?
And why was heaven so cruel too,
As to destroy the rebel crew?
Who taught old Noah an ark to build,
Directed how it should be filled
Commanded him repentance preach,
And perfect generation teach?
If God, unmoved by man's vile plan,
Still blessed and prospered him as man,
In running counter to his (God's) will
Man's lust to pamper and fulfill,
Say, if God never frowns with horror,
Who punished Sodom and Gomorrah?
Or, being good, if God frown on us,
Who gave a Covenant, with promise
To good old Abraham—faithful sire,
Who proved his faith to feed the fire?
For Moses why the bush to burn
If God moved not to man's concern?
Or, how did he, by God's direction
Inflict the plagues for man's correction?
If God, unmoved could see old Pharaoh's rage
And, grieved old Israel cared not to assuage,
Pray, tell us how her murmur did Him shock,
To pour forth water from the barren rock?
Or, why, when gratitude for manna fails,
God filled the mouths of Israel with quails?
If God's ne'er moved by e'en a nation's plea,
Say, who for Israel sundered the Red Sea?
And if God moves not when man's soul is tried
Why were the broken tables fresh supplied?
When Moses, in distress for Israel's sin,
Brake the two first, why give to him again?
Why call him to the mount, and there renew
The Covenant for the idolizing Jew?
And, if with God, man's deeds have no avail,
Who slew the fourteen thousand men when
Korah fell?
And why was Moses, and his brother Aaron,
Withheld from entering the land of Canaan?
Say, why, if God ne'er frowned at their distrust
Why this debar from lovely Canaan, just?
Why, for idolatry, and whoredom too
Destroy two dozen thousand of the Jews?
And thus debar them from the land of Canaan,
Because seduced by the advice of Balaam?
If God move not when troubles scathe the
soul,
Who caused the waters of the Jordan roll?

And, when all Israel stood upon her banks,
 Divided Jordan for her dry shod ranks?
 And piled the waters, as a heap of rubble
 To let his Israel pass them free from trouble?
 If God's ne'er moved when man, in weakness
 calls,
 Who leveled Jericho's substantial walls?
 When priests, with trumpets rent the mellow
 air
 What was there in the trumpets but a prayer?
 And, if Jehovah was not moved with this
 What threw the giant walls into abyss?
 The sound of trumpet though it split the quill
 Could never move a wall without God's will!
 How could Elijah unto heaven ride
 In fiery chariot without God for guide?
 And would his angel guide a wicked man
 Whose life was mockery to his holy plan?
 Were not the prayers Elijah poured to heaven
 Together with obedience by him given,
 The motive powers that rolled the chariot
 wheels,
 Urged forward by the Lord, who prayer feels?
 If God's ne'er moved whene'er his children
 pray,
 But, tyrant like, from prayer doth turn away,
 Who slew the Baal prophets, all by fire
 To prove Jehovah true, and Baal liar?
 When good Elijah prayed, who rain distilled
 Upon the thirsty land, a bounty willed?
 If God ne'er moves, when man prays in his
 might
 Who bade his angel, punish in a night
 The eighty-five and hundred thousand men
 By death, for trespass upon Judah then
 An answer to the prayer by Hezekiah
 United with his brother, good Isaiah
 Did God move not, for mortals here below,
 In case of Shadrach, Meshach and Abednego?
 Who, then protection in the furnace gave?
 Who rolled away the flaming fiery wave?
 Who saved them scatheless in a sea of fire
 In answer to their godly live's desire?
 Who, when the church of Christ's disciples
 prayed
 The cloven tongues of nations then displayed?
 Thus, when they keenly felt the Savior's loss,
 Bestowed on them the heavenly pentecost.
 When John and Peter, to the house of prayer
 In Christ's own name and spirit did appear,
 Who healed the lame man, sitting at the gate
 And raised to a walking man's estate?

When the Apostles were in prison laid,
 Who led them forth—the soldier's trust be-
 trayed?
 When Peter, bound with chains in prison lay,
 'Tween soldiers, watching lest he steal away,
 Who, while the soldiers slept, the chains did
 loose
 And led him forth for heaven's special use?
 These gifts were answers to the saints, who
 prayed
 'Twas God's right hand of power these works
 displayed
 And thousand thousands yet the song may sing
 To praying saints, God will an answer bring.
Mt. Lebanon, N. Y.

"THINK ON THESE THINGS."

M. J. ANDERSON.

All our dignity lies in our thoughts.—
PASCAL.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. iv., 8.

WORTHY subjects for contemplation; themes to uplift the mind and feelings from the miasmatic lowlands of sensuality, up to the sunlit slopes of our higher nature and being.

The fair sweet lily and the noxious weed may grow side by side, each drawing sustenance from the same soil, one absorbing the nectar, the other the poison of life elements. So it is with individuals; under the same circumstances and advantages, they will, each according to their inherent nature and tendencies, either absorb the spirit that unfolds the good and beautiful, or otherwise imbibe and assimilate all that tends to develop the coarser part of their natures.

We must strive to curb and rein our thoughts as the master does his steed,

teaching them to go in the direction *we will*.

If, according to the apostle's injunction, we dwell on whatsoever things are true, we shall preclude from our mental vision, that vast array of superficial and unreal imagery which the world places before the mind, impressing it with false ideas and chimerical fancies, that have no foundation in truth. If we think only upon the true, the curtain of life's drama will rise revealing scenes of naturalness and beauty, unfolding to our senses the grandeur and glory of a life whose centre is God, and whose outgrowth is beneficence and love.

"Whatsoever things are honest." Ah, if we think honestly we shall surely act nobly towards all mankind. They who work by hypocrisy and deceit, will be crushed in the ruins of their own building. Oh, let thy whole life reveal sincerity of motive, for he who strives with honesty of purpose, wields a power more potent for good than earth's mightiest chieftain.

"Whatsoever things are just." "Deal justly, and love mercy," giving to all their exact dues. If our minds are exercised in this direction, equity will govern all our dealings with others; we shall ever keep before us the divine ideal of righteousness, dispensing good to all mankind, without favor or partiality.

"Whatsoever things are pure." Upon this basis rests the whole structure of good thoughts. For this cause came the flood. "Their thoughts were evil from their youth upwards," and their whole lives were corrupt through sin.

How can we form a desirable character blameless before God and men, unless its foundation is in purity. The

foul germs of impure thoughts spring up to blight every good thing; to despoil and mar the fair image of God.

Let us look well to our thoughts, and above all things be chaste in our imaginations, then will our whole being be illumed with the light and truth of God, for where sin reigns He cannot dwell.

"Whatsoever things are lovely." If we think with admiration upon those qualities and graces which adorn the spirit and make it angelic, we shall strive earnestly to incorporate them in our lives, then we shall indeed be lovely and loveable.

"Things that are of good report" concerning our brother or our sister, let us delight to contemplate, nor listen to the voice of slander which ever seeks some trifling flaw or blemish, to mar or defame the reputation of those who are striving to live uprightly. "If there be any virtue, and if there be any praise, think on these things." Look ever for the good, and blame only where duty and necessity require it, and then let our reproof be given in the right spirit and manner.

If we realize that "Our happiness depends upon the quality of our thoughts," we shall guard the secret springs of action with care and concern, remembering that out of them are the issues of life.

Mt. Lebanon, N. Y.

HEAVENLY LIGHT.

MARTHA M. BURGEE.

THE shafts of the morning—bright sunbeams of day—
Too soon from the sky fade like visions away,
And fair sunset glories melt in the twilight
While softly drops o'er us the curtains of night.

The star-lighted heaven's expanse we behold
Like a vast scene in grandeur and beauty unrolled,

Thus are we surrounded by day and by night
With blessings unfolding, to gladden our sight.

And while thus enveloped in sunshine and shade,
With glory reflecting from hill-top and glade,
We'll look to the fountain whence light has its birth,
And gather the rays that illumine the new era.

Our souls shall rejoice in a heavenly light,
And stand in its brightness redeemed from all blight,
No longer enshrouded by darkness within,
We'll rest in the joy of a life free from sin.

Mt. Lebanon, N. Y.

OVER AND OVER AGAIN.

AGNES E. NEWTON.

Over and over again
The self-same lessons are taught;
Over and over again
Until in the mind inwrought.

CREATION, in its every phase, is one grand repetition of the Divine plan. Well might the wise preacher declare,—
“The thing that hath been, it is that which shall be done and there is no new thing under the sun.”

“Practice makes perfect,” is a truism that cannot be disputed, and it is the over and over again, so to speak, that reveals the hidden treasures of knowledge, new to the discoverer, but as old, in reality, as the Eternal law, by which they were fashioned.

The world's benefactors, in all ages, have been found among those, who have worked at their task “with a resolute will, Over and over again.” We find this theory aptly illustrated and sustained by the story of a certain King's observance of the persistent spider.—The persevering efforts of the great Naturalist in boyhood wisely directed by an excellent teacher, in dissecting and studying the first specimen of Natural History examined by him.—The success of the famous tragedian and elocutionist, in being able to render, with such marvelous effect, the Lord's prayer

after thirty years of devoted study.—The brilliant achievements of the Swedish Nightingale in the realm of song after repeated disappointments and defeats in early life; and surpassing all these, and other examples equally worthy, the untiring devotion of the disciples of truth, who amid the most cruel forms of persecution have investigated the labyrinths of social, moral and religious science; revealing truths which have rent the veil of superstitious darkness; guiding humanity from error into the perfect light of God.

Then welcome the labor, as well as the results of the tireless unceasing “Over and over again;” ever bearing in mind that we are following in the footsteps of the Master who never wearied in performing the mission of his Heavenly Father; which was so imperfectly understood and appreciated even by his immediate followers.

The cup of cold water given in the name of a disciple, the unselfish act, kindly word and earnest prayer, repeated “over and over again,” will insure ultimate success and an entrance to the pearly gates where will await the blessing of Him who uttered the golden text, “Be ye therefore perfect even as your father which is in heaven is perfect.”

Canterbury, N. H.

WHERE IS THE CROSS OR SELF-DENIAL?

MARY WHITCHER.

If works of all around me
Were perfect, good and right,
And I were treated kindly
Without a scowl or slight,—
If food and drink and clothing
Were ample and to spare,
Why should I not be loving
Having no cross to bear?

But is our goodness tested
 In such an easy way,
 Or do we need the trial
 That's common day by day?
 The fitfulness of children,
 The vanities of youth,
 The tempest of a manhood
 That's battling for the truth?
 Ah more, the change of fortune,
 The highest hope cut down,
 The poor and faulty equal
 Or greater in renown.
 All trials ours, borne patient,
 And Christian love bestowed
 On all who're traveling with us
 And have with us one God.
Canterbury, N. H.

REFLECTIONS AND MEDITATIONS.

CHANCY DIBBLE.

WE often hear from good Brethren and Sisters, repining words and sentiments of regret, on account of the few faithful souls who compose our number. Temporal business is suspended, and places of care vacated, for want of numbers to bear burdens; and even spiritual and Divine worship, sometimes goes lame, dry, insipid, barren of inspiration, and flat, because of the few who are able to meet and take active part in the worshipful exercises.

But, is this state of feeling proper and wise? Is it not greatly erroneous relative to the real work which we are in? 'Tis true, however, that Christ, when on earth, seemed to lament over the same afflicting view, particularly when he said, "The harvest indeed is great, but the laborers are few." Also when he mourned over Jerusalem, saying "Oh Jerusalem, how oft would I have gathered thee" &c. But what do we perceive in his motives, save a spirit of sympathy and yearning for the souls

of his mistaken and self-righteous kindred—the Jews?

If he was possessed of any other motive, surely he never manifested it, or seemed to feel any uncommon desire to increase the number of his followers. He knew that the light, power and testimony of salvation was embodied in himself, and his few disciples; and that this light must inevitably, illumine all honest, candid souls, in the progress of its increase, from time to time, as souls obey the measure of truth, and walk in the light to them revealed.

Apparently, his disciples had better success in obtaining proselytes, but, they soon found that the purity, virtue, and godly examples of a few, was of more consequence and advantage to the Christian cause, than great numbers, with very limited obedience to its precepts. God designs to have a pure people on the earth, patterns of righteousness; and, through the instrumentality of such, to enlighten the world of mankind relative to the true Order of Christ.

But the salvation of the human race in great numbers, appears yet to be far distant, yet as certain as day follows night. God will accomplish that in his own time. Yet this must greatly depend upon Zion's travel, and the purity of souls therein.

Through the telescope of prophecy, and spiritual discernment, we can plainly perceive the light of Zion spreading, not only in spiritual views and doctrines, but in real gospel principles, which constitute the foundation of Christ's true kingdom. These are being perceived and believed by thousands of candid, sincere souls. This, I think, will not be disputed by any true Believer who has watched the moving of the spirit

upon the ocean of society's troubled waters.

In every nation, he that feareth God and worketh righteousness is accepted of Him, not only as his peculiar people, to whom He has, for a peculiar purpose, made manifest a glorious light, by which they know and understand the whole mystery, root and foundation of sin, and the requirements of a full cross against it; but such are dwellers about Jerusalem, who hold a kind of spiritual union through the connection or instrumentality of invisible spirits from whom they derive a measure of light and comfort, in living up to the dictates of their best faith; they pray with their faces towards Zion, and their course is thitherward.

Now the temporal glory and beauty of Zion however important it may be; her natural improvements, and outward order; her spiritual worship, her divine gifts and sacred melody, all sink into insignificance in the scale of importance when compared with that pure love and charity for lost souls which the true gospel children, who have suffered in tribulation for their own purification, are alone able to feel. This disinterested and yearning spirit for the salvation and happiness of all souls, our Savior and blessed Mother possessed, in a superlative degree. All our first spiritual parents, according to their measure of baptismal anointing into this parental spirit, also consecrated their lives, through sufferings, for the birth of precious souls into the kingdom of God.

Our Savior vehemently reproached the Pharisees of his day, on account of their bigoted zeal relative to outward sanctity, and the over zealous observance of traditions, rites and ceremonies, even those given by Moses, while at the

same time they passed over justice, mercy, truth, and the love of God, and bound others with heavy burdens which they would not even so much as touch with their fingers. And St. James declares, "Pure religion and undefiled before God the Father" to consist in sympathizing relief to the fatherless and widows, who were in poverty and affliction, and to "keep unspotted from the world." Jas. i., 27. Also Ezekiel, 34th. chap. "Woe to the shepherds of Israel that do feed themselves; Should not the shepherd feed the flock? Ye eat the fat, and ye clothe ye with the wool, but ye feed not the flock! The diseased have ye not strengthened, and neither have ye healed that which was sick."

Therefore, must we not conclude that the real and true work of God is not so much in outward form, grace or beauty, not in mere words or sounds, but in charity, mercy, love and forbearance towards lost and repenting souls. Brotherly and sisterly love, gospel friendship, a meek and humble deportment before all men; a harmless, loving spirit and a godly example, are virtues of most value, and of greatest consequence, as evidences of the genuineness of the Christian profession, and from these qualifications, weak and hungering souls may reap durable strength, courage and sustenance.

It is written that God's people should be "a peculiar people," and, it would almost seem that each individual child of God, or, in other words, such as are truly called to Zion in this day, are very peculiarly endowed, if not in their natural creation and organization, at least, they (each one) appear to have been rather peculiarly prepared, through some

ordeal or process of light and conviction, at, or previous to entering the gospel field, or door of confession and repentance. Now this peculiarity or eccentricity, whatever it may be called, may in some cases perhaps, be necessary qualifications to fit them for the station they were designed to fill; for such persons are frequently found to possess some rare, remarkable, and choice virtues, which perhaps, we freely ascribe to them, yet they are sometimes so curious, so strange, so peculiarly gifted with some peculiar impression spiritually, and operations so zealous in some particular respects that to some they appear abnormal, and a pharisaical spirit would feel like shutting them out of union and fellowship.

But such an unbrotherly, unchristian-like, uncharitable spirit and feeling is a stumbling-block to inexperienced souls, and debars from that enjoyment of sweet social communion which is of greatest importance, and productive of greatest evidences of our discipleship; for, "by this shall all men know that ye are my disciples if ye have love one to another." "Charity suffereth long and is kind, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth in the truth." &c.—1 Cor. xiii.

May God be merciful to his Zion, and so prepare her inmates, that when honest, seeking souls come to her courts under true conviction, they may find her sons and daughters clothed with this gospel spirit of our Heavenly Parentage that they may behold no stumbling-blocks.

And whatever may be the outward adorning and temporal prosperities of Zion, above all let the spirit of our Savior and blessed Mother Wisdom gov-

ern the movements of all of Zion's children and a lamblike, meek and loving spirit be visible in all their intercourse and dealings with each other, both in private and public. "Comfort, comfort ye my people." "Lovest thou me? Feed my lambs."

Waterliet, N. Y.

STRUGGLE UPWARD.

MAY MYRTLE.

BETTER to struggle and toil up hill,
Though heart grows faint, and fingers bleed,
Than rushing go—like the mountain rill—
Downward, with eager, headlong speed.

Stem the swift tide; never idly drift;
In life's great conflict strive to win;
Cling to the oar, in the rapids swift,
And fight your way from their roaring din.

Pull with a will, strength conquers all:
Keep up the stream, beware the sands!
Row for your life—out from the fall—
Keep to the right with steady hands.

Who can say that you shall not win?
Watch the beam of the guiding star;
Steer from the quicksand shoals of sin—
There, just there, is the harbor bar.
—*The Alpha.*

Correspondence.

WILTON JUNCTION, IOWA,

Mar. 24, 1888.

DEAR FRIENDS:—Will you be so kind as to answer a few questions I wish to ask you?

I saw a little pamphlet giving some history of the Shakers. It says that the Shakers believe that the second coming of Christ was made manifest in the person of Ann Lee, their founder, more than a hundred years ago, when she came from England and settled near Al-

bany, New York. Have you a book that describes the life of Ann Lee? Please let me know the price of it. Have you a book describing all about your religion, your belief and church doctrine! Let me know the price of your catechisms &c.

Do your people diet any, or are you particular what you eat and drink? Do you take medicines when sick: or are you like our Water-cure people, that do not believe in taking medicines when sick? Some water-cure people believe we should not use the flesh of animals: they think we ought to live on bread, milk, cream, butter, eggs, fruits and vegetables.

You have probably heard of Emanuel Swedenborg; he started the denomination of Christians called Swedenborgians. Swedenborg was a vegetarian; so says White's Life of Swedenborg; neither was he ever married. I think he was a great and wonderful man. You can get 'Life of Swedenborg' for 25 cts; send 25 cts. to J. B. Lippincott & Co., book publishers, Phil., and they will send you the book free of postage.

Did Ann Lee recommend your people what to eat and drink, or did she tell what was best for mankind to eat and drink in this world? Did she receive her religious doctrine from the Lord, or from angels?

Please give short answers to my questions, or part of them, as you think proper. Please write soon.

Yours truly,

JAS. R. KEEFOVER.

What sad regrets and keen remorse the wake of pleasure follow. M. J. A.

SPEAK well of all, and ill to none.

MT. LEBANON, N. Y., MAR. 31, 1888

JAMES R. KEEFOVER, RESPECTED FRIEND:—Your letter of 24th. inst. is received and read. I will send "Ann Lee"—a book—and if you will remit \$1.00 I will send "Tests of Divine Inspiration," in addition to some other matter for the \$1.00.

About physiology and hygiene, and many other things—Mother Ann Lee and her little company of eight, who came from England with her, did not touch or teach it. Chastity—celibacy—for the married and unmarried, she enjoined, taught, and practiced. Community of goods was also put into practical operation, and has been successfully carried out by seventeen societies—sixty families or communities. Peace principles, putting an end to wars and fightings, private and national, are incorporated into their everyday life by all Shakers, collectively and individually. Labor—industry, and economy, are equal upon all members, including all the officers of the institution. There is no exception. Land, labor, food, lodging; care of each other in health and in sickness, are equally enjoyed.

These elements and principles constitute the foundations of the first of seven cycles, through which the Gospel will pass, before full redemption from the number of the beast—666—is attained. There are so many forms of evil humanity are now suffering under. Would it have been wise to attack them all at once? "No man can see God and live." A full view of ourselves, as God sees us, would annihilate us. The children of Israel could not bear the sight of Moses, after he had been with the God of Israel for forty days. The voice of that God so frightened them,

that they fled away in great haste. And if they could not stand before Moses and the God of the Jews, how could they stand before the Father and Mother of all souls in all worlds?

We are just now laying the foundations of the Second Cycle of our Order. The trumpet—testimony—sounds longer and louder, warning the people to pull up the stakes and pitch their tents, to be ready to move from the old camping-ground to a new and more appropriate location—spiritually. The new foundation stones will be laid upon those already laid in the first cycle.

1. There will be a limitation of the land to the needs of the people. In other words, the people will own and hold no more land than they can cultivate without hiring outside worldlings. 2. They will cease the use of all animal food, gained by killing. "Thou shalt not kill" is a command. 3. Intoxicating drinks, with tobacco, opium, narcotics, will be entirely dispensed with. 4. All poisonous medicines and drugs will be let alone. Food will be the medicine used, in all cases of physical derangement. 5. Proper diet, with pure air, day and night, good drainage to the dwelling-house, that should be so constructed as to breathe naturally, like a great mammoth. Bed-rooms, where thorough cleansing of bed and bedding can be effected each day. And pure water, free from foreign matter. These will be amongst the good things of the coming cycle. And the gift of healing for all such as will go and sin no more, will be ever present in any time of trouble.

About the book, I shall probably obtain it; but do not expect that its theory equals our practice.

I have no reason to believe that there is so perfect a state of sanitation anywhere in America as exists at the North Family in Mt. Lebanon, Col. Co., N. Y.

Respecting Swedenborg, we can probably give you valuable information at a proper time; but enough for the present. Solomon says, "If thou hast found honey, eat that which is sufficient for thee. Why shouldst thou destroy thyself?"

Respectfully,

F. W. EVANS.

[THE following interesting, social and theological letter, is from the pen of our beloved brother, Elder William Leonard, of blessed memory, and will no doubt give pleasure to many of our readers. Ed.]

SOUTH GROTON, MASS.

DEAR BR. JAMES G. RUSSELL;—I have not forgotten our agreement to exchange a few lines, and by no means have I forgotten my correspondent; so far from that, I think that there has not been a week pass since I was at your place, that I have not been favored with a tender recollection of yourself, the young Brethren and Sisters, and your more matured Brethren and Sisters. When this vision of the past flits across my recollection, I never fail to desire your prosperity. I discerned among the young, powers, which when developed and more perfected by experience, will enable them to do much good to themselves and others; and I have prayed that their growth might be steady and their prosperity certain.

The Bible record of the past you say is not as reliable to you as nature's universal law. This is not to be wondered at, and I know not why it should be censured. If you were able to confide more in the whole chain of history, of

God's past dealings with his covenant people, perhaps you could draw support to a greater degree from past inspiration, as well as from the laws of the universe; thus the difference would be in your favor.

Your faith in the promises and prophecies given in scripture is creditable to your candor and good understanding; as some say, "to your head and your heart;" this reliance will be a strength to you in coming years.

I do not marvel that you suppose the sacred record lays a foundation for divergent theories; the land, if religion divides much more, will be filled with theoretic creeds. There are millions who pour out gold like water to build up these broken fragments. Where light has not scattered its rays to teach men the whys and wherefores of seeming conflicting statements in the scriptures, these clashing creeds will exist to darken the spiritual horizon. As the Bible is in great measure a compilation of revelations given through different mediums, why should we be surprised to learn that there are discrepancies. If it has been so with us why not so with other chosen witnesses.

If well understood I think that there is nothing in the 8th. chapter of Heb. that has any bearing at all to conflict with the doctrine of mediatorship, but exactly the reverse.

The first patriarchal covenant being broken in the starting family relation or kindreds of the earth, when the second was given to Moses to cross the race into nationality, it necessarily had to be defective in the extreme, to meet the depraved animal condition of man. This being so, Paul speaks of a more perfect, first Christian covenant given

under Jesus, and predicts finally the more perfect, second covenant to be given in the last days. In this last period he promises "Unto all who look for him he will appear the second time without sin unto salvation." All these epochs show clearly the leading mediators with whom these covenants were made; but the subject opens so wide a field for investigation, that it would be difficult to condense it in the contracted space of one, two or three letters.

You ask, "Is tribulation a necessary part of the Christian scheme?" My answer is, I think not. If you should ask me if it is a result of man's loss and the gospel travel, I should return a different answer. In nature entirely out of God's order, there is not a "thus saith the Lord," that impels or restrains him in generation; and he desires none. All his antecedents were sinful, which leaves him in impenetrable darkness respecting God's generative law; consequently man's nature is perverse. When called into the gospel, then the business before him is to travel out of a nature "that never was subject to the law of God neither indeed can be." Now, my friend, if any one can take such a nature and destroy it without suffering, it must be acknowledged that he has made a greater discovery than to have brought out a perpetual motion. The candidate for salvation must bear the common cross laid upon all the household of faith and if any can do this without frequent mental anguish and sorrow I do not think that God or any good spirit would object to it. It seems that Jesus found no way to gain redemption on this system of self-denial made easy.

Paul speaking of the spiritual travel of Jesus said, "He offered up prayers

and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Though he were a Son yet learned he obedience by the things which he suffered." Heb. v., 7, 8.

It appears that we all have to tread the same wine-press. Still with you I do not think that God created in man the necessity to bear and to suffer. Man was created upright in nature and had he so remained till as John saw "a door was open in heaven" for him to pass through and travel from that state into the gospel state, I think we would have heard but little about his great sufferings. He certainly would have been a different being, consequently would have had a different travel.

I have passed hastily over these pleasant and well meant queries to secure time, and space to notice one point in your letter at some length. You say, "I am no candidate for theological distinction, no teacher, but simply a plain farmer with a desire for spiritual knowledge." I doubt not you are well aware that the labors of the husbandman or any other hand labor practiced under our order can be worked up into one of the most important theological principles ever incorporated with the Christian life. It is generally thought that Mother Ann was the originator of hand labor for Christians, I think differently and in raising such an inquiry we will endeavor to get up a plain, common sense conversation.

HAND LABOR CHRISTIAN THEOLOGY.

It is our privilege not only to inquire but to understand how every principle was introduced that we are called to practice. It has been said by our deep-

est thinkers and best theologians that Mother Ann introduced no principle that Jesus did not introduce before her. Evidently Jesus planted the germs or see every principle on which the New Creation is to be built and stand. Therefore it was his work to plant them on earth and it was left to Mother to bring them to perfection. Among the most important of these confessedly stands hand labor. Our inquiry will be, Did not Jesus and the Apostles introduce hand labor as a Christian principle into the primitive Church by practice and injunction.

THE PARENTS OF JESUS WERE POOR WORKING PEOPLE.

They had their life experiences evidently among the lowly; they dwelt in Nazareth the most inferior district in Jewry. However upright, they exerted no great influence in society; for when on a religious pilgrimage, they were compelled to find lodgings in a manger where the Redeemer was born and where the shepherds were sent to bow in simple worship to Jesus. Joseph being a working man knew well the privations of the needy. When Jesus was entering public life as an inspired teacher, a simple incident presents to us the occupation of his father. With power and authority beyond the Scribes he came out and declared his mission and immediately the inquiry went round, "Is not this the carpenter's Son." Matt. xiii., 55.

JESUS LEARNS A TRADE.

Dr. A. Clark says, "Among the ancient Jews every father was bound to do four things for his son. 1st. To circumcise him. 2nd. To redeem him. 3rd.

To teach him the law. 4th. To learn him a trade." This last was founded on the following just maxim. "He who teaches not his son to do some work, is as if he taught him robbery." Then, this requirement was squared alike upon the rich and poor by the law of God. Joseph evidently taught Jesus the same occupation at which he toiled for his daily bread. After he had ended the affair at the temple with the Lawyers and Doctors and had been admonished for marking out his own course he passively returned from Jerusalem with his parents and came to Nazareth and was subject to them. Luke ii., 51. Then between the ages of twelve and thirty years Jesus perfected himself as a tradesman, in the Village where he was brought up, Luke iv., 16, for when he began his mission many were astonished at his wisdom or knowledge and said, "Is not this the carpenter, the son of Mary." Mark vi., 3. And they were offended at him. They considered him of too low origin for a divine teacher, too unlearned a laboring man, hence they looked down upon him and set him at naught.

How little thought Jesus and others when he was toiling through long hours in youthful life that the very hand labor he was performing he would eventually be called upon to establish as a cardinal principle in the Church to aid in the salvation of the human family. Yet such has been the fact in the first and second advent and will be till the last offer of redemption is made.

THE HABITATION OF JESUS.

John the Baptist met Jesus as a stranger (for he said, "I knew him not,") and in the act of baptizing him John re-

ceived the sign from the heavens which taught that he was the Christ. The day after his baptism, John stood in company with two of the disciples and directing their attention to Jesus, said, "Behold the Lamb of God," and the two disciples followed Jesus. Jesus turned and said to them; "What seek ye?" They say unto him, "Master where dwellest thou?" He evidently had a home, an abiding place of his own, a then present residence. He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day, for it was the tenth hour. John i., 37, 39.

Jesus could entertain his friends the disciples whom he invited to his residence; there he welcomed Nicodemus, who came to him by night, and no doubt others. He could provide for them a day, and if so he could have kept them longer. He could say as said Peter, "silver and gold have I none." Then he must have supplied his humble residence by his own industry. From this item of history we may more than infer that the disciples first saw and began to study the equalizing principle at the humble home of Jesus. They saw it was founded on industry, prudence and Christ like liberality. John seems to refer to this early state of things when he says, "That which was from the beginning, which we have heard and looked upon; for the life was manifested and we have seen it." 1 John i., 1, 2. Here seems to have been the starting ground of Christian community, the gathering at pentecost, the Church at Jerusalem and among the Gentiles was an outgrowth from this.

Mother Ann was prepared by prophecy, and suitable provision was made for

the coming of the Believers. This was one of her strong arguments to prove her mission. With the facts before us we may conclude with safety that Jesus did as much to prove his mission. At the habitation of Mother Ann, the Believers first studied Christian community and a universal brotherhood, while the present expanded state of our order, shows a far riper growth. Thus though ages roll between, with changes, overtures and the downfall of empires how beautifully succeeding degrees of inspiration bring out the same truths and their results corrected and improved by the Almighty Authors.

THE APOSTLES WHEN CALLED WERE
WORKING MEN.

All the disciples, or learners, were working men without doubt by design, instead of accident. We have no knowledge that any were agriculturists, but they were made up of fishermen, tax gatherers and perhaps other laboring men. As they were to practice hand labor as leaders in the Church, it was evidently desirable that all should have this qualification to start with. For we can show positively that this important requisition was laid upon all who were called Apostles, after they commenced their Christian ministry, not excepting Paul who was brought up at the feet of Gamaliel.

(To be continued.)

CHARITY.

AMELIA J. CALVER.

"*Charity shall cover a multitude of sins.*"
1 Peter, iv., 8.

"Go," said a master-builder to two artists in his employ, "prepare those two

blocks of variegated marble for my temple. They are to occupy important places: make them beautiful."

Each alike anxious to obey orders earnestly bent his energies to the work before him. The one on the right whose work faced the south, and the sun, saw beauty in the various colors of the marble, and after overcoming the unevenness of the surface, brought out its rich beauty by polishing. The bright warm sun shone down upon his labor; he saw the work of his hands and was satisfied.

The other whose work faced the north, consequently in shade, saw only blemishes in the variegated spots; and with gouger sought to remove the imperfections; but every effort proved of no avail, for the rougher the surface the more ugly the dark lines, and at last finding his marble nearly perforated, in his attempt to find the terminations of the colored veins, he gave up in despair.

Mt. Lebanon, N. Y.

FOR THE MANIFESTO.

MY HOPES.

MAUDE WENTWORTH.

I HAVE hopes of a happier future,
Hopes for a brighter day;
When the sunshine will once more gather
Around my lonely way.

I have hopes for the land of Canaan,
Hopes for that beautiful shore;
Where with all my sorrows ended,
I shall rest forevermore.

I have hopes of a sure redemption,
In the mystical by and by;
I shall soar to beautiful mansions
In the kingdom of God on high.

I know that the great hereafter,
Will be everlasting day; [garden
And the flowers that bloom in God's
Fairer than those of May.

SILENCE is better than contention.

THE MANIFESTO.

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Editorial.

DISCIPLINE THE THOUGHTS.

THOSE who are interested in the promotion of peace and happiness among their fellow men, will willingly exercise a little care for the benefit of their own cultivation and as anxiously assist, so far as they are able, in establishing a love for the truth and no less an interest for a thorough discipline over the thoughts.

Idle and impure words are the legitimate offspring of a class of thoughts of corresponding character. The Psalmist was, without doubt, dwelling with solicitude upon this subject when he penned that worthy, godly admonition. "Keep thy tongue from evil and thy lips from speaking guile." So essential is this in the preserving of peace among mankind, that to be doubly sure of success in self-government, we make this petition, "Set a watch, O Lord, before my mouth: keep thou the door of my lips."

Certainly, the sons of God should

have a pure language, as this would go far to establish the truthfulness of their heavenly origin. Indeed, we may suppose this was the case, as a deviation so marked as to have every imagination evil, met with a severe rebuke in the early history of the race. "And God saw that the wickedness of man was great in the earth, and that every imagination of the heart was evil continually."

Such a state of the mind was a great departure from God's law, and culminated as we might have supposed it would, in the ruin of nearly all of the human family.

A discipline of the thoughts has been a subject which many of the inspirational writers of the Bible have kept, in all clearness, before the people. "Let the unrighteous man forsake his [unrighteous] thoughts, and let him return unto the Lord." He had gone from God. In all probability he had made friends of the wicked, and his thoughts were like the company he kept.

The advice of the prophet, "Forsake your wicked ways, change your thoughts and return to the Lord," was the only sure road to success. To justify the indulgence in thinking, having for a plea that a person cannot control the thoughts may have some force in a crude, vulgar mind, as the habit of drinking, gives a plea to the man that keeps company with social tipplers and is a constant visitor to the sample room.

If Jesus was correct, and we think he was, he knew quite well what he was anxious to cultivate among those who came to hear him. He said, "The good man out of the good treasure of his heart, bringeth forth good things." It is quite evident that such a man must

"delight in the law of the Lord," and take pleasure in having a strict discipline over the mind.

Books or conversation suggestive of evil or impure thoughts may so far corrupt the mind, as to change the whole course of a person's life, and like the fires of the hidden volcano, break out at a time and place when least expected. The indifference assumed by some persons in the remark,—*"It does me no harm,"* may not terminate even so well as it did with honest old Tray, that was found in bad company. There is great danger in becoming familiar with any form of wrong doing. It may not seem particularly unpleasant at first, and may possibly elicit the approbative smile, but so certain as the influence has a tendency toward error, it will by farther development lead to ruin. The vivid illustration of this subject by the poet, is the very embodiment of truth.

"Vice is a monster of so
frightful mien,
As, to be hated, needs only
to be seen;
Yet seen too oft, familiar
with her face,
We first endure, then pity,
then embrace."

St. Paul in his advice to the church of Corinth, recommended the Brethren "to bring into captivity every thought to the obedience of Christ." Could he have spoken more directly to the point? His knowledge of the treatment of the Roman captives, gave great power to his form of speech. He had, in all probability, witnessed the triumphal processions where captive kings and queens, loaded with chains or with halters around their necks, were marched abjectly behind the car of the victorious monarch. These were brought into captiv-

ity, and so thoroughly subdued that they had not the least power to act. The apostle would have the thoughts as thoroughly under the control of the mind as these captives were under the conqueror. It was a forcible representation of the power of the victor and of the hopeless state of the captive. Corinthian soldiers of the cross of Christ who were engaged in the spiritual warfare, might with honor treat their evil thoughts as the victors treated their captives.

St. Paul says, secure every thought and allow those only to go from you that are in obedience to the spirit of Christ. If the teachers of two thousand years ago were so earnest in their endeavor to establish a careful regard for the thoughts, lest they corrupt the mind, we certainly should be stimulated to a much greater faithfulness in this respect.

It is with pleasure that we notice the agitation of this subject, and the formation of a society, that can glory in this beautiful, evangelical motto,—*"Keep thyself pure."* Gathering under the protection of the "White Cross" they can pledge, in all fidelity, with a promising hope of victory.

They agree to abstain, carefully and persistently, from all rude or impure language and from all coarse and vulgar jests. They not only promise to make this a special work for themselves, but also to assist all others in accomplishing the same. That an abundance of good fruit may be gathered by this society of benevolent, moral workers, will be the fervent prayer of every Christian mind.

Reverence is the golden clasp that holds secure the treasures of the soul. *M. J. A.*

He who obeys light obeys reason, and hath no cause to stumble. *M. W.*

Sanitary.

TO KEEP FROM BEING SICK.

