

# THE MANIFESTO.

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VOL. XIX.

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“ For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange  
for his soul.”—Matt. XVI., 26.

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SHAKER VILLAGE, N. H.

1889.



# The Manifesto.

VOL. XIX.

JANUARY, 1889.

No. 1.

## SHAKER CHURCH COVENANT.

### PREAMBLE.

WE, the Brethren and Sisters of the United Society of Believers (called Shakers,) residing in the county of——, and State of——, being connected together as a religious and social community, distinguished by the name and title of the Church of the United Society, in the town of——, which for many years has been established and in successful operation, under the charge of the Ministry and Eldership thereof, and, feeling the importance not only of renewing and confirming our spiritual covenant with God and each other, but also of renewing and improving our social compact, and amending the written form thereof, do make, ordain, and declare the following articles of agreement as a summary of the principles, rules and regulations established in the Church of the said United Society, which are to be kept and maintained by us, both in our collective and individual capacities, as a covenant or constitution, which shall stand as a lawful testimony of our religious and social

compact, before all men, and in all cases of question and law relating to the possession and improvement of our united and consecrated interest, property, and estate :

### ARTICLE I.

#### *Of the Gospel Ministry.*

SECTION 1. Their origin, call and institution :

We solemnly declare to each other and to all whom it may concern, that we have received, and do hereby acknowledge as the foundation of our faith, order and government, the testimony or Gospel of Christ, in his first and second appearing, and we do hereby solemnly agree to support and maintain the true primitive faith and Christian principles, the morals, rules and manners pertaining to the said Gospel, as ministered by the founders of this Society, and kept and conveyed through a regular order of ministration, down to the present day.

And, although, as a religious society,

we are variously associated, with respect to the local situations of our respective communities, yet we are known and distinguished as a peculiar people, and consider and acknowledge ourselves as members of one general community, possessing one faith, and subject to one united, parental and MINISTERIAL administration, which has been regularly supported from the first foundation pillars of the Institution, and which continues to operate for the support, protection and strength of every part of said community.

#### SECTION 2. Their order and office :

We further acknowledge and declare that for the purpose of promoting and maintaining union, order and harmony throughout the various branches of this community, the primary administration of parental authority has been settled in the first established Ministry at New Lebanon, N. Y., there to rest and remain as the center of union to all who are in Gospel relation and communion with the Society. The established order of this Ministry includes four persons ; two of each sex.

#### SECTION 3. Perpetuity of their office and how supplied :

We further acknowledge and declare that the said primary administration of parental authority has been and is perpetuated as follows : Namely, that the first in that office and calling possesses the right given by the sanction of divine authority, through the first founders of this Society, to prescribe or direct any regulation or appointment which they may judge most proper and necessary respecting the Ministry or any other

important matter which may concern the welfare of the Church, subsequent to their decease. But in case no such regulation or appointment be so prescribed or directed, then the right to direct and authorize such regulation and appointment devolves upon the surviving members of the Ministry, in council with the Elders of the Church, or others, as the nature of the case in their judgment may require. Such appointments being officially communicated to all concerned, and receiving the general approbation of the Church, are confirmed and supported in the Society.

This is agreeable to the example recorded in the Scriptures, and continued by the founders of this Society, and is the order and manner which has been regularly practiced, acknowledged, and maintained in the Community from the beginning.

#### SECTION 4. Of the Ministerial office in the several societies or communities :

We further acknowledge and declare, covenant and agree that the Ministerial office and authority in any Society or Community of our faith, which has emanated, or which may emanate, in a regular line of *order from* the center of union aforesaid, is, and shall be acknowledged, owned and respected, as the spiritual and primary authority of such Society or Community, in all matters pertaining to the Ministerial office. And in case of the decease or removal of any individual of said Ministry, in any such Society, his or her lot and place shall be filled by agreement of the surviving Ministers, in council with the Elders and others, as the nature of the case may require, together with the



knowledge and approbation of the primary Ministerial authority at New Lebanon, N. Y., aforesaid, to which they are responsible.

#### SECTION 5. Powers and duties of the Ministry :

The Ministry being appointed and established as aforesaid are vested with the primary authority of the Church and its various branches.

Hence, it becomes their special duty to guide and superintend the spiritual concerns of the Society as a body of people under their care and government, and in connection with the Elders in their respective families and departments, who shall act in union with them, to give and establish such orders, rules and regulations as may be found necessary for the government and protection of the Church and Society within the limits of their jurisdiction, and also to counsel, advise and judge in all matters of importance, whether spiritual or temporal. The said Ministry are also invested with authority in connection with the Elders as aforesaid, to nominate and appoint to office Ministers, Elders, Deacons, and Trustees, and to assign offices of care and trust to such brethren and sisters as they, the said Ministers and Elders, shall judge to be best qualified for the several offices to which they may be appointed ; and we do hereby covenant and agree that such nominations and appointments being made and officially communicated to those concerned, and receiving the general approbation of the Church, or of the families concerned, shall thenceforth be confirmed and supported, until altered or revoked by the authority aforesaid.

## ARTICLE II.

### *Institution of the Church.*

#### SECTION 1. The object and design of Church relation :

We further acknowledge and declare that the great object, purpose and design of our uniting ourselves together as a church or body of people, in social and religious compact, is faithfully and honestly to occupy, improve and diffuse the various gifts and talents, both of a spiritual and temporal nature, with which Divine wisdom has blest us, for the service of God, for the honor of the Gospel, and for the mutual protection, support, comfort and happiness of each other as brethren and sisters in the Gospel, and for such other pious and charitable purposes as the Gospel may require.

#### SECTION 2. Who are not admissible into Church relation :

As the unity, stability and purity of the Church essentially depend on the character and qualifications of its members, and as it is a matter of importance that it should not be encumbered with persons who are under any involvement or incapacity, natural or moral : Therefore, no member of any company or association in business or civil concern, no co-partner in trade, no person under any legal embarrassment or obligations of service, no minor, no slave or bond servant, no insane person, no profane person, nor any person who lives in the willful violation of the known and acknowledged principles of moral conduct, shall be deemed qualified for admission

into the covenant relation and communion of the Church.

**SECTION 3. Preparation for admission into Church relation :**

In order that believers may be prepared for entering into the sacred privilege of Church relation, it is of primary importance that sufficient opportunity and privilege should be afforded under the Ministry of the Gospel, for them to acquire suitable instruction in the genuine principles of righteousness, honesty, justice and true holiness, and also that they should prove their faith and Christian morality by their practical obedience to the precepts of the Gospel according to their instructions. It is also indispensably necessary for them to receive the one uniting spirit of Christ, and to become so far of one heart and one mind, that they are willing to sacrifice all other relations for this sacred one. Another essential step, is to settle all just and equitable claims of creditors and *filial* heirs, so that whatever property they may possess, shall be justly their own. When this is done, and they feel themselves sufficiently prepared to make a deliberate and final choice, to devote themselves, with all they possess, wholly to the service of God, without reserve, and it shall be deemed proper by the leading authority of the Church, after examination and due consideration, to allow them to associate together in the capacity of a Church, or a branch thereof in Gospel order, they may then consecrate themselves and all they possess to the service of God forever, and confirm the same by signing and sealing a written covenant predicated upon the principles herein contained, and fulfilling on their part, all its obligations.

**SECTION 4. Admission of new members :**

As the door must be kept open for the admission of new members into the Church, when duly prepared, it is agreed that each and every person who shall at any time after the date and execution of the Church Covenant, in any branch of the Community, be admitted into the Church as a member thereof, shall previously have a fair opportunity to obtain a full, clear and explicit understanding of the object and design of the Church Covenant, and of the obligations it enjoins upon the members. For this purpose, he or she shall, in the presence of two of the deacons or acting trustees of the Church, read, or hear the same distinctly read, so as to be able freely to acknowledge his or her full approbation and acceptance thereof, in all its parts. Then he, she or they (as the case may be,) shall be at liberty to sign the same; and having signed and sealed it, and being subject to all the obligations required of the original signers shall thenceforth be entitled to all the benefits and privileges thereunto appertaining; and the signature or signatures thus added shall be certified by the said deacons or trustees, together with the date thereof.

**SECTION 5. Concerning youth and children :**

Youth and children, being minors, cannot be received as members of the Church possessing a concentrated interest in a united capacity, yet it is agreed that they may be received under the immediate care and government of the Church, at the desire or consent of such person or persons as have a lawful right

to or control of such minors, together with their own desire or consent. But no minor under the care of the Church can be employed therein for wages of any kind.