PROF. A. B. SEVERANCE, the distinguished musician and dancing master, is a well preserved man of 64 years. He has a bright eye, elastic step, handsome face, long, flowing white beard, and hair of the same color that falls in heavy locks upon his shoulders. He is a man who will attract attention in any crowd. He is a fine conversationalist, and has some queer notions, but he can't be called a crank for he never obtrudes his opinions upon others unless he is asked to give his ideas about various social matters. A reporter of the *Review*, desiring to learn how he kept so healthy and well preserved, interviewed the gentleman on the subject.

"So you want to know how I live?" said the professor in answer to a question. Well, we never eat meat of any kind, no fine wheat bread, no pickles or spices of any kind, no pie, cake or pastry, of any description, and we never drink tea, coffee, liquor or even water at meal time. What do we live on? Well, we eat two meals a day—one at 12 o'clock noon and the other at 6 o'clock in the evening and we never eat a particle between meals. We partake of Graham flour bread, baked in various ways, oatmeal, cracked wheat, rice, potatoes and all kinds of vegetables, cooked in a great many different ways, and we never fail to have fruit of some kind on the table. We are vegetarians and you can readily see that the plan agrees with us for we are never sick. I have lived that way for twenty five years, and I have never been sick a day in all that time. I have never been forced to break an engagement on account of any physical ailment. I can walk a long distance without getting tired and I am in good trim throughout. I am a living example of the vegetarian theory. I do not use tobacco in any form and am strictly temperate in everything, but still I don't believe in prohibition, because I believe that every person should be allowed to do as he pleases in the matter of eating and drinking."—*Prof. A. B. Severance in Hall's Journal of Health.*

THE LORD'S PRAYER.

MAN all, his Father in heaven, sacred thy name. Thy Kingdom come. Thy laws the earth set on same as heaven. Day by day food give us. Rub out our works bad same as we forget those who do unto us bad. Lead us not in roads bad; keep us in roads good, for Thine the Kingdom, Thine the power, Thine the glory, forever. Done.

[S. F. Hadley who has given some forty-two years of his life as a missionary among the Indians, has perfected a system of gesture language, and invented diagrams which the Indians can read, as we read pictures of objects. Ed.]

THE SURRENDER.

ANNIE ARMSTRONG.

I HAD long of sin been weary,
And my heart was very sore,
When I stood one early morning
Outside a chapel door.

And the chant came floating outward,
"Leave all and follow me."
And I thought if I should enter
Perhaps I should be free.

So I knelt low at the Altar,
And laid my treasure there;
One by one, with sadness, slowly,
For some were very fair.

But one was so very precious
That I kept it, I was weak.
And I thought, sure all the others
Will give the peace I seek.

I rose and left the Altar,
Hoping I should be blest,
But my heart was just as heavy
And my soul received no rest.

Then I built a grand cathedral,
And gave alms far and wide,
But my wishes were not granted,
Nor my bright hopes verified.

And none of my mighty efforts,
None of my patient thought
Gave to my spirit comfort,
Or brought the boon I sought.

And I journeyed the wide world o'er
 In search of the missing peace,
 Toiling from morn till ev'ning,
 And finding no release.

Till I came again one morning
 To that little wayside place
 Where I had left my treasures,
 Hoping to meet his grace.

And I heard again the music
 Of the chant, "Leave all for me,"
 And I cried, "I will, my Master,
 If thou wilt make me free!"

Once more I kneeled at the Altar,
 And bowing low my head,
 I dropped my cherished treasure;
 Then all my sadness fled,

And suddenly all around me
 With radiant glory beamed,
 And my heart so filled with rapture
 And wonder, that it seemed

That the very gates of heaven
 Were ope'd unto my soul,
 And the peace that passeth knowledge,
 Came down and made me whole.

War.

RESISTANCE OR NON-RESISTANCE.

In an extract from Prof. E. D. Cope, published in *UNITY*, some time ago, I find these words: "If resistance to evil were more general, the world would be better." I say unto you, "Resist not evil," are the words of Jesus. Now do Jesus and Professor Cope teach antagonistic doctrines? If so, I must accept the teachings of Jesus rather than of Professor Cope. Did not the Shakers resist evil in the most effectual manner, and in the spirit of the precepts of Jesus, when in their early history, they faced their persecutors, not with swords and clubs in their hands, but with stern and stinging rebuke, telling their persecutors that they were contending against the spirit of truth, against the teachings of Jesus, against their own sense of right, when they scourged, imprisoned, fined and tortured them for no crime of theirs, for no harm they had done, or wished to do, but because they

worshipped God according to the dictates of their own conscience, and taught the members of their community to obey to the letter the precepts of Christ? It seems that this kind of resistance towards their enemies and persecutors proved effectual in quelling their hate and enmity, and soon made them their defenders and friends. We wish that Professor Cope would explain the exact methods we are to adopt in resisting evil. Are we to resist evil by doing evil? Is the old Mosaic code, "an eye for an eye, a tooth for a tooth," to be practiced now that Jesus has given us a different and, as we think, a better rule to go by?—*J. S. B. in Unity.*

THE most widely known author in the Russian Empire, Count Tolstoi, has resigned from the military service, and, retiring to his estates some miles from Moscow, is engaged in the peaceful pursuits of agricultural life and in writing essays and books, which he believes will benefit the people far more than the pursuits which formerly so engaged his attention. What brought about this remarkable change? Simply the study of Christ's Sermon on the Mount, with the resultant conviction that all wars were forbidden by the Prince of Peace. Great need there is that the rulers, legislators, and people generally of professedly Christian States should heedfully consider that explicit declaration of our Lord: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight."

JOSIAH W. LEEDS.

Phil., U. S., in *London Herald of Peace.*

[Contributed by Wm. L. Lincoln.]

THE TESTS WHICH GOD PUTS.

THE cross which God puts upon his children is always their human nature. The tests which God puts to his children are always whether they will yield to their human nature, or forsake it and lay hold of the Divine. This does not mean self-inflicted punishments or crosses but God-appointed trials. There is no merit before God in self-inflicted trials, discipline, or punishment. God only knows how your human nature is to be

changed, and He only knows what trial or test or cross will be most effective to do it with. When the offering is laid on the altar of sacrifice it remains there perfectly passive; the fire must be put to it by another's hand and it must be crucified from without. Every child of God will be tested, and the eye of God will watch to see if it yields, simple and willing to have its human nature burned away, or whether it will yield to its human nature and thus sacrifice the Spirit of God.— *Words of Faith.*

SECRET THOUGHTS.

ELLA WHEELER WILCOX.

I HOLD it true that thoughts are things
Endowed with being, breath and wings,
And that we send them forth to fill
The world with good results or ill.
That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessing or its woes
Like tracks behind it, as it goes.
It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known
And yet make comrades when alone.
These thoughts have life, and they will fly
And leave their impress by and by
Like some March breeze whose poison breath
Breathes into homes its fevered death.
And often you have quite forgot
Or all outgrown some vanished thought;
Into some mind, to make its home
A dove, or raven, it will come.
Then let your secret thoughts be fair—
They have a vital part, a d share
In shaping worlds and moulding fate;
God's system is so intricate.— *Truth.*

[Contributed by Elder C. Dibble.]

MARCH OF LIBERTY.

THE cause of human redemption has its pioneers in every generation from Israel down. Succeeding ages, liberty had its advocates. That nation which advanced according to light, prospered and escaped the curses due to tyranny.

In Russia, in England and in our own boasted land of liberty there is a call for reform.

Monopoly threatens to control Government and all business enterprise. Seats of Government are becoming theaters of amusement and dissipation, where aristocracy is encouraged and license is granted which makes widows and orphans, and fills prisons and almshouses. The toiling millions are asserting their right to live and breathe, think and speak, and possess an honest compensation. Men are advocating the right of the poor to a portion of the soil upon which they were born.

The struggle of the masses is for existence and subsistence. It is no more nor less than the spirit of Moses praying the modern Pharaohs, to let the oppressed go free, to inherit God's blessings. Will they find relief, or shall the result of tyranny follow? We hear from every pulpit that if Christian love prevailed it would bring the Millennium; but how is brotherly love practical, without equality? Is aristocracy on one hand, and destitution and servitude on the other, congenial to brotherhood? Does the possession of millions give a Christian, license to lord it over his fellows? Slavery said so. The millionaires say so. Humanity, says so. Christianity says, Nay; God is just to his children. The rich man and Lazarus will have their deserts.

"Oh men of wealth and station,
Heed how you use your power,
For clouds hang o'er our nation,
That foretell a sifting hour.
There are little children pleading,
For the precious bread of life,
And souls the wine-press treading
In agonies of strife.
There are weary wives and mothers
Whom the world might cheer and bless.
There are lone despairing brothers,
Whom your luxuries oppress."— *Selected.*

To violate Thy laws

In vain we cry to Thee,—

Effect will follow cause,

Whatever it may be,—*M. W.*

If a friend tells you of a fault, believe it, and a little more; if an enemy, still believe it and a little less. *A. J. Calver.*

NOT WORTH MINDING.

THERE are persons who deem it best to treat the questions of doubters and the arguments of unbelievers with silent contempt. They say that they are not worth minding. So a farmer might say that foxes and mice were not worth minding; but what if he finds his poultry and grain disappearing through the agency of these despised marauders? What if he finds that he must make war upon them, or abandon his produce and his property to their ravages?

Anything which leads men astray from God and into darkness and sin, is worthy the attention of Christians, and if we were disposed to be astonished at anything in these days, we should look with amazement on the inaction of professed followers of Christ, while infidelity sweeps in around them like a flood.

For one or two persons to attempt to stem this torrent, seems like undertaking an impossibility. Individuals can only hope to do their *own personal work*. This work we propose by the grace of God to accomplish, whatever may be the neglect and indifference of others. And while many who bear the name of Christ are building their dividing walls and separating and scattering the flock of God, thus laying stumbling blocks in the way of sinners, regardless of the dying petition of Him who prayed that they all might be one, that the world might know that He was sent of God; we hope to do our little to oppose these evil tendencies, by convincing gain-sayers, and seeking to turn the wicked from the error of their ways.

Of course a few single-handed workers without wealth or influential connections can hope to do but little; but if those who *have* means and opportunities neglect the work, those who *see the need* must *do what they can to meet it*, and ask the Lord to raise up others who can do still more. Pray ye the Lord of the harvest to send forth laborers into his harvest, and to make his people willing helpers in this great and important work.—*In Armory.*

MANY assertions do not make one truth.—*R. Pelham.*

AVOID DANGER.

A THOUGHTFUL man, once speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said: "I would freely give \$500 today if I could erase from my mind the recollection of that poem." A young man was one day riding in a steamer down one of the world's broad rivers, when he fell into a conversation with a pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I became a pilot." "Then," the young man said, "I think you should know every rock and every sand-bank in the river." The old man smiled at his friend's simplicity, and replied, "Oh, no! I don't; but I know where the deep water is." It is not necessary for young men to have intimate and experimental knowledge of every sand-bank of moral danger, and every rock where character and hope may be shattered. It is enough to know where the deep waters are, the waters of purity, health, noble-mindedness, and righteousness; and with the Pilot of Galilee on board, the vessel will be kept in the deep waters.—*Christian Standard, and Home Journal.*

Juvenile.

ENFIELD, CONN., 1888.

DEAR CHILDREN:—"Take care of your thoughts and your actions will take care of themselves." What you love you think about; what you love, you strive to obtain. Good thoughts are like good air, invigorating and strengthening. "Pure thoughts produce their image on the soul, and a beautiful image it is." Pure thoughts are good company. Have as many of them as possible. The best guard against impurity of action is purity of thought. Every pure thought is valuable.

"When a thought comes to your brain,
That would place on life a stain,
Banish it from heart and mind,
For a purer thought to find."

Keep your spirits constantly guarded with

virtuous thoughts and no evil can enter there.
 "To near your God be pure in heart."

Cultivate virtuous thoughts and you will gain untold happiness—riches without measure. Fit yourselves for that home where you wish to go. Keep your thoughts pure and you will make progress toward a healthy body and soul. Thoughts produce actions, actions strengthen habits, habits form characters. The more you strive for purity, the better. If you have virtuous, loving thoughts they will write themselves in your faces and manners, and they may be encouraging to those who read them. Your lives will be spotless if your thoughts are pure.

Watch well what seed you sow, for from the seed comes the crop. Like will produce like. Watch against temptations, evil influences, all the wiles of the adversary. Otherwise there is no safety. Sow well, reap well. If the sowing be sinful, the harvest will be painful. If you sow thoughts that are impure, your harvest will be grief and sorrow. If you sow the precious seed of loving, virtuous thoughts, thoughts that will bear the fruit of truth and purity, you are sowing that which will yield rich returns. When you have for your companionship virtuous thoughts, you have an element of constant joy, and of constantly increasing joy. As you have sown, so shall you reap. The sowing has been in your hearts and lives, the reaping is there also. The precious fruits of the spirit are yours. If I have said that which will awaken in your hearts purer thoughts and higher aspirations, then am I blest and happy. Your Brother,

DANIEL ORCUTT.

A CHILD'S EXPLANATION OF A TEXT.

CHRIST said, "If any man abide not in me, he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned." In the spring the dead branches of trees and vines are gathered and they are burned, and Christ took this illustration in his spiritual work and I understand that if I do not obey Christ's teachings and keep his golden rule, I shall be a little withered branch. G. B.

An Acrostic from Ephesians.

Grace be with all them that love our Lord Jesus Christ. vi., 24.
 Endeavoring to keep the unity of the spirit in the bond of peace. iv., 3.
 One God and Father of all who is above all and through all. iv., 6.
 Redeeming the time because the days are evil. v., 16.
 Giving thanks always for all things unto God and the Father. v., 20.
 Even when we were dead in sins hath quickened us together with Christ. ii., 5.
 Be ye therefore followers of God as dear children. v., 1.
 Proving what is acceptable unto the Lord. v., 10.
 Let him that stole, steal no more but rather let him labor working with his hands the thing which is good. iv., 28.
 And grieve not the Holy Spirit of God. iv., 30.
 That he would grant you according to the riches of his glory. iii., 16.
 That the God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him. i., 17.
Mt. Lebanon, N. Y.

DO BIRDS HAVE PHYSICIANS?

NANCY G. DANFORTH.

ONE day a little bird flew through the open window into the room where we were at work. In trying to get out again, it struck the window with such force as to fall to the floor perfectly stunned. We carried it out and placed it in front of the house where we could see if it revived. Presently another bird came and hopped around it, then going a short distance, would return as though seeking to induce it to fly; but all of no avail; the poor bird remained motionless. The well bird then went away, but soon returned with another bird. They both went directly to the little senseless bird and began to peck its head vigorously. This continued a few seconds, when the unfortunate bird seemed to recover, arose, and all three flew away, apparently quite happy.

Canterbury, N. H.

PURITY, sincerity, obedience, and self-surrender are the marble steps that lead into the spiritual temple.—Bradford.

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INVOCATION.



CANTERBURY, N. II.

1. O list, our Father, to our prayer, As humbly we draw near;
2. O may thy ho - ly spirit rest Up - on this chos-en few;

We ask thy strength the feet to guide, Thy love, which casts out fear.
And give us fer - ven-cy of heart, Thy per - fect will to do.

Take from us ev' - ry worldly strife, And give us sav - ing power To
We ask the gift of wis - dom, The pre-cious boon of love, The

cleanse the heart and bring the life To Thee hence-forth, for - ever.
chain of spir - it un - ion Con-necting with worlds a - bove.

Books and Papers.

WESTERN HOMESEAKER & FARMER, published by Van B. Wisker at Osceola, Mo., has for its special features, Agricultural experiences in many states by many writers. Notes from the Farm, Ranch and Garden and the undeveloped opportunities in the Great South West.

It records the progressive movements of the Age, has Home talks with the Old and Young, and among an abundance of other good and useful things, gives space for reviews and literary Notices.

THE DRIFT OF THE AGE. Pith of the Celebrated Dix Lenton Lecture. Published by the American News Co., N. Y.

It is refreshing to know that a witness for morality is able to come forward, as in this case, and warn the people of their danger. It may need all this and more to arouse those who are drifting carelessly along the downward way.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Notable People of the Day; Intellectual and Moral Culture; A Note on the Pathology of Written Language; How Lavater Viewed Character; Funerals, Mourning Robes, etc. An Early Bird, or an Early Worm; Frederic of Germany; Summer Days at Wildermar; Nerves; Is an Exact Science of Human Health Possible? A Vegetarian Speaks; Common Superstitions as Preventives as cures; Child Culture; Mysteries of a Soda Fountain; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, New York.

JOURNAL OF HYGIEO-THERAPY. July. Contents. Principles of Hygieo-Therapy; Letters to Girls; The Convention; Dr. Gifford to Dr. Walter; Anti-Vaccination Department; Saturday Nights; Cell Life; The Voices; A Morning Talk, etc., etc. Dr. Gifford and Co., Kokoma, Ind.

HALL'S JOURNAL OF HEALTH. June. Contents. The New World Language; Breathing Exercises; Mind Cure; A Dream Realized; Implanting Teeth; Death of Emperor Frederic III., etc., etc. Office 206 Broadway, N. Y.

NORTH'S MUSICAL JOURNAL. July. A Singer's Promise; Wilkes-Barre Music Festival; Local Musical News; Musical History; Wagner's Theory of the Opera; Alice J. Shaw; The old fashioned Singing School; Band and Orchestra Notes, etc., etc. F. A. North and Co., 1308 Chestnut St. Philadelphia, Pa.

THE REV. G— M—, an old negro preacher living upon a plantation near Rochester, Ky., about twenty-five miles from Evansville, Ind., is creating considerable excitement among the negroes of that section by his claims to supernatural power and a revelation. He claims to be a licensed apostle of God. He

declares that he daily converses with the angel Gabriel, and that he has been delegated to lead all of his people back to their native land in the wilds of Africa, where they in turn are to evangelize all of the savages of the Dark Continent. He says that the hour for departure is near at hand, but the time has not been designated by the angel. The negroes are greatly excited, and though many are dubious as to these divine dispensations, they keep their doubts to themselves, as M— has always maintained a strong influence over them and his word has been law. What causes many to believe this modern Mahomet is the prophecy, remembered by the older negroes, that he made concerning emancipation. The fulfillment of that prophecy has been the secret of his long influence over them, and the additional fact that he is said to have prophesied the earthquakes last year, and the premonition of wonderful changes to be made in his race in the near future. Many of the negroes are getting themselves in readiness for the proposed hegira under the leadership of their prophet. M—is a negro of large experience and considerable intelligence.—*R. P. Journal.*

KIND WORDS.

THE MANIFESTO published by the "United Societies," at Canterbury, N. H., finds its way to our table occasionally. It is full of Christian spirituality, and we welcome it as we welcome the touch of a loving hand, and feel better within after having read it. Our subscribers should send for a copy. —*Western Homeseeker & Farmer.*

Deaths.

Joanna Vining at Mt. Lebanon, N. Y. June 14, 1888. Age, 86 yrs. 5 mo. and 17 days.

In Memory of Sister JOANNA VINING.

OUR loving Sister pure and free,
Now dwells in realms of light;
As true, as truth itself, was she,
To principles of right.
She bore the cross, now wears a crown;
Her works have stood the test;
Been weighed, and is not wanting found;
Her peaceful soul is blest.

Mt. Lebanon, N. Y. H. R. Agnew.

Walter Vann, at the East Family, Pleasant Hill, Ky., July 4, 1888. Age 79 yrs. 10 mo. and 27 days.

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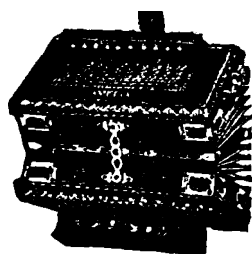
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SEPTEMBER.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

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A STRAOK of pure, good luck in business, or the sudden achievement of success and wealth by a happy hit is rare, but there are many lucky and prosperous folks who are so because they watch their opportunities and make the best of them. Mr. Koehler, of Rochester, N. Y., tried his hand at canvassing for "Plain Home Talk," and made four dollars in the first two hours. Mr. Sandford, of Maine, took forty three orders from forty seven persons to whom he showed the book. Mr. Taylor, in Cleveland, took nineteen orders in one day. Why do smart, capable men, complain of hard times and "nothing to do" when equal opportunities are open to them? They have only to call for circulars, prospectus and terms of the Murray Hill Pub. Co., 115 East 28th St., New York.

THE COSMOPOLITAN.

THE Cosmopolitan Magazine with the August number comes under a new ownership and management, and has secured its home in a beautiful office on Broadway, N. Y. Nos. 214 & 215. The Magazine is only \$2 per year, and with its valuable articles and excellent illustrations, it is worth careful inspection.

The Manifesto.

VOL. XVIII.

SEPTEMBER, 1888.

No. 9.

WHO IS A CHRISTIAN?

ALONSO G. HOLLISTER.

WHOEVER does the character-forming works of Christ. "He that believeth on me, the works that I do, shall he do also, and greater." What is the baptism of Christ? It is a baptism of the Holy Spirit and sufferings which attend bearing the "Cross of Christ, whereby his followers are crucified to the world and the world to them."

In Christ, there "is one faith, one Lord, and one baptism." John testified, "I indeed baptize you with water, but he that cometh after me, shall baptize with the Holy Spirit, and with fire." John was not a Christian in the sense of being a follower of Jesus. The least in the kingdom of heaven was greater than he, because he was not in the kingdom, and he never entered it while in the body.

An Apostle tells us, "Jesus baptized not" with water, "but his disciples did," while they were not yet baptized with Christ's baptism, and had many things to learn. Jesus was baptized with the Holy Spirit and something was added to his life when he came up out of the water at the baptism of John. After his occultation and reappearance to his disciples, he said to them, "John baptized with water, but ye shall be baptized with

the Holy Spirit in not many days." Acts i., 5.

The Holy Spirit illuminates the understanding. It was the spirit of Truth, the Mentor that led and instructed them as a mother does her offspring. It brought their previous knowledge of, and talks with Jesus to mind as occasion required, and enabled them to perceive spiritual meanings previously hid, as appears in their testimony, and sudden change in attitude toward their persecutors and the world. But that was not the completeness of Christ's baptism, which removes all sin and conflicting desires.

Does water baptism wash away sins? Is it more than of a type of spiritual cleansing, and sign of submission to the society which requires it? If not, it cannot be the essential baptism to a Christian life. A type cannot be the substance which it only figuratively represents, and all contention about the form in which it is administered, what is it but contending over a shadow, while the substance is lost or evaded. Only the waters of spiritual life, can wash away sins, and only the fire of the daily cross and Divine life, can take the nature of sin away from the heart.

"The day is revealed by fire, and fire shall try every one's work." "He is

like a refiner's fire." "He shall sit as a refiner and purifier of silver. He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The sons of Levi were the appointed ministers of Jehovah, and teachers of the people. "Our God is a consuming fire" to whatever is contrary to the spirit of holiness. How great the transformation needed, from death in Adam to life in Christ, before as sons and daughters of his love, earth's children are created anew in his likeness.

Jesus said, "I came to throw fire on earth, and how I wish it were already kindled." The baptism of fire is a baptism of suffering, and is alike for all. When James and John petitioned to sit, one at the right, and the other at the left of Jesus in his kingdom, Jesus asked "Are you able to drink of my cup and be baptized with the baptism that I am baptized with?" Again he said, "I have a baptism to be baptized with, and how am I straitened (lit. pressed) till it be accomplished." Neither of these expressions referred to water baptism which had occurred long before.

The baptism of fire began with the cross which he bore from the period of the descent of the Holy Spirit, until upon the last instrument of mortal hate and torture, he pronounced, "It is finished," and breathed out his spirit.

"Are you ignorant that as many as were baptized into Christ were baptized into his death? We were buried together with him through baptism into death, that as Christ was raised from the dead through the glory of the Father, thus we also should walk in newness of life." Rom. vi., 4. The last sentence discloses the character of the death referred

to: viz. death to all that is opposed in us to the new life. "For he who died, died once to sin, but he who lives, lives to God." "He was obedient till death of the cross." "For though he was a son, yet learned he obedience by the things which he suffered." He died to death, and to its cause, that death should no longer hold sway over him, "Who has left us an example that we should walk in his steps."

Hence it is evident that the real Christian baptism both illuminates the understanding, and brings death to sin and sinful desires—to the old man—to "The carnal mind, which is enmity against God"—to that mystery of lawlessness, "which is not subject to the law of God, neither indeed can it be"—to "the man of sin," in whom every sinner holds partnership. And though one may be partly enlightened by a holy spirit, and become a learner for a season before receiving this baptism, as in the case of the first disciples, we believe nought else than this can make one a Christian of the pattern of Jesus Christ. Nor can anything short of this, destroy the life of sin, so that the new and resurrection life can be possessed in lieu thereof. "Who is sufficient for these things?" All they who will bear the cross of Christ until it is worn out. They will know by experience the death of the cross, and the life of the true resurrection.

Mt. Lebanon, N. Y.

LOVE FOR THE YOUTH.

MARY WHITTEER.

WE love the youth
Who love the truth
And work for Zion's home,

And we would ask
 No sweeter task
 Than do for them, each one.
 No matter where
 Their home or care,
 They're all our precious youth
 And we shall pray
 For good each day
 For them, while on the earth.
Canterbury, N. H.

PRACTICAL RELIGION.

MARION JOHNSON.

IN the so-called religious world, there are as many kinds of belief and doctrine, creeds and theories as there are different sects; and the believers in each, claim theirs as the only rule and guide of action, by the observance of which, they can find their justification and acceptance with God, and at last, admission into heaven.

Among all these varied and oftentimes conflicting theories on a question of such supreme importance to the whole human race, the query would naturally force itself on every reflecting mind, which is the right way? All cannot be right; each way cannot be the one only way to heaven, for Christ was not divided, neither will his true followers be divided in their faith and principles. We read in the scriptures, "There shall be one Lord, one faith, and one baptism." "Pure and undefiled religion is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." Here is a religion which is practical in all its bearings, and embodies the sum total of our duty to God and man. To be kind, charitable, and merciful to all with whom we have any dealings, and to keep our spirits free from the contaminating influences

of worldly elements and principles, would also imply a complete consecration to God, of all our faculties and possessions. There is no religion worthy of the name which is not actualized in every-day life, in thought, word and deed. That which is only assumed on the Sabbath, is not a religion, but a cloak to cover up the sins of the week. There is one criterion by which we can judge unerringly whether we are the true disciples of Christ or not. "If any man will do his will, he shall know of the doctrine, whether it be of God." John, vii., 17. If that is the ruling motive in the heart, to do the will of God; and we conscientiously live up to the highest light that shines into the soul; regardless where that light may lead us; carefully taking up the crosses that may lie in our pathway; patiently bearing whatever trials or tribulation we may be called to pass through; counting all things but loss for the excellency of the knowledge of the will of God; we shall be assured beyond the possibility of a doubt, that we have found the one only straight and narrow way which leads to the summit of full and final redemption from sin—eternal life.

As a believer in the practical Christian life, I have proved it by the experience of more than a quarter of a century, to be the power of God unto salvation, inasmuch as I have lived it out. I know that in the end it will give me complete victory over the very nature of sin, if I continue to square my life by the life of my Savior, taking him as my pattern and guide, bearing the cross which he bore, and living his life of purity and love.

Canterbury, N. H.

GOVERN your thoughts.

TESTIMONY OF AMOS STOWER.

In my childhood I was instructed by my parents in the principles of the Protestant religion; by which means I received impressions of mind concerning a future state of rewards and punishments at a very early age. Hence I became greatly concerned lest I should not be of that chosen number who would be happy after death. The thought of being forever miserable after death, often made such a deep impression on my feelings, that I would endeavor to gain the favor of God by confessing my sins in secret, one by one, and pray that they might be forgiven. Thus I went on, sometimes praying and crying for mercy, at other times sinning, until I arrived at the age of fourteen, which was in the year 1779.

At this time there was a remarkable awakening among the people in New Lebanon and the adjacent towns. This work was attended with such mighty power of God, that I have seen rugged, stout-hearted young men, who came merely as spectators, fall like men wounded in battle, and screaming so that they might be heard at a great distance. I was much exercised in mind; and greatly desirous to find something that I could depend on for salvation; for the testimony of this revival was, that Christ was about to make his second appearance. After the visible operations of the power of God had mostly ceased, myself and a number of others were baptized and called Christians of the Baptist church. But I did not feel satisfied in my mind with regard to the state and situation of my soul.

In the spring of the following year, (1780,) there was a report in circula-

tion concerning a singular people who lived above Albany. Some people from our neighborhood went to see them, and received a measure of faith in their testimony, believing they were the people of God and the true followers of Christ. About the middle of June, I went also to see them, and found them kind and hospitable. Their testimony was plain and pointed against all manner of unrighteousness. They appeared to me like heaven-born souls. Their worship was attended with operations of Divine Power, and their songs were melodious and heavenly. They did not appear to belong to the gross inhabitants of this earth. Their singing, seemed to reach the very heavens. Their testimony completely destroyed that deceptive covering of false religion by which Antichrist had endeavored to persuade me that I was born again. I sensibly felt the inconsistency of pretending to be born of the Spirit, while living in the gratification of the desires of the flesh and of the mind.

In obedience to their doctrine, I confessed my sins to God in the presence of the Elders; and by them I was taught obedience to my parents, and faithfulness in all things; and their instructions felt to me like the word of God. By continuing in obedience, I have proved it to be the word of God in very deed: for by it I obtained the power of salvation from sin. Hence I know of a certainty that the testimony which I received from these parents in the gospel, is the power of God unto salvation, and must of necessity come from God through their ministration.

Their doctrine is, indeed, crossing to the elements of an evil nature in every soul that receives it; which is a further

proof that it proceeds not from an evil source, but from the source of all goodness. And the effect it produces in every faithful soul, is a full confirmation that it is the true doctrine of Christ; because it makes such souls the real heirs and possessors of those blessings which he promised to his faithful followers. It makes them poor in spirit; it makes them hunger and thirst after righteousness; it makes them peacemakers. It also saves them from the corruptions of the flesh through lust; from evil surmising and jealousy; from envying and strife; from hatred and malice; from evil-speaking and all intemperate language; from intemperance in eating and drinking; and from every thing which is contrary to the law of Christ.

The gospel of Christ which we have received from Mother Ann Lee and the Elders, as well as from their successors in the ministry, is in truth and reality, our only hope of eternal life. And this gospel is a durable and abiding treasure in every faithful Believer. It is "a well of water springing up to everlasting life," which continually nourishes and supports the soul in those scenes of trial and tribulation which it must pass through in the work of regeneration.

We were instructed in the beginning of our faith, to prove the way of God for ourselves; that we might have rejoicing in ourselves, and not in another. This I have done, and have found the benefit of it. We were told that when we came to see the branches flourish, we might then know that the root was holy. And truly, when we see the branches grow and flourish in righteousness, from such a small and humble beginning, we must know, for ourselves, that the foun-

dation is righteous, and in righteousness hath the hand of God planted it. We were also told that, if we would hearken to the voice of the Lord our God, and do whatsoever we were taught, we should be protected.

These promises have been amply fulfilled in every faithful soul who has traveled in reconciliation to the cross of Christ, revealed through Mother Ann and her successors in the gospel. And their preaching and labors in the vineyard of Christ have not been in vain: for we have thereby "tasted the good word of God and the powers of the world to come." And this has been an abiding substance with every true and faithful Believer, by day and by night, from the first of our faith.

I had many privileges and opportunities of seeing Mother Ann and the Elders. They faithfully taught us the necessity of becoming righteous, and of living a godly life; and instructed us how to do it. They were, in truth, the ministers of the living God, who taught us the way of life and salvation; and all their deportment, in conduct and conversation, corresponded with their calling.

It evidently appears that the slanderous reports against Mother and the Elders were fabricated for the purpose of a refuge to the fabricators, that they might hide themselves from the piercing rays of that light which is in the Church of Christ, which is as a city set on a hill, where all the evil actions, done in the dark, must be brought to the light. But in the event, the true children of the resurrection will receive the reward of their labors. And those that "have hated instruction and despised reproof," will find themselves disappointed in their ex-

pectations. After exalting themselves, and trusting in a form of godliness, but denying the only true gospel, which is the power of God unto salvation, they will find their reward to be according to their works; they will then see and feel the truth of those doctrines revealed by the Spirit of Christ, in his second coming, through the testimony of Mother Ann Lee, and the Elders, who are God's witnesses to us.

New Lebanon, 1826.

A PETITION.

PRUDIE A. STICKNEY.

FROM thy throne of grace, kind Father,
Send conviction down to-night,
And in every hour of danger,
Lead and guide me in the right.

Thorny seems the way, and tangled
Is the path I walk below;
Do not leave me thus to wander,
Lead me where sweet waters flow.

May thy angels, righteous Father,
Be my guide throughout the day,
And when evening shadows gather,
Do not let my footsteps stray.

Kneeling at thy throne of mercy,
One sweet boon I crave this night;
One more prayer to thee I offer—
Keep my soul from sin and blight.

West Gloucester, Me.

WHICH?

LOUIS BASTING.

IN a letter recently received from a valued young friend occurs the following: "I make discoveries in the Bible now; a flood of light and life, refreshing and enlightening, rushes down upon me from the pages of this book of books. Strange it is that we are so seldom urged to study its contents;

stranger still that so many Ingersolls and associates should persist in their Sysiphus—labor of assailing this bulwark of the ages."

Since there is a cause for everything so is there a reason for the phenomenal popularity of Colonel Ingersoll. Crude infidelity, with its cold negations, is never attractive, but when allied with wit, satire and eloquence it assumes a character that demands attention. It was biting sarcasm and merciless epigrams that made Voltaire famous. Ingersoll is listened to today because he is a man whose character is above reproach, a descendant of a line of pious ancestors who were virtuous and God-fearing because the Bible taught them so to be. As a soldier of the Union he gallantly led a cavalry regiment in the war; as a lawyer he amassed a large fortune; as an orator he commands one thousand dollars for every lecture. His eloquence, his wit and pathos, his humor, his keen perceptions of the frailties of human nature, his magnetic presence, the play of his clean-shaven expressive features, the ease with which he moves his audience from tenderness to laughter and boisterous applause, all combine to make him an uncommon man.

Standing on Memorial Day before a vast and distinguished audience in New York, pearls of beauty dropped from his lips. Said he: "The dome cannot save the temple whose foundation is injustice." "A brazen falsehood and a timid truth are the parents of a compromise." "History is only the trace of a few mountain peaks, crimes, calamities, mistakes and wars. The valleys, where the real victories are won, are left in eternal shadow." He saw "a

world where thrones have crumbled and the aristocracy of idleness has perished from the earth," a world "without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn." He saw a race "without disease of flesh or brain, shapely and fair, the married harmony of form and function. life lengthened, joy deepened, love canopied the earth, and over all in the great dome, shone the eternal star of human hope."

Pretty and poetical, no doubt, but what can an infidel mean by all that? St. John had a vision very like the Colonel's, glorious with blessing and wi-dom. thanksgiving and honor.

"These are they which came out of great tribulations and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple, and He that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them nor any heat. For the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes."

Says a writer in the Tribune, commenting on the above: "Liberty is a great blessing, and it removes all barriers from human progress and makes the field of opportunity wide as the world. But it does not make men of itself virtuous or wise, and when the vision that Colonel Ingersoll and St. John both saw is realized, *it will have been brought about by a force that only the latter detected.*"

There is a further reason why Col. Ingersoll is heard respectfully. Much of what he says is but too true. When he launches forth the arrows of invective against the hypocrisies, the frauds and shams and hollow pretensions that exist in the church, thoughtful men say he is right, and applaud. But when he attempts to deny the facts of eternal life and of human responsibility to a Divine Being, the music of his cadences becomes like childish twaddle and the flights of genius and eloquence but as the aberrations of a wandering mind.

And the vulgar crowd, frivolous men and women, love to hear him attack things sacred and sublime; they feel as if authority were given them to break the restraints of faith and conscience and to work their own sweet wills as they list and be a law unto themselves as far as safety and convenience will permit. Let it not be forgotten that Ingersoll is an advocate of and for the world; who insists upon the right of all to exercise and enjoy and use all the faculties and powers and sensations they are in possession of; to whom the idea of self-denial is an absurdity, and the practice of religious celibacy a crime and offence against the designs of nature. There is no surer sign of the growth and existence of true religion than that he can go about and give utterance to his opinions without molestation or hindrance; were it otherwise one might indeed suppose that the Colonel's assumption were true.

Hancock, Mass.

A PROVIDENCE for every one
Lies in the past and time to come;
What is permitted, let us bear
As what is willed, with patient care M. W.

A BURDEN BEARER.

ELIZABETH G. LAKE.

NOT mine are luxuries of earth ;
 I seek not fashion's vain display ;
 Nor claim I gift of genius rare :
 My earthly heritage is care ;
 With toiling, struggling, day by day,
 I seek for good of lasting worth.