### ARTICLE III.

#### *Of the Trusteeship.*

#### SECTION 1. Appointment, qualifications and powers of Trustees :

It has been found necessary for the establishment of order in the Society in its various branches, that superintending Deacons and Deaconesses should be appointed and authorized to act as Trustees or agents of the temporalities of the Church. They must be recommended by honesty and integrity, their fidelity in trust and their capacity for the transaction of business ; of these qualifications the Ministry and Elders must be the judges. The official Trustees of the Church are generally known among us by the title of Office Deacons, *of which there must be two or more*; and being appointed by the authority aforesaid, they are invested with power to take the general charge and oversight of all the property, estate and interest, dedicated, devoted, consecrated and given up for the benefit of the Church ; to hold in trust the fee of all the lands belonging to the Church ; also all gifts, grants and donations which have been, or may hereafter be dedicated, devoted, consecrated and given up as aforesaid ; and the said property, estate, interest, gifts, grants and donations shall constitute the united and consecrated interest of the Church, and shall be held in trust by the said Deacons, as acting Trustees,

in their official capacity, and by their successors in said office and trust forever.

#### SECTION 2. Duties of the Trustees :

It is and shall be the duty of the said Deacons or acting Trustees to improve, use and appropriate the said united interest for the benefit of the church in all its departments ; and for such other religious and charitable purposes as the Gospel may require ; and also to make all just and equitable defense in law for the protection and security of the consecrated and united interest, rights and privileges of the Church and Society, jointly and severally as an associated community, as far as circumstances and the nature of the case may require ; *Provided, nevertheless, that all the transactions of the said Deacons or acting Trustees, in the use, management, protection, defense and disposal of the aforesaid interest, shall be for the benefit and privilege and in behalf of the Church or Society as aforesaid; and not for any private interest, object or purpose whatever.*

#### SECTION 3. Trustees to give information and be responsible to the Ministry and Elders :

It shall also be the duty of the Trustees to give information to the Ministry and Elders of the church of the general state of the temporal concerns of the church and society committed to their charge ; and also to report to the said authority all losses sustained in the united interest thereof, which shall come under their cognizance. And no disposal of any real estate of the Church, nor any important contract shall be con-

sidered valid without the previous approbation of the authority aforesaid, to whom the said *Deacons and Trustees are and shall, at all times, be held responsible in all their transactions.*

**SECTION 4. Books of account and record to be kept :**

It shall also be the duty of the Deacons or acting Trustees to keep or cause to be kept, regular books of account, in which shall be entered the debt and credit accounts of all mercantile operations and business transactions between the Church and others ; all receipts and expenditures, bonds, notes and bills of account, and all other matters that concern the united interest of the church ; and also a book or books of records, in which shall be recorded a true and correct copy of this Covenant ; also all appointments, removals and changes in office of Ministry, Elders, Deacons and Trustees ; all admissions, removals, departure and decease of members, together with all other matters and transactions of a public nature which are necessary to be recorded for the benefit of the Church, and for the preservation and security of the documents, papers and written instruments pertaining to the united interest and concerns of the church, committed to their charge. And the said record shall be annually inspected by the leading authority of the church, who, together with the Trustees, shall be the official auditors of the same ; and the signature of one or more of said auditors, with the date of inspection and approval shall be deemed sufficient authority for the correctness and validity of the facts and matters so recorded.

**SECTION 5. Trustees to execute a declaration of trust :**

For the better security of the united and consecrated interest of the Church to the proper uses and purposes stipulated in this covenant, it shall be the duty of the Trustee or Trustees, who may be vested with the lawful title or claim to the real estate of the Church, to make and execute a declaration of trust, in due form of law, embracing all and singular the lands, tenements and hereditaments, with every matter of interest pertaining to the Church which at the time being may be vested in him or them, or that may in future come under his or their charge of office, during his or their said Trusteeship. The said declaration shall state expressly that the said Trustee or Trustees hold all such lands, tenements or hereditaments, and all the personal property of every description belonging to the Church or Society, in trust for the uses and purposes expressed in and subject to the rules, conditions and regulations prescribed by the covenant and constitution of the said Church or Society, or any amendments thereto which shall hereafter be adopted by the general approbation of the Church, and in conformity with the primitive faith and acknowledged principles of the Society. And the said declaration shall be in writing, duly executed under his or their hands and seals, and shall be recorded in the Book of Records provided for in the preceding section.

**SECTION 6. Vacancies in certain cases ; how supplied :**

We further covenant and agree that in case it should at any time happen, in

the course of Divine Providence, that the office of Trustees should become wholly vacant, by the death or defection of all the Trustees in whom may be vested the fee of the lands or real estate belonging to said Church or Society, then, and in that case, one or more successors shall be appointed by the constitutional authority recognized in this Covenant, according to the rules and regulations prescribed by the same. And the said appointment, being duly recorded in the Book of Records, provided for in this article, shall be deemed, and is hereby declared to vest in such successor or successors, all the rights, interest and authority of their predecessors, in respect to all such lands, property or estate belonging to the Church or Society as aforesaid.

#### ARTICLE IV.

##### *Of the Eldership.*

##### SECTION 1. Choice and appointment of Elders:

The united interests and objects of believers established in Gospel order, require that Elders should be chosen and appointed for the spiritual protection of families, whose business it is to take the lead in their several departments in the care and government of the concerns of the Church and of the different families established in and pertaining to the Society. Their number and order should correspond with that of the Ministry. They are required to be persons of good understanding, of approved faithfulness and integrity, and gifted in spiritual administration. They must be

selected and appointed by the Ministry, who are to judge of their qualifications.

##### SECTION 2. Duties of the Elders:

As faithful watchmen upon the walls of Zion, it becomes the duty of the Elders to watch over their respective families; to instruct the members in their respective duties; to counsel, encourage, admonish, exhort and reprove as occasion may require; to lead the worship; to be examples to the members, of obedience to the principles and orders of the Gospel, and to see that the orders, rules and regulations pertaining to their respective families or departments are properly kept.

#### ARTICLE V.

##### *Of Family Deacons and Deaconesses.*

##### SECTION 1. Their qualifications and appointments:

The office of family Deacons and Deaconesses has long been established in the Church, and is essentially necessary for the care, management and direction of the domestic concerns in each family, order or branch of the Church. They are required to be persons of correct and well-grounded faith in the established principles of the Gospel, faithful in duty, closely united to their Elders, and of sufficient capacity in business. Of their qualifications, the Ministry and Elders by whom they are chosen and appointed must be the judges. Their number in each family is generally two of each sex, but may be more or less, according to the size of the family and the extent of their various duties.

## SECTION 2. Their duties and obligations :

The Deacons and Deaconesses of families are intrusted with the care and oversight of the domestic concerns of their respective families. It is their duty to make proper arrangements in business ; to maintain good order ; watch over, counsel and direct the members in their various occupations, as occasion may require ; to make application to the office Deacons or Trustees for whatever supplies are needed in the several departments of the family ; to maintain union, harmony and good understanding with the said office Deacons ; and to report to their Elders, the state of matters which fall under their cognizance and observation. But their power is restricted to the domestic concerns of their respective families and departments, and does not extend to any immediate or direct correspondence with those without the boundaries of the Church. They have no immediate concern with trade and commerce, therefore it is not their business to buy and sell, nor in any way to dispose of the property under their care, except with the counsel and approbation of the Trustees.

## ARTICLE VI.

### *Privileges and Obligations of Members.*

#### SECTION 1. Benefits and privileges of members in church relation :

The united interest of the Church having been formed and established by the free-will offerings and pious donations of the members respectively, from the commencement of the institution for

the object and purposes already stated, it cannot be considered either as a joint tenancy or a tenancy in common, but as a *consecrated whole*, designed for and devoted to the uses and purposes of the Gospel forever, agreeable to the established principles of the Church : Therefore it shall be held, possessed and enjoyed by the Church, in their united capacity, as a sacred and covenant right : That is to say, all and every member thereof, while standing in Gospel union and maintaining the principles of this Covenant, *shall enjoy equal rights, benefits and privileges, in the use of all things pertaining to the Church, according to their several needs and circumstances ;* and no difference shall be made on account of what any one has contributed and devoted, or may hereafter contribute and devote to the support and benefit of the institution.

#### SECTION 2. Proviso :

It is nevertheless stipulated and agreed that the benefits, privileges and enjoyments secured by this Covenant to the members of the Church, shall not be considered as extending to any person who shall refuse to comply with the conditions of this association ; or who shall refuse to submit to the admonition and discipline of the constituted authority of the Church ; or who shall willfully depart from the principles and practice of those religious and moral obligations which have been established in the Church, agreeable to the primitive faith and distinguished principles of this institution ; of which refusal or non-compliance the leading authority acknowledged in the first article of this Covenant shall be the proper and constitutional judges.

### SECTION 3. Obligation of the members :

As subordination and obedience is the life and soul of every well-regulated community, so our strength and protection, our happiness and prosperity, in our capacity of Church members, must depend on our faithful obedience to the rules and orders established in the Church, and to the instruction, counsel and advice of its leaders. Therefore, we do hereby covenant and agree that we will receive and acknowledge, as our Elders in the Gospel, those members in the Church who are or may be chosen and appointed for the time being to that office and calling by the authority aforesaid ; and also that we will, as faithful brethren and sisters in Christ, conform and subject ourselves to the known and established faith and principles of our community, and to the counsels and directions of the Elders, who shall act in union, as aforesaid, and also to all the orders, rules and regulations which are or may be given and established in the Church, according to the principles and by the authority aforesaid.

### SECTION 4. Duties of the members :

The faithful improvement of our time and talents in doing good, is a duty which God requires of man, as a rational, social and accountable being, and this duty is indispensable in the members of the Church of Christ. Therefore, it is and shall be required of all and every member of this institution, unitedly and individually, to occupy and improve their time and talents to support and maintain the interest of the Society, to promote the objects of this

Covenant, and discharge their duty to God and each other, according to their several abilities and callings, as members in union with one common lead ; so that the various gifts and talents of all may be improved for the mutual benefit of each other and all concerned.

### SECTION 5.

As we esteem the mutual possession and enjoyment of the consecrated interest and privileges of the Church a valuable consideration, fully adequate to any amount of personal interest, labor or service, devoted or consecrated by any individual ; we, therefore, covenant and agree, in conformity with an established and well-known principle of the Church, that no person whatever under its care and protection, can be employed for wages of any kind, on his or her individual account, and that no ground is or can be afforded for the recovery of any property or service devoted or consecrated as aforesaid ; and it is also agreed that in case of the removal of any member or members from one family, society or branch of the Church to another, his, her or their previous signature or signatures to the Church or Family Covenant from whence such member or members shall have removed, shall forever bar all claims which are incompatible with the true intent and meaning of this Covenant, in the same manner as if such removal had not taken place. Yet all who shall so remove, in union with the authority aforesaid, shall be entitled to all the benefits and privileges of the Order in which they shall then be placed, so long as they shall conform to the rules and regulations of the same.

## ARTICLE VII.

*Dedication and Release.*

SECTION 1. Dedication and consecration of persons, property and service :

According to the faith of the Gospel which we have received and agreeable to the uniform practice of the Church of Christ from its first establishment in this Society, we covenant and agree to dedicate, devote, consecrate and give up, and by this Covenant we do solemnly and conscientiously dedicate, devote, consecrate and give up ourselves and services together with all our temporal interest to the service of God and the support and benefit of the Church of this community, and to such other pious and charitable purposes as the Gospel may require, to be under the care and direction of such Elders, Deacons, and Trustees as are or may be appointed and established in the Church by the authority aforesaid.

SECTION 2. Dedication and release of private claim :

Whereas, in pursuance of the requirement of the Gospel, and in the full exercise of our faith, reason and understanding, we have freely and voluntarily sacrificed all self-interest, and consecrated and devoted our persons, services and property, as aforesaid, to the pious and benevolent purposes of the Gospel : Therefore, we do hereby solemnly and conscientiously, unitedly and individually for ourselves and our heirs, release and quit claim to the Deacons, or acting Trustees of the Church for the time be-

ing, for the uses and purposes aforesaid, all our private personal right, title, interest, claim and demand of, in and to the estate, interest, property, and appurtenances so consecrated, devoted and given up ; and we hereby jointly and severally promise and declare in the presence of God, and before these witnesses that we will never hereafter, neither directly nor indirectly, under any circumstances whatever, contrary to the stipulations of this Covenant, make nor require any account of any interest, property, labor or service, nor any division thereof which is, has been, or may be devoted by us, or any of us to the uses and purposes aforesaid, nor bring any charge of debt or damage, or hold any claim, nor demand whatever against the said Deacons or Trustees, nor against the Church or Society, nor against any member thereof, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes.

In confirmation of all the aforesaid statements, covenants, promises, and articles of agreement, we have hereunto subscribed our names and affixed our seals, commencing on this——day of ——in the year of our Lord one thousand eight hundred and——.

## EARTHLY RICHES.

Who envies those who have the burden  
Of riches in this life?  
With them the toil and care are equal  
And great the daily strife.  
They're servants in their Father's keeping,  
Responsible, yet frail,  
And anxious ever, waking, sleeping,  
For duties that assail. M. W.



## Correspondence.

WESTFIELD, MASS., NOV. 1888.

ELDER EVANS:—I read a communication in the "Springfield Union" written by you about spiritualism.

I cannot see how the Fox girls have exposed it. I certainly know they did not produce the raps with their toes. It is impossible for any one to produce raps so, or—as it is thought by many—to converse with our departed friends. No one ever did, or ever can converse with their friends after death. I plainly say it is impossible. I have been a medium myself, and I know something about spiritualism. I have been a writing, tipping, test and speaking medium. I think it is high time it was exposed. I know just how it is done, and I want the world to know too.

I would like to see you, and talk with you on spiritualism, and give you my experience.

I am no medium now, nor ever will be again. I shall ever fight against spiritualism. Oh how deceitful! Scripture says, "Try the spirits, and see whether they are of God." I have tried it, and say, No, no; never. I am always glad to see people against it, and I am always ready to help them. I have got enough of it. There is no religion in it; no good in it.

It is just what our Savior said would be before his coming again. I for one, long for his appearing. I never can believe in spiritualism again. I never have heard from my friends since they have been laid away in the cold and silent grave; I know they will rest until the resurrection. My mother used to speak of the Shakers at New Lebanon: she

has visited there with them; she always thought a great deal of them. I can talk about spiritualism better than I can write: it would take me quite a while to write my experience. Oh how deceitful, deceitful! It is nothing but the enemy. No spirit friend will ever deceive; never.

I can face any medium and tell them spiritualism is a fraud. It is a power that produces raps, tipping tables, writing and test-giving; it is all done by power unseen. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. xii. 12.) I would like to hear from you, and I would like to give you my experience.

Yours for truth,

MRS. L. M. POMEROY.

P. S. We are commanded to let our light shine. I will come to your place if you wish and the Lord be willing. I shall forever turn traitor to spiritualism; there is no religion in it: the so-called spirit hates all good.

I see by the 'Union' that you had a communication sent you from Springfield; was it in favor of spiritualism, if I may be so bold as to ask? Please let me know if you wish me to come. I am against spiritualism: I hate the name of it—the liar!

### REPLY.

MT. LEBANON, N. Y., NOV. 1888.

MRS. L. M. POMEROY.

RESPECTED FRIEND:—Your letter of the 5th. inst. received.

I have not seen the "Springfield Union" containing my article yet; it will come soon.

So, you put yourself in the same class with Margaret and Katie Fox. They are mediums. You have been "a medium for writing, tipping, test and speaking medium, &c." You "know just how it is done."

Margaret and Kate were mediums; and now they say that they have been acting as frauds, all these years. You do the same; and then expect the world to believe you. Yet, you look for the Savior; expect the bodily resurrection; and affirm that the dead cannot return until their bodies rise; that none have ever returned; you are positive about it, &c.

You forget that Moses and Elias, and Samuel, returned and talked with Jesus and Saul; and many other Scripture statements. Do you not think that yourself and the Fox women are very wicked women, and that no person should believe a word that any of you may utter?

Then you contradict yourself, and affirm your belief in Spiritualism, saying, "It is a power that produces raps, tipping tables, writing, and test-giving; it is all done by power unseen." "For the devil has come down unto you, having great wrath, because he knoweth his time is short."—Thus you admit yourself to have been a medium for the devil to use in misleading humanity.

Do not wish you to come here—better repent.

Respectfully,

F. W. EVANS.

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### RAMBLING THOUGHTS.

ABRAHAM PERKINS.

HAPPINESS is the pursuit of all men. How singularly strange the course of many to find it! Unto this most valua-

ble and inestimable prize, heaven opens the door. There only is to be found genuine peace and durable comfort. He who appeals to the natural instincts of his own unregenerated heart for happiness is sure to fail in the enterprise; while he, who in his life is governed by the revelation of light and truth unto him manifested, putting his trust in God, is equally sure of success. No honest individual will be left in darkness.