 My life-work few may understand,
 For silent forces, all unseen,
 Attend me wheresoe'er I go—
 A constant prayer my soul doth know,
 And nothing "common or unclean"
 Comes to me from the Father's hand.

 My heart with sympathy o'erflows
 For every fellow-being's need ;
 And as I toil along, unknown,
 Grieved oft by sorrows not my own,
 I wonder at the selfish greed
 That feeds upon another's woes.

 But not for me to feel unkind
 To harshly judge or censure any ;
 Each to his Master stands or falls ;
 Singly to one my duty calls,
 Though working always for the many—
 Faithful to serve I freedom find.

 Content am I to harvest here
 Results of whatsoe'er I sow ;
 Nor envy I the worldling's pride—
 With simple fare I'm satisfied,
 And fear no harm from outward foe,
 While peace within my soul doth cheer.

 Yet burdened heavy day by day,
 I often weep and sigh alone,
 For this—God's family ARE ONE :
 Redeeming work is not yet done ;
 Christ in the flesh must yet atone
 Till all shall learn THE LIVING WAY.
Lynn, Mass.

Correspondence.

PRESTON, ONT., JULY 2, 1888.

MY DEAR FRIEND, ELDER JOHN
 WHITELEY :—I am becoming a convert
 to the Shaker view of the celibate life.

When I see the evils in society, arising
 from the indulgence of the animal pas-
 sions, it is impossible to come to any
 other conclusion, than that it would be
 much better if men would strive to bring
 their baser passions into subjection to
 the higher laws of their nature, and try
 to live a nobler and a more spiritual life.

On this we are all agreed, but the
 difficulty is to get men and women to
 exercise self-denial for the happier en-
 joyment of intellectual life. There is
 hardly a great crime committed against
 society that is not traceable, directly or
 indirectly, to the indulgence of the ani-
 mal passions, and the unhappy mar-
 riages, separations and numerous di-
 vorces, show how impossible it is to
 regulate this evil by law. Against the
 celibate life there is no law, and the
 advantages of such a life over the mar-
 ried state, in properly organized society,
 are sufficiently obvious. Even in the
 world it may be said that "whilst he
 who marries doeth well, he who doth
 not marry doeth better ;" whilst in com-
 munity life it seems almost a necessity
 that men and women should not marry.

Where marriage has been permitted
 or lawless intercourse indulged in, it
 seems to have been fatal to all commu-
 nity organization, and such communities
 have sooner or later been broken up.
 Not that marriage of itself is sinful, but
 it has led to a diversity of interests, and
 the increase of selfishness to so great an
 extent, as to be destructive of the unity
 and concord so essential to the commu-
 nity interests, so that it is quite possible
 that the Shakers are right in their views
 on this subject.

No doubt the enforcement of the celi-
 bate rule is a great hindrance to many
 who would otherwise join your order,

but whether you could safely alter or modify the rule, or abandon it altogether, would be difficult to say. I should be glad if something could be done to make your order better known, and more acceptable to the religious world in general.

To illustrate what has been said I will refer to the dreadful incidents connected with Mr. G. of Aylmer, Ont. He was a man of good standing, the owner of two flouring mills with an interest in a third one, was fairly wealthy, and moved in the best society. He was a Freemason, an Oddfellow, a Workman, and a leading member of the Methodist church, as well as a man of social and political influence. His crime was that of incest. He was arrested at his own mill and while taking him to prison he asked to see his family. Soon as he entered the house he seized a revolver and instantly destroyed his own life. And yet this man stood up in the church only four weeks before, and said he never was so happy in his life, and hoped that many would be brought into the right way.

What will not the indulgence of this vile lust lead to!!

I have to thank you for sending me the **MANIFESTO**. It is an interesting journal, but I do not agree with all and everything that I read in it, but the moral tendency is good and the whole tone religious and elevating.

With kind remembrances to all my good friends. Believe me

Yours very sincerely

J. H. WALKER.

THE power that sweetens every duty, and lightens every burden in life is true religion.
—H. A. J.

SHAKER VILLAGE, N. H. JULY, 1888.
J. H. WALKER, FRIEND:—Your very interesting letter of the 2nd. inst. to our beloved Elder John Whiteley has been forwarded to us for perusal. It cannot be thought strange that we find in your communication, a common bond of sympathy, as we so clearly see the present state of society.—such sad departures from righteousness, and then allow ourselves to anticipate what it might be under the redeeming influence of the cross of Christ.

It is quite too true that there is a strong tendency in the mass of mankind to cling to the earth, and to become absorbed in its relations. Self-denial is not congenial, so that in the ruling of the animal propensities, over the moral faculties, many, very many pass on to destruction.

We are not surprised that you see these things so distinctly, or that you should acknowledge yourself as becoming a convert to the testimony of Jesus Christ, which dwells so forcibly on the benefits accruing to those who follow after righteousness and who work diligently to become pure in heart. But there is a difficulty to get men and women to accept this better view of life. One of the great barriers is found in the fact that many of those who assume to be the guides on the highway to the kingdom, are quite as blind, or as unwilling to practice self-denial for the good of mankind, as are those before whom they stand as teachers.

“If the blind attempt to lead the blind, both shall fall into the ditch,” and certainly, none are so blind as those who live in selfishness and sensuality. Just here the marriage question finds a place. That there is biblical authority for mar-

riage is quite correct and Paul in his zeal to become all things to all men, that he might partially save some, admitted this life of the flesh in his Gentile, Christian Church, and then tried hard to justify it.

There is biblical authority also for war and bloodshed and for slavery and for polygamy,—but it would be hard to find an authority for these things in the teachings of Jesus. There can be no truer saying than this, “That which is born of the flesh is flesh, and that which is born of the spirit is spirit.” We firmly believe, however, that any departure from the pure testimony of the Christ, would, at once, destroy our religious order and make us emphatically, as are the children of this world.

As witnesses for the truth of God, the Shakers should, with their light and privilege, be able to speak with as much confidence as did St. Paul, when he said, “They that are Christ’s have crucified the flesh with its passions and lusts.” “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.”

Our success in maintaining our order and our prosperity as a Community must be by our faithful continuance in well-doing. Our duty is to “preach the kingdom of God and its righteousness.”

We appreciate your very kind remarks, having reference to our little journal, and only hope that it may be able to do much good and no harm. Accept with this our prayer for your prosperity in this life, and the blessedness of peace in that to come.

Respectfully,

H. C. BLINN.

Be cautious of adopting systems.

(CONTINUED FROM LAST NUMBER.)

[THE following interesting, social and theological letter, is from the pen of our beloved brother, Elder William Leonard, of blessed memory, and will no doubt give pleasure to many of our readers. Ed.]

THE APOSTLES REQUIRED TO KEEP A GIFT OF HAND LABOR.

JESUS said to the Jews, “The kingdom of God is among you,” Luke, xvii., 21, alluding to the disciples who were practicing and studying under him. To the disciples he said, “It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Matt. xiii., 11. This signifies that he taught them much that they must practice in the new kingdom, which the world knew nothing about. From what follows it would seem that hand labor was among their private instructions. In years after they had commenced their ministry, Paul declared, “I think that God hath set forth us, the apostles, (he excepts none) a spectacle to the world, angels and men. Even to this present hour, we hunger, thirst, have no certain dwelling-place, and labor working with our hands, being reviled we bless, being persecuted we suffer it.” 1 Cor. iv., 8, 12. Paul does not say that the apostles chose this condition for themselves. He does not even intimate that poverty drove them to it. But he emphatically says, “God laid it upon them.” It will be remembered that Jesus was mediator between God and themselves. His word to them was the word of God.

When Jesus sent the twelve to preach and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse, and not put on two

coats, Matt. x. 9, this to them was God's word. Or as he says above, "God, laid this condition upon them and they felt it so," when Jesus told the twelve after his death, "To go in to all the world and preach the gospel." Matt. x., 7. The above shows us, that they understood that God's word to them was, that they must go, as Jesus first sent them through life. And going in this gift, they distinctly understood that hand labor must be resorted to for support, if nothing else had been said on that subject; but under the next head we will show that Jesus enjoined hand labor on all.

JESUS THE AUTHOR OF CHRISTIAN HAND LABOR IN THE CHURCH.

Paul says to the Thessalonians, "We hear that there are some among you, disorderly, working not at all, but are busybodies. Now such we command by our Lord Jesus Christ, that with quietness they work and eat their own bread. If any man obey not our word by this epistle, note that man, (or as on the margin, signify that man by an epistle) and have no company with him that he may be ashamed, yet count him not as an enemy, but admonish him as a brother." 2 Thes. iii., 8, 15.

If Jesus did not bind hand labor on all his followers, as a Christian duty, would Paul dare hold him up before the Church as the author of it? He commands all, in the name of Christ to perform it, as one authorized by him to teach it as a Christian duty. If the word of God from Jesus did not render hand labor binding on every one who professed the Christian name, would Paul have dared to order the Church to cut themselves off from all, high or low,

rich or poor, who did not perform it? It should be remembered that Paul was a regular member of the Church, at Jerusalem, in good standing. If there was an order for labor revealed to the twelve he must have known it. He was under that Church one year before he went forth among the gentiles; and here we may conclude he learned the whole duty in this respect of apostle, teacher and every lay member of Christ's body. This qualified him to say, "We hear that there are some disorderly among you working not at all." If it was orderly to work, and disorderly not to work this must have been the order of the primitive Church. How could there have been order, equality or justice in that Church any more than in this, without such a rule of life for all? With them, as with us, we see plainly that the quiet, industrious member was the more orderly Christian, while the idler or loafer was selected out and pointed at by all the faithful, as the busybody, the mischief-maker and the harbinger of strife and discord.

THE APOSTLES REQUIRED THAT ALL — SHOULD LABOR FOR THEIR DAILY BREAD.

Paul taught without hesitation or qualification, and proved it by his works, that he who opposed or purposely fell short or cast aside the duty of hand labor was an enemy to the Christian faith. He says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v., 8, or worse than a barbarian who never was enlightened by the Christian faith. No language need be uttered plainer than this, to claim hand labor as a foundation

principle laid down by Jesus as the true Christian faith. On the strength of this understanding of what the true faith in Christ required he writes to the Thessalonians, "When we were among you, we commanded if any would not work, neither should he eat," and then adds, that as teachers of the true faith they as apostles or patterns were willing to be squared by it themselves, saying, "Neither did we eat any man's bread for nought, but wrought with labor and travail, night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example to you to follow us."

Paul claims that they had power to do otherwise. They could gather gold and silver like other men, and spend it in worldly ease and pleasure. Many pious donations could have passed from the Church into their hands; they had affectionate, rich brethren they could have leaned upon, who as Paul said of some of the Corinthian brethren, "Ye are full and rich; ye have reigned like kings without us," or before we came. 1 Cor. iv., 8. These advantages were nobly laid aside and as Christians were to them as nothing while in their estimation their own example before the Church was every thing. As did their Lord, they spurned the idea of requiring of others what they were not willing to do themselves. As apostolic teachers they must set an example in all things, "and they took joyfully, the spoiling of their goods."

When Jesus led them on earth, his testimony to the worldly great was, "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger." When they took his place as

teachers of the same faith, of course, by word and example they must hold out the same word. Jesus condemned the same spirit in the Jewish priesthood, he said, "The Scribes and Pharisees sit in Moses's seat. They bind heavy burdens and grievous to be borne, and lay them on men's shoulders but they will not move them with one of their fingers." Matt. xxiii., 1, 4. The apostles knew that Moses originally was a bright example and the greatest of burden bearers among his people; but that the Jewish teachers in Jesus's time were guilty of every extortion and of imposing every conceivable burden upon the people. In their intercourse with Jesus they knew how he viewed these men and how he expressed himself concerning them in the true light of heaven. Jesus said, that the priesthood said and did not; and they determined to do, as well as say to the acceptance of their Lord and Master.

It is simply ridiculous to say the apostles pursued the course they did and were not taught of Jesus to do it. How perfectly true inspiration has brought out in Mother Ann and the Elders, the same willingness to toil with their hands for their own support and to present an example to Believers in these days. The first churches gathered in the east were planted in the same spirit. The western pioneers being taught in this school, when they journeyed west, purchased lands, erected habitations and there put their hands to work, that others might when gathered become rooted and grounded in this consistent Christian theology. When they had duties or travels to perform these were carried along in the same spirit of diligence, and when ended, they had a habitation as a home

in which to retire supported by their own faithful industry.

When Jesus had passed into the heavens, the first work to be performed by the twelve was to establish a Church at Jerusalem, built upon the word and example of Jesus, that could be referred to when the Gospel spread among the Gentiles. In exhorting the Thessalonians to a Christian course, and a life of industry. Paul points them directly to the example of the Church at Jerusalem, and says, "Ye remember brethren our travel, for laboring night and day, because we would not be chargeable to any of you. Ye, brethren, became the followers of the Churches which in Judea are in Christ Jesus." 1 Thes. ii., 9, 14. To no Church was Paul more faithful in his endeavors to stir them up to hand labor than to this. He here shows them that as far as they had obeyed his instructions they had become the followers of the parent Church in Jerusalem; and he here states that the Jewish church was in the very life of Christ.

This renders it conclusive that they followed the example of Jesus even in hand labor, just as the Believers follow the example of Mother Ann in this respect. However imperfect their order may have been, they could as really point to their best and most perfected patterns as we can now point to the example of the Elders.

Perhaps no better illustration can be presented than in what follows to show not only the method that hand labor was performed by in the Jewish Christian church, but the estimation that such laborers were held in by the people and leaders. Power was given to Jesus to raise the dead. After he closed his ministry and was gathered hence, seven

years passed over before such a miracle was wrought by the Apostles. The first power that was manifested in behalf of any one under their charge to restore them again to life, was upon an upright working woman who toiled for the poor and needy of Christ's flock and bestowed her gifts as free as the light of heaven. Stephen, who was stoned by a mob; James, who was slain by the sword of Herod did not receive it. It was reserved for that world-renowned Sister of Charity named Tabitha or Dorcas, who was again restored to the Church as a blessing to the friendless. She appears to have been in independent circumstances and dwelt in Joppa, a day's journey from Jerusalem, and the scripture says, "This woman was full of good works and alms-deeds which she did." Acts, ix., 36.

As she was the friend of the poor, her loss seems to have been felt most bitterly by her people. With sad hearts "They washed her and laid her in an upper chamber." 37. The mourners learning that Peter their great friend was at Lydda, about twelve miles distant "Sent unto him two men desiring that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them." 39. They appear to have laid out the remains of this world-renowned Christian in the chamber where she had laid by her stores and dealt them out to the poor, that when the Apostle arrived, he might find her resting from her labors, surrounded by the works of her own hands. The text does not say that the mourners pre-

sented to Peter, articles she had purchased or hired others to manufacture, but they, "Showed him the coats and garments which Dorcas had made while she was with them."

This Sister was evidently a believer, who, like Lazarus and his sisters, knew something of Jesus. Without doubt she had been a member of the Church quite through the ministry of Peter. In her history we discern a valuable quality in the true character of the Jewish Church; we understand their labors and the disposition they made of property. Like her, the faithful, wealthy members appropriated the means they had to the best account for the needy among them. It appears that the excitement after Pentecost was attended by breaking bread from house to house, saying nought of what they possessed was their own, and in laying thousands at the apostle's feet. But when they advanced their order required them to carry out practical Christian principles in their own habitations. Evidently the rich had to labor with their hands and help support the destitute, and to require them to do the same. Those who would not do this, "To provide for their own, especially those of their own house, denied the faith."

Paul labored for his own support and the support of those that were with him. Hence it could be said by James, "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low." James, i., 9, 10. They could carry consecration no further till the revelation to Mother Ann brought both sexes into Church order spiritually and temporally.

(TO BE CONTINUED.)

It is good to say well; better to do well.

VALEDICTORY THOUGHTS—written while on a mission to Pleasant Hill, Ky., Mar. 20th. 1838.

OLIVER C. HAMPTON.

BOUNDLESS O blessing of patience and prayer
Flow from all goodness and banish all fear;
Teach me in silence to walk the low vale
Where the calm waters of Love never fail.

Calmly awaiting the call of the Master
Whether my moments go slower or faster
Under all sufferings of body or mind
Patient and calm to be wholly resigned.

Sickness and sorrow are grievous to bear,
Trials and crosses abound everywhere;
Self-abnegation is always in order

Among good Believers in all Zion's border.

Still in the spirit of patience and prayer
All can be comforters able to cheer

Bright Sun of Righteousness Healer Divine
Grant us thy presence, O make us all thine.

Lead us in wisdom and love evermore

And every backsliding spirit restore;

Each root of bitterness let us dig up

And of sweet forgiveness drink deep of the cup.

Charity waiting and patience extend

Unto each enemy, unto each friend.

Sweet evolution from lower to higher

May each Believer in fervor aspire.

Weeks, months and days I have spent on this hill

Meeting with nothing but love and good-will,

Kindness from all both the aged and young

More than can flow from my pen or my tongue.

Kindest regard would I tender each one,

Glad if the least mite of good I have done;

Soothed any sorrow, removed any pain,

In any true heart if I've sown any grain

Likely to grow and a crop to produce,

Or from its fetters one soul to unloose,

Grateful I am and a hundred fold paid

For what little good I have thought, done, or said.

Now that the end of my sweet visit nears

Give me your union and lend me your prayers.

I will be faithful the cross to endure

Spend and be spent in the life that is pure.

Labor for others as far as I can

Self to forget which was Jesus's plan.

Not to be tedious I'll try to complete

This little poem on this little sheet;

In all good neighborhood bid all adieu

Each to commend to a God that is true

Each to remember in love and good-will,

Flourishing, growing on green Pleasant Hill.

Union Village, O.

UPON the tares, as well as wheat,
The dews of heaven fall;

A lesson by our Father taught,

Whose gifts are shared by all.—A. E. N.

SAN BUENAVENTURA, CAL.,
JAN. 12, 1888.

A. G. HOLLISTER, BROTHER:—It is with feelings of the deepest sincerity that I acknowledge the receipt of your kindly New Year's greeting and expressed good wishes of the fraternity you represent. Words cannot express my appreciation and I can only ask you to accept a soulful return of the same kind feeling.

I verily believe the outflowing of soul reached me before it was transmitted to paper, as about that time I received a baptism of blessing from some source such as I have not experienced for a long time. At the time I wondered if it could be the effect of the Soul Communion wave, if so, I felt there could be no denying the power of silent forces. Whether the blessing came of soul communion, with this or the angel world, as of those who, while still in the flesh can realize and "recognize the kinship which is higher and more durable than that of merely flesh and blood," I return thanks, and the wish that they may be blessed in return.

Thanks also for accompanying tracts. I have read them with much interest and can see the beautiful and true in the divine life set forth—a life I should have found it easy to have led had I been surrounded by its influence in youth, and by so doing should have perhaps escaped many troubles and trials by 'he way, for I know my nature never was adapted to the institution of so-called *holy* marriage, albeit while under the law I tried to make the best of it. I have long seen that the present social system is very defective—indeed *wholly* so.

About fifteen years ago, as it were in answer to my earnest prayer for some-

thing better for those who should come after me, *Communal life* was shown me in a vision; something I had never thought of, but O so grand, so beautiful! It flashed on me like a light from heaven. Either it was a revelation of life in the higher spheres or a prophecy of the yet to be, the New Jerusalem that is to come down from heaven. I wait in hope. That which was shown me was life attuned to perfect harmony. I should like to know more of the workings of community life as established by your order. I can see where celibacy makes it so much more possible to give up all than where anxious care for the future welfare of posterity stands in the way. But this is sure, every day I see more to convince me of the inefficiency of the present system. What assurance is there for protecting care in old age? Of this I have an illustration in my own life experience.

For years I have been the sole dependence of an aged and widowed father who, in spite of abundant possessions in the way of property, might have been uncared for and his possessions wasted but for the incident of my own life which made it possible for me to devote myself entirely to his service, though at a great sacrifice to my own best interests in many ways; the most trying of which is complete isolation; his mind of late being in such condition that he cannot endure the presence of strangers, and it is but seldom that I can even have the privilege of my children visiting me. But yet he is not what might be termed insane, and though in his 87th. year, is in robust physical health and may quite likely last longer than myself. I enter on these particulars that I may introduce a

question that often comes up for solution and on which I have pondered much: Filial duty requires that I care for my father. Jesus said "Let the dead bury their dead, follow thou me." Now to all intents and purposes of this world my poor father is dead in mind, being deaf and almost listless; but think you that I could feel justified in deserting him in obedience to a call to other work, even though it might be in the Master's vineyard?

No, humanity would forbid. There may be sacrifices to make under any condition of life, but under the present system it is life-long sacrifice with but little compensation in the way of real happiness. I know that communal life is the better way, but a person requires to be "born again" to see it, and then it requires great faith in humanity to adopt it. I hope I may sometime have the opportunity of visiting a Shaker Community. I should think it would be "like a little heaven below," so many united on a true spiritual plane. Yet the little cherubs must be missed. I always feel that there is something very heavenly in the love of little children, and that there is no mission more holy than caring for them in their helplessness and guiding their youthful minds in the right direction. It has often been a perplexing question with me as to how your system is perpetuated—whether by adoptions from the outside world or in what way? It has never been my good fortune to live near a community, neither have I had an opportunity for gaining much knowledge in regard to the system, though with what little I have learned I have been very favorably impressed. But as there is a wide gulf between the present stage

of humanity and the perfected condition I feel that as yet there must be an intermediary. This subject I am making my life study. Some form of communal life that will fit the present requirement and lead to the more perfect development of the race.

I believe I am called to this work. As yet with my pen is the only way I can make an effort in the direction, but I often feel that the position I am placed in is for a purpose of education in the utter inefficiency of the present system to guarantee "life, liberty and the pursuit of happiness" to mankind. Likewise, we must ever be trampling on laws human or divine, trying to serve two masters—God and mammon. The worst feature of the present system is that it is conducive to selfishness—compelled by the necessity of self-protection.

I will here add that in my vision of communal life the children were a very prominent feature, for it was shown me that motherhood was a holy and divine mission of which no sensual lust should form a part; that the love from whence it sprang should be a divine sacrament, and maternity wholly under woman's control. I believe that as yet, a communal life of degrees, each community according to its plane of development, but the end and aim perfection; is all we can hope for the world at large.

For myself, however, the purely spiritual is all I find pleasure in, and should I be spared to arrange for future years I should most assuredly situate myself where I could have such association.

Please allow me to express myself as equally interested in your able spiritual articles in W. A. T. We sometimes have come very near expressing the same ideas. I ask that your Order will

remember me in their communings
sometimes as one in the spirit of truth
with them, and free of all carnal ties.

Fraternally,

ADELAIDE COMSTOCK.

NEVER MIND.

REV. HENRY BURTON, M. A.

DID you hear the angry word?

Never mind;

Let it be as never heard—

Never mind;

'Twill but rankle in the breast,

'Twill but break thy spirit's rest,

Cast it from thee, that is best—

Never mind.

Have you planned and toiled in vain?

Never mind;

Loss sometimes is highest gain,

Never mind;

Honor is not bought and sold,

Character is more than gold,

These are yours—a wealth untold—

Never mind.

Does the night seem dark and long?

Never mind;

You can cheer it with a song,

Never mind;

Darkness always leads to dawn,

Night is but the gate of morn,

Out of griefs our joys are born—

Never mind.

Does the east wind rudely blow?

Never mind;

Does the north wind bring the snow?

Never mind.

'Twould be south, or 'twould be west,

If thy Father thought it best;

Face it, like the vane, and rest—

Never mind.

Is the future all unknown?

Never mind;

Thou shalt never be alone—

Never mind;

Turn above thy weeping eyes,

Heaven is watching through the skies,

Trust the love that never dies—

Never mind.—*The Catholic.*

OLIPHANT'S visions do not commend themselves, at all, to me. I saw too much of too many similar ones in my travels through the States. But Elder Henry, I will frankly confess that you have chronicled in the *JUNE MANIFESTO*, a vision which has no difficulty for me, in which I read with great interest, and for which I thank you. It is the vision of Elder J. G. Russell. Such men may tell me their visions and I will accept them and wish that I might be favored as they. Those who have well done their work, as I know the good Elder has done his, such visions are true; such are the products of true religion, the fruits of it. And oh, who could wish for a happier end, to be able to feel as the dear Elder Russell feels, with the great future close before him.—His end here, his beginning there.—J. H. H.

[Contributed by Harriet Shepard.]

TRUSTING GOD.

CHRISTIANS might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else. They imagine if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one mercy after another: but as one is removed, he has come in and filled up its place. Now when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this.—*Dr. Payson.*

Serenity of spirit comes from consciousness of right doing. *M. J. A.*

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Editorial.

CONFESSION.

THERE must be more or less efficacy in an honest confession or the followers of Jesus would not have made it a subject of so much importance. So long as men trespass against the law of God, or against their fellow men, so long will there be need for confession of these faults. It is quite to the point that the apostle James says, "Confess your faults one to another, and pray for one another."

Some people talk very loud about confessing to God, whom they never knew, while they hesitate to make confession before a gospel brother. The entering into the secrecy of the closet would lose much of its value, if a listener was known to stand at the door.

We well agree with the apostle, that confession and prayer are so closely joined that the one would seem quite unfinished without the other, as in humble, penitent confession we walk with God. And as "every knee shall bow, and ev-

ery tongue confess," to God, it is wisdom to approach that pure spirit so near as we are able, and unburden the mind before the greater light, in the presence of a witness.

Nothing will cure a fault so thoroughly as to make it a subject of confession to those before whom it was committed. Mother Ann Lee taught that the first step in obedience to spiritual light, was an honest confession of our sins to God, before a witness. The benefit to be derived from this form of active repentance has been well understood by those who have accepted a religious life. To some extent, it has been carefully guarded from age to age, till it reached the time when men were taught to "Do unto others what ye would that they should do unto you." In this, the confession of our faults, one to another, became a Christian obligation, and no less, the praying of one for another.

It is a matter of great importance that we take the first step in the gospel work aright, or we may fail to be successful in those which are to follow. According to the word of the New Testament, John the Baptist had his followers confess their sins at the time of their baptism, and this agrees in full with Acts, xix., 18, when the people who would be Christians, confessed their sins and showed their deeds.

An unconfessed Christian must be quite like the wicked city as seen by the Revelator:—"The hold of every foul spirit and a cage of every unclean bird." Rev. xviii., 2.

In our gospel order, the confession of sin has been accepted as a revelation from the spirit of God, and those who were appointed as witnesses sought to impress this fact upon those who availed

themselves of the privilege, that every confession must be made to God.

The testimony of Jesus bears upon this point as he says, "There is nothing covered that shall not be revealed: neither hid that shall not be known."

Whatever is revealed must be brought to the light, and the followers of Christ are the light of the world. To those who receive the gospel testimony, as in the advent of Jesus, an honest confession of all sin before God, is the "door of hope" for salvation.

Sanitary.

ONE OF THE KINGS OF ISRAEL GOT SICK.

DANIEL FRASER.

At present, in all the leading departments of life, the tendency is to diverge from the line of "right living, and of right doing." We read of the heathenism of the past, and also of a people "not numbered with the nations." Whether the heathenism of today, in some of its aspects is not of a darker hue, more insidious and corrupting, than any preceding may be a matter of consideration.

The outcome of heathenism, results in a long list of bodily, and social ailments. The outcome of obedience to the laws of God hygienic and moral are in an opposite direction. The many and varied troubles of outside life furnish scenes not pleasant to think of. Inasmuch as we enjoy freedom, are separated from their social maladies, we are saved from their industrial judgments. In this respect, we are not numbered with the nations. In bodily ailments why should we be numbered with them?

The long and lengthening list of bodily diseases to which the subjects of modern civilization are heirs, is evidence that God is not in their way of living. Generally, the subjects of disease instead of turning to God, heap to themselves many M. Ds.

Even as God is in his Order for protection and salvation from sin, in that Order, there must needs be protection from disease, the fruit of sin.

In the fulness of our gospel there will be an ever-abiding of the presence of God, and an absence of that tending to destroy or to hurt. No greater evidence of the absence of his presence can be presented than is manifested in seeking God where He is not to be found. A corresponding loss is manifested in ransacking the bowels and surface of the earth for a universal cure-all; for a constitutional remedy! There is no such remedy. But there is indeed within us an inherent constitutional power, endowed with ability to maintain in health every one of us from infancy to old age, if not abused. This beneficent power, even when sinned against, is ever ready to restore us to health, to mend injuries and to respond to every effort of "right living." It is written, "God is not far from any one." This is also true in regard to our material bodies.

The king of Israel instead of going back to God in confession and repentance, in the fitness of Jewish law, went to men. When we come home to the simplicity of the truth with our bodily ills, as we are taught to do with spiritual transgressions, we shall be saved in a goodly degree from men-made M. Ds. and from their drugs.

There is something out of place when a Believer presents himself or herself be-

fore a doctor of the world. It is a remarkable fact, that the attitude of all medical men to their patients is, "You are sinners." And the attitude of a patient to these men is, "I am a sinner." Seeing these M. Ds. do not themselves obey the "law of right living," dietetically, they are out of place in assuming to sit in judgment, they being themselves unjustified sinners.

Again they are out of place in prescribing for Believers, because they have been trained to prescribe for those who are the subjects of great vital expenditures; hence they are ever ready to advise the use of stimulating foods altogether unsuitable for those who live a life of purity. On this point we need to take heed. First, we do not require such a fulness of nutriment as generative men and women do. Second, the nutriment taken by us, should not be stimulating, more particularly so, for young people.

Mt. Lebanon, N. Y.

THE VOICES.

THE Sunshine says: "Let me shine in at your windows, clear across every room. I warm the earth, make the grass grow, open the flowers, ripen the fruit and shine into all the dark crevices. I can purify them and make glad all the land and every living creature.

I pray you good people, do not darken your windows with heavy curtains, down all the time so I can't come in to cheer you up and make you healthy and strong. I'll not hurt your carpets, even if I do fade the colors a little, your bodies and minds are of far more value than the carpets, and I know you need me."

"I want to come in too," says the Air. "Don't keep your windows shut all the time, I pray you, and breathe the same air over

and over when there is plenty of fresh, life-giving air out doors. I am very cold sometimes, but you need me just the same, summer and winter. By using me your lungs purify your blood, and pure blood keeps you well. Do not dress your body so tightly that I cannot come into your lungs, for then you lose just so much life. Above all, do not shut me out of your rooms when you are asleep, for that is the time when you need me most. While asleep you renew all your strength if you breathe fresh, pure air. If not your slumber will be stupid and sluggish instead of refreshing. Your blood will be more impure when you arise than when you retired because you breathed the same air over again. Do not breathe hot air, either, because it weakens the walls of the blood-cells in your lungs, and in fact your whole body, making you very sensitive to cold air when exposed to it."

Pure water says, "Drink me when you drink anything. Don't even drink me if I am not free from all impurities. Nothing will make you more liable to long sickness than using impure water. The vital organs will rebel at the presence of such filth within their midst and make the effort to expel the impurities. I am for the purpose of cleansing and purifying your body within and without."

Liquor says, "If you drink me, the vital organs of your body and the whole nervous system will fight their best to expel the poisonous draught. Don't taste me, for there will be continual war if you form the habit of it, until there is destruction of the body. I destroy more lives than the sword."

Tobacco says, "I am an enemy, too, but a sly one. The vital organs of the body resist me just as much, but in a more quiet way, and the diseases I cause are not so plain to be seen. I do not destroy health and life so quickly, but just as surely."

Coffee says, "I am a better drink than liquor but the nerves are a little excited over my presence in their midst, and if taken strong and steadily, I soon get to be master for they cannot do without me, but I store up impurities all the time in the system."

Tea says, "I whip up the nerves to greater activity and am regarded as a friend by the

people because I make them feel good and help them to do more work when they are already tired. But the vital organs must regard me as an enemy, too, because soon after there is a depression of feeling and a nervousness that nothing but more tea will soothe. Many old tea drinkers have very severe headaches, showing the nerves have been greatly irritated."

Pure food says, "Use me. I will nourish your body without unduly exciting the nerves."

Fruit says, "I have gathered the rays of sunshine, the drops of dew and all the good there is in air and earth. My juices will allay thirst and sharpen appetite. You can use me without any waste of force."

The grains say, "I have garnered from the earth all elements necessary to nourish the body. Do not fail to count me first and last in your daily diet."

Vegetables say, "You can use most of us with profit. Select from our varied store the best."

The human body says, "Add to these rest and exercise when needed and nature will cheer all with health."—*The Journal of Hygieio-Therapy*.

TESTIMONY AGAINST THE USE OF TOBACCO.

We are glad to note the growing sentiment against the use of tobacco, especially by professing Christians. The writer of this note has recently heard the use of tobacco by ministers condemned in the strongest terms. One man said if he had a pastor who was addicted to its use he would give him to understand that he was never to use it about his house, and that he never wanted his boys to see him using it. Another went even further and said he would not listen to a minister preach who used tobacco. He said he could not receive the pure sweet truth of God coming through such a filthy channel. Ap-
 propos of all this is the suggestive testimony of the noted New York missionary, the late Jerry McAuley. He says: "And here let me say a word about tobacco. I consider it a great stumbling-block in any Christian's life; but when a man has had an appetite for

liquor and is trying to keep from drinking, the use of tobacco is positively fatal. It will surely bring him back to his cups. * * *

I was led at last, by the grace of God, to do the clean thing—to give up every sinful habit, and from that time Jesus has kept me."—*Religious Telescope*.

WOMAN VOTING.

F. W. EVANS.

THE *Tribune* says "women do not want to vote, and therefore the woman suffrage bill should not pass." What right, except that of power, have men to prevent woman voting? Is it not as much the right of women to decide who shall and who shall not vote as of men? If man arrogates to himself the decision it proves his egotism and ignorance of first principles, not his right. The present race of fishes in the Mammoth cave do not want the sunshine. They have no eyes. Unroof the cave and let in the sunshine; it will create eyes in the next generation of fishes. Pass the woman suffrage bill and women will soon see the duty and beauty of voting. Why does not the *Tribune* apply the same logic to non-voting women that it used to apply to the slave who did not want freedom, but hugged the chain that bound him? The inalienable rights of freedom and voting do not depend upon the will or the choice of the slave or the non-voting woman. Like life itself they inhere, as duties in human nature. Suicide is an indictable offence. "Who would be free, himself must strike the blow." The slave who spurns emancipation and the non-voting man or woman of the world, class themselves with infants and idiots whom the state should care for until the child is of age, and the man or woman becomes sane. If doctors would take enough of their own drugs it would soon stop their insane efforts to deprive citizens—free Americans—of the right to medicate either themselves or their friends.

Let us all do as we would be done by. Let woman vote and every man and woman be their own physician.

Be severe with yourself.

THE REVISED NEW TESTAMENT.

AFTER the immense labor and profound scholarship brought to the test, it was expected that the revised New Testament would take the place of the old, and become the standard authority. It was presumable that the most ardent believer well knew that there were errors in the King James' version, and would gladly have such errors eliminated. Such presumption has not been warranted by the facts. Really, if there are errors, the believer does not wish to admit that there are. He prefers, like a young ostrich, to hide his head in the sand, and not be blinded by the light. In that condition he refuses to believe that there is any other light than that which filters through the sand which covers his closed eyelids.

Those who expected so much from the new version did not take into consideration that the value of the Bible depended on its infallibility, and after many generations had received every word and letter as divine authority, and held that eternal salvation depended on belief in every text. Now to have that belief shaken by a new translation, by which passages considered of vital import are changed or omitted, is like the destruction of the Bible itself. If the old is not correct, what assurance have we that the new is more perfect scholarship? Was not the old surrounded by a halo of scholarship at its birth? If it depends on scholarship, and scholarship improves, how soon before still another new version will be required?

True, in a certain way the new version has been approved by the Unitarians, because a certain strong passage favorable to Trinitarianism was omitted; by the liberal-minded ministers, because "hell" is euphonized into "hades," and thus the repugnant doctrines of hellfire and eternal punishment cast overboard. Henry Ward Beecher pronounced it "a first rate affair," and many other advanced thinkers in the ranks of Orthodoxy agree with him. But Talmadge said "it was already dead" before it was well published, and Spurgeon thinks the old the best, and nowhere, not in a church in all this country has the new taken the place of the old. The version is dropped dead—it is not wanted. The Bi-

ble as it is, is sufficient, and to admit a better version is to overthrow its authority, and shake the old faith to its foundation.

But the destructive work is done and casting aside the revision will not make the water flow back to its source. The whole world now knows that a great number of eminent scholars regard the translation of the Bible, which has been for centuries believed perfect to the letter, as very imperfect, as misleading, and removed texts which have been the root of dogmas held of vital import. Whatever the final conclusion of the laity, they know that there is disagreement among the doctors, and infallible authority admits of no disagreement. The support of the doctrines of hell and the trinity are taken away, and the worship of the Bible as a holy, inspired and infallible book, cannot long be maintained. Instead of blind worship, there will come rational study in parallel line with the literature of other races of mankind.—*Hudson Tuttle in R. P. J.*

PAUL OR CHRIST?