Though the struggle be long and the conflict severe, in his research for happiness supreme, a wise provision is made to accomplish the object sought; ultimately, man will be led to the knowledge of all truth. As true as there is a God, so sure is he to fulfill all his promises to man; for he hath declared, that whosoever seeks him shall find him. Therefore we are to learn, that such receive the baptism of the spirit of God and come into possession of the elements of eternal life. Such have found the Comforter, a balm for every wound and woe.

He who fosters the spirit which courts mortal frailties, who dwells upon human weaknesses, whose strong sympathies are with the weak and faulty, is exposed to become blind to truth and a subject to the same spirit. Thus the mind becomes shrouded in darkness, the soul is led irresistibly into error and the affections are alienated; all of which combined, culminate in ruin. The wise will beware of sympathizing with the murmurer, fault finder and complainer, and will shun the idler, the gossip and the traducer of character. Their friendship is as deadly as the poison of asps or as microbes which cause the immense suffering and mortality to so many of our race.

Enfield, N. H.

## BIBLE STUDY.

A. G. HOLLISTER.

**THE** Bible is regarded by nearly all Protestant denominations, as the Word of God, and by many of their teachers, as an infallible standard and test for all revealed truth. By revealed truth, is here meant religious truth made known by Divine inspiration and spiritual worship.

Believers in Christ's second appearing distinguish between the Word of God, which is life-giving or "living and powerful, sharper than a two-edged sword," and the Bible, which is a man made record of portions of the Word, uttered from two to six thousand years ago.

The living Word proceeds now in the forming work of a new Creation, which springs upon the decay of the old, and absorbs its vital forces as the germ of a sprouting seed absorbs the vitality of its environing mass, and leaves the lifeless shell to decompose in the earth.

As the word of God to Adam was not sufficient direction for Noah—nor the word to Noah sufficient for Abraham—so the word to Abraham was not sufficient for Moses, nor for Elijah, Jeremiah and Daniel. And as the Word received by all these together was not sufficient to direct Jesus Christ in his work, but each messenger of a dispensation required a special Word to qualify him for the work to which he was called, so also was there a special Word not recorded in the Bible, given to our Mother, to enable her to perform the increasing work which God required in her day and time. And there must always be a living Word of God in his church, for present Divine direction, so long as God has a covenant people on Earth.

There is no contradiction in the *living* Word, however numerous its messengers, and this is one of the criterions whereby it is known to be true, coming as it does through different witnesses. Neither has that Word ever set limits to the future increase of its utterance and operations among the children of God. Though at times inoperative, or unperceived for a season, it has ever been renewed with increasing power.

This admitted, some have claimed that the present Word of God is sufficient, and those guided thereby have no need to know the past. Others rely wholly upon the ancient record, to the exclusion of the life-giving present, assuming that the former is sufficient for all time. It would be just as reasonable to conclude that the sunshine of two thousand years ago, gave sufficient light and heat for all time, and that consequently there is no further need for the sun to shine. But both assumptions are partial and one-sided. Both set up arbitrary limits to understanding. Both admit portions of the truth, and reject its complementary equivalents necessary to complete knowledge. Hence either method pursued alone does not lead to satisfactory results. They need combining, as really as do the primary colors of light, to make a perfect whole, with which to detect error and avoid mistakes.

Whatever may be the Word uttered, knowledge thereof is graded to the understanding of the party receiving it. Understanding is a product of instruction and experience. The less experience and less instruction, other things being equal, the less power of comprehension.

Those races of the earth who have

no written nor oral history, handed down from generation to generation, are nearest to savageism, and make no apparent progress in culture. Like the animals on which they feed, each succeeding generation copies its predecessor without perceptible change or improvement in hundreds of years.

How great the contrast between the savage tribes of Asia, Africa, or America, and all the great nations of the world which have preserved records of their history, both ancient and modern. In all of the latter we see an accumulation of experiences and of derived knowledge conveyed from generation to generation which have fed a constant growth of intelligence, and made way for vast improvements in intellectual culture, in useful arts, in refinement, in social status, and capacity for understanding.

Such being the profit of preserved and applied knowledge, the wise prophets of old were commanded to write their revelations and experiences for the benefit of coming generations as well as their own. Yet these experiences, the most valuable because they concern our spiritual and immortal nature, and aid us in forming a judgment to distinguish truth from falsehood in religious matters, are so lightly esteemed by some, that they would cast them away, and have us all remain ignorant of them. We believe this notion is the offspring of ignorance and false estimates. No education can justly be regarded as complete in this day, which does not include a knowledge of the Hebrew and Christian Scriptures. Because they contain a history of God's covenant people, and of his dealings for many hundred years, with that branch of the

human race through whom He has promised that all nations of the earth shall be blessed.

And though originally written in languages which we do not understand, centuries before the art of printing was invented to multiply exact copies, and are translated into our tongue by scholars whose imperfect knowledge of spiritual truth makes them liable to mistakes in interpreting, yet there is enough left of the substance of truth to render them superior for the conveyance of spiritual knowledge and ideas, to all other known writings. Moreover, they are the best outward witness we have, apart from our own works, that we are working in union with the spirit that dictated the inspired portions of the Bible, and manifest the increase there predicted.

A large part of the Bible being history composed by many authors, far apart in time, shows a gradual increase of light upwards from barbarous conditions, and is a record in part, of mistakes and of bad examples as well as of good. These in addition to the errors introduced by mistranslation and frequent copyings, make it incumbent on us to use our best judgment in what we receive for the true directing word, same as we would in judging other writings. The practice of lumping all together, calling it the word of God, and then selecting such portions only as are agreeable to the carnal mind, has enabled worldly professors to claim justification in the Bible for rejecting the restraints of the living word, and the cross of Christ, and practicing in the name of religion, some of the worst crimes the world ever witnessed. But those who have desired above all things to know Truth that they might do it, by using

the discriminating faculty which the Creator gave them, have separated between wheat and cheat, and found by practicing the restraints commanded, that error is condemned and truth sustained. For be it understood, that the Bible has no light in itself, but like a mirror, reflects back into the mind, the light of the intelligence shed upon it, sometimes with added intensity.

Should we have Bible Classes for acquiring a knowledge of Scripture, and of the Faith of Believers in Christ's Second Appearing, as illustrated and confirmed thereby? It seems to the writer that if properly organized and conducted, no literary study can be more profitable, for its illuminating effects, the growth of spiritual understanding, and for the increase, spread, and building up of our most precious faith. Precious indeed because it saves the obedient from sin, and from the doleful consequences thereof. Doubly precious because scarce, which caused Jesus to ask "When the Son of man cometh, will he find faith on the earth?"

As no one mind possesses all knowledge nor all wisdom, unless it be the mind that was in Jesus Christ and our first gospel Parents, it would seem best to be guided in our interpretations by the concurring testimony, so far as it can be ascertained, of the true witnesses of Christ, who have lived his life by following his example of virgin purity. I mean the Apostles both of his first and second appearing. For manners and customs of people in Bible lands, and for critical meanings of original words, we will have to rely upon scholars who have made such matters their study.

Focusing the attention of many minds

on the subject in connection with the increasing development of God's spiritual work in late years will afford greater light for the elucidation of many topics, and for clearer interpretations of some matters heretofore obscure. Perhaps improvements may be made upon explanations formerly given, but all harmonizing with each other, and with the united testimony of previous witnesses. Because as truth is a unit, and cannot conflict with itself, all contradiction partakes of falsehood, and is ruled out by the laws of evidence. But since truth has many various aspects when seen from different standpoints, interpretations also may be various without conflicting.

An original, unsupported witness or testimony, has little or no weight. But when one witness or truth confirms another, both are strengthened thereby, and the greater the number of reliable witnesses or truths, affirming a position or fact, the more firmly said position or fact is established in our confidence. The word of God is truth, and as every truth is in substantial agreement with every other truth on the same plane, it is written that "by the mouth of two or three witnesses shall every word be established." If we reject the ancient record of the true abiding Word of God, because of a present living Word which is most necessary for us, we reject a valuable and important witness, and weaken our own testimony by so much. No one need believe these positions unless they are true in fact and seeming.

*Mt. Lebanon, N. Y.*

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He who hath truth on the tongue replies readily. *M. W.*

Ill-will, like the blighting frost, destroys life's sweetest blossoms. *M. J. A.*

**THE MANIFESTO.**

JANUARY, 1889.