LILLIE E. BARR.

"I SUFFER not that any woman teach,
Or bear the message of the Lord's good-will.
Let her keep silence, she hath no call to preach,
'Tis hers to learn and modestly sit still,"
Thus the Apostle. Yet the risen Lord,
Waiting beside the newly broken tomb,
For messenger to send with his first word
Unto the Church within that upper room,
Chose but a woman with a loving heart
Oh! fair her feet with these glad tidings shod
"I am arisen, and I now depart
And go unto our Father and our God."
Did Christ make some mistake that first by her
The truth and light of Resurrection shone?
He, Mary chose to be his messenger,
Would Paul have sent St. Peter, or St. John?—
Selected.

AGAINST OATHS.

SIR JOHN MILLER, an English Judge, is quoted in a recent paper, as follows: "Profoundly convinced by a long judicial experience of the general worthlessness of oaths, especially in cases where their falsity cannot be tested by cross examination, or be crimi-

nally punished, I have become an advocate for the abolition of oaths as the test of truth; but I would retain the punishment for false declarations wherever at present the law prescribes a penalty for a 'false oath.' An honest man's testimony will not be made more true under the sanction of an oath, and a dishonest man will only be affected by the dread of temporal punishment."—*Messenger of Peace.*

Juvenile.

ACROSTIC.

THOU hast put gladness in my heart. Psa. iv., 7.
Give ear to my words, O Lord, consider my meditation. Psa. v., 1.
Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. sa. xxxviii., 5.
My voice shalt thou hear in the morning, O Lord. Psa. v., 3.

O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart. Psa. xxxvi., 10.

Lord thou hast heard the desire of the humble, thou wilt prepare their heart. Psa. x., 17.

O Lord my God, in thee do I put my trust. Psa. vii., 1.

MANY O LORD my God, are thy wonderful works which thou hast done and thy thoughts which are to us-ward. Psa. xl., 5.

The Lord hath heard my supplication, the Lord will receive my prayer. Psa. vi., 9.

Hear me when I call, O God, of my righteousness. Psa. iv., 1.

Lead me, O Lord, in thy righteousness, make thy way straight before my face. Psa. v., 8.

Salvation belongeth unto the Lord, thy blessing is upon thy people. Psa. iii., 8.

We will rejoice in thy salvation and in the name of our God we will set up our banners. Psa. xx., 5.

Remember O Lord, thy tender mercies and thy loving-kindnesses. Psa. xxv., 6.

Lord I have loved the habitation of thy house, and the place where thine honor dwelleth. Psa. xxi., 8.

LITTLE BY LITTLE.

LITTLE by little the time goes by,—
Short if you sing through it, long if you sigh;
Little by little,—an hour, a day,
Gone with the years that have vanished away:
Little by little the race is run,
Trouble and waiting and toil are done!

Little by little the skies grow clear;
Little by little the sun comes near;
Little by little the days smile out
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the world grows strong,
Fighting the battle of right and wrong;
Little by little the wrong gives way,—
Little by little the right has away,
Little by little all longing souls
Struggle up nearer the shining goals.

Little by little the good in men
Blossoms to beauty, for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.—
Church Union.

ACROSTIC.

From Hebrews.

JESUS Christ the same yesterday, to-day and forever. xiii., 8.

OF whom we have many things to say. v., 11.

HE is able to succor them that are tempted. ii., 18.
Neither is there any creature that is not manifest in his sight. iv., 13.

CAST not away therefore your confidence which hath great recompense of reward. x., 35.

AND without all contradiction the less is blessed of the better. vii., 7.

REMEMBER them which have the rule over you who have spoken unto you the word of God. xiii., 7.

SO that we may boldly say, the Lord is my helper. xiii., 8.

OBEY them that have the rule over you, and submit yourselves. xiii., 17.

NOW faith is the substance of things hoped for, the evidence of things not seen. xi., 1.

DO good and to communicate forget not, for with such sacrifices God is well pleased. xiii., 16.

AND make straight paths for your feet. xii., 13.

LOOKING diligently lest any man fail of the grace of God. xii., 15.

THROUGH faith we understand that the worlds were framed by the word of God. xi., 3.

OUR God is a consuming fire. xii., 29.

NOW of the things we have spoken this is the sum. viii., 1.

THE knowledge drawn from experience is of quite another kind from that which flows from speculation or discourse.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. August. Contents. Benjamin Harrison; Levi P. Morton; Short hand, Stenography, Phonography; The African; A Budget of Papers on Phrenology; On Elocution; Cute Advertising; Allen G. Thurman; Sanitary Reform; Health Papers; What is Disease; Child Culture, etc., etc. Fowler and Wells Co., 775 Broadway, New York.

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[Contributed by Compositors.]

A WORD about the ethics of writing for the press. There is certainly some consideration due compositors. They are not overpaid and every piece of poor manuscript makes a difference. An article written so villainously as to take twice as long to set it up as it ought to take, just doubles the work or divides the earnings. If this is not stark robbery, it is a form of imposition which touches it very closely. Write plainly, and use paper freely.—*Northwestern Christian Advocate.*

It is rumored at St. Petersburg that proceedings to ascertain whether Count Tolstoi is sane or insane are about to be begun. The Count's wife who does not sympathize with her husband's ideas, is quoted as saying that if he should carry out his contemplated purpose to follow literally Christ's command *to sell all that he had and give to the poor*, she would ask for an inquiry as to his sanity.—*Boston Journal.*

ACCUSTOM not yourself to speaking overmuch, and before you speak, consider; let not your tongue run before reason and judgment bid it go; if the heart doth not premeditate, the tongue must necessarily precipitate.

Deaths.

William Heslop, at Watervliet. N. Y. Aug. 5, 1888. Age 69 yrs. 4 mo.

He united at Watervliet in 1877, and was a faithful and dear Brother, and we shall miss him. S. W. B.

Sarah Woodrow, at Center Family, Mt. Lebanon, N. Y. Aug. 6, 1888. Age 81 yrs. 2 mo. and 7 days.

She was an interested worker for the gospel cause, and a patient sufferer to the last. E. S.

James Goodwin at Mt. Lebanon, N. Y. Aug. 6, 1888. Age 68 yrs. and 5 mo.

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OCTOBER.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

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The Manifesto.

VOL. XVIII.

OCTOBER, 1888.

No. 10.

THE DIVINE PROCEDURE IN THE AFFAIRS OF MEN.

DANIEL FRASER.

IN creative acts there is progress. Every step is a sure foundation for the next. This holds good from a nebulous globe, till it reaches a state, when plant and animal life is possible.

Turning to creations of a higher order, the moral and the divine, we find from the "Burning Bush" on Mount Horeb, to the giving of the Law from that mountain, that every intermediate step led to that event—to an Epoch, within which, an orderly, personal, and social life became possible. All outside of said life, is heathenism. What are the essentials of an orderly life? "Do no harm to yourself through lust. Do no harm to others." In other words, keep hygienic and moral law. These two requirements run through the Old Testament. The glories of the "Latter Day" of which the prophets sung, were predicated on the actualization in human life and conduct, of but these two ideas. They constituted the "First Dispensation." There had been minor revelations, but this was the most inclusive. It embodied the whole circle of duties incumbent on the Adamic man. It left not a single human ani-

mal emotion unregulated. Hence the "Law was a schoolmaster," teaching the elements of self-denial.

The second step, or Dispensation, was the Revelation of the Christ in Jesus of Nazareth—of a divine human life! constituting him the sou of man, and the Son of God—the first born of many brethren. Here the inquiry arises, Where is the first born of many sisters?

The importance of the "First Dispensation"—the revelation of a true hygienic, and moral life, specifically defined, has not yet been duly estimated, nor duly opened in our day. The present conditions of society, show it to be wholly out of joint. Those who are the most industrious, and the main creators of wealth, are poor, ill-housed and fed. On the other hand, those who do the least for themselves, and for society, are the best provided for.

Hygienically, the rich and the poor, oppress themselves with bodily ailments. Humanity groans under ages of wrong living, and wrong-doing.

To correct and prevent the existence of these evils the First Dispensation was given. Its requirements were brief and definite. Hygienically, "*Do not eat of the product of the dairy, and animal foods at the same meal.*" Avoid

animal fats, and the flesh of ravenous beasts. Be clean in person, and in surroundings; cover up, or burn every unclean thing. Morally, be just and kind.

In the fullness of the Third Dispensation, all animal foods will disappear, the divine man and woman, will not kill and eat; but will be at peace with the beasts of the field.

Morally, a just form of social life was given. Every family had access to land—to the elements of subsistence. Hence no Jew was under the necessity,

"To beg a fellow worm

To give him leave to toil,"

As is largely the case to-day. Usury being forbidden, the rich Jew had to get his last dollar, as he got his first, by labor. Rich men in heathen life—the world at large; their dollars, grow dollars of themselves, and the more of them they have, the more of the products of human toil they can get without any personal exertion. Hence in the Epoch of the "First Dispensation," human evils were reduced to their minimum.

In heathen life, men and women eat as they list, and diseases are multiplied unto them. Socially, a similar course is pursued, and social troubles threaten society with destructive upheavals.

In all coming dispensations, not a jot of these essentials of the Law should pass away. Should the Alphabet pass away, where would literature be?

The idea that we of heathen origin and descent, can pass into, and remain in Christian life, and retain heathen habits, personal and moral, is a mistake. To be purged from every thing that loveth, or maketh a lie, is a great blessing.

The fulfillment of all human duties are included in, "I and my Father are one." All the relationships of life, hygienic, moral and divine, are included in that affirmation. In this Oneness, all human troubles are obviated.

The object of all the Dispensations is two-fold. First, "to put an end to sin, and finish transgressions." Second, "to bring in everlasting righteousness."

Jesus took the first step, and went to John to be baptized as a righteous Jew. Here he presents himself as a keeper of hygienic, and of moral law. Standing on this God given step, he was called to assume the Messiahship. To manifest Angelic life; and to die to the Adamic, the lower emotional life, and to its relationships; and thus be enabled to lay the foundations of "the New Creation"—the divine form of human life—the kingdom of heaven. The subjects of which, make it the business of their lives to unfold the God-element in themselves and in humanity; ever keeping in view, that the lower life embraces the selfish, the sensual and the devilish.

Jesus, feeling the great burden laid upon him of introducing heaven to men, and of manifesting in himself the spirit of divine life—the Christ of the ages, retired to consider the solemn responsibilities to be borne, and also to feel and endure the repugnance, the Adamic man and woman has to die to self, to animal emotions, and to the ties of earthly relationships, and to be tempted most searchingly in all points like unto his brethren whom he came to redeem. Finally, the inquiry arose within him whether he would be obedient to the divine call. First, to be baptized by fire, destroying within himself, not only the outgrowths of animal emotions,

but the life also, from whence they spring. To be unearthed—to be born again! Second, thereby be prepared to be baptized by the Holy Spirit, which creates all things anew.

Resolving to be one with the Father, Jesus left the wilderness and went home to Nazareth. Little did his family and the native villagers know that upon that young man the spirit of God was poured without measure. He entered the synagogue as was his wont, and opened his mission. "The spirit of the Lord is upon me, because he hath anointed me to preach deliverance &c." And said, "this day is this scripture fulfilled." The eyes of his hearers were set upon him as he opened to them the way of the "Higher Life," and of course, the hollowness of theirs. Then arose a storm of feelings, and a clash of words. "Is not this the carpenter's son? Is not his mother with us? Humph! His friends and companions would not receive him; they became enraged, and led him out to a steep place near which Nazareth stands, with the intent to throw him down headlong, and put an end to him and his mission. He quietly walked away from the mob. A few days afterwards, he uttered that memorable sermon—"Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." "Bless them that curse you. Pray for them which despitefully use you" &c. In Christ there is no political dodging, no shirking of responsibilities. He goes unerringly to the work allotted him. The leading emotion of his spirit, is to be beneficently useful. He cures the sick, gives sight to the blind, and cleanses the leper. His fame goes abroad, the common

people hear him gladly. Herod desires to see him; he does not stoop to gain his favor. A ruler of note seeks an interview: he comes by night. Such words are uttered as never before entered a ruler's ear. "Except ye be born again"—be unearthed, "ye cannot enter the kingdom of heaven." To the ruler, there is no change of attitude. The simple dignity of a son of God is maintained.

On entering his mission, Jesus drew upon himself the hostility of the villagers of Nazareth, those with whom he had been on friendly terms. Their lower self-hoods became stirred up with murderous intents. In the further fulfillment of his work, he also met the hostility of the priestly class, and of the upper portion of Jewish society generally. The same murderous spirit was found in them. He told the priests, as was his duty; "ye make the Law of God of none effect through your traditions." "Ye have taken away the key of knowledge; ye entered not in yourselves, nor suffered others to enter." That they were whitewashed sepulchers, fair outside, but within, full of rottenness. In his disciples, he also found a murderous spirit. "Have not I chosen you twelve, and one of you is a devil." Another wanted fire to come down and consume his enemies. Two of them had no objections to have choice seats in his kingdom. The spirit of who would be the greatest, had a place among them as it has among men to-day. To destroy the works of the devil, it is necessary they first be made manifest. The Jews were an intense people. Their priests, scribes and pharisees were essentially no worse than the same class of men are to-day. The presence of Jesus Christ

stirred up, and brought to the surface, a life and its emotions, common to us all. Showing plainly, that if we will stand on solid ground; be able to manifest God to one another, we have got to die to self, to lust, to revenge and to "who shall be the greatest." No half-way work will answer. There is no safety for any of us, except in newness of spirit. He or she who in the least degree seeks to save their lower selfhoods, seeks to save the whole of that life; and most certainly will be unable to unfold the life of God, and of heaven, the germs of which are within us.

The failure of the many attempts to live, having goods in common, are due to the action of said lower life. The lower and higher lives, are organically antagonistic. Were it not so, it would be impossible for a man to be able to *choose* to be a son of God. The dignity of manhood and womanhood, is in bearing a daily cross.

The extraordinary works, and the divine teachings of the man of Nazareth; his denunciations of the leaders of the Jewish people, and his driving the traders from the Temple, fixed the eyes of all Israel upon him, and gave significance to all he did or said. He emphatically declared, "My kingdom is not of this world." The kingdoms of this world are the kingdoms of "the Beast;" they operate by force, therefore, his kingdom must be that of the higher—the divine life in man. In that kingdom,

"No work is menial, and no state is low.

No talk is ever heard of mine and thine,
For everything is every body's there."

Such a state of things with Jesus Christ was not a flash of transcendental ideas from some "Summer School of

Philosophy," but an even daily life. With his disciples he lived in common, and personally cared for them. Hence he was able to say, "Blessed are your eyes for they see, and your ears for they hear." &c.

As the labors of Jesus Christ were drawing to a close, he reviewed them saying, "I have finished the work my Father hath given me to do." Without a trace of ill-feeling towards those who sought to entrap and destroy him; he exclaimed, "O Jerusalem, Jerusalem! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

Here we find in Jesus the Christ, the express image of the Father—a divine man, the first-born of many Brethren, the First Appearance of Christ on our planet. The inquiry arises, where is the first-born of many Sisters?—the first Divine Woman. Has She yet appeared? Let us look for Her.

"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." In the nature of things, his work was introductory, and necessitated a Second Appearance, wherein that prophecy would be fulfilled; My people shall dwell in sure habitations, and in quiet resting places. And also the prayer, "Give us this day our daily bread." &c.

The Revelation of the Christ in woman, will fulfill that prophecy, and answer that prayer.

In the homes created by Ann Lee, that prophecy, and all the essentials of that prayer are answered. Deliverance from temptation. Trespasses are forgiven, and daily bread is equally supplied to all. In Her, and in her Institu-

tions, is the Revelation of the Second Appearance of Christ, the first-born of many Sisters. As such, She stands the Mother, as does Jesus Christ, the Father of the New Creation. He the express image of the Father. She, that of the affectional and organizing Mother-hood in Deity. It is the woman, not the man, who organizes human homes.

Christ was despised and rejected of men—the stone the builders rejected. Yet he, through faithfulness is to-day the head of the corner. The builders in our day, reject Ann Lee with contempt. Yet she through faithfulness in bearing a full cross against all the emotions of her lower self-hood, as did Jesus, is to-day, the cap-stone of the highest form of social life on this earth. “Not by might, nor by power, but by My Spirit saith the Lord,” has she brought forth the cap-stone of the New Creation. All who are able, may say, “Grace, Grace unto it.”

In Ann Lee there is no myth. All women may be divine as she is. The noblest of minds will yet do her justice.

Before those who know her, she stands “The woman clothed with the Sun”—divine light. “A crown of twelve stars upon her head”—the Christian virtues. “The moon under her feet”—all secondary things, the philosophies of earth, and all man-made systems in abeyance.

Mt. Lebanon, N. Y.

LIFE.

WHAT is life, we often ask,—
And what is our life for?
Is it to do a certain task
For peace, through life at war?
If so, we'll fight the battle through,
And win the glorious prize
Of lasting peace, the crown that's due
To all the truly wise.—*M. W.*

RENOVATION.

CATHERINE ALLEN.

In the wondrous shadowings of the soul of nature which we behold in the ever varying beauties of creation, who can fail to recognize the gifts of a beneficent Creator? And who can fail to be admonished when considering how unfavorably compare the conditions of human society, intended as the crowning of all God's handiwork? Nothing is left unmarred which mankind has power to molest.

But this will not always be. Humanity has made steady advance, and will continue to progress to still higher summits of righteousness. Mighty earthquakes will shake to their foundations, the now existing structures of society. The black impending clouds of conflict, and the tremendous agitation of the elements which is now being felt over the whole civilized world, are but premonitions of those upheavals and overturnings, which must be realized before governments can be so organized as to cause the land to become birthright inheritance to every human being, and to annihilate the custom of usury, and render all monopolies impossible.

The acknowledgement of a God is the central idea of all government, and before these changes can be wrought, the Motherhood in Deity must be more generally recognized; then, as man has long sought to frame earthly institutions on his idea of an exclusively masculine God, so, the dual,—parental idea in the God-head, which so readily appeals to both the intellect and affections, will bear a potent influence in the formation of correct, civil governments, social and educational systems, in which woman

will act her noble part, co-operating with man, in the various offices of Church and State.

But, for her to successfully attain and fill these positions, will involve a thorough reconstruction of the educational systems for both males and females.

The causes of the terrible commotions by which society is being convulsed, are at once traceable to that inborn sentiment which asserts itself as never before;—that “All men are created free and equal;”—the innate love of liberty and justice which long has smouldered, now bursting into flame, as the breezes astir from a higher world, find access to those who have long dwelt in the dark caverns of ignorance and oppression.

The warming sunbeams which fall upon the frozen earth, unsealing her fountains, and quickening into growth the myriad forms of life which weave the beauteous robes of spring, also bring the wild beasts from their lairs, the serpents from their lurking places, and renew to activity all those lower forms of life which are but expressions of corresponding, undeveloped and inharmonious conditions in humanity, as are also the fierce havoc of the elements in earthquake, tornado, and other merciless destruction by land and sea; and when, after a long period of seeming inertia, the finger of an all-wise Providence points to the time on that dial-plate which marks the progress of cycles, when the vernal spring of a new era shall gladden the earth, those rays of celestial radiance which act upon the diviner nature in man, will also wake to life all the lower antagonistic forces of his being.

While present conditions of society fulfill almost identically many of the *ancient prophecies*, *to-day* the over-arch-

ing sky is aglow with inspiration which gleams through the rifts of the tempest clouds below. Brave prophet hearts catch its gleams, and in their light behold the grand triumph of truth over error, which shall evolve order from chaos in the establishment of a universal, international government based upon the inherent rights of man, which will secure to every individual, male and female, just representation and recompense for toil.

Thus will the whole fabric of society be reconstructed. Civil law will no longer protect capital and tax-labor, nor the idler grow richer while the honest toiler is excluded from the means of existence by the wonderful achievements of science, in labor-saving machinery. None will need suffer from over-work or from the want of interesting and rational occupation. Inventors, after being liberally rewarded by the government, will see the benefits of their discoveries and improvements redound to the advancement of humanity; and, like the postal system, the telegraph, telephone, and all public conveyance by land and sea, will be controlled by a government of the people and for the people,—purely democratic.

Conditions will then be in every way more favorable to the manifestation of the higher sentiments in humanity, and a much larger proportion than at present, will be ripened for the harvest sickle of the Resurrection Order, removing the necessity for war, famine and pestilence, and unmentionable evils now tolerated for the purpose of regulating population. Therefore, the wild confusion and disintegration so wide spread among all classes and phases of society, rather than discouraging, are the most assuring to-

kens that the "Spirit of the Lord is brooding over the face of the waters."

Mt. Lebanon, N. Y.

[THE following letter will interest the readers of "THE MANIFESTO," in that it was written in a time of deep anxiety, when the country was filled with war and the rumors of war. Ed.]

SOUTH UNION, KY., 1863.

BELOVED MINISTRY:—Sweet, balmy, beautiful spring has come. All the spring birds are here and make the air vocal with the music of grateful praises. We have kept the Blue Jay, the Wren, the Bluebird, the Crow, the Yellow-Hammer, the Buzzard, the Robin, the Mocking-bird, the Dove and some others, with us all winter, but their little pipes were occasionally frozen, or so chilled, that we had no music outside, only the howling winds through the tops of the pine-trees. Now mild spring is clothing nature in her vernal dress and outside of the doings of man, all is "charming, sweet and lovely." Happy birds, happy all things which violate not the laws of God. With these ideas floating through my mind, I try to poise myself sufficiently to answer your most beautiful, excellent and welcome letter which arrived safely. What a miracle it was that it got through so soon. We have had no mail for so long, some good spirit must have induced the Post-master at Bowling Green to send it down. It met both our wants and feelings, but you almost made us envy you in your quiet, happy retreat, blest with the spirit power and gift of God.

We have no mails yet, from want of agreement between the P. O. Department and the agents of the railroad, but we can get a letter sent by taking it to

Bowling Green a distance of fifteen miles. How I should be pleased if I could continue my letter and wind up as you have done on some pleasing and encouraging theme; some pleasant edifying topic. Alas! this is denied me. The New Year has rolled in with the Western Hemisphere baptized in blood and the surging waves pass and repass alternately over our otherwise peaceful domain.

Soldiers clad in the habiliments and paraphernalia of war, continually pass through our streets in companies of from 5 to 500 at a time. Some exciting scene is continually transpiring in our immediate vicinity, as the familiar phrase goes, "a little blood letting in a legal way," or arson, robbery or murder. How would you feel, to have a company of soldiers quartered on your premises to protect you, and then say, you feel glad that they are with you? 'This nearly approaches our present case. About the time you would see the whirling, lurid flames licking up buildings and devouring property on your borders, it would almost cause some to pray, "Lord send us protection by the hand of whomsoever thou wilt."

You have doubtless seen a notice in the papers of the burning of our depot three fourths of a mile south-west of our Village with its stores of grain. The corn burned brightly and cast a glare of light on our buildings for twenty four hours after the torch was applied. On being informed that the guerrillas had fired our depot, and not having, at this time, the fear of man before my eyes, I with another brother hastened to the scene. We found two young men there who had been detained and sworn, at the peril of their lives, to do nothing

towards extinguishing the flames. The young men were true to their oaths, and did nothing, though both were interested, as their fathers had property there. We found the depot in flames, and three government cars on the switch, loaded with stores also burning; dry rails burning on the cow pit of the main track. Our first business was to destroy the fire here so the train could pass up to Bowling Green. This we soon succeeded in doing.

Three large rail pens of corn, a few rods from the depot, we also saved by throwing water on them. By this time a good many neighbors had arrived and a few more Brethren ventured out. We pushed the burning cars apart and saved one of them with its cargo of wheat, and with considerable labor, saved the main track of the railroad. We have some buildings on the north of the railroad.

The Confederates broke in one of the windows when the captain asked the young men,

"To whom do those buildings belong?"

They said, "The Shakers."

He remarked, "I do not wish to destroy the Shakers' property," and forbid their being burned. He and his company, leisurely rode away, and were just out of sight when we arrived at the fire. Since then, they have probably learned through the papers that the Shakers aided in saving government store and property. Since the burning of our depot, the Confederates have burned twenty one cars freighted with mules, mostly, at Woodburn eight miles south-east from here, driving off a part of them and burning some in the cars. A short time since they robbed a near neighbor of ours of six hundred dollars. Some six or eight surrounded his house, two went in with

a pistol in each hand and made Barnett, the neighbor, get out of bed and get the money for them. After they had got all they could, they asked Barnett if there was a rope about the house that would answer to hang him with? He said he thought there was one that would answer. They did not tarry for this purpose but made good their escape with their booty. One or two of the robbers were caught and one killed in trying to make his escape, but no money obtained from them. A sad casualty befell some scouting Federals, three or four miles south-west of us. Capt. Owen, with a small party, called at the house of a Confederate and while they were there, an unknown individual, informed Capt. Johnson, (also Federal) that there was a company of Confederates at the house aforesaid, whereupon, Johnson and party made a dash upon the house, shooting and killing Capt. Owen and wounding one of his men before the mistake was discovered. So you see we are surrounded, environed on all sides by blood and fire, as it were on the verge of a volcano, which may momentarily be expected to give way. To all human appearance, some future sufferings await us. What its shape may be, we can fear, but cannot conjecture. Trusting in God, we calmly wait its development, hoping, nay believing, that we shall not have to suffer more than we are able to bear, or than what will be for our ultimate good. As it is now some demoralization attends us, and as the prayers of the righteous avail much, we trust you will not fail to remember us when you make your offerings, sometimes, in the holy sanctuary. We thank you from our hearts for the prayers already offered in our behalf, and for your love and bless-

ing. You have by inspiration, or otherwise got into the merits, or rather the comprehension of my case. You have depicted it truly. It is a wonder how you could do it so well without absolute experience. There is nothing that can break and obliterate the ties of early life. Here were all my joys and sorrows until I reached the top of the hill of life or very nearly so. At the same time there is a tearing up and a planting process to pass through. One hardly knows, until they have the trial, that they could be in love with poor hills, knobs, stones, trees, brooks, ponds, and other natural things, let alone our own kind. Later things do not take quite so deep a hold on the affections. The one is vernal, the other autumnal and last of all comes hoary winter. One is strawberry time with sweet singing birds, purling brooks, green fields, sweet-scented flowers, and spicy groves; the other is nutting time, autumnal leaves, hallowed breezes, and lastly grave-yards. Then again a brighter era beyond, for all who are faithful, but a dismal region of woe for the unfaithful.

It is some singular to hear of a mild winter with the mercury at fifteen degrees below zero. Our winter has not been so mild as the previous one. We have had two extraordinary snow storms. One fell to the depth of eleven inches and it was eight or nine days before it all disappeared. One very cold night the mercury fell to zero. So we were enabled to get some snow-ice nearly three inches thick. The other deep snow was about five inches. Otherwise we have had mild weather, and very bad, yea shockingly bad roads of slush and mud.

How we all did wish Br. David Park-

er had made his way through the lines to this place. Could I only have known when he would reach Louisville I could have piloted him down here, and back again. It seems his sainted presence at the city of Babel did not have the effect of preventing the passage (if the papers are to be credited) of a conscription act including Shakers and Quakers. The New York Herald now calls upon the Shakers, to "right about face." Shoulder Arms! or else pay three hundred dollars for substitute. I think some little difficulty will attend the carrying this into effective operation. You hope we have passed the lingering death to which we have been subjected. I have still thought our greatest trials and sufferings were yet future. The carrying out of what is termed the emancipation proclamation will create an effervescence in Ky., the like of which has not been seen, but we say, the Lord's will be done though the heavens fall.

Your Brother,
H. L. EADS.

PURITY OF LIFE.

CHARLES JULIUS PRETHER.

WE are living in an enlightened age. Priestcraft, superstition and sectarian dogmas have in a great measure lost their power over the minds of intelligent people. They want to see an exemplary, pure and holy life. They are getting disgusted with preaching. They begin to believe more in good works, than an outward profession of religion. If there is only "One Lord, one faith and one baptism," it must be admitted, that those who live the most godly, righteous and upright lives are truly in possession of it; for "not every one

that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," Matt. vii., 21, and every one shall be judged and receive according to his works, not to what he believes. Therefore it is so difficult to convert the Hindoos and Chinese to the Christian religion. They cannot see it, that by the cruel death of one man all transgressors could be cleared from the penalty of sin by merely believing on him. They expect a compensation or reward to the good and righteous, and a retribution, remorse and punishment to the wicked and evil doer.

The Buddhists number about 400 millions; one third of the inhabitants of the earth. What a libel to a just and impartial God, to consign them all to eternal perdition, considering that he is "No respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with Him." Every rational person must come to the conclusion, that all those who were not favored with Christ's teachings on earth will have an offer of them in the spirit world, and they have to accept or reject them, the same as those in this mundane sphere. The Shakers do not believe in a great outward show of sanctity, much preaching and boasting, not in the wind, earthquake and fire, but in the still small voice. 1 Kings, xix., 11. They consider themselves to be—the little flock, whose Father's good pleasure it was to give them the kingdom. Luke, xii., 32.

They glory in the cross of Christ, by which the world is crucified to them, and they to the world. Gal. vi., 14. They believe that nothing short of a life of strict chastity, humiliation, self-denial, love and charity, will ever save them.

The Shakers are established in the United States more than 100 years, and wherever they have settlements, or Societies, those who are acquainted with them, generally honor and respect them very much, on account of their honesty, uprightness, sobriety and fair dealings, charity and benevolence.

If the tree is known by its fruit, and the true people of God by their works, all intelligent men and women must come to the conclusion, that the Shakers are not so much in the dark, and out of the way as they formerly thought they were, and many who despised them, have now become their best friends and well-wishers; but, like Nicodemus, for fear of losing their great name and standing in the world do not openly acknowledge it.

Union Village, Ohio.

A DREAM.

JESSE EVANS.

BENEATH the veil of sleep, one lovely night,
I was conducted to the realms of light
By one whose voice was music to the ear,
Whose raiment was like angels', white and clear.

A beauteous circle met my wondering eyes,
But soon a sound, far distant, seemed to rise,
And ere I knew, I heard a deep-toned bell,
And loudly, clearly, did its message swell.

One word it spoke—but one—yet awful, sweet!
The heavenly courts intoned its import deep.
"Watch," chimed the bell, the message seemed for me
"Watch," for ye know not when thy time will be.

It was the heavenly time-piece, I was told,
Striking the hour of one, with tongue of gold,
I hid the solemn watchword in my heart,
And pledged to God it never should depart.

Time passed away, and soon an hour rolled by,
Then from the bell-tower, O so tenderly,
The Savior's words, a couplet precious, came,
'Twas "Follow Me!" it rang in measures plain.

Once more the message of the bell I heard,
Once more my soul by loving music stirred;
This time, the hour of three was softly chimed,
And from it came the words of old, sublime:

"Faith, Hope, Charity," it seemed to say,
And angel voices echoed far away,
"But greatest, and the best of all the three,—
The fair and lovely grace of Charity."

The dream has gone!—but ah! those tones remain,
In memory's golden casket graven plain,
Those lessons three, are traced with "finest gold,"
In deeds of righteousness their worth unfold.

Had I remained until the close of day,
I might have learned what more the bell would say,
"Sufficient for the day," the lessons three,
And pure the Gospel truth they brought to me.

To "Watch" with eyes made pure by truth and love,
To "Follow Christ" in righteousness above;
The lesson of true Charity to learn,
Shall be henceforth my first, my great concern.

Canterbury, N. H.

(CONTINUED FROM LAST NUMBER.)

[THE following interesting, social and theological letter, is from the pen of our beloved brother, Elder William Leonard, of blessed memory, and will no doubt give pleasure to many of our readers. Ed.]

HAND LABOR INTRODUCED INTO THE MOST WEALTHY GENTILE CHURCH.

WHEN Paul came to Corinth he was impressed by the Holy Spirit to tarry there, sow the seed of faith and reap a harvest of souls in rudimental Church Order. It was not his first business to seek out some palace of ease in some Metropolitan Hotel, but true to his Christian faith and instruction, he sought out some humble workshop where he could make arrangement to labor with his hands. "When Paul came to Corinth, he found a certain Jew named Aquila with his wife Priscilla and he came to them; and because he was of the same craft he abode with them and worked, for by their occupation they were tent makers." Paul had now entered his field of labor right, "hands to work and heart to God." He stood up like a man on praying ground for others. He toiled through the labors of the week, "and

he reasoned in the synagogue every Sabbath day;" and being in the way the Lord met him. He was miraculously delivered from persecution. "Crispus the chief Ruler of the synagogue with all his house, and many of the Corinthians hearing believed and were baptized."

Paul was now proving the blessing of his own obedience. The promises which the Holy Spirit had made to him were rapidly fulfilling. He had been uncertain about gathering souls in this rich, wicked city, but all was suddenly made plain to his understanding. For, "then spoke the Lord to Paul in the night by a vision, be not afraid but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee. for I have much people in this city." His field of labor now widened to that degree that "He continued there a year and six months teaching the word of God among them." Acts xviii., 11.

By following strictly the example and testimony of Jesus and working hand labor faithfully into his theological instructions, Paul placed his Christian character in such a light that all were bound to respect it. He stood independent in uprightness before the Church and was clothed with great power among his followers. Paul saw that the Corinthians were worldly and wealthy, and were sunk deeply in the prevailing sins of the Gentiles.

This city is said to have been the richest and most corrupt of any at that age where the gospel was preached, in that quarter of the world. Therefore he never compromised his religious principles with their riches. He walked among them with more than usual circumspection, self-denial and charity.

As the Apostle feared God so he

seems to have feared to become entangled with Corinthian gold and silver, for when his spiritual labors became so great that his own hands failed to supply his wants he arranged matters in the following order. He would receive no kind of aid from that church, but sought help from another quarter, as appears from the following: On a certain occasion he said to them, "When I was present with you and wanted I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied." 2 Cor. xx., 9. When the rich man came to Jesus inquiring, "What shall I do that I may inherit eternal life?" Mark, x., 17. He pointed him to his own law and found he had observed it strictly. Jesus saw his condition and loved him. He then said, "Go thy way, sell what thou hast and give to the poor and thou shalt have treasure in heaven and come take up thy cross and follow me; and he went away grieved for he had great possessions." Jesus here invited him to come down from a life of wealth and ease to a life of dependence and labor. He seized this occasion when the rich man went away sorrowing, to teach the twelve what they and we have long since proved. Jesus said, "how hardly shall they that have riches enter into the kingdom of God." And the disciples were astonished asking who then can be saved? "But Jesus answereth again, and saith unto them, Children how hard it is for them that trust in riches to enter into the kingdom of God." 23, 24.

As they advanced with their ministry they were taught by Ananias, his wife and others, thoroughly, the meaning of his word. They saw that none could be fully consecrated who held on to riches;

or come into gospel equality and be saved from ease and indulgence who trust in gold and silver. Paul clearly saw all this and washed his hands clean from the riches of the Corinthians.

ACTIVITY IN BUSINESS RECOMMENDED AS A FOUNDATION FOR GOSPEL CHARITY.

Paul's theology on labor was universal. He wrote to the Roman brotherhood recommending them to untiring zeal in business, clothed with the authority of the word of God. As a father he thus warned them, "Be kindly affectioned one to another with brotherly love in honor preferring one another; not slothful in business, fervent in spirit, serving the Lord. Distributing to the necessity of saints, given to hospitality." Rom. xii., 10, 11, 13. Paul here places activity in business before fervency of spirit in the service of God, the same as Mother Ann placed hands to work before hearts to God. He well understood then, what we as well understand now, that a slack, indolent being in temporal labors, is the last man that can be roused up to fervency of spirit in serving God.

Paul carries the idea clear that he who will not labor for his own bread, when able, will never labor for the true bread that cometh down from heaven; simply because Christ taught his first little flock that hand labor to supply our earthly wants is a foundation gift in serving God. But the beauty of this passage lies in showing the need of honest, faithful Christian diligence in raising the means to supply the necessities of the saints and to extend hospitality to strangers. Can the tyrant who grasps the toil of the bond-man do this? Can the stock gambler or crafty speculator perform this Christ-like liberality? He

who steals, and with prodigality gives the labors of another, or scatters with a liberal hand what is wrung from the down-trodden, the widow and the fatherless, performs no charity in the sight of heaven. But whoever bestowed liberal donations from the fruits of his own honest labor that did not find it was more blessed to give than it ever was to receive? The fruits of such liberality is beautifully expressed by Job, "When I went out to the gate through the city, the young men saw me and hid themselves; and the aged arose and stood up. The princes refrained talking, the nobles held their peace. When the ear heard me it blessed me, and when the eye saw me it gave witness to me. Because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." Job xxix., 7, 13.

Let calamity or great losses overtake such friends of humanity and they will feel like the kind-hearted old philosopher who when reduced to poverty wept and said, "I thank God I have saved all I have given to the needy." A child can see that honest industry underlies all Christian generosity and liberality. It is the solid basis on which it rests. It stands like a great balance wheel to carry steadily and powerfully all Christian charities that extend out from spirits rendered kind-hearted and liberal by the spirit of God.

THE GENTILE CHURCHES COMMANDED TO
SECURE MEANS BY LABOR TO STAND
INDEPENDENT OF THOSE WITH-
OUT AND TO SECURE ALL
EARTHLY COMFORTS.

When Paul wrote to the Thessaloni-

ans, his testimony, respecting the daily toils and business of life was as simple as the teaching of Mother Ann. He says, "We beseech you Brethren that ye increase more and more. And that ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you. That ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. iv., 11, 12. Paul exhorts his followers to labor diligently in some honest employment and gather means to enable them to stand free and out of debt with the world. That they must do a cash business. The simple truth here preached by Paul is part of the very testimony brought out by Mother Ann. She said, "Do not over-reach in trade, right all wrongs, pay all just debts."

Paul said work with your own hands that by a life of honest industry you may abound in plenty and lack nothing. While Mother Ann said, "By industry and frugality you will be blessed in your basket and in your store." Jesus said to the Jews, "The word that I have spoken the same shall judge him in the last day." The Elders brought out the same truths uttered by Jesus and the Christian teachers under him eighteen centuries ago. They are all embodied in this testimony for the judgment of the world. Now we make excellent theology out of the virgin life, the confession of sin and united inheritance, as taught by them, then why not make as good theology out of hand labor on which all these principles rest, and which cannot exist without it. All who follow out strictly the rule of life here practiced and laid down by Jesus and his first followers find themselves under the blessing of

their own obedience. All who deviate soon find themselves under the curse of their own disobedience. They find that God has ordained that an earthly inheritance or the honest labors of the saints once consecrated to God must never again come under the power of the world or the worldly minded, to bring the true heirs of the kingdom into worldly bondage.

PAUL'S CLOSING SCENE WITH SOME OF
THE GENTILE CHURCHES.

The time finally arrived when Paul was to take his last farewell on earth of the Elders and people of certain of the Gentile Churches. He was followed by many leading Elders and others to a certain landing-place, where he was to take passage and bid them a last adieu. In this interesting, closing scene, "He sent to Ephesus and called the Elders of the Church." Acts xx., 17. These men stood as pillars to the Churches they represented. They had seen Paul from the beginning of his labors in those quarters. They honored him as their father in God. They were witnesses of his untiring zeal, his patience in persecution, endurance in trials among the false-hearted, and his long-suffering among the weaker members of his flock. He met them at a celebrated ancient city called Miletus. It had been the birthplace of several ancient eminent men. It lay about twelve or fifteen leagues from Ephesus. Here in solemn counsel and many warnings he stated the great probability that after his return to Jerusalem "They would see his face no more." Acts xx., 25. This upright leader was in the very state to present to his gospel heirs the spiritual light and his fields of labor. For, he said, "I have coveted no man's silver or gold or apparel. Ye your-

selves know that these hands have ministered to my necessities, and to them that were with me. I have showed you all things how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." 33 to 35.

Paul was in an enviable condition to balance accounts with these Gentile brethren. It could be said of him that he committed to them the gospel without money or price. When they saw him dividing equally his slender earnings with those who sojourned with him, like Jesus with the twelve, he taught by example as well as precept that the family of Christ was and is one, and that the strong should bear the infirmities of the weak. Paul's honorable poverty, and his hand labor beautifully blended with his gospel life and ministry, clothed him in raiment "clean and white." His character will shine through all ages as a star rising upward toward the new heavens of exceeding brightness. If any man in early ages could stand erect and present a Christ-like specimen of self-denial and consecration and feel the dignity, it was Paul at Miletus in this closing scene with his Gentile brethren. How sacred must have been the spot where this good old, well-tried Apostle kneeled for the last time with his brethren? How tender and solemn must have been their parting with this man of God when "They all wept sore and fell on Paul's neck and kissed him. Sorrowing most of all for the words which he spake that they should see his face no more." Acts xx., 37, 38. Remembering his labors to plant the seed of faith, his labors to sow peace in their churches, and his toils for his daily bread, this scene

would bring back to their recollection what he said: "Though ye have ten thousand instructors in Christ yet have ye not many Fathers." 1 Cor. iv., 15.

Scenes like this we have all witnessed when a true-hearted leader or member has been called suddenly away. Their diligent toil associated with Christ-like virtues have so long proved the sincerity of the absent one that like Paul's Gentile brethren we have sorrowed most of all that we should see their faces no more and should miss their bright examples. The honorable course of Paul in matters spiritual and temporal did much for the up-building of Christ's kingdom in his period. The primitive church laid a foundation in their age for us; and the witnesses brought down that spirit through racks and fiery torture to us. But to us is entrusted the golden opportunity to do far more. A Believer consecrates a whole life of the most disinterested labor spiritually and temporally for himself his Brethren and Sisters and for the gospel cause. However few may be our numbers at times; however dark the period through which we pass: however the new heaven and earth may seem to be remodeled, our labors will count and our works will be known. What the primitive Church did scatter in individual capacity stands to their account. What we do in collective order as one joint body of Christ however severe the trial will stand through eternity.

Your Brother,
WM. LEONARD.

I'LL wear the shield of faith and self-control,
That careless words that fall like arrow's dart,
May never harm my soul.
Then sweetly I can render good for ill,
And love shall reach and soothe the erring heart,
And echo peace—good-will.—C. A.

BIBLE SCHOOLS.

DR. CARL.

I TRUST that it is not needful for me to present any very strong argument why every well regulated family of Believers should have a fixed hour set on the Lord's day to gather together the children, youth, and all others of the family, who may wish to attend a Bible School where the Scriptures may be taught in simplicity and purity; that these may ever be as a lamp to their feet, guiding them in the way of life and bringing out God's plan of salvation to all mankind. Indeed, is this not our duty, "To train up a child in the way he should go:" and how can we do so without God's word for our guide?

Our interest should be for the future of Zion and the Gospel, as given to us by our Fathers and Mothers. And I trust every Brother and Sister, who is truly such in the Gospel, will come up to this important work, and let us pray and labor and look for good to come out of such, and not get off behind self and look for evil to come.

Surely then, there must be evil in the heart and no love for God's word to prosper among his people; and when we come together let us remember here is an assembly of persons not so hardened in transgressions as to make the effort put forth, fruitless. They are here to be taught, sincerity, confidence and love. It is the high and holy privilege of the teacher to stamp indelibly the glorious seal of God's truth upon these waiting hearts. When a teacher with a proper sense of the importance of this work sees before him a class of thinking, reasoning, immortal beings, and truly realizes the relation which he sus-

tain to them and to God, he is forced to exclaim with Paul, "Who is sufficient for these things?"—and then rest only in the God given assurance,—“My grace is sufficient for thee.”

True, prayerful preparation of the heart is the only requisite for a successful teacher. Without this all else is in vain. One whose soul is overflowing with God's love, will accomplish vastly more for the Gospel than a score whose talents consist entirely of intellectual accomplishments. A great many well-meaning persons fail because they are not fully impressed with the fact that this is not only laying the corner-stone, but the whole foundation of the grand and responsible work. It is not only for the future in the life of the pupil, but for the Gospel work. If they desire with an ardent longing, to learn the great secret of leading souls to Christ, let them remember the words spoken by our great Teacher, "He that abideth in me and I in him, the same bringeth forth much fruit."

Mt. Lebanon, N. Y.

REMINISCENCES OF LIFE AMONG THE SHAKERS.

THE following poem was suggested by the writer's being shut into the closet which served for a hiding-place for Mother Ann. Many visitors to Shirley from the other Societies have sought the opportunity thus to realize the trials of that day, and many is the memento of a splinter of wood taken from the rough boards which form the interior of this lonely apartment—not with superstitious reverence, but as loving memorials of the sufferings of Mother and the Elders. The dimensions of the

closet admit only of a sitting posture. It was secured from observation by a bureau standing before it. In a manuscript collection of items from the experience of the primitive Shakers I find the following taken from the lips of Jemima Blanchard, a most devoted disciple of Mother.

"At the time the mob, that whipped Father James, was at Shirley, Mother sent for some of the Harvard people to come to her. I went in company with several others on foot, (a distance of about six miles.) Soon after we started we were joined by some Brethren on horseback from N. H., who were going to see Mother. While on our way we were met by a messenger from Mother, who said that none must go but those who were willing to give up their lives. The men turned off another way, but the company I was in went fearlessly on feeling that it would be a privilege to give up our lives for Mother. We found the house densely surrounded by a mob, but we passed straight through it, the mob giving way, it seemed involuntarily.

We found Mother cheerful and undismayed. Soon after the mob departed with the Elders, Mother said, 'I feel that there will be blood shed,' and having given us some bread and cheese, which we ate in great haste, she said, 'Now run home.' We started on the run and ran most of the way without feeling in the least fatigued. When near home we were hailed by some young women, (not Shakers) who were weeping. They said 'We are afraid they have killed your Elders.' The relief was inexpressible on learning that it was not so; but our hearts were still filled with grief for the inhuman abuse of Father James."

MOTHER'S CLOSET.

AND THIS is the place* which was Mother's dark prison,

All one dreary night when this cottage was new;
The wicked surrounding, till morning had risen,

To smile on the wilderness, glittering with dew.

The history told me has oft been repeated,

But now its impression is painfully mine;

A dreadful imprisonment—though it defeated

The purpose of men in their cruel design.

The thoughts of that scene and the dread suffocation,

To such narrow limits consigned, for the night,

The rioters threatening, with fierce indignation;

It surely presents us a heart-chilling sight.

We think with regret on the painful inaction;

But dear was the life which they sought to protect;

Yet have we not looked with undue satisfaction,

On that self-possession which thus should direct?

How different the mansion which she was preparing

For those who were seeking her life to destroy;

How unlike the message her voice was declaring,

Good news of salvation, "glad tidings of joy."

What manner of men with pretensions to honor

Could this peaceful cottage the whole night surround;

"Surrender that woman, our hands are upon her,"

Say they "or your dwelling shall come to the ground."

One thing I am happy to learn from tradition,

That no delegation was sent from *this town*†

Some three or four others, in that expedition,

Must share all the fame with those "men of renown."

At length from the meeting they send a petition,

"A young woman wishes to pass through the crowd

To go to her child;"—she is granted permission,

Although to none else was this favor allowed.

By this honest plea was her exit effected,

And word to the proper authorities sent;

Who, knowing that all should by law be protected,

In duty were bound such abuse to prevent.

What must they have thought when this whole delegation

Were fed by her order whose life they design;

When kindly they furnish a generous collation,

'Twas surely a strange invitation to dine. * * *

"What means," they inquire, "the riotous meeting,

Surrounding this dwelling the whole night, of course?

* Alluding to the small closet in which she was placed and concealed by a bureau placed before the door.
† Shirley, Mass.

Now, men, in the name of the Commonwealth greeting,

We bid you disperse, or the law we enforce."

The rioters leave with pretended submission,

But Mother soon tells you of "visions of blood,"

They follow the Elders, while yet on their mission,

The dragon resolving to pour out his flood.

Our unyielding heralds of peace and salvation,

By these cruel men were to Harvard pursued;

And now they are treated as foes to the nation,

What language can picture the scene which ensued?

* * * *

A chosen Committee report Resolutions,

Well cheered by the throng, that the two English Priests

For doctrines adverse to their Church institutions

Be faithfully scourged and then fully released.

"James Whittaker first may prepare for the sentence;"

For he was chief speaker and mighty in truth;

His eloquent preaching of faith and repentance

Was rapidly gaining American youth. * * *

By choice of a man in his full strength and vigor,

Who toils until weary, then rests to renew,

The blows were inflicted with unsparing rigor,

In numbers the stripes must have been,—*not a few*.

The story I've heard as all parties have told it,

(On both sides at least it is just to remark,)

So painful the scene, should you chance to unfold it,

You scarcely can draw the sad picture too dark,

But let me forbear as we leave to the reader,

The sad contemplation of good Elder James;

The call was then made "William Lee the chief leader,"

And thus to the multitude Father proclaims;

"I will not be bound to that tree like my brother,

But kneel down and suffer what God lets you do,"

Which done, they commence, just the same as the other,

And all were expecting the same would go through.

The Brethren and Sisters were held by that party,

For each claimed a preference in sharing the blows;

Such ardent affection, so pure and so hearty,

From true Christian feeling undoubtedly flows.

Though silent from his wounds, we behold the young preacher,

Rush forward to rescue his Elder and friend.

"Not satisfied yet," says the Court-martial teacher,

"Another such lesson your fashions will mend."

This generous adventure throws all in commotion,

The angels of mercy appear in the cloud,

And now a young Sister with equal devotion,

Escapes at this moment the grasp of the crowd.
 On him, as the merciless blows are repeating,
 Her person she throws at the risk of her life--
 Permit me to fancy the demons retreating,
 And leaving those men to continue the strife.
 She instantly meets, for this prompt interference,
 A blow in the face from that powerful arm;
 The blood gushes freely, which makes her appearance,
 The object of sudden and painful alarm.
 A voice from the crowd, and by Wisdom's direction,
 At this fearful moment is now heard to say,
 "The man who is pledged for that woman's protection
 Will make you repent of the deeds of this day."
 Thus viewing the medium of vengeance so clearly,
 The man with the scourge is alarmed for the first,
 Or they might have finished their lives, very nearly,
 That noble young convert prevented the worst.
 Wherever this gospel is preached to the nations,
 This act a memorial shall be to her name;*
 While warriors, and heroes, and men of high station,
 Descend to oblivion's shades with their fame.
 She told me her story, with tears and deep feeling,
 When I was a youth, I remember it well;
 A moral impression, indelibly sealing,
 Which must in the cause of humanity tell.
 Well might she rejoice at dispersing the riot,
 From these worthy Fathers averting the blows;
 'Twas her happy mission the tumult to quiet,
 And give to her dearest companions repose. [ing,"
 They kneel in the valley, without "wrath and doubt-
 And fervently prayed for their enemies there;
 Then "lift holy hands" and with angelic shouting,
 Their sweet consolation serenely declare.
 At close of this day of severe persecution,
 (A day and a night was their life in the deep.)
 They gather together, at this Institution,
 Recounting the scenes at which angels might weep.
 Says Mother, "Well, James, you were cruelly treated
 But you must forgive them who did you the wrong."
 "Forgive them, my God," was the prayer he repeated
 When Mother resumes her melodious song.
 All join in the chorus of praise, for protection,
 To Mother extended in that fearful night;
 What spirit could give this pacific direction,
 To hearts thus oppressed, without justice or right?
 The story as told us, is so evidential
 Of Christ and his gospel, we are not at a loss,
 In all we discover the one thing essential,
 The power of salvation, the power of the cross.
 —*The Millionaire*.

*Jemima Blanchard.

THE ACCEPTED OFFERING.

AGNES E. NEWTON.

It is not the amount given, but the spirit that prompts the offering that merits divine approval or vice versa. "One coin out of a little," says St. Ambrose, "is better than a treasure, out of much."

The narrative concerning the dropping of the two mites into the treasury of the Lord, is rendered doubly interesting by facts of equal importance connected therewith.

We learn from history that it occurred at the time of the Savior's last visit to the Temple. For a brief interval of rest and retirement he had sought the Court, known as the Court of the Women. In this Court were thirteen chests, each shaped like a trumpet, broadening downward from the aperture. Into these were cast the contributions which helped to furnish the Temple with its magnificent wealth. The multitude were dropping their gifts into the treasury; conspicuous among them was the wealthy class offering freely of their abundance. Jesus with divine penetration comprehended the entire scene at a glance.

Following the wealthy train, came a poor woman, who, timidly advancing, dropped into the Receiver two mites or prutahs, the smallest of coins. A prutah is a trifle less than half a farthing. How sensitively she must have shrunk from giving so little among the rich who could lavish their gold upon any desirable object; but the loving heart of the Savior, at once recognized and blest the purely unselfish motive that prompted the offering of all that she possessed. Like healing balm to the sorrow stricken spirit must have been the words from one who never spoke in vain. "Of a

truth, I say unto you that this poor widow hath cast in more than they all."

Very brief the narrative; four verses of Scripture complete the entire story; but how extended has been its power for good! How valuable the lesson it presents to all, who would really imitate the Pattern, to value the motive, rather than the greatness of the act performed.

Canterbury, N. H.

ONWARD, UPWARD.

—
ADA CUMMINGS.

ONWARD, let our motto be,
Striving for the right;
Upward is the way of God,
Leading unto light.

Onward, upward, let us march,
With a zeal that's strong;
Never faltering in our ranks
Courage urges on.

Who will stand the fiery test?
The battle, who'll endure?
Who will ever onward go
In the path that's sure?

There's no time for doubting now
Onward, is the song!
"Gird the shining shield of truth
While ye march along!"

Though the cross seems hard to bear
Upward, we must go;
Till we feel its weight grow less
Conquering every foe.

Moving upward, leaving all
Worldly dross behind.
Press we onward, is the call,
Winning peace of mind.

Toiling on with courage brave
Trusting in our God;
Noble souls who've gone before,
In this way have trod.

God will lead us onward sure,
Through the golden gate.
Onward, upward, friends so pure
There in love await.

West Gloucester, Me.

MANIFESTING THE LIFE of CHRIST.

—
NANCY G. DANFORTH.

THOSE who name the name of Christ, or claim to be his followers, should strive to show forth the spirit and life of the Teacher in all things. Their love must be stronger and purer than the love of the merely worldly-minded. It must ever flow from fountains pure and clothe the spirit at all times, in sunshine or storm. We as Believers in the second manifestation of Christ should, above all others, show forth this likeness of the divine,—be ever ready to forgive as we would be forgiven. Though we may suffer wrong we should not wrong ourselves by any malice or hard feelings. We must set aside all of selfish, personal trials, and seek to aid those who desire a higher attainment; have patience with their failures and disappointments, still holding out the hand of love and magnifying the beauty and glory of following the divine pattern. This we must do by being humble and showing that we are ever thankful for the great blessing of understanding what it is to walk with Christ in daily life. Knowing our own inherent weakness, let us thank God for his great mercy toward us, that the Christ life has been manifested to us; and hence it remains for us to show to others what we have received. May we never shrink from duty in this respect; but each day subdue self more and more, thus come nearer and nearer to the Divine Life and Love which we so much need to make us what we all desire to become,—the true children of a Heavenly Parentage.

Canterbury, N. H.

He commands enough who obeys a wise man.

THE MANIFESTO.

OCTOBER, 1888.

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Editorial.

JESUS.

A PATTERN of righteousness well worthy of our imitation, of whom it is written, "He increased in wisdom, and in favor with God and man." Baptized into the inspirational spirit he became the anointed Savior. What is said of Jesus, in this respect, could be said of no other man. There may have been wise men and good men, but they belonged to an entirely different order, and while they built on the philosophy of a worldly mind for a foundation, Jesus built on Truth.

In this comes the crucial test of a Christian life. It is one thing to speak or write of this divine excellence and quite another to walk as he walked, and to consecrate our lives as he consecrated his life to the will of his Heavenly Father.

Mutilated as the Scriptures may have

been at the hands of designing religionists, there still remains so much that is pleasant to read, and profitable to accept into the mind, that we sometimes wonder why the non-professors do not make it a subject of greater interest.

The doctrines set forth, although having more or less of a local reference, and in fact, belonging exclusively to the order for whom they were published, yet they may be studied by all with great profit. The moral truths, as taught in the Scriptures, are such as bear upon our lives at all times and under all circumstances; while the more exalted exhortations of spirituality are what the world so much need for its crucifixion of the lusts of the flesh and of the mind.

We are not surprised that many throw away the book. They do not know its value. Had they accepted its admonitions in the spirit in which they were given, thanksgiving and praise might have filled their souls. If those who hold that the Book is the inspired word of God, the only rule of faith, remain ignorant of its teachings and fail to represent it in their lives, it by no means follows that the Book is less valuable, any more than it would make an unabridged Dictionary less valuable because it had fallen into the hands of the simple-minded.

It would seem that the work is not appreciated as it should be. Because a few pseudo Christians have laid claim to it as a speciality, in favor of their order of living, and because they are so skillful in their manipulations of the texts as to make them change their meaning as often and as suddenly as does the chameleon his color, this gives no evidence why those who seek for

light from on high, and a comforting assurance of the presence of the Holy Spirit, should not read its inspirational word, enjoy it and make its life, their life, whether they are or are not in fellowship with any church.

Search the Scriptures, more particularly the teachings of Jesus Christ. Compare your life with his life and learn of him to be meek and lowly in heart. It is one of the easiest things to denounce or to prejudge that of which we have only a very limited or no correct knowledge. The unspiritual, the indifferent and the ignorant of mature years may allow themselves in all this, while the younger minds catch the same strain and follow on to destruction.

In our order, especially, the sayings of Christ are used with an emphasis which is unmistakable, because we have chosen to be as he was, separated from the world. We are well persuaded that no man can serve two masters. "Ye cannot serve God and Mammon." In the effort that has been made by those who have assumed to be Christians, and who still hold tenaciously to the Adamic order, we find a singular combination of relationship. A forced attempt to amalgamate the spirit with the flesh. Elements as marked in their separation as fire and water.

The old relation, the vine of the earth, which has passed from the garden of Eden to every habitable part of the globe; which has received its blessings and benedictions from kings, bishops and priests, is at this time held at a discount and a new relationship is proclaimed. Sameness of flesh and blood made Cain and Abel brothers; one of the easiest forms of demonstration of a fact that need be made. Marital de-

scend determined at once who stood as father and mother, brother and sister.

But in the new order, in the kingdom of God upon earth, the relationship is to be tested by the spiritual teaching of Jesus, "Whosoever shall do the will of God, the same is my brother and sister and mother."

It by no means argues less respect or less interest in the prosperity or happiness of parents and kindred, but it stands as positive proof of the essential difference which these orders should occupy in the mind. It gives us to understand that what is born after the flesh, belongs to the flesh, and that which is born of the spirit as clearly belongs to the spirit.

Jesus could have made no remark to the Jews, whose family relations stood superlatively in their minds and whose tables of genealogy were traced to a nicety through a long line of generations, that would have been more distasteful, or more at variance with their religious views. It was a severe blow at their titled right of being the sons of God through the inheritance of the flesh. The woman who did the will of God was his mother and the man who did the will of God was his brother. To the Jews, a Canaanite, a Syrian or an Egyptian was as a dog; something to be shunned. They were not permitted even to eat at the same table and to hate them or to exterminate them was a commendable religious obligation. They could not believe that a Canaanite was capable of doing the will of God.

Possibly there may be at this late day, a little of the old Jewish leaven in our veins. We can see dogs where we should see men and women. We are interested that justice, in its full meas-

ure. should be measured to those who do not accept the truth as we see it. The pattern of righteousness, however, will teach us the heavenly lesson of loving each other and of doing good to all men.

Sanitary.

OUR FOES IN THE AIR.

It is a wonderful fact that the air we breathe contains foes as deadly and invisible as the malignant spirits with which ancient opinion peopled it. Most epidemics are due to these unseen enemies. To be sure, it is probable that the earth and organic bodies on the earth, and not the air, generate them. They are taken up as dust, and, being little heavier than air, are long suspended in it.

They are known by the general name of microbes—microscopic forms of life. Only a few of the many classes of microbes are harmful, just as only a few of the millions of species of larger vegetable growth are poisonous.

In 1833, an epidemic fever, characterized by great depression, inflammation of the bronchial tubes and lungs, and by an incessant cough swept over the world from east to west. Its advent was sudden, and in most cases the person was well again in less than a fortnight. It was quite fatal, however, to the aged and weak. This was the famous influenza.

The same malady has repeated its ravages—sometimes over extensive tracts of country, sometimes only locally—many times since the Middle Ages. If it is of microbic origin,—as is probable,—what inconceivable swarms of microbes must have filled the air! Of course, no precaution could avail, except the habitual maintenance of high health and good hygienic conditions.

Malaria is due to microbes which reach their victims either from the air, by inhalation, or from drinking water which has absorbed them. Boil the water, avoid the

night air, sleep in the higher rooms of the house and guard against all excesses.

Typhoid fever is caused by microbes from the discharges of a previous patient which either have found access to drinking water, or have been taken up dried into the air.

Microbes flourish in all kinds of moist filth. The chief safeguard is general cleanliness, the boiling of all suspected water, and ample ventilation and sunshine.

Diphtheria, scarlet fever, whooping cough and measles are due to microbes given off from the skin or breath of the patient. They either float in the air of the room, or become attached to the furniture, walls and bedding. Avoid infected rooms and persons. Attendants should keep their stomachs in an active condition with digestible food, but should not overload them. Most microbes are digested and rendered harmless by a vigorous stomach.

The surest prophylactics—as preventives are called—are high health, cleanliness, abundance of air and sunshine, the boiling of water and milk, and the avoidance of whatever depresses the physical system—loss of sleep, protracted watching and all excesses, and cheerful courage.—*Youth's Companion*.

A TRUE MAN.

Oh! for a man that will stand up and say, I want to be good, honest, virtuous and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a love of doing these things for their own sake, and not because he fears eternal torture in hell, and hopes for a reward of a golden crown in heaven!—*Paine*.

The above are our sentiments exactly. How much the world needs more such men—and women too; those who can be trusted, who, when they deal with us, will deal honorably, give us good weight and measure, fulfill their obligations, speak the truth; in short those who can be depended on, and show by their daily life that they possess a heart—and a conscience too. Such people are what this world needs, rather than those who spend so much of their time in professing to believe that they are to be rewarded in the next world for doing nothing worthy of reward in this world.—*The Home Companion*.

PATH OF DUTY.

MT. LEBANON, N. Y.

All a - long the path of du - ty I am tread - ing, Though the rock and

The first system of musical notation for the song 'Path of Duty'. It consists of a vocal melody line in the treble clef and a piano accompaniment line in the bass clef. The key signature has one flat (B-flat), and the time signature is 6/8. The lyrics 'All a - long the path of du - ty I am tread - ing, Though the rock and' are written below the vocal line.

briers pierce my feet; Yet a - mid the sternest tri - als and dan - gers, There

The second system of musical notation. The vocal line continues with the lyrics 'briers pierce my feet; Yet a - mid the sternest tri - als and dan - gers, There'. The piano accompaniment provides harmonic support.

are flowers blooming fresh and sweet. To the weary heart be-clouded with

The third system of musical notation. The vocal line continues with the lyrics 'are flowers blooming fresh and sweet. To the weary heart be-clouded with'. The piano accompaniment continues with chords and moving lines.

sor - row, I would whisper of the hope with - in; Pointing ov - er to the

The fourth system of musical notation. The vocal line continues with the lyrics 'sor - row, I would whisper of the hope with - in; Pointing ov - er to the'. The piano accompaniment continues.

crown a - wait - ing, If we cling un - to the cross we shall win.

The fifth and final system of musical notation on this page. The vocal line concludes with the lyrics 'crown a - wait - ing, If we cling un - to the cross we shall win.' The piano accompaniment ends with a final chord.

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Sept. Contents: William III., of Germany; Empress Augusta Victoria; Leopold Methudy; Mrs. Azubah F. Ryder; Hereditary Influences; Edmund Williams; A study of Alimentiveness; A Plea for Country Women; A Bit of Alexandria; The Education and Use of the Brain; Pneumonia and Typhoid Fever; Diagnosis of Position; Science in Health and Disease; Cremation vs. Burial; The Canker in the Home; Successful Entertaining of Children; etc., etc. Fowler & Wells Co. 775 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH. Sept. Contents: Summer Vacation; History of Mind Cure; Washing and Baking Sodas; Adulteration of Food; Resuscitation of those apparently drowned; Diphtheria from an Unclean Cellar; Are Corsets a necessity; Ice Cream; Facts about Honey; etc., etc. Office 206 Broadway, N. Y.

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Laura Russell, at North Union, Ohio, August 7, 1888. Aged 86 yrs. & 6 months. She was a kind, loving sister. S. S. Miner.

Phebe Harris, at West Family, Pleasant Hill, Ky. April 19, 1888. Age 88 yrs. 4 mo. and 9 days.

In Memory of Sister SARAH WOODROW.

H. R. AGNEW.

Go Sister, to that peaceful home,
For which you toiled so long;
Go reap the golden harvest sown
In seasons past and gone.
The angels wait and watch for you,
The loved ones over there,
Rejoice, that one so good and true
Sweet heaven with them can share.
Mt. Lebanon, N. Y.

In Memory of Sister SUSAN A. MINER.

SUMMONED away from earth life,
Our precious Sister's gone,
Gone from her lot of usefulness,
Gone to the vast unknown.
No warning voice was given,
No time to break the fall,
To reconcile the feeling
To this most solemn call;
But as a bolt of heaven
From out a cloudless sky,
So suddenly this good Sister
Was rudely called to die.
The morning saw her cheerful
Within our pleasant home,
The evening, crushed and broken,
A subject for the tomb.
This may be gain to Susan,
May be we should not mourn,
But O! as her poor body —
Our hearts are rudely torn.
We can but weep, our Sister,
Our hearts will overflow,
Though joy and peace await thee,
Where thou art called to go;
A life-long, faithful servant,
A consecrated soul.
Go then, in peace dear Sister,
"Thy faith hath made thee whole."
W. W. A. North Union, O.

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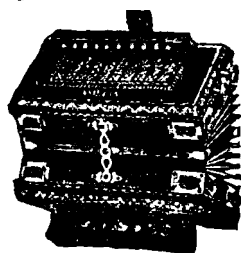
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VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

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1888.

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NOVEMBER, 1888.

No. 11.

SPIRITUAL LIFE.

GILES B. AVERY.

DISUSE would congeal the life-blood of the heart, and dry up the arteries, the rivers of spiritual life. Stagnation would curdle the blood in the veins! Precisely so the sources of spiritual life! The exercise and proper use of the spiritual powers in the service of God, is the primary source of their life. The spiritual heart must pulsate with inspirations,—its life-blood. The spiritual arteries,—rivers of the waters of life, must be unclogged, that the life currents may flow on to the veinous system—the little rills of spiritual love, sympathy and interest, that permeate the whole tissue of the soul's structure, and give it vitality. and round up its form, giving it Gospel grace and beauty.

But, the interested may inquire, How is this life to be attained? Man can only plant, till and water, and operate, to keep in circulation what God hath provided; it is God who giveth the increase. This is true, but God hath presented to souls garners filled with spiritual provisions sufficient for both present and future spiritual needs. Man has but to exercise his powers to appropriate their stores; and this duty is not a mystery, except to persons, who, by

confining their interests and attention to material things, have become oblivious to spiritual conditions, who take little thought and concern about their soul's welfare, and exist, in this present world, a product of material combination, as a plant is a product of the soil.

But, that spirit who is alive to the sympathies that unite soul to soul, and the soul of man to his Creator, reaches forth its spiritual hands in prayer, to grasp after soul food; it pours out its yearning desires in positive flows of hungering, to the powers above, as the ocean's waves kiss the shore when driven by a powerful wind.

Yet, the conditions needful to obtain the answer to prayers, are, to live daily in firm obedience to known laws of righteousness; thus living, the soul floats upon the rivers of the favor and power of God.

But, man has extensively used his reasoning powers balefully, or neglected to use them at all, and, instead of applying himself wisely to appropriate the bountiful provisions God hath bestowed, has starved his soul in the midst of boundless spiritual providences, for lack of exertion to utilize and elaborate God's blessings, has wantonly wasted them, by disregarding the laws of simple use, or poisoned them with adulter-

ous influences and impulses contradictory to spiritual truth, until soul life pulsations cease, and all the little rills of spirit life are dried up, their channels empty as the storm spent cloud, perhaps, dusty as the burning desert.

But what is spirit life? What are its resources? The present state of mankind in the worldly order is such, that, to the multitude, a soul life is almost an anomaly. Spirit! What is it? Is there a human spirit that exists when the physical body it once inhabited is laid in the tomb? These are even questions in the minds of millions! But this is an abnormal condition of humanity, a disease,—the fruit of transgression of the laws of our being.

The normal state of the human family maintains as real consciousness of spiritual, as of material existence, and is as really cognizant of the presence of the angel throng, who people the eternal worlds, as the earthly man is cognizant of the myriads who inhabit the domain of earth, and, in this normal spiritual condition, the spirit man would be as conscious of its relations to God, and as open to communications from Him, through mediating intelligencies; therefore, the present state of masses of the human race, who are so blind to even an existence of the spiritual body, after the death of the physical, is the result of the sins of the race against the laws of God, producing a moral and spiritual atrophy, a paralysis often terminating in soul death.

The soul of man is an effluence from the All Father and Mother of the Universe, an etherial idocracy, the vital life of which is the inspirations of the Father and Mother God. This is spirit life, and its resources are the well-springs of Divinity.

To draw soul life inspirations from this fountain, souls must live so purely, so strictly in the light of truth, as to keep a relation to, and knowledge of, the gift of God, as Jesus suggested to the woman of Samaria, at Jacob's well; thus, "If thou knewest the gift of God, and who it is that saith unto thee 'give me to drink' thou wouldst have asked of him, and he would have given thee living water." "And whosoever drinketh of the water that I shall give him, shall never thirst" (for sinful pleasures) "but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

And Jesus further gave the Samaritan woman to understand that the formal worship of the sinner, should cease from Samaria and from Jerusalem. thus. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

Thus, "to be carnally minded is death, but to be spiritually minded is life and peace." And souls who so live as to keep their joining to the Divine life, will not be found faltering by the Gospel way-side, nor halting between two opinions, whether to serve God or Mammon; they will not be circumstantial travelers in the way of God, that is, conclude to try to go in it if all the circumstances of surrounding conditions and influences are favoring their journey; if persons in whom they are greatly interested are firm in faith, true in principle, steadfast in righteousness, but if not, conclude to go back to the beggarly elements of the world with them.

Zion's pillars of strength, Heaven's benefactors, the Saviors that the proph-

JEALOUSY! WHENCE COMEST THOU!

ABIGAIL CROSMAN.

CRUEL tyrant! basest fiend that roams at large
 In every clime! What was thy origin?
 Whence the germ, could gender every ill!
 Uncovered be! Speak! speak from the source,
 However low, that some strong power Divinely used
 May smite thee dead! Destroy thy haunts!
 Thy wand destructive! blight to vital life,
 Strikes hardest where superior will resolves
 To rise in virtue's cause! Maker of mischief!
 Miscreant vile! Coward! Too base to face the foe,
 Rather in ambush wound with scandal's dart!
 E'en shame no covert can bestow or honor claim
 From thy intrigue! and why the wise with science
 Bafe, the monarch's power, the peasant's life,
 Stoop to thy shrine? To ope anew the martyr's grave
 And close a peaceful home! Haste! haste thee!
 Flee! truth will disclose thy fell design!
 Thy wily walks the wise disdain! vain hollow show!
 Thy thin veneer of seeming worth, assuming garb of
 Sordid pelf, despised with all thy arts!
Mt. Lebanon, N. Y.

Correspondence.

PHILADELPHIA, PA., SEPT. 1, 1888.

MY DEAR FRIEND, ROBERT AITKEN:

I received your favor of the twenty-fifth yesterday and am glad to hear of your happiness and that of the friends of Shaker Station for all of whom I entertain sympathy and affection. I hope to visit them and you sometime when I can know more of your community life. It has always been an ideal life to me ever since my Concordium experience, although it was very imperfectly carried out at Ham Common.

The difficulty in Community life however, is in drawing the line between individual responsibility and freedom of conscience, which are essential to true manhood, and the will of the community.

Swedenborg says, "The Lord preserves the freedom of the human will as 'the apple of his eye,' or the highest importance. Yet this freedom must be

limited to some extent in civil society and still more in community life. There is no such thing as perfect freedom in imperfect conditions. Yet the higher the spiritual condition the more perfect is the freedom. In fact the sooner we can give up our self-will and accept the divine guidance the sooner shall we enjoy true freedom. Self-love is slavery. Love to God and man, although requiring the sacrifice of self, is the highest liberty. But liberty is the beau ideal of humanity without which there can be no responsibility and consequently no manhood.

I thank you for sending Greaves, although the book has not yet arrived, I presume it will in due time. The chief idea of Greaves I think is submission to the divine will. It seems a paradox that man is free only in proportion as he gives up his own self-will, and yet it is true. Our self-will enslaves, the divine will exalts and makes free.

I believe I could accept practically a life of celibacy, but it has always appeared to me to be a duty to provide for the future generation. Our own existence is due to the performance of this duty parentally, and does not the boon of existence conferred on us, rightly and justly include the duty of transmission of that boon to others, although it may involve us in some anxieties and even spiritual disabilities? There are spiritual sacrifices as well as material sacrifices and our obligations cannot be fully discharged if we neglect to use any of the functions conferred upon us.