**OFFICE OF PUBLICATION.**

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**Editoria .****WELCOME, NEW YEAR.**

PASSING along from month to month and from year to year with the testimony of the cross of Christ, which we have made to be our testimony, we have now reached the initial number of the nineteenth volume of THE MANIFESTO. Even this willing perseverance in a good work, this faithful continuance in a Christian duty that we owe to God and man, is sufficient cause for great thankfulness. All the crosses and trials that we have passed through, and all the anxieties and even vexations that have at times filled our minds should now vanish like the mist before the morning sun. A new year has come to greet us, a series of twelve months are preparing to bear us company on our pilgrimage to the Holy City. With the introduction of a New Year so auspicious, so effulgent with light from God, so an-

ticipatory of righteousness and peace, our hearts cannot fail to rejoice. If led by the spirit of God, and thereby becoming the sons and daughters of God, our mission before the children of this world, although manifested in a still, small voice, cannot fail to exert an influence for good and inspire souls to look forward to a better and to a brighter day. Our mission inasmuch as it harmonizes with that of the apostolic church, should be aggressive against that which is wrong, must fight the good fight of faith and overcome all the powers of darkness. Through the manifestation of this spirit which crucifies the elements of a worldly life, we may rest assured that its influence will carry God's precious goodness wherever it may chance to fall. We need have no doubt of our success, if our hearts are pure, as that insures us an entrance into the Kingdom of our Heavenly Father.

Those who have written in the past, will not fail to write again and again, as growth in the mind by cultivation, is as valuable in this department, as growth and value can be in any other.

Those who have not written or who have been parsimonious, will study with profit this brief but valuable lesson. "Like begets like." An active interest in the cultivation of that which is good and profitable, will stimulate a greater and greater zeal in the same work, till it culminates in an interest for God that can never grow dim.

Whoever writes in the fulness of the light which God gives them, and in prayer for the peace and prosperity of others cannot fail to accomplish a

good work for themselves and a corresponding one for their readers. It does not need an elaborate discourse on speculative theology nor a lengthy dissertation on prophecies and miracles to direct a fellow pilgrim on the way to the cross or to give him an introduction to Evangelist or to any other of the heavenly guides. The simple story of right over wrong has nothing mysterious, requires no commentary, not even a biblical Dictionary. It enters at once upon an assurance which cannot fail. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." Any wayfarer can easily comprehend a message so concise and so in sympathy with the human heart.

In this number we have published the Covenant of the Church. A document of great importance to the Community and about which many who are not intimately acquainted with the Society, have had much to say. To give the work a careful perusal will be time well spent, as this is an essential part of the foundation of Community life, and upon which every one must build to become successful.

The first Covenant for the Society was written in the year 1796. Since that date several articles have been added till in 1832 the present form was written and signed by the then adult members, and then by all accessions of members since that time.

Probationary or Novitiate members on entering the Society are expected to sign The Articles of Agreement, which stipulates briefly what the Society will do, and also what the new

member agrees to do. Too much care cannot be exercised in holding this covenant and these articles of agreement in their respective places and in seeing that the names of all who have reached the age of majority are clearly entered, in the presence of witnesses, to the one that is deemed expedient.

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## Sanitary.

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### VEGETARIANISM.

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AN antiquarian is not one who eats antiquities, neither is a vegetarian one who eats only vegetables, although Webster's definition conveys this meaning: "Vegetarian: One who holds that vegetables constitute the only proper food for man, and who lives solely upon them." The definition given by the Vegetarian Society is as follows: "A vegetarian diet consists of the products of the vegetable kingdom—chiefly grains, pulse, fruits, and nuts—with or without the addition of eggs, milk and its products, as cheese and butter, to the exclusion of the flesh of animals (fish, flesh and fowl,) and its products, as fat, dripping, lard, suet, etc." The definition given in *The Imperial Dictionary of the English Language*, by John Ogilvie, London, corresponds with the latter definition. "Vegetarian: One who abstains from animal food and lives exclusively on vegetables, eggs, milk, etc. Strict vegetarians eat vegetables and farinaceous food only, and will not eat butter, eggs, or even milk." According to Prof. Mayor, of Cambridge, England, vegetable and vegetarian are not synonymous, the latter being a newly-coined word, which has the meaning given in the last two explanations.

Assuming the latter definition, let us glance at the opinions of a few of the World's greatest thinkers, concerning a Vegetarian Diet. Baron Cuvier says: "The natural food of man, judging from his structure, appears to consist principally of the fruits, roots, and other succulent parts of vegetables."—*Animal Kingdom*, p. 46. Prof. Lawrence en-

larges on this idea as follows: "The teeth of man have not the slightest resemblance to those of the carnivorous animals, except that their enamel is confined to the external surface. He possesses, indeed, teeth called 'canine,' but they do not exceed the level of the others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals. \* \* \* Whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the *simiæ*; all of which, in their natural state, are completely herbivorous."—*Lectures on Physiology*, pp. 189–191. Linnæus confirms their decision in the words: "This species of food (fruit) is that which is most suitable to man, which is evinced by the series of quadrupeds, analogy, wild men, apes, the structure of the mouth, of the stomach and the hands."—*Linnaei Amentates Academical*, vol. x, p. 8. As to the possibility of fully supporting human life by a Vegetarian Diet, Sir Henry Thompson writes: "The vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force."—*Food and Feeding*, p. 11. To the same question Liebig answers more minutely: "Grain and other nutritious vegetables yield us, not only in starch, sugar, and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also in the form of vegetable fibrine, albumen, and caseine, the elements of our blood from which the other parts of our body are developed. \* \* Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ, even in form; \* \* and when they are present the gramivorous animal obtains in its food the very same principles, on the presence of which the nutrition of the carnivora entirely depends."

In addition to the arguments set forth by the preceding writers, we must remember that, under the most favorable circumstances the flesh of animals can never be free from impurities. The process of waste and repair is constantly going on in the living body, and hence there is always present in the sys-

tem a certain amount of broken-down cell tissue, which is on its way to the excretory outlets of the system. If this process is suddenly stopped by killing the animal, this effete matter, together with the impure venous blood which is in the capillaries (a large proportion) remains in the flesh, rendering it impure and unhealthy. If in addition, the animals are actually diseased, as good authorities say 80 per cent. are, caused by immature breeding and putting them in an unnatural condition by fattening and shipping in crowded freight cars, flesh-eating becomes actually dangerous. It is now well known that not only the different parasitic diseases may be communicated to man, but pleuropneumonia, erysipelas, swine typhoid, cattle-plague, and foot-and-mouth disease, are also transmissible to man.

With the Biblical student the following Scripture verse has great weight, no mention whatever being made of flesh foods: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat."—*Gen. i., 29.*

The attention of those who long and sigh for beauty, which

\* \* \* \* \* gives  
The features perfectness, and to the form  
Its delicate proportions,"

is directed to the statement of Adam Smith in his *Wealth of Nations*, that the most beautiful women in the British dominions are found among the lower ranks of the people of Ireland, who are generally fed with potatoes. Also, to the Scriptural fact that Daniel and his companions, who ate grain and pulse, were "fairer and fatter in flesh than all the children which did eat the portions of the king's meat."—*Dan. i., 15.*

Those who live on a Vegetarian Diet are, as a rule, heavier, stronger in muscle, and capable of greater endurance than those who live on a mixed diet. Prof. Forbes, from experiments on "flesh-eating Englishmen, porridge-eating Scotchmen, and potato-and-bread-eating Irishmen" proved that the Scotchmen and Irishmen were superior in height, weight and strength to the Englishmen. "The Laplanders, living on flesh, are



a diminutive race, while the Finns, *who inhabit the same climate* and live chiefly on the products of the soil, are as fine a race as the Swedes and Norwegians. The difference," says Dr. Lamb, "must be attributed mainly or entirely to diet."

Although at present we may or may not eat flesh as we choose, the time will come when *all* must be vegetarians. Already flesh is ten to twenty times more expensive than wheat, oatmeal, peas, lentils, etc., considering the amount of solid substance in each, and the price of the former is gradually increasing. Land which is cultivated for grains, fruits, and vegetables, provides employment for several times as many men as that which is used for raising stock; and, as the population gradually becomes more dense stock-raising for food purposes will decline more and more, and finally become a thing of the past.—*Student Life*.

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#### WHAT AN APPETITE.

THERE is no accounting for tastes. No person with a natural appetite can tell why another likes food which is rank, or partially decayed, nor can bees tell why, when they are sipping nectar from the flowers, buzzards should be flying overhead looking out for offal and carrion. These are simply matters of taste and nature.

So there are men who are inclined to smut and filth and scandal, and who smile and smirk and grin and gloat over vice and villainess, and who continually pry and peddle in this line. One can hardly be in their company for an hour without listening to smutty talk, questionable stories, and scandalous reports. They gather such things from all quarters. What they cannot gather they invent. What they hear from others they embellish, and what they have gathered, invented, and embellished, they peddle.