Of course we cannot judge for others in this matter. It must be for each one to do as he receives the light to do. It may be wisdom in one to live a life of virginity while it may be unwise for an-

other. I cannot see that a universal rule can be set up which it would be right for all to follow except the rule of individual conviction.

My friend Edmunds asked me if you had consented to "prepare a place for him." He thinks well of the Shaker life. He is very fond of childreu, and I do not know whether he would find such attraction with you. We must have something on which love can ultimate or it is apt to die. If I were with you I should miss the childreu more than anything else. We are passing away and the hope of the world is in the coming generation. It seems to me that this is where Shakerism fails of universal application, one hundred years of Shakerism will leave this earth desolate if you apply it universally.

The creation of man includes propagation as an important function, and if that is abandoned, existence of the races of mankind ceases and the earth becomes again a wilderness. Do the Shakers believe that a new creation is to supply the place of natural generation and that regeneration includes recreation? I am not asking in the spirit of opposition but for the sake of information.

There is no doubt but a ceasing to generate would abolish human wars, but it would be at the expense of abolishing the human race and leaving this beautiful world to be inhabited by wild beasts alone and they would devour one another.

There is something sublime in the effort to live a pure, chaste life, but to abolish marriage seems to me contrary to divine order and in some cases it may be an avoidance of duty and responsibility not altogether justifiable.

But this is a great question and can-

not be settled by letter. Perhaps you do not claim Shakerism to be universally applicable to mankind? With love to all the friends I remain,

Sincerely yours,

HENRY S. CLUBB.

SHAKER STATION, HARTFORD CO. CONN.

SEPT. 9, 1888.

MY DEAR FRIEND HENRY :—Yours of Sept. 1st. is received in thankfulness for the kind sympathy expressed for us. In your letter you have touched on points that it might, as you say, be difficult to clear up by letter. It is in your case as well as my own, when we once get a taste of community life we never can forget it. Could I have found it outside of Shakerism it is not likely you would find me a Shaker to-day; i. e. had I found community before I found Shakerism.

It must always be puzzling to the generative man and woman, as long as they are unable to view the entire distinction between the order of Adam and the order of Christ. In not viewing the Adam order as distinct from the Christ order there must always arise a confusion of ideas. The order of Adam is wholly generative, the order of Christ is wholly regenerative, and for those who follow Adam it is right and proper for them to generate; and I should say with you, it is their duty, as it is the duty of those who follow Christ to cease generating and follow him in the work of regeneration. Generation belongs to the Adam order of the world, regeneration belongs to the Christ order, which is the order of the kingdom of heaven: the one being wholly natural, the other wholly spiritual. Here is

where confusion of ideas comes in, viz., the blending of the natural with the spiritual.

When you speak of sacrifice of freedom in either the natural, generative or spiritual regenerative order, I can conceive of none in either when both are perfectly lived out free from sin. It is the sin life that destroys all true freedom. It is true, indeed, as you affirm, that all true freedom comes from renouncing our own self-wills to do God's will. In regard to the perpetuation of the race; that can safely be left in the hands of Him who created it. If God gives me light that it is my duty to leave the works of generation behind and follow Christ in the regeneration, no one can be at all responsible for what becomes of the race of man, as in that case it is wholly in the hands of Him who is able to do as He wills in this matter.

It must be evident that nothing that man can do can alter the purposes that God has decreed, and it is for us to obey what light is given us of God irrespective of results. God, in the order of his providential processes, has given me light that it is my duty to follow Christ in the work of regeneration: herein is where I am held responsible to that light, but as you have not that light yet, you cannot be held responsible. It stands the same to-day as it did when Jesus uttered the saying, "He that is able to receive it, let him receive it;" here is perfect freedom for all cannot receive the saying.

You kindly ask me, "Do the Shakers believe that a new creation is to supply the place of natural generation?" The Shakers believe that he that is in Christ is a new creature, i. e., a new spiritu-

ally born man, and so becoming new he lets the natural entirely alone in God's hands to do with it as he lists, and being born anew his work is to propagate spiritually, that is, to propagate spiritual children, as the apostle Paul said Timothy was his beloved son, certainly not naturally but spiritually it must be.

You are so well employed in doing good where you are that I do not feel as yet it is the purpose of God to call you into the regenerative work that I feel called to obey, not but it would be very pleasing to me to see you come up into a work that is higher and better, than for you to remain in your present sphere of action.

In respect to your friend Edmunds, as a candidate for our order of life, I scarcely know what to say, not having had any previous acquaintance with him, nor what opportunities he has had to acquaint himself with our life. It is well to count the cost, lest he should find that, upon a trial, he is not able to build. I can appreciate his dietetic views full as well as any in this Society or perhaps any other, but those views can go but so far as preparation. It very much depends on what ground he holds them as preparatory for our life. If he holds them merely as for health or economy, without reference to the divine end, they would not help him much into our life; indeed, they would rather retard as he would be in danger of enforcing his views on others; thus producing conflict and inharmony in the body.

In respect to his fondness for children, it would very much depend how far that went, to qualify him to be an inmate with us. You are a man of experience, and you will at once perceive that there is a risk

in taking any one into a social relation without a previous acquaintance. If he is sincerely convicted that it is his duty to forsake a worldly life, and if he is sincerely desirous of finding salvation from sin and a sinful life, and if he is willing to lay himself on the altar of self-sacrifice and to yield himself up to the guidance of experience then I should say he had better pay us a visit and see for himself, before any permanent steps be taken for admittance as a novitiate in our order. I am prompted to write as well as I know for his good and the cause of good.

It would be very pleasing to us all when you can come and make us a visit. I think a closer acquaintance with the life we are living will convince you that it promotes perfect freedom of the will and conscience, and is the only way whereby the human will can be brought into submission to the divine will. J. P. Greaves will find this to be truth before he can realize of what he wrote.

In love to yourself and family and friend Edmunds I am

Yours as ever

ROBERT AITKEN.

ADORATION.

LUCY S. BOWERS.

I LOVE, I deeply love, there is so much
My earnest heart embraces, and each day
Finds reason for true happiness. My mind
Springs up exultant every time I think
Of God's unfailing beauties, and my soul
Rejoices in his love.

Sometimes I think
To count the glories o'er, and blessings full,
And ever varying scenes before my eyes,
But find no good beginning, for a round
And round, a perfect circle do they fill.

But be it first among my buoyant joys,
The winter time, with all its gale and storm,
And pearly snows and frosty air and chill;
Its radiant blue and clear and matchless light,

And glowing stars that gem the mighty sky;
These usher in the merry mornings of
The Glad New Year, the season when Old Time
Seems to have reckoned up his full accounts
And started out again.

I often think
Of blessings, which, meanwhile my soul protect
And comfort, and my wants well satisfy,
For which I render praise and thanks each day.

I love the happy spring, and gleeful birds,
And myriad blossoms of the hill and dale,
Whose swaying censers perfume all the air.
The stream, its verdant banks and pebbly bed,
Whose varied coursing ends within the sea,
The great deep sea, the crystal ocean, where
Many millions have rendered up their souls,
And laid their bodies down among the strange
And countless wonders of its trackless vault.
I love the wave, the foam, the bounded shore.

I love the sunlight gleaming through the blue,
And clouds that 'mid them sail, and all the gifts
They give throughout the year. The dews, the stars,
The breezes that make glad the summer time.
I love the daisied meadows and the lambs,
The waving golden grain and tasseled corn,
And all the mellow fruits of harvest time.
How grand the thundering in the awful dark,
The vivid flash, and roll of ebon mist,
And rainbows painted in the evening sky.
Behold the mountain-tops and sylvan slopes,
Fountains, canons, cataracts, rocky cliffs, indeed
I cannot tell it all, but well I love,
Yea more, I fill with ecstasy, and pant
Amid the palpitations of my heart,
So awed am I, wondering how God could
Have made them so.

I love the happy soul
Who walks and lives among these things, and loves
Them too; Through them is known the great kind
His handiwork, omnipotence and power. [God,
And 'mong them all, most dearly truly loved
Is my good home, sweet home, all circled round
With these unfailing lovely gifts.

If things
External could the soul's eternal grace
Insure, and give to life below and life
Beyond, the joy and treasure it would gain,
Then would our living be complete; no sound
Of discord would there be, nor strife nor woe,
So perfect would the concord be. But sad
Enough, much evil born to multiply
Has entered every human heart, and darkened
With its clouds and graceless images
The holy light, and robbed mortality
Of bliss, its just and rightful heritage.
I love the truth, the virtues every one,
The heart most honest, true to consciousness of right;
The brave, the noble, valiant in the cause
That will elevate to heaven all the race.
The ever gentle truly Christian spirit
That each day gives out its gifts of gold
In deeds and words well tried, and coined within
The mint of faith, and scattered with kind care.

I love the wayward, erring, thankless,
 With a pitying love that harbors no ill-will,
 And fain would pardon those who do me wrong.
 I prize my counselors, companions, friends;
 The kiss that ministers sweet peace, and words
 That teach the holy way of righteousness.
 I daily pray that 'mong the many things
 That *others* love, they may love *me*,
 For I would win it by my toil, and strive
 To recompense it by my humble gains.
 I often pray for angel care and kind
 Direction, and all that will redeem and
 Make me worthy of a privilege to live
 Upon God's earth, so glorious and great,
 So beautiful, so grand and truly good.
Mt. Lebanon, N. Y.

A GOLDEN SHEAF GARNERED HOME.

In Memory of Eldress HESTER ANN ADAMS.

ADA CUMMINGS.

Lo! the Reaper came at night-fall
 With his sickle in his hand.
 See! he thrusts it in and garners
 The choicest fruit of all the land.
 In his arms he bears our Mother,
 Gently as a sheaf of grain.
 She has heard the joyful summons
 Freeing her from earthly pain.
 O the joy she feels at greeting,
 Those we're sure were there to guide,
 O the happiness of meeting
 Loved ones on the other side.
 As she meets our own beloved,
 Will she look this way again,
 On her little stricken *umber*
 She has left in tears of pain?
 Fast the drops fall from the eye-lids,
 Anguish fills our every heart,
 And the throbbing grows more rapid,
 As with her we're called to part.
 She's at rest, why need we murmur?
 Our great loss to her is gain.
 Joy and peace has crowned her labors
 She in triumph now will reign.
 Gentle Mother, stay around us,
 Let thy holy love divine,
 Rest upon thy needy people.
 Hold us still, securely thine.
 Thou hast been with us through pleasure,
 Drank with us the bitter too,
 Taught us by your pure example
 Precious soul! God blesses you!
 We shall miss thee, Angel Mother.
 Miss thy lovely smiling face.
 Miss thy words of consolation,
 Miss thy presence in this place
 As you near the shining portal,
 Keep thy little flock in view,
 In that land of light immortal,
 Find for us a place, with you.

Joy to thee, sweet sainted Mother,
 Holy Angels sing with me,
 There, you see yon stately mansion,
 All prepared, awaiting thee.
 Enter thou in peace, forever,
 With thy jewels sparkling bright
 Oh! the splendor of their gleaming
 Far exceeds the stars of night.
West Gloucester, Me.

AMONG THE SHAKERS.

THE COMMON LANDS PURCHASED MORE THAN
 A HUNDRED YEARS AGO—THE FIRST GATH-
 ERINGS UNDER ANN LEE—COMFORTABLE
 HOUSES AND FERTILE LANDS—EVERYTHING
 NECESSARY FOR LIFE GROWN OR MANUFAC-
 TURED IN THE COMMUNITY—THE IDYLIC
 LIFE OF MEMBERS—QUAINT CHARACTERS.

BY HESTER A. POOL.

It was brother Daniel who met us at
 the station with a stout wagon and a
 span of well-kept horses; brother Dan-
 iel whose face, round and rosy as a win-
 ter apple, beamed with placid content
 and cordial welcome.

Our small party had just arrived at
 Mt. Lebanon, N. Y., the home of a
 large body of Shakers, in company with
 Elder F. W. Evans, and at his invita-
 tion, in order to study the domestic and
 religious life of that curious sect of
 which the world knows so little. After
 we had mounted the high vehicle the
 horses' heads were turned, the moun-
 tains looming upon the eastern horizon,
 up which the road winds, by a gentle
 acclivity, for a mile or more before reach-
 ing the Shaker Village.

On either side the fertile lands be-
 longing to the community extend for a
 distance of six miles or so by more than
 half that width, directly on the road
 leading from Lebanon Springs to Pitts-
 field, Mass., nine miles distant, embrac-
 ing pasturage, forests, upland meadows,
 orchards, and rich intervals. Every

acre shows the industry, thrift and intelligent management of its owners, beginning with the massive walls which enclose it, "every stone of which," said Elder Evans, "was laid by consecrated hands."

It is about a hundred years since these lands were bought by the zealous followers of Ann Lee, who settled here and have obtained great triumphs and received great persecutions. The first gathering of the Shakers into a community similar to that of the primitive Christian Church, under the leadership of two orthodox clergymen who had been converted to her belief, was just one hundred years ago. Fleeing from the deadly warfare of the old world to the witch-burning bigotry of the new, Mother Ann and her seven devoted followers could little have guessed how beautiful the scene would one day become, where now toil and worship a peculiar people, the like of which the world has never known.

In a few moments we reached the Colony known as the North Family, and saw before us several large rectangular buildings, set within a few rods of each other in the midst of flowering shrubbery, gardens and orchards. The buildings, destitute of piazzas, look stiff and bare in their coats of dazzling white, but the walks are trim and faultless; the hillside laughs with luxuriant verdure, and the whole scene is one of quiet and smiling beauty.

Brother Daniel stopped before the first building, where, on alighting, a Shakeress bade us welcome and led us through a long hall to our several rooms. This sister, whom we soon learned to know and highly regard as Eldress M., devoted herself with the refinement of

a perfect lady, to our comfort. In fact all with whom we came in contact seemed to have found that golden mean where, without officiousness or neglect, they were ready to give the "reason of their being." In address, the leaders among the Shakers might easily stand before princes and kings.

Eldress M.—and to describe her is to describe all,—was clad in a quaint costume very much like that worn in country places in the days of Mother Ann. After a time, its stiff simplicity exercises a certain attraction upon the visitor. By its age is softened and the modesty of youth enhanced, and one learns to regret its clear outlines and delicate coloring after returning to the absurdities of worldly dress.

It consists of a self-colored frock, full and plain in the skirt, which is laid in large, pressed plaits from waist to hem. The tint is always pleasant to the eye, either dove color, dun, soft brown, pale lavender or plum. Across the bust a large white kerchief "half conceals and half reveals" the form, and from its upper folded edge rises an underkerchief, or collar white as the throat it encircles. A cap of snowy gauze covers the head and comes well over the thoughtful and placid face.

Until within a year or two all the materials for clothing and bedding save plain cotton, were home-spun and woven as well as home-made. "Why do you wear such lovely changeable silks every day?" was asked of Eldress A.—a lady of great culture, sweetness and refinement. "Feel of it," she replied laughingly. "Instead of changeable silk it is home-made worsted, woven in our own looms more than thirty years ago. This skirt has been made over and

pressed and new waists have been fitted to it again and again."

On examination it proved to have been spun with almost hair-like fineness from long-wool merino, dyed wine-color and then used as a filling for dark blue cotton warp, making a cloth as beautiful as it is indestructible. No more such material will ever be woven, and the few uncut remaining pieces are cherished as mementoes of early days.

Truth compels us to say that the home-spun coats of the Brethren are neither so well-fitting or becoming as the clothing of the Sisters, though the same care has been bestowed upon them. But the home-woven blankets are soft, even, fine and warm.

The guest rooms at Mt. Lebanon consist of four good-sized sitting-rooms, each with its large airy bed-room, containing two single beds. Husbands and wives occupy separate rooms while under the Shaker roof. These rooms are models of purity, for cleanliness is a part of the Shaker creed. The middle of the floor is covered with rag-carpeting made from new strips of listing, bound and made in sections for ease in frequent shakings, and no dirt ever dares to gather on the shining painted flooring at the edge. The sashes are raised and lowered and the fine hair mattresses and bedding undergo a thorough airing daily according to a certain method devised by themselves, and are then made into snowy mounds at a fixed hour, for perfect ventilation and perfect order are also parts of their religion.

An indescribable air of purity pervades everything, and it takes little perception to see that this purity is a portion of the mental and moral as well as physical atmosphere of this Shakerian home.

Within the same building are the work-rooms where clothing is cut and made, and store-rooms, cool and sweet. Underneath is the dairy, filled with cans of golden cream, and butter fragrant as the breath of yonder Holstein cows, stabled in that lofty stone barn filled with every appurtenance of bovine luxury and the just pride of all Shakerdom. Truly if there is perfect housekeeping within, the farming without lags not behind.

A few rods back of the guest-house is the dwelling of the Shakers. At one end are the rooms of the Brethren, furnished like those of the Sisters, who have charge of them. Two or four room together in large many-windowed apartments, always furnished with single beds. The house, the occupants and their occupations are presided over by two elders and two eldersses, selected for those peculiar qualities and experiences which would alone render them fit to hold such relations to sixty or seventy men, women and children of all temperaments and many nationalities.

On this point it is enough to say that the intentions and character of each novitiate are carefully investigated, and that scandal among them is unknown. The heredity of a child is studied before it is accepted as an inmate; when once a member of the family its natural proclivities are considered and its "gifts" given room for free expansion. The school-room is provided with apparatus and a museum, and the little school-mistress is dearly loved by her charges.

While the Shakers believe celibacy to be the highest form of life, they respect the institution of marriage, concede that only a few are called to join their number and be separate from the world.

Rather do they look to see their principles slowly spread over the earth and uplift its inhabitants to a higher plane of thought and action. For integrity and justice, as well as for breadth of sympathy and hope for the future of humanity, it may be safely asserted they have no superior.

All are hard workers, leaders and teachers, as well as common members. Rising before five o'clock in the morning, each group of men and women repair to their respective duties. Two sisters take charge of the dining-room, two of the bake-room, and two of the kitchen,—the latter a large handsome room fitted with every convenience and exquisite with its well-oiled floor and rows of burnished sauce-pans. The Brethren have devised unheard of comforts for the in-door workers, and the visitor leaves with the feeling of pity for the housewife who does her cooking in the ordinary way. Here every step tells, every movement counts. Co-operative work can point to no greater triumph than in Shaker house-keeping.

In the dining room the men sit at one table, the women at the other. The food is of the best quality and generous in quantity. Almost no use is made of flesh-food and home-grown and ground cereals are cooked to perfection. Such vegetables, plucked within the hour, and such pies, shortened with sweet cream and filled with fresh fruit or that preserved by their own peculiar process, we mutually confessed to have never tasted before.

All the work is done by the Sisters who have their seasons of leisure and repose. Running water brought from large springs gushing from the mountain side grinds the grain, churns the

butter, rocks the washing machine, cools the huge refrigerator, and being heated, warms the house in winter.

Strung along "Shaker Village," half a mile or so apart, are seven such colonies as this of the North Family, each numbering from thirty to a hundred members, all together being called a community. Every family dwelling contains a large room called the "meeting-room," where several times each week the members congregate for social or religious purposes. At the former there is reading from books and periodicals and discussions upon topics of the time, in which both men and women take part. And it is safe to say that nowhere can there be found persons better informed upon history, politics, sociology and religion than those members of a religious community who have withdrawn themselves from the great world in order to live in purity, crucify selfishness, and subdue the animal propensities to the dominion of reason.

"What have the Shakers ever originated?" we asked of one who had been a member of the order over sixty years, a Scotch gentleman, elegant, scholarly, of great experience, whose society is sought by some of the ablest of modern thinkers. He is a noble instance of one who has obeyed the laws of the higher life.

In reply he demonstrated that the Shakers originated the drying of sweet corn for food; they instituted the raising, papering and vending of garden seeds, and the raising, drying and preparation of medicinal herbs and roots for market. They also first manufactured medicinal vegetable extracts for market. They first raised broom brush and made it into brooms; they made the first buzz

saw in this country; they invented and used planing and matching machines for dressing, flooring and ceiling lumber. They also invented the making of cut nails by machinery; they first cut and bent card teeth and punched the leather for setting them, and lastly, the invention and use of the metallic pen is due to the inspiration of some of the Brethren at Watervliet, near Troy, N. Y. A long enough list for a body of people who at no time have numbered over five thousand souls.

Every community has its Church-building, open during the summer months; at other times the meetings are held in the large family rooms used for social purposes. Bare, and spacious, with polished hard-wood floors and provided with movable benches, they are open, on occasion, to Sunday spectators from more ornate forms of worship.

At the appointed hour two long processions file noiselessly in, the Brethren ranging themselves upon the seats along the wall on one side, the Sisters on the other. It is an impressive sight these latter present, with naive, serene faces framed in spotless lace, each with an introspective, unworldly look that hushes the spectator into quiet awe. They bear large, white kerchiefs, and hymn books on which the hands are clasped, and these trim, quaint forms and downcast eyes, motionless and soundless, while the breeze whispers within and the shadows dance upon the wall, seem to belong to some pale ghosts of the past, clarified from all earthly passions, which have returned to remind their fellow-beings of that other world to which they hasten.

A few moments and the spell is broken. The Elders rise, and the others following, range themselves in two opposite parallel

lines. Some one strikes a note and the others join in a simple but thrilling song. One of the Elders, when this is finished, gives a brief and practical exhortation, instinct with high, religious aspiration, linked with intimations of struggle and trial, temptation and triumph. How to subdue the lower nature to the rule of the higher, how to live aright in thought and deed, seem the burden of these remarks. Another song follows and then an exhortation, perhaps by a Shakeress, who here as in all other places is on terms of equality with the Brethren, till finally the time for marching is at hand.

The best singers among their number group together facing each other in the middle of the room, and burst forth in a stirring march. This is emphasized by the beating of the hands and an increased stress on the accented measures of the bar, with the body gently swaying forward and backward and the feet keeping time to the rhythm of the music. Round these singers circled the Shakers, men and women by themselves, all beating time with upward palms of the outstretched hands, and keeping time with the advancing feet. Sometimes the convolutions resembled simple figures in the marches of light gymnastics; at others it was a mere rhythmic procession. Enrapturing religious emotion was plainly visible on the faces of many; a serious but joyful earnestness on others. In the scene there was nothing ludicrous, nothing unseemly. On the contrary more than one onlooker found himself deeply impressed by this form of worship in which the body is recognized as the temple of the Holy Spirit.

The services ceased with as little ceremony as they began, and after mutual

greetings the members of each family return to their homes, which they regard with as much affection and pride as the members of a private family. Of this fact proof is shown in a variety of ways.

"When you see a good thing," said a Spanish philosopher, "put on a magnifying glass—" None is needed in regarding the Shakers. The social advantages they enjoy, their freedom from anxiety in regard to a livelihood, the conviction that labor meets with an honest reward, the satisfaction arising from wholesome, delightful and elevating environments and associations,—all these are advantages not to be despised. It is no light thing to be shielded from want and wrong, to look forward with content to a life of repose and comfort.

Yet agreeing with all this will not make a person a Shaker. There are vital underlying principles which must first be apprehended and embraced. There are not many who can sacrifice the stirring hopes and ambitions, loves and warfares which are a portion of the common lot, and so there are but few who desire to step aside from the roses and thorns of the ordinary pathway into that straight, well-fenced, verdurous road that leads into the fold of the Shakers.—*Poughkeepsie Eagle*.

*Read at the Funeral of Brother
SIMON T. ATHERTON.*

No eulogist can tell thy long and earnest life
To those who know thy diligence in daily toil.
A sheaf of full ripe wheat is garnered now,
And left a void in grateful saddened hearts.
Ah! we shall miss that busy step at early dawn,
That wrought the deeds that built thy temple fair;
We see thee now in the silence of great death,
Calm as the eternal hills upon whose front
Shines the soft radiance of a pure white day.
We see the crystal beauty of thy Soul
Unclouded as the marble of thy face.

And within our hearts we say, he is not dead,
But living in the glory of his work—
In things accomplished that no fate can kill—
In deeds done, that grateful hearts still cherish.
For he has lived for truth and manly deeds:
Touched with the spirit of our common weal.
And so he passed, not like the petal blown,
Or like the floating mists of summer sky,
But is immortal in that glorious life,
That beats from age to age in deathless man.
Bright as the morning freshness of pure light,
In this fair memory he is emblazoned now.
He is a part of the illustrious past
Which naught can change, and naught can dissipate.
With what a solemn glory over life
Death draws its mystic and unfathomed grace;
Its wealth may seem to perish, but transformed
Becomes a brighter lustre, purer stream.
Humility dies not, and in its soul
O valued friend, thou hast a royal grace.
The labor thou hast done, is ours, is man's,
Within our thoughts and love, thou art alive:
The stream dries not, invisibly it flows,
And makes more sure the upward steps of man.
Thou art at rest, thy work on earth well done,
But the untiring earnest of thy soul,
Like pulses of the summer air, still touch
The world to beauty, and our hearts to hope.

Harvard, Mass. Oct. 3. 1888.

OUR HEAVENLY PARENTAGE.

HAMILTON DE GRAW.

*"Our Father and Mother who art in
Heaven, hallowed be thy name."*

To testify of the Fatherhood in nature is also a proof of the Motherhood, so in our spiritual parentage to testify of one is a proof of the other. Mankind have too long been half orphans, a masculine triune God has been a great source of the one-sided legislation that has afflicted mankind, but thanks to the increasing light of this Dispensation of Christ's Second Appearing, the darkness that has so long enshrouded the human soul is breaking away and it is coming to a fuller realization of that eternal truth that it has a Mother in heaven, tender and affectionate, ever ready to draw her wayward children to her by the bonds of pure love.

We have representatives here of that

divine order in the heavens, in the order of our spiritual leaders where the dual principle is practically illustrated in their Fatherly and Motherly care for their spiritual children.

O my soul, take courage, look upward to that fountain of light and love and draw inspiration for the coming conflict between truth and error. Let thy light so shine that others may see the true way and glorify the divine Father and Mother of the New Creation that with infinite patience awaits the evolution of the soul from the chrysalis where its spiritual faculties are dormant, into the light of their presence where the soul finds its true home, and in the inspiration of the poet can exclaim,

"I have found a rich prize
Of its virtues I would sing,
Let the hills and the vallies
In sweet echo ring.
'Tis a Mother O a Mother,
No more an orphan I roam,
For I've found a true Mother
And she has gathered me home."

Sonyea, N. Y.

[WRITTEN FOR THE MANIFESTO.]

A SECRET WORK.

THOMAS HARDING.

"Be of good cheer I have overcome the world."

THE work of Salvation, by which I mean that hidden series of soul experiences by which the spirit or individual soul, is separated from the flesh, is a secret work. The growth and ripening of grain is imperceptible to the outward eye, but the advance which the wheat has made is observable, and when the proper time arrives the harvest is "saved," that is, *separated* and stored.

The divine admonition "Confer not with flesh and blood" is very important; to be heedless of it subjects the "babe in Christ" to much tribulation. The spirit which brings Salvation works in secret, each end which it accomplishes, in its order, is palpable, only,

when the end is reached for which the exercise was sent. The wind bloweth where it listeth, we may hear the sound thereof but the end for which it blows and the source from whence it comes, are hidden from the novice until he, or she, experiences the effects; then is he conscious that the Divinity has been at work within him, for he knows that he has "come up a step higher."

Following upon this is the assurance that, having come thus far on our journey toward the Infinite, we shall go on and on, until "He" shall have put all carnal things under his feet, then shall we be free indeed. Who would be willing to retard such mighty work, fraught with such momentous consequences, by yielding to that love of display, notoriety or approbation which has its being in the very core of human character?

When the subject has become "free" then, perhaps not till then, shall he know that "The Father" seeth in secret, that his work, in the heart, is hidden from, and is intended to be hidden from, common observation and comment; that though the world does not know us and cannot appreciate the work done within us, yet "He" knows us *and it*, and that we have been "saved" and separated from the world's passion and approval and at last rendered willing that it should be so.

The skeptic may need "physical" manifestations to convince him that there is another and more occult world, but those who look into their own souls, do not need that "Spirit friends" should manifest for *that* purpose. Ah! no!! what the world of humanity most needs to-day is to have its attention called to the sublime facts of the Divine "Spirit" and to the world of mystery and sublimity within.--*Sturgis, Mich.*

RELIGION is the highest attribute in man's nature. It lies at the apex of cerebral consciousness, the grand acme of thought and feeling, the supersensuous element that links his soul to Divinity. It is that undefinable outreaching spirit, that ever seeks something above and beyond itself, and those material substances which tether it to the earthly plane of existence. From it, springs hope of immortality and eternal happiness. *M. J. A.*

BIBLE TEACHING ON DRESS.

1. A **THING** should not be worn merely as an ornament. Read carefully the following. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold and putting on of apparel." 1. Pet. iii. 3. "And they gave unto Jacob all the strange gods which were in their hand and all the earrings which were in their ears and Jacob hid them under the oak which was by Shechem." Gen. xxxv., 4. "And no man did put on him his ornaments." "And the children of Israel stripped themselves of their ornaments." Ex. xxxiii., 4, 6 Also, Isa. iii., 16, 26. Putting on apparel for adorning is as plainly forbidden as gold or brodered hair. Ornaments are those parts of apparel known as trimmings, such as lace, fringes, embroidery, buttons, ribbons, braid, stripes of velvet, feathers, ruffles, flounces, bustles, etc. Christian parents are forbidden to put any of these things on their own clothing and that of their children, as mere ornaments, and would sin in doing so. God requires you to bring up your children in the "nurture and admonition of the Lord," and you are responsible for their proper teaching.

2. "Gold, and costly apparel." Wearing gold ornaments, chains, rings, pins, buttons, studs, etc., as ornaments is understood by spiritually minded persons to be meant, and apparel that is worn for its costliness, instead of its economy, its comfort, and its durability, is condemned. No appeal to Old Testament practices can justify the use of what is wrong in and of itself. Because David, that "man after God's own heart," committed murder, should not be taken as evidence that murder is right. 1 Cor. x., 11. A writer on the subject has well said: "The unholy women, as they do now, adopted a fashionable, worldly attire. They were known by their appearance. 'For they had golden earrings because they were Ishmaelites.' Judges viii., 24. If they had been true Israelites they would not have had upon them these useless ornaments. In Isa. 3rd chapter, the various modes that fashionable women adopted to render themselves attractive, are specifically mentioned and unsparingly condemned."

Chas. G. Finney said: "What does that

gaudy ribbon, and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes: '*No truth in religion.*' It says 'Give me dress, give me fashion, give me flattery and I am happy.' The world understands this testimony as you walk the streets. You are living epistles, known and read of all men. Only let Christians act consistently and heaven will rejoice, and hell groan at their influence. But, O, let them fill their ears with ornaments and their fingers with rings—let them put feathers in their hats, clasps upon their arms, and heaven puts on the robes of mourning, and hell may hold a jubilee."

Bishop Weaver said: If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians."

Dr. Judson says: "During the years you have been wearing these useless ornaments many..... have gone down to hell, with a lie in their right hand, having never heard of the true and only Savior! The Holy Bible and valuable tracts might have been more extensively circulated in heathen lands had you not been afraid of being thought unfashionable and not "like other folks," had you not preferred adorning your persons, and cherishing the sweet, seductive feeling of vanity and pride."

What should Christians do? Rev. Albert Sims says:

1. "Aim directly at pleasing God—dress so as to have God bless you in the dress.

2. Aim at promoting the health of the body; it is God's Temple. Dress on sanitary principles.

3. Let the dress be made so as to promote neatness, tidiness, simplicity, and good taste not slouchily and repulsively.

4. Dress so that a sound reason can be given for the wearing of every article.

5. Let your dress be a rebuke to fashion and extravagance, and a Model worthy of imitation.

6. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular."

—*War Cry.*

BE KIND.

MARY WHITCHER.

NE'ER turn away for one misstep
That's taken by a friend,
But patient wait and give them time
To see their fault and mend.
Hold out in love and blessing too,
For such is gospel grace,
The erring swiftly turn from you,
The righteous still embrace
And hold you kindly in their care
As God doth hold his own,
And through their fervency and prayer
Will bring you safely home.

Canterbury, N. H.

PREPARE YE THE WAY.

M. W. SALTFOED.

"I AM the voice of one crying in the wilderness; Make straight the way of the Lord."
—*St. John, i., 23.*

THE people were curious, and asked: "Who is he, This man who is preaching in fair Bethany?"
So they sent off the Pharisees, Priests and Levites
To ask him concerning his baptismal rites:
"Art thou Christ? Art thou Elias? or who mayest thou be?"

"Nor Christ, nor Elias, nor Prophet," said he:
"But the voice of one crying 'prepare ye the way':
The Kingdom of God is upon you to-day,
The crooked make straight and the rough ways make plain,
And all flesh shall see God's salvation again.'
But One is amongst you, whom ye do not know,
A greater than I, One to whom I bend low,
He will grant, what I preach, the remission of sin,
The Christ who is coming; oh, listen to Him "
—*The Catholic.*

PERSONAL influence wins as many souls to Christ as eloquent preaching. Here the teacher can do as much as the preacher. Christ did not preach to a great multitude after his resurrection, or show himself to many, but walked for several miles along the Emmaus road with two discouraged disciples. Christ left the crowded streets to address Matthew at the custom house, and turned from the multitude to call Nathaniel from under the fig tree. The great crowd did not get a sermon from Christ the day he

paused to use his personal influence with Zacheus in the sycamore tree. The Savior made such use of personal influence as to show how to win souls to the Gospel by it. In this we should copy after him. We, too, can stop a moment by the old well to point some poor woman to the waters of eternal life. We, too, can pause by the roadside to talk to some passing friend about his soul's welfare. The magnetism of personal attention is wonderful in power. Wield it over the children; by it draw your irreligious friends to Christ; try its reviving power with those who never go to church. Consecrate your personal influence to Christ, and then let it, like the great moral magnet it is, draw men and women to the Redeemer.—*Christian Union.*

HISTORY AND EXPERIENCE.

"THE history of the past and the experience of the present show that the best men and women have suffered most severely in their reputations; have been reviled, persecuted and crucified. It would seem as if these revilings and persecutions were proportioned to the purity and goodness of the individual.

"A decent respect for the opinions of others, and a proper love of approbation, stimulate us to do right; but at the same time, there is a true and noble independence which results from right actions, that lifts us above the influence of malice and slander, and the well poised mind is not moved by these, except with feelings of pity for those who indulge in them."—*Henry T. Child, M. D.*

ELDER JOHN COUCH All God's passages have been fulfilled literally and wonderfully. I am looking for the Lord from heaven in a very few months. Do you, said one,—believe he will come in 1889. Yes, I do. There I have said it. He may come before then, but I don't see how he can tarry much longer. We can't get away from the 45 years of waiting time and that period brings us just about to 1889.

COURT not danger.

THE MANIFESTO.

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Editorial.

THE CHRIST LIFE.

It is well to keep before our readers "the reason for the hope that is in us," and to present this so plainly that there need be no mistake in the forming of a correct understanding. "By this we know that we love the children of God, when we love God and keep his commandments." The interest which we manifest in the keeping of the laws of God will go far in determining the depth of our honesty. There is among the professors of Christianity and, indeed, among all other classes of men, a general understanding of what sin is, and the duty devolving upon mankind to suppress it, "for sin is a transgression of the Law," or a transgression of the light which has been received into the mind.

As it was the mission of Jesus to preach a system of righteousness, more

exalted toward the realms of spirituality than was ever before known, so it was within his mission to publish a new commandment and at the same time, zealously to stimulate his followers to fulfill in their lives, the Mosaic commandments, and the God given testimonies of the prophets.

As a faithfulness in this work of self-discipline was necessary to lead the soul to God, so it was equally necessary to establish the soul in the Christ Life. A state or condition where one can with confidence say as did the Apostle. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A good Jew was a man blessed of God, and the Psalmist has made this observation, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his children begging bread." This testimony, so full of comforting assurance to the "follower after righteousness" has reference to a people who lived under the Law. After an experience of 3000 years and the claiming of a greatly advanced position in all that pertains to a religious life, the Christian Church, of to-day could not, in confidence, say so much in favor of its own disciples.

Jesus was more than a good Jew. He was spiritually baptized into an element of righteousness, that made him superlatively, a man of God, and a Redeemer of mankind. In accepting this position before men; "dealing honestly and loving mercy," a course so at variance with the Jewish Church of his day, that it is said of him, "He increased in

wisdom and statue, and in favor with God and man."

Referring to his gospel work, he says, "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill." "Follow me."

Those who lived under the law and in the power of the prophets, were judged by the Law and compensated, "in basket and in store," agreeably to the promise of that dispensation of God's light to man. Had the Jews claimed the right to live as did the antediluvians, by bringing into the Jewish Church all the defilements of that sensual people, they would have done no more than is claimed as the right of the Christian church of the nineteenth century.