There are men who profess to be ministers of the gospel who need a conversion that shall give them clean hearts and clean tongues, for so long as men lack that purity of heart which God bestows by the power of the Holy Spirit so long will the results of early education, vile surroundings, bad training, exhib-

it themselves; until they are thoroughly and soundly saved, we shall find such persons, whatever their professions or positions may be, returning to the blackguardism of their early days like the dog to his vomit, and the sow that was washed to her wallowing in the mire.—*Good Way*.

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MONDAY, DEC. 31, 1888.

MARY WHITECHURCH.

AND lo! the year has ended!  
And I am left to ask  
How have my labors tended  
And how performed my task?  
Have I been truly faithful  
To do the little good,  
And ever anxious, prayerful  
For more, when'er I could  
Perform a further labor  
For Zion and Her cause,  
With care for sister, brother,  
And for Her sacred laws.

Doth injury to self-hood  
Affect my feelings more  
Than to the cause of Zion  
And those who've gone before?  
Let this reflection prompt me  
To greater zeal and care  
For Zion and Her int'rests  
While self doth disappear.  
Let me renew my patience  
My love for all that's true,  
My thankfulness and earnestness  
Dear Sisters, 'long with you.

*Canterbury, N. H.*

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#### COMING MILLENNIUM.

CHANCY DIBBLE.

"COME, Lord, in thy own time and pleasure. Send by whom thou wilt. May the King of Glory descend, seated upon his Throne. May thine elect be caught up, and unbelievers perish beneath thy feet." Similar to this are the prayers offered up from many a pulpit for ages. Does any sensible Christian

in these days suppose that Christ is coming to save a few and sink sinners to perdition? Does the kind Father propose to usher in the reign of happiness over the endless misery of a large portion of his intelligences? Rather has not God designed from the beginning to purge out the evil from every human heart and thereby unite all as one family. Thus are our prayers answered; "Thy Kingdom Come, Thy will be done on Earth."

*Waterloet, N. Y.*

## Juvenile.

ENFIELD, CONN., JAN. 1889.

DEAR CHILDREN:—A Happy New Year. We wish you this, but wishes alone can do very little toward securing to you the greatest blessing—real happiness, which is the reward for individual effort. The happiest persons are not those who have the most done for them, but those who do the most for others. Happy are those who make others happy. Be true and virtuous. Virtue alone is happiness, happiness is heaven.

"So happy and free, so happy and free  
The followers of Jesus forever will be."

Would you be virtuous? Look to the virtuous and follow the virtuous. Virtuous lives bring blessings to those who live them, and blessings to those who follow them.

The beginning of the New Year is the time for correcting the mistakes of the past, and the earnest resolve to avoid them in future. Good resolves even give hope and encouragement, and happiness comes as you keep these resolves. In a sincere resolution to win, there is a promise of winning. Perseverance overcomes obstacles. Bear this in mind, and by doing your whole duty, enjoy a whole year of unbroken happiness. The heavenly prize is within your reach, and it is worthy of your greatest effort. Wrestle for it. Subdue your inborn selfishness. Help each other in all good work. Love good, for the sake of pure goodness, and

shun evil, because evil is sin. Brighten your records with purity and truth. Build up good characters. Reform your little selves, and you have begun to reform the world. Avoid deceit. "Be what you seem, and seem what you should be, children of truth, from all dishonor free."

Your Brother,  
DANIEL ORCUTT.

## THE BROOKLET.

MAY RULLHAUSEN.

Down from the heights of the mountain,  
Flowing without delay,  
Cometh the beautiful brooklet,  
Day after day.

Over the stones and the pebbles,  
Over the green soft moss,  
Still in its curious winding,  
It keepeth its course.

Under the cloud and the sunlight,  
Under the tall stately trees,  
Out in the clear air of heaven,  
'Tis free as the breeze.

Passing through vales and through meadows,  
Rippling along with delight,  
Singing a song full of music,  
Even at night.

Dashing o'er rocks, full and bounding,  
Heaving and foaming along,  
Evening and night, day and morning,  
Happy and strong.

And where, O where art thou going?—  
"On to the beautiful sea,  
Where I'll mingle my sparkling waters  
Lost ever to thee."

—Age 14 years.  
Mt. Lebanon, N. Y.

## A PRISONER'S STUDY.

A PRISONER condemned to confinement for life, after a careful study of the Scriptures, found them to contain 3,586,489 letters. 773,692 words, 31,173 verses, 1,183 chapters. and 66 books.

The word "and" occurs 46,277 times; the word Lord 1,855 times; the word reverend

only once, which is in the 9th verse of 111th Psalm. The middle is the 8th verse of the 118th Psalm. The 21st verse of the 6th chapter of Ezra contains all the letters of the alphabet with the exception of the letter J.

The finest chapter to read is the 26th chapter of Acts of the Apostles; the 19th chapter II Kings, and the 32d of Isaiah, are alike.

The longest verse is the 9th verse in the eighth chapter of Esther. The shortest is the 35th of the 11th chapter of St. John. The 8th, 15th, 31st, and 31st verses of the 107th Psalm are the same.

All the verses of the 136th Psalm end alike.

There are no words or names of more than six syllables.

The 117th Psalm is the middle and shortest chapter in the Bible.

It must have taken him many years of patient, careful study to gather all these facts.

We hope in such close perusal the Spirit revealed a deeper lesson to his heart and made him fully acquainted with its precious precepts.—*M. J. S. in Christian Union.*

#### ST. MATT. XIII., FROM TYNDAL'S TESTAMENT.

THE same daye wentt Jesus out of the housse, and satt by the see syde, and moche people resorted unto him, so gretly that he wet and sat in a shyppe, and all the people stode on the shoore. And he spake many thyngs to them in similitude, sayinge: behold the sower went forth to sowe, and as he sowed, some fell by the wayes syde, and the fowls ca, and devoured it uppe. Some fell on stony grounde where it had nott moche erth, and anon it spronge uppe, because it had no depth of erth: and when the son was uppe, hit cauth heet, and for lak of rotyng wyd dred awaye. Some fell amonge thornes, and the thornes arose, and chooked it. Parte fell in goode grounde, and broght forth good frute: some an hundred fold, some fifty fold, some thyrty folde. Whosoever hathi eares to heare, let him heare.

And hys disciples cam, and sayde to him: Why speakest thou to them in parables: he answered and saide unto them: Hit is geven unto you to knowe the secretts of the Kyng-

dome of heven, but to them it is nott geven, for whosoever hath, to him shall hit be gevene: and he shall have aboundance: But whosoever hath not: from him shalbe takyn awaye eve that same that he hath.—*Selected*

#### SEEDS OF GOOD AND ILL.

WE are sowing, daily sowing,  
Countless seeds of good and ill,  
Scattered on the level low land,  
Cast upon the windy hill,  
Seeds that sink in rich, brown furrows,  
Soft with heaven's gracious rain,  
Seeds that rest upon the surface  
Of the dry, unyielding plain.

Seeds that fall amid the stillness  
Of the lonely mountain glen,  
Seeds cast out in crowded places,  
Trodden under foot of men.  
Seeds by idle hearts forgotten,  
Flung at random in the air,  
Seeds by faithful souls remembered,  
Sown in tears and love and prayer.

Seeds that lie unchanged, unquickened,  
Lifeless on the teeming mould  
Seeds that live and grow and flourish  
When the sower's hand is cold,  
By a whisper sow we blessing,  
By a breath we scatter strife,  
In our words and looks and actions  
Like the seeds of death and life.

Thou who knowest all our weakness,  
Leave us not to sow alone,  
But Thine angels guard the furrows  
Where the precious grain is sown,  
Till the fields are crowned with glory,  
Filled with mellow ripened ears,  
Filled with fruit of life eternal  
From the seed we sow in tears.

Check the forward thoughts and passion,  
Stay the hasty heedless hands,  
Lest the germ of sin and sorrow,  
Mar our fair and pleasant lands.  
Father, help each weak endeavor,  
Make each feeble effort blest,  
Till Thine harvest shall be garnered,  
And we enter into rest.

—*The Catholic.*

## Books and Papers.

**AUTOBIOGRAPHY OF A SHAKER (ELDER, F. W. EVANS.)** A new and enlarged Edition with portrait.

This work has recently been published in Glasgow, Scotland, and contains some one hundred and seventy pages. In an appendix to this new edition will be found, articles on Shaker Communism, Shakerism in London, Eng., Shakers as Farmers, etc., etc.

Elder Frederic has brought together in this work, many very interesting subjects, upon which one may dwell with increasing pleasure and profit. Price \$1.50.

Address F. W. Evans, Mt. Lebanon, N. Y.

**THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** Dec. Contents: Wm. E. Gladstone; Notable People; Adaptation: Dessie W. Fitzgerald; Getting Rested; Vivativeness; How to make Home Happy; The Aryans; Southern California as a Health Resort; View of the Shady Side of Civilization; Catarrh; Sanitary Reform; Child Culture; etc., etc. Fowler and Wells Co., 775 Broadway, N. Y. \$1.50 per year.

**HALL'S JOURNAL OF HEALTH.** Dec. Contents: Mind Cure Matter; Magnetic Hygiene; What to Eat; The Onion; Good Living and the Brain; Plantains and Bananas; Salt as a Medicine; Anecdote of H. W. Beecher; A Good Work; Cuba's two Meals a Day; Psychometric Power; Calisthenic Exercises for Girls; A Soldier Somnambulist; Treatment of Ingrowing Nail; etc., etc. Office 206 Broadway, N. Y.

**THE BIBLE AND LAND.—BY JAMES B. CONVERSE.**—16 MO.—SIZE 5x7 INCHES. 251 PP.—NEATLY BOUND IN CLOTH—PRICE \$1.00 POSTPAID.—PUBLISHED AND FOR SALE BY REV. JAMES B. CONVERSE, MORRISTOWN, TENN.

The table of contents of this "eminently timely" book is as follows: Chapter 1, The Creator's Title to Land; ch. 2, The Problem; ch. 3, The Causes of Poverty; ch. 4, Land Values; ch. 5, Grounds of Ownership; ch. 6, The Terms of the Original Grant; ch. 7, Biblical Land Grants; ch. 8, The Land Law of Moses; ch. 9, The Law of the Tithe; ch. 10, The Prophets and Land; ch. 11, The Bible and Liberty; ch. 12, God's Government and God's Land; ch. 13, The Future of Earth; Appendix of Proof Texts.

## A Convenient Calendar and Stand.

The most convenient, valuable, and novel business, table, or desk calendar for 1889, is the Columbia Bicycle Calendar and Stand issued by the Pope Mfg. Co., of Boston, Mass. The calendar proper is in the form of a pad of 365 leaves, one for each day. The leaves are  $5\frac{1}{8} \times 2\frac{3}{4}$  inches, a portion of each is left blank for memoranda, and as the leaves are sewed at the ends, any entire leaf, as well as the memorandum blank, can be exposed whenever desired. The pad rests upon a portable stand, and when placed upon the desk or writing table the entire surface of the date leaf is brought directly before the eye, furnishing date and memoranda impossible to be overlooked. The upper portion of the stand is made of pressed pulp, with "Columbia" in raised letters at the top, the whole handsomely gilded, and practically indestructible. Although this is the fourth year of the Columbia calendar, the quotations are fresh and new, and are interesting and instructive to the public as well as to the cyclist. A departure is made this year, in that a portion of the quotations pertain to typewriting and stenography, with occasional reference to the new Becker typewriter made by the Pope Mfg. Co. The reading matter in no way interferes with the calendar, and the information contained on the leaves would, if placed in book type, make a fair sized volume.

## Deaths.

John W. Randolph, at Watervliet, N. Y., Nov. 8, 1888. Age 75 yrs.

Rachel Webb, at Watervliet, N. Y., Dec. 6, 1888. Age 64 yrs. and 3 mo.

Sylvester Prentiss, at Watervliet, N. Y., Nov. 22, 1888. Age 82 yrs, 2 mo. and 28 days.

He had lived in the Community sixty years. Brother Sylvester was a peacemaker, and loved by all for his kindness and unswerving integrity to the Cause. His noble example was a safe pattern for all to follow and he will be held in loving remembrance by his many gospel friends. J. B.

Charles Pretch, at Watervliet, N. Y. Nov. 24, 1888. Age 72 yrs. and 11 mo.

Josiah Buxton, at Center Family, Union Village, Ohio. Dec. 12, 1888. Age 68 yrs. 6 mo. and 6 days.

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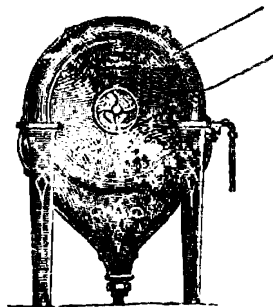
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VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.

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# The Manifesto.

VOL. XIX.

FEBRUARY, 1889.

No. 2.

## A LETTER FROM ELDER FREDERIO.

MT. LEBANON, N. Y., JULY, 1888.

ELSIE YORK AND JESSIE EVANS.

BELOVED GOSPEL SISTERS:—Your joint letter of the 17th. ult. came as a welcome memento of friendship from my dear Gospel friends in Canterbury. I may as well acknowledge that I have a latent desire to visit Canterbury once more, before I go hence. I want to come as a simple visitor, just to exchange kind greetings and gather union as a precious treasure to carry with me into the Church in the Spirit world. In all the visits—excepting one to Watervliet when quite a young Believer—that I have ever made to any Society heretofore, it has been as a preacher, a theologian, an expounder of doctrine to the world, in public meetings &c. I was much burdened, and brought much burden to others. That phase has passed, for better or for worse. I acted my part. Now, I am putting off the harness, and coming down gradually—"gracefully," may be—to my individual selfhood. Like a tree-roosting turkey, at the close of the day, looking upwards, stretching its neck and measuring the distant height, until confidence is gained that it can accomplish the upward flight to its resting place, where neither "the

little foxes" nor the big foxes can reach it—so am I looking upwards, thinking and fluttering my spirit wings, awaiting the decisive moment to rise from earth and all its scenes, to my home in the spirit world. I do not run as uncertain nor go beating the air with my spirit wings aimlessly, but I feel as sweet an assurance of being met by kind, loving friends in the world to come, as I do that I shall be thus met when I make my last earthly visit to Canterbury. I also realize that, in both cases, I shall be an object of charity, dependent upon kind friends who feel that it is more blessed to give than it is to receive and that the less, the recipient, is of the "better blessed." To begin with, I am deaf! Do you know what that implies, what it means to be in meeting and *see* that your Brethren and Sisters are speaking and not *hear* what they say? To be hungry, sitting at a table loaded with good things, of which all but yourself are freely partaking, and enjoying the social union from which you are shut out? In a word, I am dying of simple old age. Yet I am joying too, rejoicing in the race I have run. Was not that what I was born for, to grow old and go to my rest in other spheres? And to go to my work in the world that is above this world, as manhood and

womanhood are above childhood? "I have fought the good fight"—the battle of life, and accept the result cheerfully, joyfully and thankfully. Truly, have not "the lines fallen to me in pleasant places," as compared with thousands, yea, millions of my fellow human beings, who had as much right to life, and to life as a blessing, as I had? So I am glad of all the days I have lived upon earth, and like a ripe apple, am ready and willing to drop into the hands of the Orchardist. Upon reading this effusion, you will exclaim "Well! sure enough, Elder Frederic has become a querulous old man, but still, I wish he would come, for we should like to see him as a humanitarian curiosity." Why not? All phases of human life are of interest to the Christian scientist and philosopher—the Believer. Jesus noticed natural children, as he did the lilies, and he loved them for their primitive though negative innocence. Why should not Second Appearing Disciples be interested in the second childhood of those who have spent their lives in the Resurrection Order of which Jesus and his disciples could only prophesy. They have been working out a salvation that gives them a positive innocence of which the innocence of childhood is a beautiful type or symbol. Having suffered in the flesh, by ceasing from sin, they are raised in the likeness of Him who said, "I am the resurrection." "Other sheep have I also that are not of this fold," Jesus said; may it not be so at the present time? Are not the fields white unto the harvest? The last of the seven vials has been "poured out into the air, causing voices, lightnings, thunderings and earthquakes, so great and mighty that the like has never occurred

before since men were upon the earth." The American Revolution was but the beginning of those earthquakes now convulsing the nations. The lower strata of humanity—the great mass—who have been governed by fear and pressed down by the despotic monarchies and aristocracies and by the capitalists, and priesthoods, are being educated, beginning to think and to reason, causing a general upheaval. Capital and labor are contending for their "rights," but do not know what they are! They will learn by and by. Between the axiom, "The king can do no wrong" and "the sovereign people" possessing "inalienable rights," there is a great gulf that is being bridged by education. The people are cursing their gods and priests and the governments which "bear rule by their means" and are looking upwards, whence the light proceeds that is enlightening the earth. At present, all is war; anon, it will be peace. Sister Elsie speaks of "articles" I have written, and mentions "Cruelty to Birds." That has been much copied. When I wrote it, "The Sun" published it in New York; then it appeared in the Albany, Hudson, Pittsfield and Boston papers. Being in New York a week or two since, I did not see the "dead birds" on a single person. I suppose that article happened to come just as the fashion was changing. Sister Jessie sends love and blessing; that it is appreciated, she may rest assured. I shall be pleased to see and wish I could hear, all the company of whom she speaks. It will not be my fault if I do not make at least "the informal call" she suggests. With kindest love of our order to yourselves and as far as it will go before it is all spent, Your Brother, F. W. EVANS.