The new commandment from the spirit of God,—“Follow me,” must have a vital, spiritual significance, a divine baptism of the Holy Spirit, that will save us from the sins of the world, and give to us that power which will enable us to subdue the selfishness of our own hearts, or it becomes of less value than “sounding brass or a tinkling cymbal.”

The Christ Life is a life of self-denial and a renunciation of the life of the world. All must be consecrated to God. It is the crucifixion of the man of sin and the resurrection into spiritual life, where peace and righteousness shall form the foundation upon which man shall live and work.

THE nearer the earth we are, the smaller we find the circle of our vision; just so morally; the more earthy our condition, the smaller our view of humanity and its needs.

A. J. C.

Whose central interest is self, will find his life a blank.

M. J. A.

Sanitary.

COL. R. G. INGERSOLL.

COL. ROBERT G. INGERSOLL has ideas on doctors and physic, and medical treatment, as well as on some other subjects, and in connection with the illness of his friend, Mr. Conkling, he said:

"There is altogether too much gloom about most sick chambers. People tiptoe in and about, and wear long faces and act generally in a way that would make even a well man sick, and is bound to make a sick man worse. I believe many a man has been hurried across the dark river by his horrible, soul-depressing treatment, who might have become well and strong and useful, if he had more sunshine and fresh air in his room, or the odor of flowers to offset the smell of the drugs, and smiling, hopeful countenances about, instead of woe-begone visages, whose every glance betokens the loss of hope and the belief in the speedy dissolution of the pain-racked patient.

There was a man from our town named Marcy. He got it into his head that he was going to die. At that time no one was allowed to leave the army for a visit to the North, except on sick leave, or occasionally to accompany the remains of a dead comrade. I saw Marcy and said to him: Now, Marcy, you say you are going to die. If that is so, I don't suppose a few days one way or the other will make much difference to you. I want to go home for a day or two about the 15th, but cannot get a leave of absence. Now, if you want to do me a very great favor and will quit this life, say on the 12th, I can get my coveted leave of absence to take you home—see? But I knew my man, and he didn't die. He got very angry instead, and recovered, but he declares to this day that it was my proposition that brought him back his old stubbornness and gave him grit to fight for his life. He always did object to being made a mere convenience of."—*New York Commercial Advertiser*.

A YOUNG man was discussing with more spirit than was comely what he was pleased to call "brain food." He urged that no ar-

ticle of food furnished more brain matter than baked beans. Just then an old man looked up and said, "Young man, eat all the baked beans you can get."—*Richmond Religious Herald*.

VEGETARIANISM.

HAVING published several articles producing an erroneous impression in regard to the above subject, will you receive another view?

That man can best subsist on the direct products of the vegetable kingdom, is either a scientific truth or a fallacy. The founder of Hygeio-Therapy believed it to be an important truth, and regarded it as a cornerstone of his system, and if it cannot be maintained the whole structure must topple. Dr. Sanborn in his first article expresses the idea that flesh contains little or no nutriment. No other vegetarian, that we are aware of, has advanced this view. Vegetarians admit that flesh is a nutritious food, and that man may live in health to a good old age, eating it daily, with a good proportion of vegetable products. But Dr. Walter is quite as misleading where he claims that "it is not true that the mental and physical vigor, especially the former, of the vegetable eater, ever has, or ever can, equal, let alone surpass, that of him who eats food transformed and reorganized by the animal for the use of him."

Pythagoras, Plato, Epicurus, Plutarch, Sir Isaac Newton, Milton, Swedenborg, Shelly, John Howard, John Wesley, and many others who were vegetarians can hardly be sat down upon in regard to mental power by any modern writer. Daniel and his companions not only "appeared fairer and fatter in flesh than all the children which did eat of the king's meat," but, "in all matters of wisdom and understanding that the king enquired of them, he found them *ten times better* than all the magicians and astrologers that were in his realm."—[Daniel i., 15-20.]

"Enquirer" asks Dr. Walter why, if meats are better adapted to the need of man—"because they have been brought nearer to the structure of the human organism than the vegetable products,"—may we not logically conclude that human flesh would be the best food of all?

This would be the natural inference from this kind of logic, which if true, we ask why do carnivorous animals prefer for their food the vegetable-eating animals?

Because the flesh of animals appears to be nearer the structure of the human organism it does not follow that it is man's most suitable food. If man's digestive machinery be adjusted to assimilate a different kind of food, it will keep in good condition longer by performing the work for which it was designed, as this is a rule which applies to all nature's works.

It is well known that men are more happy, more healthy, and longer lived, who use their faculties of body and mind, than those who live in idleness. Then it does not follow that because food is easily digested in the stomach that it is the best in all respects.

Important changes take place in the liver in what is called "after digestion," in which the liver performs an important part, particularly in the metabolism of albuminoids.

Dr. J. Milner Fothergill says: "There can be no question about the fact that with some persons vegetable albuminoids are much more easily digested than animal albuminoids."

Dr. B. W. Richardson, equally as good authority, than which there can be no better on physical science, in a recent lecture on the food of man, says: "From experimental observation which I have made, I am of the opinion that vegetable flesh-forming substances may be as easily digested when they are properly presented to the stomach as animal substances of like quality." In taking the testimony of personal experience we must consider the habits of the individual. The digestive machinery of the flesh eater has a different adjustment to that of the fruit and grain eater and in man has the power of adaptation to circumstances. Man therefore may become so adapted to the use of peracious substances as to seem to require them.

That many find no trouble in digesting flesh, but would be distressed by a meal of fruit and grain is true, others will feel happy while chewing tobacco and be miserable without it. This shows how much an unexplained fact is worth.

Thousands of men, having become con-

vinced of the evil of tobacco using, for example, have given it up only to return to it with their chains of habit revived, and all their courage for another trial gone, whereas by right management for the first few days, they might have become masters of themselves as when evil habits are removed nature readily restores normal conditions. There is also a necessity of good management in changing a life-long habit of diet, and many have failed for lack of this, who with it would easily have succeeded.

The practice of using flesh as a portion of food being almost universal by the people of this country there are very few advocates of the vegetarian theory; as men of good scientific attainments are apt to be influenced in their teachings by their perverted proclivities and conditions.

Dr. B. W. Richardson, above quoted, a flesh eater, can rise above his idiosyncrasies, and referring to man's food, he said: "Evidence on this question can only be derived from two sources, the one physical, and the other moral. In searching for physical evidence it is necessary to turn to the construction of man, and to ask whether by his build and construction he was formed for animal food. * * * * On the whole my judgment on the evidence of the teeth is in favor of the vegetarian system. * * * If from the teeth we pass to the subject of the process of digestion which goes on in the mouth, the evidence, as far as it goes, is also in favor of the vegetarian theory. The secretion of saliva is clearly a provision for vegetable food and not for animal. * * * * Taking into consideration the whole facts connected with this structure of man, the inference was justified, that in spite of the very long time which man had been subjected to an animal diet, he retained in preponderance his original and natural taste for an innocent diet derived from the first fruit of the earth. * *

* * In my long medical career I have known no instance in which a child had not preferred fruit to animal food, and it is a lesson learned from experience that the next natural diet for the young, after being removed from the natural milk diet, was one of fruit and bread. * * * From a moral point of view the argument about flesh eating

is strongly in favor of the vegetarian theory."

Man possesses a sympathetic nature and to prove that he must violate this by taking the life of the lower animals for his food, would be to show an inharmony in his creation, and thus we must consider that could it be proven that mental and physical strength could be sustained by animal food, we still must consider that these alone cannot bring true greatness and happiness for it is goodness that lifts the soul.

The first settlers of this country, who found it a vast wilderness abounding in wild game, its lakes and rivers well supplied with fishes, may have found an excuse in their necessity, in using them for food, but its continuance in these days when that wilderness has been transformed into grain fields and orchards, making it necessary to breed animals for the slaughter, or transport them from the far West, must be attributed to perverted appetite and to misguidance by those who are looked to as teachers in this matter. —*J. Harvey Lovell, M. D. in Journal of Hygieio-Therapy.*

Juvenile.

ENFIELD, CONN., 1888.

DEAR CHILDREN:—"Work in my vineyard," is the Savior's command. Where is this vineyard? Is it not in your hearts? And how large a field for action is spread before you in this spiritual vineyard, where you ought to work earnestly and perseveringly all the time, laboring while it is day. If you are faithful workers you will find your time and talents fully employed, and your lives can be made noble and beautiful by unswerving adherence to truth and virtue.

"Work to-day in my vineyard." Give especial thought to the second word in this command. The command is not for next year or next week; not even to-morrow is left for your choosing or convenience, but, work to-day. There is no safety in "putting off." You cannot promise yourselves to-morrow. It may belong to your eternity. Your hour for action is the present one.

Work now. Now is to you the golden moment. Use it wisely.

"To-day is yours, improve to-day,
Nor trust to-morrow's distant ray."

The future will take care of itself if you take care of the present. To-day is the time appointed for doing what the Savior bids you, without hesitation or complaint.

But some grow careless and thoughtless, and see not the importance of such work. So many refuse to do this bidding, to follow the Savior, to walk in his footsteps and imitate his virtues. So many wait for the "more convenient season" that will never come, missing the real happiness they might enjoy in obeying Him, and they must feel regret over misspent time.

Resolve that such an experience shall not be yours. Take each hour as a gift intrusted to you for use and improvement, and labor in such a manner that your time shall not be wasted or its results laid up as witnesses against you. And when you give an account of your stewardship, may you be found worthy to receive the reward, "Well done, good and faithful servants."

Your Brother,
DANIEL ORCUTT.

THE CARELESS WORD.

'Twas but a word, a careless word,
And thistle-down it seemed as light;
It paused a moment in the air,
Then onward winged its flight.

Another lip caught up the word,
And breathed it with a hearty sneer;
It gathered weight as on it sped,
That careless word on its career.

Then rumor caught the flying word,
And busy gossip gave it weight,
Until the little word became
A vehicle of angry hate.

And then the word was winged with fire,
Its mission was a thing of pain;
For soon it fell like lava drops
Upon a wildly-tortured brain.

And then another page of life [blurred;
With burning, scalding tears was

A load of care was heavier made,
Its added weight, that careless word.
That careless word, oh! how it scorched
A fainting, bleeding, quivering heart!
'Twas like a hungry fire that searched
Through every tender, vital part.

How wildly throbbled that aching heart!
Deep agony its fountain stirred;
It calmed, but bitter ashes mark
The pathway of that careless word.—
Selected.

ACROSTIC.

From Psalms.

LORD who shall abide in thy tabernacle, who shall dwell in thy holy hill. xv., 1.
I was glad when they said unto me let us go into the house of the Lord. cxxii., 1.
LORD my heart is not haughty, nor mine eyes lofty. cxxxi., 1.
Let God arise let his enemies be scattered let them also that hate him flee before him. lxxviii., 1.
I will bless the Lord at all times, his praises shall continually be in my mouth. xxxiv., 1.
As the hart panteth after the water brooks, so panteth my soul after thee, O God. xli., 1.
Not unto us O God not unto us, but unto thy name give glory. cxv., 1.
Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. xli., 1.
A false balance is abomination to the Lord, but a just weight is his delight. Prov. xi., 1.
Remember now thy creator in the days of thy youth. Eccl. xii., 1.
Keepest thou silent O God hold not thy peace, and be not still. lxxxiii., 1.
Except the Lord build the house, they labor in vain that build it. cxvii., 1.
Rejoice in the Lord, O ye righteous: for praise is comely for the upright. xxxiii., 1.
Mt. Lebanon, N. Y.

NEATNESS.

I love neatness. I want to learn to be neat. The day I went out riding I saw a house with pigs and chickens and little boys all living in the same house. I think it is a very poor way of living. I am glad I live in a clean home, and I will try to be good.

Matilda Bell. 8 years old.

Good gained is our own, good given belongs to another. *M. W.*

A LESSON FROM A TREE.

E. R. SHEPHERD.

A DYING tree with sapless trunk
 Stood on a vacant plain;
 I listened to the kindly talk
 Of the descending rain.

"I've come to take that plant in charge:
 I'll try to make this tree
 In fruit as full in limb as large,
 As yonder one you see."

So, on this gracious mission bent
 That day and night it fell
 Until its forces all were spent,
 Alas! and sad to tell!
 Fresher! no larger seemed the tree
 Than it had been before,
 Wasted this rainfall seemed to be
 And kindness more than all.

'Twas morn: A sunbeam on its way
 Came warm and strong and bright;
 It said: "I'll take yon weakly thing
 And make a tree of might."
 But when night came, greener, perhaps,
 Not larger seemed the tree.
 Wasted the sunshine with the hours elapse?
 Ah, so it seemed to be!
 Then gently fell the drops of dew
 On every leaf and twig,
 With the same object still in view,
 It said: "To-night it shall grow big."

The proper elements in air
 And in the soil combined,
 Each in its turn worked silently,
 The same results to find.
 A few more leaflets than before,
 A little stronger grown
 The merest hint—and nothing more
 Of influence it had known.

Ten years! Again I pass that way,
 I look; behold a tree,
 Whose branches, leaves, and fruit display
 Great beauty—majesty.
 Not rain, nor sun, nor dew, nor food
 Alone, the work could claim,
 But all combined and oft renewed
 In time, receive the fame.
 So, often, men will plan some great
 And noble work to do.
 They labor hard, impatient wait
 The quick result to view.

But oft comes disappointment keen
 When after all is done,
 They cannot see the progress made
 By seeds on wayside sown.
 And then another comes to try
 By other methods quite,
 A little added growth espy,
 Perhaps it shines more bright.

A third and fourth then take the work
 Striving to finish fast;
 Put forth what hidden force may lurk,
 And still, the work all these out-last,
 And many years must intervene,
 And many workers throw
 Deep love, strong labor, in between,
 Ere sought results will show.
 One sows, one reaps; no one can boast,
 "I shall receive the praise."

He little does who does the most,
 And short the longest days;
 But none of these can be excused
 Because their part seems small.
 The widow's mite was not refused
 But counted more than all;
 What seemed but wasted almost lost
 Sometime will all be seen—
 Life-work on marble-shaft embossed,
 Which rough at first had been.

O, workers in this double world
 Of nature and of grace,
 O'er you the banner is unfurled
 Which reads upon its face:
 "Neither is he that planteth anything,
 Neither he that watereth:
 But God that giveth the increase."
 Then grant to him all glory, praise,
 For help along the way
 And cheerful work with all your might,
 Though long the harvest wait—
 It surely comes, full, rich and white,
 And the reward, *how great!*—*The Alpha.*

"Vo-la-puk," with the accent on the last syllable: vo—as in vocal. The u is the only difficult sound for us; it is a compound of ov and ee, and is heard in French and German.
 —*Hall's Journal of Health.*

THE spirit of Christ will do away with all offence.—A. I. Baker.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. OCTOBER: Contents. Queen Nathalie of Servia; J. F. Portaels; Bishop William Taylor; James Reuben, an Indian; Be Happy; Some Notes on a Rogue's Gallery; A Budget of Papers on Phrenology; A Case of Clairvoyance; The Absurdities of the English Language; Sanitary Reform; Dress Follies; Catarrh Causes and Treatment; Common Flavors; Health Papers; Child Culture; e.c., etc. Fowler and Wells Co., 775 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH. October. Contents. Christian Science; The School Age and School Hours; Massage and Movement Treatment; Cremation; Rapid Cure of Whooping Cough; Accused of Witchcraft and burned to Death; Eating more than we need; A Test of Clairvoyance; Saccharine; How some Girls live; Diet in Fever, etc., etc. Office 206 Broadway, N. Y.

JOURNAL OF HYGIEO-THERAPY. October. Contents. Sewerage of the human Body; Wasp Waist; The Gormand; Anti-Vaccination; etc., etc. Dr. T. V. Gifford and Co. Kokomo, Ind.

Deaths.

Lesette Walker, at North Union, O., Centennial Family, Sept. 19, 1888. Age 56 yrs.

She had lived with Believers thirty-eight years. Was a pure and peaceful Sister, and much beloved by her many friends. S. S. M.

Death of a Prominent Minister Among the Shakers.

Died at New Gloucester, Me., Sept. 22nd. 1888, in the United Society of Shakers, Hester Ann Adams, aged 71 years and 6 months.

Sister Adams was born in Durham, N. H., and when eight years old she, with her only brother, went to live with the family of Shakers at Canterbury, N. H. She embraced their faith in early life, and in 1843 was appointed to the order of the ministry, which office she filled with great acceptance until 1859, when she was transferred and chosen one of the first ministers over the Societies of Alfred and New Gloucester. She was a woman of great activity and industry, faithfully performing her whole duty, adorning the station to which she had been chosen, and by her Christian walk and conversation, pleasant and genial manners, won the love and esteem of all who knew her.—*Z. K. H. in Eastern Argus.*

At Harvard, Simon Tuttle Atherton died Oct. 1st. of heart failure; aged eighty-five years, four months and twelve days.

He has lived in the Society eighty years. In 1833 he was appointed one of the trustees. In 1847 he became Senior trustee, in which office he spent the remainder of his life. Even at his advanced age the Society sustains an irreparable loss. His diligence in business cannot be excelled and has few equals.

His integrity bears not the taint of suspicion. Punctuality was prominent among his many virtues. It was no fault of his if all accounts were not cancelled in due time. Some one has said, "In the open hand of death we have only what we gave, what we keep we lose." Then his wealth must be great who gave all he had—a whole long and arduous life for the common good.

In storms and adversities he was oak and rock never faltering in duty. Duty was the dial on which he measured time. Now that the duties of life have all been well done, and the sun touches the western horizon, and lengthening shadows slant towards the east, then surrounded by friends the harvester comes with a strain of music. So much departed worth is felt by a large circle of acquaintances whose memory they cherish with respect.

Betsey Sneedden, at Hancock, Mass., East Family, Oct. 11, 1888. Age 89 years and 10 mo. She lived in this Society 66 years.

THE Rev. Lewis B. Bates of East Boston, Mass., has been a minister for thirty-six years, and it is a remarkable fact that during his ministry he has never been known to use a "slang phrase," or the words "hell" or the "devil" in any of his discourses. As a revivalist he has but few equals.—*Boston Journal.*

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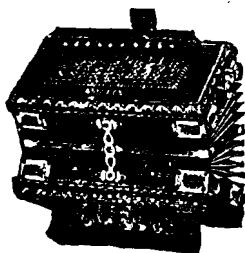
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DECEMBER.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers; for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

Gläubige im zweiten Erscheinen Christi.

Belehrung für Fragesteller.

Folgende kurze Anweisung wurde verfaßt zum besseren Verständniß aller, die unsere Regeln und Einrichtungen kennen lernen wollen. — Weitere Auskunft ertheilt jedes Mitglied der Gesellschaft.

1. Die Form der Verwaltung in der Gesellschaft ist angemessen den verschiedenen Einrichtungen, aus welchen sie besteht; die Vollmacht entspringt aus dem gegenseitigen Vertrauen und Glauben der Mitglieder.

2. Die um Aufnahme Ersuchenden müssen im religiösen Glauben der Gesellschaft gründlich unterrichtet werden, so wie auch von den Pflichten und Obliegenheiten der Mitglieder. — Die Mitgliedschaft ist eine freiwillige Widmung der Seele und des Körpers für die edlen Grundsätze, nach welchen die Gesellschaft gehalten wird.

3. Alle, welche sich bei uns aufhalten, und alle, die uns besuchen, um Aufklärung zu erhalten, werden sich nach den Regeln der Gesellschaft richten.

4. Einem gläubigen Ehemanne oder Ehefrau ist es nicht gestattet, sich von der ungläubigen Ehehälfte zu trennen, ausgenommen nach gegenseitiger oder gesetzlicher Uebereinkunft.

5. Eltern, die Mitglieder werden, mögen die Obhut ihrer Kinder behalten. Minderjährige werden nie in die Gesellschaft aufgenommen, ausgenommen auf Ersuchen oder Einwilligung jener, die gesetzliches Anrecht auf sie haben.

6. Keine körperliche Strafe wird in der Verwaltung der Gesellschaft gebilligt, ebensowenig wird äußerliche Gewalt an eine vernünftige Person geübt.

7. Kinder, die in die Gesellschaft auf-

genommen werden, erhalten eine Erziehung die der allgemeinen Verwaltung angemessen ist.

8. Probemitglieder mögen das gesetzliche Eigenthumsrecht ihres Vermögens behalten, jedoch werden die Zinsen davon dem Nutzen der Gesellschaft gewidmet, bis sie aus freiem Willen und mit Einwilligung der Verwalter besagtes Eigenthum der Unterstützung der Familie widmen, bei der sie sich aufhalten.

9. Die Gesellschaft wird nicht verantwortlich sein für Schulden, welche Personen machen, bevor sie Mitglieder werden.

10. Eine Person, welche Mitglied zu werden wünscht, muß allen gerechten und gesetzlichen Aufforderungen vorher gerecht werden.

11. Wir erwarten von Personen, welche Aufnahme in unserem Heim suchen, daß sie nach mehr Wahrheit und Licht suchen; daher ist es ein wichtiger Grundsatz in der Thaler-Gemeinde, ein Sünden-Bekenntniß zu Gott in Anwesenheit eines Zeugen abzulegen.

12. Um als Brüder und Schwestern in Glauben Christi zu leben, können wir keine Privat-Correspondenz halten. — Alle Mittheilungen, die von der Familie geschickt oder erhalten werden, ob gedruckt oder geschrieben, werden dem Rathe der Ältesten in der Familie unterworfen.

13. Die leitende Autorität der Gesellschaft ruht in den Händen einer "Ministry," die aus zwei Brüdern und zwei Schwestern besteht. Außerdem werden Älteste (Elders) und Verwalter (Trustees) bestimmt.

Diese Regeln bestimmen die allgemeine Verwaltung der Gesellschaft in allen ihren Abtheilungen.

CANTERBURY, MEX. CO., N. H.

The Manifesto.

VOL. XVIII.

DECEMBER, 1888.

No. 12.

KEY OF KNOWLEDGE.

ALONZO G. HOLLISTER.

It is written in the wisdom of the East, "All that we are, is the result of what we have thought—it is founded on our thoughts—it is made up of our thoughts." Why? Because all action begins in the mind, and thought is both the action of mind, and a product that remains to influence future conduct. This being the power of thought, by controlling our thoughts, and fixing our attention on the things that pertain to our peace, we can school ourselves out of the imperfections of our natural birth, and of defective early training, into that which we wish to be. For whatever the mind or attention dwells upon that will grow, and as all deliberate action is first acted in thought, thought is the key to any desired change of conduct.

Hence the proclamation of the gospel was introduced by the exhortation to repent, reform—that is, according to the original Greek, change your mind, your purpose, the thoughts and intents of your heart. Detach in a measure your interest from the visible and transient things of the present life, which now absorb your whole attention, and fix your thoughts upon the unseen and eternal inheritance in the life to come, "for

the reign of the heavens is at hand." Without this necessary preparation, and earnest seeking, how can any one discover the presence of that "reign of God" which cannot be perceived by outward eyes? Thought guided by true desires, and duly translated into deeds, overcomes all obstructions to the soul's advance in righteousness, penetrates all false disguises, and scans all mysteries of Divine wisdom, truth and love, bestowed upon mortals for their uplifting from the earthly and transient, to the heavenly and eternal life. Mother Ann prayed three days and three nights without intermission that God would grant her true desires, and when she received the answer to that prayer, it was ample compensation for all it cost. "If your eye is on the Eternal," writes an intuitive Seer, "your intellect will grow, and your opinions and actions will have a beauty which no learning nor combined advantages of other men can rival." My own intelligence responds, "it is true."

Mt. Lebanon, N. Y.

BRIGHT hope my anchor is not lost,
And though the waves beat high
On which I feel my spirit tossed,
My soul can never die.—*M. W.*

"The righteous shall never be removed."

OUR HOLY FAITH.

MARTIN W. MILES.

At a recent Society meeting, an Elder remarked upon the desirability of our keeping before us the doctrines of the Church. This I endeavor to do, and in regard to the main tenets of the Society of Believers or Millennial Church, I desire to bear my humble testimony thereon and to confess the faith.

We hold (if I state our views correctly) that the primitive Christian church, spoken of in the book of Acts of the Apostles, was established on right principles; that the Gentile Christian churches rapidly and fatally fell away from it; and that our order has returned to those original and true doctrines and practices. Prominent tenets of the Pentecostal church were, a life of celibacy; community of property; confession of sins; separation from the world; (marriage and private property being regarded as emblems of a lower order of society.) If we value the teachings of Jesus Christ it is surely logical and right to endeavor to really carry them into practice, as the apostles did; the New Testament abounds in teachings directly or indirectly bearing upon the principles just enumerated; one text, for instance, being:—"Sell what thou hast and give to the poor, and thou shalt have treasure in heaven." That is Christian communism,—it is equivalent to saying, 'Let there be as little inequality as is practicable,' the doctrines of Jesus being utterly opposed to the prevalent system which divides society into rich and poor—an inequitable system which is nowhere more tenaciously upheld than in England, "making God's work of none effect." The same fundamental idea has been ex-

pressed by many good men who have had a passion for justice. It pervades the writings of the poet Shelly, as in the line—"Foremost of things, divine Equality!" It is expressed by that grand axiom, "Each for all, and all for each." Shakspeare does not omit to touch upon this subject:—

"So distribution should undo excess,
And each one have enough."

In a brief narrative, St. Luke describes the primitive Christian church:—"And all that believed were together, and had all things in common, and sold their possessions and goods, and parted them to all as they had need," and these words have had a remarkable power over the human mind in all ages since they were written.

In this Community, for my own part, I find my highest aspirations realized, and I esteem the privilege of being permitted to work, in the place appointed for me, in the vineyard of the Lord. But, holding the sociological views that I do, I was not very happy in the outer world, because, there, the social system by which I was environed worked counter to my belief in the right and the best. Then there is the doctrine of the motherhood as well as fatherhood of God, from which we can derive much help and comfort. It has been well observed—"The Jewish Jehovah and Gentile Christian God was forceful, revengeful, and on occasion even hateful. This one-sided Creator lacked all that plenitude of benignity which, united with a manhood of corresponding wisdom, is truly worthy of reverence. And Christendom waited seventeen centuries for a woman to declare the duality of the deific essence." I also especially prize the principle adopted by our order of separating ourselves

from the influences of the world; in which respect it resembles the religious houses of the Middle Ages. Now, it is well to endeavor to exert a leavening influence, for good, upon the world, while dwelling and moving therein, as the Society of Friends and other religious denominations do; but what if, on the contrary, we find the world gradually leavening us so that we realize, with St. Paul, that "when we would do well, evil is present with us?" This used to be my own experience; I therefore value the spiritualized every-day life to be found in this order, where, in retirement from the world, it is our privilege to seek to strengthen one another in the Lord, and in whatsoever is righteous and virtuous.

Among the names of several eminent men who have written favorably of the Society are those of Henry Vincent, Hepworth Dixon, H. W. Beecher, C. Nordhoff, and Horace Greeley. The latter wrote that "they presented the sublime and hope-inspiring spectacle of a Community founded and built up on the conquest of the most inexorable appetites. When he had stood among the quiet homes of this people, and marked how they had steadily, surely advanced, from poverty to ample competence, how could he refrain from thinking lightly of that blind dogmatism which asserts the impossibility of inducing men to labor except for their own self-gratification?"

I pray that God will aid me, by his strength, to faithfully practice so enlightened and spiritual a creed as that of the Millennial Church; that he will enable me to crucify the life of sin; to keep the faith; to dedicate myself to his service; and to go assiduously and zealously forward, with my Gospel kindred, in the work to which he has called us.

Mt. Lebanon, N. Y.

FOREBODING.

OLIVER C. HAMPTON.

SAD forebodings are unwise for two reasons and for these they should not be indulged in. 1st. Such sad anticipations may never be realized and then we shall have had all our sorrow for nothing. 2nd. Such indulgence in forebodings of evil does not fortify, but weakens our courage to meet and cope with scenes of adversity when they come into our experience. Some minds of unfortunate construction, cannot easily parry these temptations to fearful anticipations of coming evil. Still it must be and is possible, to educate one's self out of such mental predisposition. Unshaken faith in God's goodness and love, his wisdom and constant care for us, is a great and glorious boon. Paul says we cannot have this of ourselves but that it is a gift of God. So much the better—we can pray to our Heavenly Father, and most assuredly receive this precious faith, and this is a grand substitute for that spiritual vacuum wherein we feel with Jesus "Of myself I can do nothing." Indeed fervent prayer is most salutary and avails mightily in lifting the sincere spirit above the sorrows and crude rudimentalisms of this earthly existence. Gloomy thoughts of the future are unhealthy, both to body and mind. Whatever affects the mind, affects in a corresponding manner and degree, the entire physiological structure in all its functional and organic relations. Joy and peace create health—sorrow and discouragement—disease. We can habituate ourselves to make the most or the least of our blessings. And on the disposition we make of our condition much depends. But above all it is unwise and unhealthy

to anticipate evil, which we are not certain will ever come to pass. One of my good ancient Elders once told me a little anecdote which will well illustrate this. One night he was going to mill with a grist, (he said) when a boy about twelve years of age. A very terrible thunder shower was darkening the Heavens. He came to the conclusion, that when he arrived at a certain hill some distance ahead of him, he should certainly be killed by lightning. He was awfully frightened at this coming destruction. He however drove on and when he reached the hill sure enough the artillery of Heaven played round him in the most awful manner. But in one moment as it were all his fright was taken away from him and he was filled full of gladness and joy, and never enjoyed any scene in his life before nor since, more than he did that awful and sublime thunder shower. And for years and years afterward it filled him with joy to hear heavy thunder. "From that day to this" said he (and he was then an aged man) "I have never had the slightest fear of thunder and lightning." So all his fearful anticipations of death were for nothing not only, but in point of fact resulted in one of the most enjoyable scenes of his whole life.

Well, we have fallen on fearful scenes of adversity, cyclones, years of drought, diminution in numbers and strength in Zion; yet let us watch and pray, struggle and toil, faithfully keep all good Order; and then be sure our God will not, cannot forsake us, but in the end crown us with the blessing of well-spent lives in the promotion of all good, "and a crown of Glory that fadeth not away."

Union Village, Ohio.

"Lord, who shall abide in thy tabernacle?"

[WRITTEN FOR THE MANIFESTO.]

THE MARCH OF EVENTS.

B. F. BAILEY.

THE cumulative evidence which forces itself upon the attention of thoughtful men as they watch the march of events, in favor of the opinion that we are living in times marked by the eye of prophecy and fulfilling the destiny marked out for the human race, is rapidly convincing many that such is the fact, and that behind the apparently chaotic and spasmodic condition and effort of the various reform and progressive movements of our age, there is both method and wisdom.

Each step of humanity, outward and upward, in the past, can be distinctly traced by the evidences of an all-wise plan for their successful accomplishment, and nothing that the world has ever produced in the way of larger liberties, and grander opportunities, for accomplishing the ultimate happiness and prosperity of the race can do aught but attest this truth. Hence, we assume that the present movement toward industrial and social freedom and equity is not only in accordance with the divine plan for the redemption of the race from the curse of riches and poverty, but that it has been foretold in the prophecies of the Bible whose divinely appointed seers were selected to place in the sacred record an outline of events now upon us.

That humanity is being stirred to the very depths of reason and passion, preparatory to entering upon a tremendous struggle to restore Liberty and Justice in the State, and righteousness and spirituality in the Church, is as evident, as that honest citizens are being driven

from the arena of partisan politics, and honest clergymen from the pulpit in accordance with the injunction to "Come out of her, my people that ye be not partakers of her sins."

Yes! great Babylon, which is the church and state of our boasted nineteenth century civilization is fallen, and the proclamation which is resounding through the blue vaults of Heaven will soon reach our earth. Well may the crowned heads of Europe hesitate, ere they hurl their standing armies at each others' throats for the "Time of the end" of all crowned heads is near at hand. Well, also, will it be, if the uncrowned kings of monopolies and corporations here in America take warning, ere they place the last needle upon the camel's back of labor, for a spirit of righteousness is abroad filling the hearts of God's poor children with a sense of outraged justice, and equity too long delayed.

Well may our daily press cry out against the rapidly increasing abomination of class distinctions and worldliness in our so-called Christian churches. Says the *Boston Herald* Jan., 9, under the head of "Socialism in the house of God." "The whole of our Protestantism has the taint of an individualism, which has expressed itself in the cruel and godless distinctions of class, and these distinctions have poisoned the atmosphere in our places of worship." "Not one set of people are to blame for this state of things, but all sorts are responsible, and one of the best fruits of the present social discontent in industrial life will be secured if the churches in their inner life can realize in truth and freedom what is meant by the brotherhood of man." Alas! Mr. Editor, it is too late for the poison of the asp of mammonism

has entered the bosom of our Cleopatra churches and they are doomed. "For all nations have drunk of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

The editor of the *Herald* in his superficial range of vision, has failed to discover that there is something deeper and grander than "discontent" in the present industrial movement, for there are myriads of God's angels employed, in preparing the "working classes" so-called for this second coming of the Christ-principles, of socialism, communism, spiritualism, righteousness and all other "isms" for which Jesus gave his life in the first century.

What the world needs, and is going to have, is a Church without hypocrisy and a State without tyranny, a people without wars and bloodshed and a planet redeemed from sin and disease. Many people may say "Oh! well we know the millennium is coming a million years hence," but pause and reflect, the time when "old things" are passing away and "all things" becoming new, is right here for we are daily witnesses of the same, and the beginning of the end of the worldliness and the selfishness of the present condition of society may not be as far off as many imagine, "My spirit shall not always strive with man" and there are many startling events which the nineteenth century will disclose to open the eyes of the blind and compel that attention to the necessity for individual and social reformation which the times demand.

We close this article with the relation of a vision. "And I looked, and be-

hold! a vision of the world was before me, every nation and people were rapidly being resolved into three classes with banners. The first came marching with a banner the color of which was black, with red fringe, and letters. On this banner was written as follows! "Great is the God of Mammon, the Creator of Monopoly and organized wealth." In the center was a red skull and cross bones surrounded with the words "Legal piracy and plunder in the name of Law and Order, Babylon the Great." These people were dressed in black wearing black masks. And I heard a voice, saying, "This is the banner under which march all those who believe in the divine right of Kings, the sanctity of Popes and the rights of property, the conservators of society, Church and State, worshipers of Babylon the Great.

And I looked, and behold! the second class marched with a red banner trimmed with black fringe and letters. On this banner was written "Great is the God of War and Vengeance, Anarchy and destruction of human Law and Government." In the center was a red torch and bomb surrounded with these words: "The torch and bomb are legitimate agents in warring upon organized wealth." "The Law protects the rich and oppresses the poor." These people were dressed in red and wore red masks. And again I heard a voice saying: "Under this banner march all those who smarting from a sense of wrong and injustice organize to destroy the present fabric of society and government, the destroyers.

And I looked again, and behold! the third class marched with a white banner trimmed with golden fringe and golden letters. And I heard a chorus of angel voices singing, "Behold! we bring you

good tidings of great joy, the annunciation of the second coming of the principle Christ, and beginning of the millennial era, the New Jerusalem descending out of Heaven adorned as a bride for her husband." On this banner was written: "Behold! what saith the God of peace and righteousness! proclaim the Social Republics and the United States of the World." In the center of this banner was a golden cross and crown with the words "No Cross, no Crown." Surrounding these emblems and words was written: "The Divine Community of the Sons and Daughters of God." "Socialism and spiritualism, are the two witnesses against Great Babylon, the modern Church and State." These people were dressed in white and their uncovered faces shone like the sun and their peace and happiness was supreme. And once again I heard a voice saying; "Under this banner march the lovers of peace, justice and fraternity. The Builders."

"And the great city was divided into three parts, and the cities of the nations fell! and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath." Rev. xvi., 19.

Cambridgeport, Mass.

MEETING.

JOHN G. WHITTIER.

THE breath of a diviner air
Blows down the answer of a prayer,
And all our sorrow, pain, and doubt
A great compassion clasps about,
And law and goodness, love and force,
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar Self forgets to ask;
With smile of trust and folded hands

The passive soul in waiting stands
To feel, as flowers, the sun and dew,
The One true Life its own renew.

So, to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good,
And chiefly, its divinest trace
In Him of Nazareth's holy face;
That to be saved is only this—
Salvation from our selfishness,
From more than elemental fire,
The soul's unsanctified desire,
From sin itself, and not the pain
That warns us of its chafing chain;
That worship's deeper meaning lies
In mercy, and not sacrifice,
Not proud humilities of sense
But love's unforced obedience;
That Book and Church and Day are given
For man, not God—for earth, not heaven,
The blessed means to holiest ends,
Not masters, but benignant friends;
That the dear Christ dwells not afar,
The king of some remoter star,
But flames o'er all the thronging host
The baptism of the Holy Ghost;
Heart answers heart, in one desire
The blending lines of prayer aspire;
"When in my name, meet two or three,"
Our Lord hath said, "I there will be!"

Selected.

Legal Decisions of Common Law of the United States.

ALFRED, ME., SEPT. 30, 1865.

ELDER OTIS SAWYER,

DEAR FRIEND:—In answer to your suggestions per annexed sheet, I submit the following suggestions and replies.

The duty of protecting the property of every individual, by just Laws promptly, and impartially administered is one of the strongest and most interesting obligations on the part of government, and in discharge of this obligation, it is bound, and will assist the rightful owner

of property, in the recovery of the possession of it whenever unjustly withheld.

A Trustee or Agent entrusted with general powers, must exercise a sound discretion, act in good faith, within the scope of his powers, he has all the implied powers necessary to complete the business in the scope of his employment.

It is a general rule that when an Agent or Trustee is duly constituted, and *names* the principal for whom he acts, and *contracts in his name*, the Principal is responsible and not the Agent. But the Agent must not exceed his powers.

This rule, Chancellor Kent says, pervades every system of juris-prudence, and stands on strong foundations!

If a Trustee, or general Agent does what he is authorized to do and *something more*, it will be *good so far as he was authorized to go and the excess only will be void*.

When the Trustee, or Agent exceeds his powers, and purchases in his *own name without disclosing for whom he acts*, his principal will *still* be liable, provided the property so purchased comes to their hands and use.

Persons dealing with an Agent, or Trustee are bound to enquire and know how far such Agent is authorized, and that their contracts are *within* the scope and limits of the power conferred on him.

All Trustees deriving their powers from courts or appointment of *individuals* or *Communities*, are subject to *well defined* rules of law and equity.

The Trustees cannot reap benefit from the use of the Trust fund or property! He cannot act for his own benefit in any contract, purchase or sale, as to the *subject of the trust*.

He cannot take upon himself an incompatible duty. He cannot have an adverse interest and employment, for this would expose his judiciary trust to abuse and fraud.

These principles are especially applied to your Deacons and Trustees, whose time and services belong to the Society.

Real estate as well as personal, purchased with the trust fund or property, and conveyed to the Trustees still belongs to the owners of the fund, or property with which such purchase is made.

Agents and Trustees are bound to render an account, at any time on demand of those for whom they act.

It was settled some forty years ago in this state (Maine) by the highest judicial authority, and upon principles of common law, equally applicable here, and in every *other* state, that the "*Covenant* by which the members of the Society or Societies of Shakers are bound, to each other, is a valid instrument, obligatory on all who voluntarily enter into it."

That the Covenant requires the surrender of all the property, and commands the entire services of persons admitted to membership.

Not only the *property* but the individuality of the member, is to a certain extent, yielded up to the Community of Interests, and he has henceforth no power to contract for himself or the Community, except within the rules prescribed in the Covenant and by the authorities of the Society. When he transcends these bounds, his acts are a nullity and impose no liability on the Society.

Ans. to Interrogations.

Ques. 1. What is the legal, and most proper course to adopt provided an individual appointed as Trustee or Agent violates his covenantal obligations, and refuses to be accountable to the authorities specified in our Covenant or Constitution, who are the Ministry and Elders, and for sundry violations of known duties, it is believed that said Trustee is embezzling the property of the family or Society in which, and for which he is acting as Trustee or Agent?

Ans. The appointing power, the Ministry and Elders may remove the defaulting Trustee or Agent, give him notice of the removal and appoint his successor.

Ques. 2. Suppose he claims to have taken the responsibility to step one side of the established rules of the Society, in which he is acting as Trustee or business Agent, which forbids hiring money, involving the family in debt, or in any way making the family responsible for money received and he hires money on his own name, and by speculation with funds thus received, earns one thousand dollars, more or less, and claims that as his own private property, what claim has the Society upon money or other property thus earned?

Ques. 3. If money so obtained is vested in neat stock, lumber or real estate, what course should be taken by the Society, to take the possession of said property?

Ques. 4. If the Society has good reason to suppose that an individual Trustee has money or investments in Government or Company stocks, which are deposited in banks' safes,—How can legal possession be taken of them?

Ques. 5. If there is good reason for believing that said Trustee has money,

notes, bonds or other securities concealed on his person, what right has the executive authorities of the Society, to compel such individual to make presentation of property to them?

Ques. 6. Supposing a Trustee holds notes, bonds or title to real or personal estate, or personal property of any kind which he has received in his own name, no reference being made in those deeds, bonds, notes, &c, of his Trusteeship or Agency for or in behalf of the Society, or family in which he claims to be a member, how does this effect or impair the right to claim and hold all such property?

Ans. to 2, 3, 4, 5 and 6.

If the Trustees or Agent has neat stock, lumber, or any specific article of personal property, Bank Bills, stock or notes of hand, in his own name, it is still the property of the Society and duty and right of the Ministry and Elders and successors of such defaulting Trustee, to take and reduce to their possession such property, wherever they may find it. If it be in custody of any corporation, Bank or other persons. Give them notice of your claim to it, demand it, of such Bank, or third person.

If you obtain possession of notes of hand though payable to such Trustee, you can collect them for the Society. If the promiser is known, you may notify him. that the note given such Trustee is the property of the Society, and then collect the amount of it. If any person, stranger, member or removed Trustee is embezzling removing or destroying property, papers, title deeds, or anything else or secreting them about his person, the authorities of the Society may, without process of law, detain and take from him such property, using such force as

may be necessary after demand to possess themselves of the property, no more.

Or if it be deemed safe to delay, they may make complaint to a magistrate, and have an officer obtain the property so embezzled.

I have no doubt, conveyances of real estate by deed to a Trustee by *name* only, ensues to the benefit of the Society and the authorities may enter upon such real estate and treat it as stolen property, of the Society, and a court of equity will order the conveyance by the removed Trustee.

Every trade made by a Trustee though in his own name. is for the benefit of the Society. He cannot hold the profits of any trade, as his own. The authorities may take such property wherever they may find it, or money if within their reach.

Taking bills of sale and conveyances to himself, does not at all impair the right of the Society authorities for whom he is bound to act, to take actual possession of all such property.

Your authorities may take possession of all property attempted to be kept from them, as they find it.

If in possession of third persons who refuse to deliver it up, an action at law may be maintained for it, or the value, as the case may be. If the defaulting Trustee, on demand of the Ministry and Elders, to whom he is required to account, refuse and they suspect he has funds, personal or real in his *own* name, or intrusted to other persons, belonging to the Society, they can, by bill for discovery, have him ordered to disclose under oath every transaction he has entered into and what funds, and estate he may have, where it is, and demand that he deliver or convey as the case may re-

quire. This is the remedy where you do not know the extent of the misappropriation or cannot get hold of the property, papers or stock, &c.

Every person who transacts business for your Society, is known to act not for himself but for the Community. All men dealing with him are bound, especially in an important affair, to know that he is authorized, and the extent of that authority.

As your regulations do not authorize hiring money, the Trustee could not bind the Society. If you have been accustomed to borrow money through a Trustee or any member of a certain individual, and the authorities paid it, that might give the implied authority, for the same individual to loan again and collect of the Society. Paying that individual would not authorize other persons, to whom you had not paid, to collect of you loans to the same, or any other Trustee.

Ques. 7. If the violations of Covenantal obligations of such individuals, are such as to convince the leading authorities of the Society that he has forfeited his right of membership and said individual refuses compliance with Society rules and Covenantal requirements and still persists in holding a place, and right of membership, then what course are the Society to take to accomplish his ejection from the Community?

Ans. When a Trustee is not only removed from his Trusteeship, but for misconduct and violation of his Covenantal obligations, is removed from membership, according to your rules, after notice, and reasonable time to leave, he has no more right than a stranger and becomes a trespasser by remaining or re-entering and may be treated as such, by process of law.

Ques. 8. If such individual has run in debt, contrary to the established rules and laws of the Society, after a declaration and caution to the public against trusting members, or professed members of the Shaker Community, has at any time been made patent to the world, through the medium of the leading public journals in the state, what obligations are the Society under to pay any such demands, supposing the Society may have, at any previous times for the honor of the Society and to secure individuals met some such improperly contracted debts?

Ans. This is substantially answered. Such payments would be considered as secrecy and create no implied promise to pay other individuals nor that one again, after notice.

When the Trustee trades outside of his authority, you may elect to be bound or not. If you receive the goods you would be obliged to pay; not otherwise.

When a Trustee retires, and you do not apprehend an escape or loss of property, an application to a court of equity for a full account would be preferable to the summary modes above suggested.

Yours very truly,

IRA T. DREW.

BIBLE SCHOOLS. NO. 2.

—
DR. CARL.
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IN continuation of the article we had in the October number of THE MANIFESTO on Bible Schools we add. The pupils will fail to appreciate and value the beauty of a Christ life unless they see it manifested by their Christian leaders and those with whom they may mingle. In order that we may draw others into

the Gospel Christ life we must first be drawn ourselves and then walk very closely to him, for Jesus says, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." These grand and glorious teachings of the Bible are Spiritual truths and that must be Spiritually understood and if the Holy Spirit dwell not in us how shall we be able to teach them aright. If our hearts are purified and we are truly made free because we know the truth then we can teach it to others.

Again the teacher must be regarded as an instructor who should be throughout acquainted with the history, geography and ancient customs concerning the lesson and deeply conscious of the various duties taught in it and as much as possible be able to clearly communicate his knowledge and personally bring the truth to each pupil individually under his care. Much attention should be paid in questioning, which should not always be so simple as to call forth no mental effort neither should it be so difficult as to be impossible for the scholar to comprehend the principal object of the question, but to gradually lead the pupil to think for himself and to express his thoughts clearly. Teach your pupils how to study—assisting such at times will encourage them to investigate during the week. They should be made to feel that the Bible is the word of eternal life, the true source of comfort and strength to all who believe its precious Gospel promises.

Long and tiresome exhortations are unnecessary to bring the child to the gospel truths. Careful, prayerful instruction will more frequently produce impressions that are lasting. Again we should endeavor to become familiar with

the character and circumstances of those whom we are to instruct. Watch their actions, win their confidence, sympathize with them in their trials, share their joys, be a sincere friend as a brother or sister to each one. Remember them in your prayers. Do not become discouraged because you cannot see the result of your labor now:—"Be ye steadfast, immovable; abounding in the work of the Lord, for of such as ye know that your labor is not in vain in the sight of the Lord." Therefore let us make the Bible Schools in every family an earnest life-long work for truly the imprint made on their lives by our words and actions will not be erased during the time of eternity. It thus becomes us to devote nothing short of our noblest energies to building up the most holy faith the Gospel truths with those who are in our care.

Mt. Lebanon, N. Y.

THE GOD OF THE JEWS.

CHANCY DIBBLE.

THE Lord was never known as a God of war until about the time Aaron made the golden calf. From that time Israel turned away as Moses declared when he threw down the tables of the law and broke them in pieces. Repeated efforts were made to reclaim the Israelites from their idolatrous, avaricious disposition, yet in their hearts they turned to Egypt's fashions. In imitation of the heathens they believed that God was delighted with bloody sacrifices of savory meats and odors of incense and that these were a propitiation for sin. They thought that they were God's people for whom He had a partial affection to the exclusion of all others, and that He command-

ed them to exterminate the natives of the country and possess their land. Thus at a glance we see the Jewish idea of God and his attributes. That He in person led the armies of Israel to battle requiring them to slay men, women and children. This feature can only be appreciated by such as uphold the principle of war and conquest.

We might excuse the barbarity of that superstitious age, for in their ignorance it was impossible for them to conceive of God in his true character. Those records are a remnant of Jewish history only a portion of which is to be depended on because mingled with heathen traditions. There were false prophets and true ones, the latter they persecuted. The Prophet Samuel, chap. x. and xix., reproaches them saying, "Ye have rejected your God who brought you out of bondage. Ye refuse to obey the true prophets and now desire a king to go before and fight your battles like the heathens around." Saul slew his thousands and David his tens of thousands. They were men of blood that kept back the enemies of the Lord.

How does this compare with David's Psalm, for he says, "The Lord is of tender mercy towards his enemies, his goodness and love endures forever." Here is a surprising contradiction of character. All the prophets sung of his never-ending love and charity, yet his reputation is traduced, his name implicated by the charge of directing the murderous doings of the Israelites.

The truth was as Isaiah declared, lix., 7, "They trust in vanity and speak lies. They conceive mischief and bring forth iniquity. Their feet run to evil and they make haste to shed innocent blood."

Waverley, N. Y.

CHEERFULNESS.

BELLE RULLHAUSEN.

THERE is a vast difference between cheerfulness and rude boisterous conduct. One shows a noble, cultivated mind, the other an untrained and unsubdued spirit. Any one who assumes a quiet and dignified cheerfulness is always highly valued in society, for their presence is like sunshine. It refreshes and gladdens the hearts of all with whom they come in contact. "A cheerful temper joined with innocence will make beauty attractive, knowledge delightful and wit good natured."

It may be thought by some persons that in order to be strictly religious they must go around long-faced and melancholy, but that is a great mistake; true religion never called any one to sacrifice cheerfulness of spirit; there have been some of the most mirthful and cheerful people who have been very religious and spiritual; but they knew when to use their mirth, and also when to lay it aside. The Bible tells us, that David king of the Israelites danced before the Ark of the Lord with all his might, and when reproached and scorned by Michal the daughter of Saul, he said, "I will yet be more vile than thus, and will be more base in mine own sight." Meaning that he would yet be more joyful in the praise of the Lord, regardless of what the natural man or woman might say of him.

Whenever we feel most inclined to be melancholy, and look on the dark side of life, then is the time for us to strive the hardest to be cheerful, instead of finding fault with everybody and everything. Robert West has truly worded it, that "Nothing is easier than fault-finding,

no self-denial, no brains, no character are required to set up the grumbling business; but those who are moved by a genuine desire to do good, have little time for murmuring or complaint."

It shall be my daily endeavor to cultivate a cheerful disposition and always manifest the fear of God in my deportment.

Mt. Lebanon, N. Y.

BENEVOLENCE.

MABEL E. LANE.

"It is more blessed to give than to receive."

FEW realize the import of this beautiful saying of the good Master. It is lightly passed over by the majority who profess to follow him, because human nature is selfish; and each one seeks his gain, regardless of his neighbor's comfort and happiness deeming it more profitable—if not more blessed—to receive than to give. A selfish disposition knows not the sweet peace and contentment that flows from true benevolence. Have we not all sometimes felt the joy of giving, or ministering to the needs of others? We feel happier in distributing blessings, than in storing up for ourselves earthly treasures; and even when we make little sacrifices in the every day duties of life for the comfort of our brother or sister, it imparts to us greater pleasure than if we lived for self alone. There are some who are constantly hoarding up treasures, and only thinking and caring for their earthly wants without a thought for the future or for their spiritual needs; such are not laying up treasures in heaven. To live to do good should be the end and aim of our existence; if we would be

happy and realize the true blessings of living we must subdue selfishness, and strive to possess the spirit that actuated the lowly Jesus, who went about continually doing good.

Mt. Lebanon, N. Y.

[WRITTEN FOR THE MANIFESTO.]

COMMUNION.

FRED. I. STEBBINS.

How sweet the thought,
So oft before expressed,
That though we're far
From those we love the best;
There is a bond,
By blest communion wrought,
That brings us joy
And sweet consoling thought.
When far apart,
Our bodies take their way,
Our spirits fain
With kindred souls would stay.
And when away,
'Mid scenes though new and strange,
The true heart turns
To fields it once did range,
And meeting there,
Congenial spirits blend,
Receive and give
The blessings of a friend;
Joy and rejoice
That soul can come to soul,
Harmonious blend,
And purest bliss control;
The while the sweet
Pure ministry of love
Baptizes each
With glory from above!
Hail! blessed boon,
To seeking mortals given
Communion sweet,
Hail, Harbinger of Heaven!
—*North East Pa.*

THE charity we extend to another in the hour of weakness, will return at the time we most need.—*H. A. J.*

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Editorial.

PASSED AWAY.

WITH this present number the twelve months of 1888 will have passed away. Months of vital interest to every active worker in the cause of righteousness and peace. To us, they can return no more; and, indeed, we have no occasion to wish their return, as all our deeds of loving faithfulness will bring their commensurate reward; while on the other hand, if we have an accumulation of broken promises or neglected duties we must undoubtedly suffer a corresponding penalty.

All along through these varied seasons we have not been left to toil alone, nor have we been left to mourn over the unfruitfulness of the Christian life. God's goodness has been to us a never-failing fountain, "a well of waters springing up unto everlasting life." Bounteous gifts from the hands

of a Heavenly Father and Mother have been conferred upon us for encouragement and for distribution among those less favored with these divine blessings.

In many, very many things we have great reason for rejoicing, while in others, as might be supposed, we may have some cause for regret. It will, indeed, be a bright, spiritual season, well worthy to be a part of the incoming millennium, when we can count the full year of twelve months, in which there is no sin, no sorrow or even a "shadow of turning." Whatever may have crossed our path in these twelve months, bearing in the least, a relation to these conditions of mind and manner, we still may rejoice in all the battles that have been fought, in all the victories achieved, and that we are yet able to make renewed determinations to march on toward the Holy City.

In this we have the daily lesson as it is brought before the Christian mind, and into which he should throw all the zeal and patient persistence of an unreserved interest. The gospel testimony requires all this of everyone who names the name of Christ.

In this way we accept the opportunity to diffuse spiritual life and light, by which much good may be accomplished.

I trust that we may review with much pleasure, the work through which we, so recently, have passed, and take courage in the assurance that many evils have been overcome, many enemies of the cross slain, and many false spirits cast out. Such a gospel work as this may entitle us to a

share in the promises, by which we may receive a new name and a beautiful home in the City of our God.

When the mind of the Revelator was illuminated to see that most lovely abode, the New Jerusalem, as it came down from God, out of heaven, he saw in the fulness of its glory, the heavenly reward which was promised to those who had obtained a victory over the elements of the world. It was the city of the living God, the abode of the meek, the merciful and the pure in heart.

We trust that in this review of the year so soon to close, our readers may be able to find their own case so clearly illustrated that there need be no hesitancy in accepting it. Add or diminish as may be required to suit the emergency but do not fail to find time before the thirty-first day of December, to establish in the heart, a determination to love God and to work righteousness during the year 1889. Write out a list of moral obligations and then have the force of character to make them practical. Go farther, —enter the spiritual realm and “Seek first the Kingdom of God and its righteousness.” “Deny thyself of all ungodliness and every worldly lust.”

There need be no fear in accepting these few lessons in self-denial as in or out of the church, they may have a very salutary influence upon the mind.

CONTENTMENT.

A HAPPY lot forever mine,
Impossible to e'er repine,
The best must give content:
The beauty of the life divine
In countenance doth ever shine,
And none its good repent.—M. W.

Sanitary.

[STAINBACK WILSON, M. D., ATLANTA, GA.]

SALT AS A MEDICINE.

We are very apt to seek some far fetched cure for our bodily ailments, and to overlook the simpler remedies, quite as effective it may be, which are to be found even in the humblest household.

Common salt is one of the specifics for various diseases, which many lose the benefit of because they are not aware of its value.

For sore or inflamed eyes, wash them in a weak solution of salt and warm water. This is also useful to remove the inflammation caused by extraneous substances in the eye.

For sore throat and a hacking cough, take one salt-spoonful of salt, two tea-spoonfuls of vinegar, to half a goblet of cold water (iced-water preferable;) sip this frequently and relief will be felt at once. This same preparation will remove nausea, and settle the weakest stomach. It is also be eficial in attacks of colic.

Nothing is more useful in sickness than a small flannel bag filled with salt. For toothache, colic, or diseases requiring warm applications, it is invaluable, as it retains its heat a long time; and it is greatly to be preferred to hot, wet emollients, which soon get cold and uncomfortable. The bag and all can be put on a tin pan and warmed in the oven; but it is better to rip a small hole in the bag, and empty the salt out into the pan to heat. After it is hot it can be put back with a large spoon, and the hole sewed up in a moment.

We have recommended this to several of our friends while they were suffering severe pain, and we have had the satisfaction of knowing that they experienced almost immediate relief from it. We knew it prescribed years ago for a case of severe colic. The effect was magical; and ever since the salt-bag has held an honored place in our domestic pharmacy.

A mixture of ice and salt, in proportion of one to one-half, applied to the head frequently gives instant relief from acute headache. It should be tied up in a small linen cloth,

like a pad, and held as near as possible to the seat of the pain.

A tea-spoonful of salt, dissolved in water, and taken every hour or two, beginning six or eight hours before a chill, will often prevent it, in intermittent, or what is known as "chills and fever."

I once succeeded with this simple remedy in an obstinate case, where quinine, arsenic, and all the ordinary means had failed.
—*Woman's Work.*

PRECAUTIONS AGAINST DISEASE.

NEVER enter a sick room in a state of perspiration, as the minute you become cold your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick person and the fire, as the draft from the chimney leads the contagious influences in that direction. Always let the current of air be from you to the couch of the sick, not from the couch to you.

The air of the sick chamber should be kept so fresh that there will be no perceptible difference upon coming into it from the outer air.—*Catholic.*

TWO POPULAR DELUSIONS.

AMONG the beliefs prevalent with the laity these two stand prominently forward—that fish is a brain food of great value, and an exceedingly good diet for invalids, and that ice is always pure, no matter how filthy the water from which it was formed. Nor is it at all certain but that the profession has held, at different times, these same sadly erroneous beliefs; indeed, it is feared that some even yet cling to the fish as an article of diet especially created for the sick room. The truth is that fish, as a brain food is worth no more, nor as much, as many other foods, and, as an article of diet for sick rooms, in the majority of cases, is absolutely injurious. Relapses have been caused frequently by fish when given after fevers and nervous complaints. Loss of weight followed a fish diet, and very promptly. It should be stricken from the diet card for the sick rooms. To convince the average man that ice is or can be filthy is a hard task. But it can be done, and the

people should be taught that ice may be as unfit for use as water, and for the same reason, that freezing does not remove all impurities, nor kill disease germs. It is true that some of the frozen matter is eliminated in congelation, but not all. The fact should be proclaimed that ice from stagnant pools or water that contains refuse of any kind, is not fit for use, that it may breed disease and death.—*Health and Home.*

[Contributed by Wm. L. Lincoln.]

FALSE COUNSELORS.

THOSE who mind the things of men rather than the things of God—those who would have us to put self-crucifixion far from us—those who would have us to pity ourselves—are stumbling-blocks unto us. They were to Christ. Even though they come to us and speak to us as apostles of Christ, our only safety is to do as Christ did, instantly and peremptorily and finally order them to get behind us. "Whosoever shall save his life shall lose it: whosoever shall lose his life for Christ's sake shall save it." Make no mistake herein. Be not deceived. Self-pity is a snare, no matter who suggests and urges it upon you.

Self-denial, cross-bearing, and following Christ even unto Calvary, are the only securities that we shall come after Him unto heaven at last. Every other suggestion comes from the devil or from one of his messengers.—*Words of Faith.*

WE learn, through *The Christian Union*, that a case has just been decided by the Supreme Court of Kansas bearing on the extent of the rights of church members. The suit was brought by Jacob T. Hackney, of Winfield, against the trustees of the Christian Church of that city, to enjoin them from playing an organ in the church during the service. It was claimed on behalf of Mr. Hackney that at the time the church organization was perfected there was no organ or other instrument of music permitted to be used by the congregation in its worship, and that this was never permitted until after an

organ had been forced into the church; that he believes that the introduction and use of the organ in the worship of the congregation is contrary to the Word of God, and sinful, and that he and about forty others of the congregation have always been conscientiously opposed to the introduction of an organ in their worship; that in February, 1888, J. M. Vawter was employed by the congregation as a preacher, and that at the very first opening of divine service held by him an organ was swung into position, an organist took her place, and the exercises were opened by instrumental music: this against the wishes and protests of Hackney and other members of the congregation. The opinion was written by Justice Johnson, who holds that the church cannot legally keep an organ.

AN EXCELLENT LESSON.

To rely upon witnesses, where truth and justice are at stake, is like investing your money in a lottery, where there are nine blanks to one prize. You must remember that there are "two sides to a story," and notwithstanding you may be able to prove by your witness what is *true*, still your *opponent* may, to your sad disappointment, find it an easy task to prove by his witness that which is false. A dozen lines in writing are worth more as evidence, even though there should not be a single grammatical sentence from beginning to end, than a whole regiment of *forgetful* and prejudiced witnesses.

—*Preston's Manual.*

[The following was received from a friend who resides in London Eng. Ed.]

THE CHRISTIAN KINGDOM SOCIETY.

At a time of so much angry feeling, selfishness and self-seeking, we desire to bring together earnest people of all classes, who wish to set the promotion of God's Kingdom of righteousness, peace, and love, above all selfish considerations of party, sect, or personal convenience.

We are not in any sense a sect: we do not enter into theological discussions, or hold religious services, or interfere in any way with

the work of the Churches. We are an Ethical Society founded on a Christian basis, and having for its only condition of membership "an endeavor, in all things, to render faithful obedience to the spirit of Christ."

We are a LEAGUE OF JUSTICE AND LOVE, inspired by a longing for higher spiritual life; we hope to become a UNIVERSAL BROTHERHOOD—conscious children of one Father, and servants of one Master who was willing to become Servant of all.

680 men and women have joined the Society since its formation in March, 1886, all of whom have come in without argument or discussion, attracted solely by the soundness and simplicity of its one rule.

We believe that 10,000 earnest people, with their hearts firmly fixed upon righteousness, working quietly and patiently in their various circles, and availing themselves of all opportunities of promoting human righteousness and human happiness, would soon work a moral reformation in the land.

Should the Society take root in other countries, it might serve as a connecting link between nations, as well as between Societies and Churches, and thus be the means of fostering healthier and kindlier feelings among people of all kindreds, nations, and tongues.

While affording many opportunities to our members for co-operating with each other, we allow to all the fullest freedom, so long as they use not their liberty unworthily, but as servants of Christ. All that is done among us is done spontaneously, and without persuasion.

The Society is called "THE CHRISTIAN KINGDOM SOCIETY." The name "Kingdom" is used because it suggests the idea of "obedience to law," rather than that of "uniformity of opinion," and because it was the term almost invariably used by Christ, whose mission was to establish God's Kingdom of heaven upon earth.

We make no additional demands on the time or energy of those who are already working in the Kingdom of God, but the fact of such workers accepting membership among us will strengthen the hands, rejoice the hearts and revive the spirits of many.

Membership of the Society does not in any way increase our responsibility or the claims

of Christian brotherhood, but it tends to force them in upon our attention, and it is hoped it will enable us by mutual encouragement, suggestion, and assistance to discharge them better.

Our organization is simple, but hitherto it has worked well. We have no public meetings or lecturers: we rely upon the individual efforts of all our members. We hope, therefore, that those who hear of the Society will pass on the message to friends and acquaintance, and do what they can to influence others in daily life.

We make no personal appeal for funds, but all contributions will be thankfully received by the Treasurer, Mr. Edmund Waller, Harrow Road Branch of London and County Bank, and all receipts are signed by Treasurer and Secretary.

Should you feel in sympathy with us, we hope you will not hesitate to communicate with the Secretary, or with some member of the Committee. What the age needs most of all is not more light, or more lecturers, but more resoluteness in our efforts to be loyal to the light and knowledge we possess.

Leaflets will be forwarded to any who desire fuller information.

ALEX. H. SMITH, M. A.,

Secretary.

20 St. Bride Street, E. C.

London, Eng.

[Contributed by D. C. B.]

THE JACKAL AND LION.

A JACKAL met a hunter in the forest and at once began to pour out such vials of wrath against the Lion, that the hunter was amazed.

"Why," exclaimed the Jackal, "the Lion is a liar, thief, robber and ghou! and is not worthy of the friendship of a Pole-cat."

"Did he ever abuse you?" "Oh no." "Ever injure you?" "No." "Then whence this malignity?"

"Well—ah, well, I can't get over it that he was born a lordly Lion, and I a miserable Jackal."

MORAL.—That's the key-note to nine tenths of the slanders this earth is cursed with.—*Selected.*

THE VALUE OF KIND WORDS.

THEY never blister the tongue or lips, and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they will accomplish much. They help one's own good nature and good-will. Soft words soften our own soul. Angry words are put to the flame of wrath and make it blaze more fiercely. Kind words make other people good-natured. Cold words freeze people, hot words scorch them, bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our day, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and silly words, and empty words, and hasty words, and spiteful words, and profane words, and boisterous words, and warlike words. Kind words, also produce their own image on men's souls. They soothe and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not begun to use kind words in such abundance as they ought to be used. There are peevish and fretful words, cross words and complaining words, and there are soothing and peaceful words, grateful and reviving words, encouraging words.—*Pascal.*

A CURIOUS FACT.

'Tis a curious fact as ever was known
In human nature; but often shown

Alike in castle and cottage;
That pride, like pigs of a certain breed
Will manage to live and thrive on feed

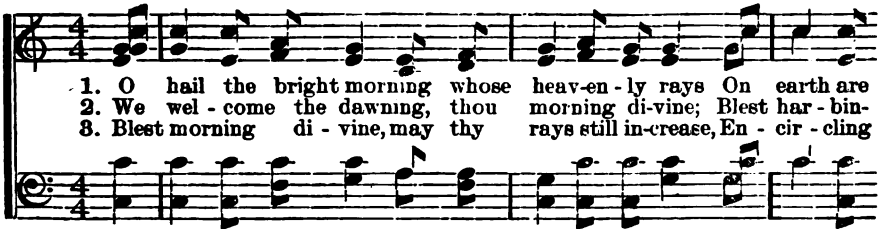
As poor as a pauper's pottage.
Of all the notable things on earth,
The queerest one is pride of birth.

Because you flourish in worldly affairs,
Don't be haughty and put on airs

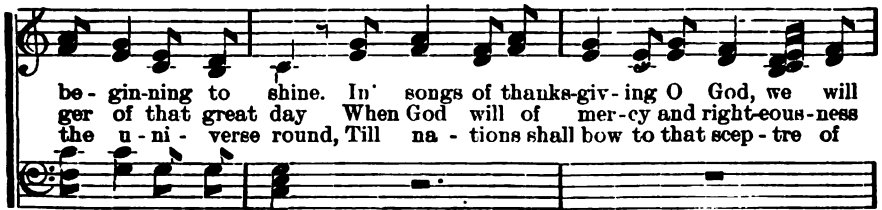
With insolent pride of station.
Don't be proud and turn up your nose
At poorer people in plainer clothes;
But learn for the sake of your mind's repose,
That wealth's a bubble that comes and goes,
And that all proud flesh wherever it grows
Is subject to fluctuation.—*Selected.*

PILLAR OF FIRE.


SHIRLEY, MASS.



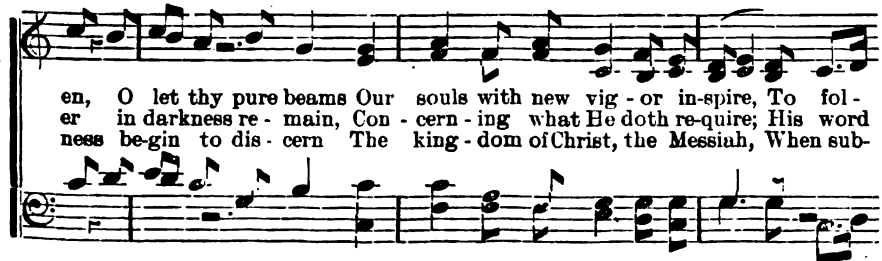
1. O hail the bright morning whose heav-en-ly rays On earth are
 2. We wel - come the dawning, thou morning di-vine; Blest har - bin-
 3. Blest morning di - vine, may thy rays still in-crease, En - cir - cling



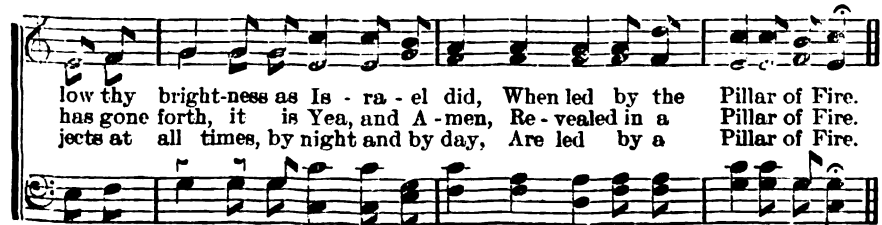
be - gin - ning to shine. In' songs of thanks-giv - ing O God, we will
 ger of that great day When God will of mer-cy and right-eous-ness
 the u - ni - verse round, Till na - tions shall bow to that scerp - tre of



praise Thy name for this glo - ry di - vine. Brightem - blems of heav -
 make His last and his fi - nal dis-play. For souls can no long -
 peace, Which now in Mt. Zi - on is found. May they by thy bright-



en, O let thy pure beams Our souls with new vig - or in-spire, To fol -
 er in darkness re - main, Con - cern - ing what He doth re-quire; His word
 ness begin to dis - cern The king - dom of Christ, the Messiah, When sub-



low thy bright-ness as Is - ra - el did, When led by the Pillar of Fire.
 has gone forth, it is Yea, and A - men, Re - vealed in a Pillar of Fire.
 jects at all times, by night and by day, Are led by a Pillar of Fire.

Books and Papers.

HALL'S JOURNAL OF HEALTH. November Contents. Turning the Tables; Good Health by right living; Magnetic Hygiene; Divine Providence; The Oil Glands; A Case of Clairvoyance; Yellow Fever Germs; Sulphur for Medicine uses; What is Disease; Artificial Butter; Cramps in the Leg, etc., etc. Office 206 Broadway, N. Y.

THE SEPARATED NATION, is book No. 19 of the Anti-Infidel Library. Pub. by H. L. Hastings, Boston, Mass. This little work of 224 pages, is a very interesting History of the Jewish Nation. "In surveying this imperishable nation, which like the burning bush on Horeb seems to flourish amid the devouring flames, we may notice several marked peculiarities which distinguish the Jews from all other people."

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. November. Contents. Notable People of the Day; Importance of Educating Public Opinion on Phrenology; A Budget of Papers on Phrenology; Value of Knowledge; Catarrh; Effects of Over-Eating; Hygiene in Typhoid Fever; The Sitz Bath; Child Culture; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

THE ARAB LEGEND.

THERE is a quaint Arabian legend which tells of the pilgrimage to Mecca of two devout followers of the Prophet. Aboutk journeyed on foot; Selim was mounted on a camel. At night-fall both the pilgrims had reached a spring of water in the desert, where grew a few palm trees. They prepared to spend the night together. "It is a long and tedious journey," said Aboutk. "On the contrary, it is short and pleasant," answered Selim; "I was cheered by a mirage on the horizon, wherein I saw the spires and temples of the Holy City." "There was no mirage, no Holy City to be seen!" angrily declared Aboutk; "there were, instead, legions of venomous ants in the sand, that bit and poisoned my flesh." "Not a single ant was on the desert," rejoined Selim. The two pil-

grims were quarreling fiercely, when a good priest, also journeying toward Mecca, came up. He listened to them patiently. "Peace, my brethren," he said, at last; "let us leave these questions until to-morrow night to decide. In the meantime, let Selim go on foot, and Aboutk ride the camel." They consented to this exchange of places. On the next night it was Aboutk who had seen the glorious visions, and found the journey pleasant, and it was Selim who had been bitten by the ants. "My brothers," said the priest, "we are all going to Mecca, whether we walk or ride; but Selim can not see what Aboutk sees unless he stands where Aboutk stands. It is well to change places occasionally."—*Argonaut*.

OUR MODEL.

WE are the clay, and thou our potter.
Mold us, Father, to thy will:
Shape us by thine own true pattern,
By thy wisdom and thy skill.

Measure us by thy perfection,
By thy fullness and thy grace;
May no flaw or stain or blemish
Mar thy image or de-face.

Round our souls to thy perfection:
Try us in the furnace heat
Of affliction, if it strengthens,
Proves us, makes us more complete.
Selected.

Deaths.

Eldress Hannah Davis, at West Gloucester, Me., June 14, 1888. Age 68 yrs., 11 mo. and 8 days.

Eldress Hannah was for many years a faithful burden-bearer, in the Society. J. B. V.

Elder Moses Eastwood, at Watervliet, Ohio, Oct. 10, 1888. Age 85 yrs., 6 mo. and 16 days.

Br. Moses came to Watervliet, with his parents, when the Society was established in gospel order, and has lived in the Community for seventy-five years. He has been a faithful, consecrated man, and was much respected by all who knew him. S. W. B.

Caroline Slack at Enfield, N. H. Nov. 4, 1888. Age 71 years, 3 months and 23 days.

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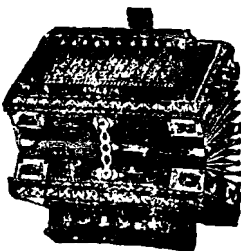
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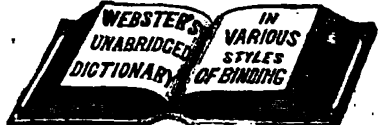
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