## SUPERIOR LIFE.

CHANCY DIBBLE.

It is a blessed fortune to be rescued from the paths of sin. To be enlightened by the inspiration of Christ. To know that the foundations of happiness are purity, peace and love. The Gospel is a healing power to soul and body. It holds the Angel World in harmony. We cast our eye towards that abyss where people are wallowing in selfish indulgences, and we see the suffering darkness and ignorance into which it plunges them, and our souls cry out, O Lord how long shall the inbred foe triumph. We realize that our escape even in a degree is the free gift of the Father and Mother, to whom all souls are alike precious. Hence the mighty responsibility we are under to impart this boon of salvation to contrite souls around us. Not by conforming to the groveling passions of men, but by maintaining the superior life. The natural order is rudimentary, its subjects are undeveloped spiritually. The Heavenly is more refined and the souls of all aspire towards the elements of purity. We must enter by the door. None are too great to be humbled. Man, unregenerated, can only see in his own sphere. He cannot penetrate the realms beyond where Jesus and all the purified dwell. Neither can spirits in eternity comprehend the superior life only as they travel to it.

Spiritualists of our day, whom we respect, who talk of blending flesh and spirit, have not dissolved the tie that exposes them to passion. The manifestations of those spirits with whom they come in rapport are in character similar. Hence false Christs and false spirits assuming to be angels of light. "By their

fruits ye shall know them." Jesus loves the souls of all mankind, but his spirit is out of sight of the proud, the vicious and vain. There is a wide separation which must be overcome to reach that bliss that flows from a pure life. The broad foundation of Christian brotherhood is based upon equality, and we cannot enter with our selfish passions and possessions, our partialities and evil habits. Our spirits cannot ascend thus encumbered.

*Waterford, N. Y.*

## LESSONS FOR EVERY DAY.

GENEVEVE DE GRAW.

RENEW thy covenant each day,  
That right within may bear the sway,  
Renew thy pledge to keep God's word,  
Renew thy faith in Christ thy Lord.  
Forget thyself and selfish will,  
With deeds of love the moments fill.  
Renounce the false, strive truth to know:  
Look up, not down, where'er you go.

In wisdom's path move ever on,  
Work righteousness and good will come.  
Strive for the wealth that's not of earth,  
Secure a fame of holy worth.  
Profess but little, much more do;  
Through prayer and grace thy strength renew.  
Seek from the realms that are divine  
A holier atmosphere than thine.

Bear not false witness—it is sin;  
Adhere to truth without within.  
Condemn all errors of thy own,  
For every wrong haste to atone.  
To Cæsar render what thou should,  
And unto God give all that's good.  
Serve well the principles of right,  
In all that's holy take delight.

Shun all appearances of wrong,  
Let virtue be thy theme and song.  
Give honor where is honor due,  
Thus prove thyself disciple true.  
Act not from motives that are vain,  
That unjust credit thou may'st gain.

Remember every thought and word  
Some unseen angel doth record.

Of thine own merits never boast,  
Thou art but mortal frail, at most.  
The greatest skill thou mayest show  
Can never cause one plant to grow.  
If precious gifts to thee are given,  
Know well they come from God in heaven.  
In all humility of soul  
Surrender to our Lord the whole.

Of envious strivings pray beware;  
Ne'er sow thy field with baneful tare,  
Good seed to sow awaiteth thee,  
Sow such and rich shall the harvest be.  
A harvest fraught with precious sheaves  
Of ripened wheat. Not falling leaves,  
With courage toil, though you're alone,  
Until the Master calls thee home.

Live to do good more than to please;  
Follow, each day, what God decrees;  
Redeem thy soul from all that's dross,  
Accept with grace thy Savior's cross.  
Be patient; God who placed thee here  
Will ne'er withdraw his love so dear.  
Be patient God's own time abide;  
Thy life, thy all in Him confide.

Be not in haste, but learn to wait;  
A minute cannot worlds create.  
All seed must have its time to grow,  
E'er its existence we may know.  
Live thou for God's most holy cause,  
And work for heaven's highest laws,  
Let wisdom to thy spirit come  
And pray "God's will on earth be done."

*Songea, N. Y.*

## THE NEW CREATION.

GILES B. AVERY.

A VERY popular idea among Christian professors relative to the genesis of the New Creation is, that Jesus, by his birth of Mary, was the beginning of the New Creation—the subject of Isaiah's prophecy, "I create New Heavens, and a New Earth." Isa. lxv; 17. Also the prophecy of Jeremiah, "The Lord hath created a new

thing in the earth; a woman shall compass a man." Jer. xxxi; 22. "And, He who sat upon the throne said," "Behold I make all things new." Rev. xxi., 5. But, this is evidently a mistaken understanding of the subject, for the following reasons.

Jesus said "Except a man be born again, he cannot be my disciple." Jno. iii., 3. This is equivalent to saying *I have been born again*. But, that this was not a material, but a spiritual birth, is manifest from the instructions of Jesus to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jesus answered, "Except a man be born of \* \* the spirit he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the spirit." John, iii.

It is thus manifest that this birth into the Kingdom of God,—the Christ Kingdom, of which Christ is its heavenly Lord, is not to be entered except by a spiritual birth, and, it was this birth of the spirit which made Jesus its Lord, and the first born of this Kingdom—this New Creation.—The Jesus unto whom Mary gave birth was flesh and blood. This flesh and blood said the Apostle Paul, "Cannot inherit the Kingdom of God." 1 Cor., xv., 50.

Jesus Christ is called, "The first born of every creature." This could not be true of Jesus, when simply born

of Mary ; for millions had been born of woman as was Jesus, before Mary gave birth to him. But, some have argued, "This had reference to the way he was begotten." Well, in reference to this, Jesus was called "The first begotten of the dead." Rev. i.. 5. This certainly could not justly apply to the begetting of the physical body of Jesus, because, he could not have been physically dead before he began to live physically ! Nor could it apply to the physical body of Jesus at all, since that body of Jesus, which was born of Mary died nearly two thousand years ago.

If Jesus, by his birth of Mary was the beginning of the New Creation, then he constituted all there is of the New Creation. not only its "first born" but its only born ; for, the world has no record of any similar or analogous births to that as recorded of Jesus, from the day of his birth unto the present time.

It is, therefore, evident, that Jesus had to be born again of the spirit, in order to become the Christ, for, it is Christ that is the Lord of the "New Creation." And, "If any man be in Christ, he is a new Creature" of the New Creation.—Thus the new birth is a birth of the spirit into a new and heavenly life ; and, this birth Mary did not give to Jesus ; he received this, by his baptism of the heavenly dove. In to this Christ spirit many may be born, and become New Creatures in the Kingdom of God ; but it would not be practicable to be born into Jesus—the Jesus which was simply born of Mary.

But, we are told, that, "If Jesus erred any time after his birth of Mary the Second Man and the New Creation would have fallen also." This con-

clusion is simply from the *false basis*, as before shown, calling Jesus, *before he was born again of the spirit*, "The first born of the New Creation." "The new Man." "The Lord from Heaven." "The Quickening Spirit." But, all these appellations and characters refer to Jesus, the Christ. That is, to Jesus, after he became baptized with the Christ spirit, and was born again, of the spirit.

Again we are told, by some professed Christians "There is not the slightest hope of the successful imitation as such a life as Jesus' in the spirit, by such fleshlings as ourselves. We are carnal ; he is spiritual." But, here is the hope, promise, and prospect, of better things, "If any man be in Christ, he is a New Creature ; behold, old things are done away and all things are become new." Thus, becoming *New Creatures*, the members of Christ's Kingdom are no longer "Carnal fleshlings."

And to the members of Christ's Kingdom Jesus said, "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, in my name, and it shall be given you." And, to such souls Jesus further said, "It is my Father's good pleasure to give you the Kingdom." And, yet again, "The Kingdom of Heaven is within, (or among) you."

Thus it is manifest, 1. It is possible to be in Christ, and become New Creatures. 2. It is possible for "Christ" to be in us, "the hope of glory." 3. That a Creature of this New Creation is not a being yet in the corrupt nature of the fleshly man, but, a soul born of the spirit, and by this baptism, become a son or daughter of God. And, all such constitute the Children of the New

Creation, the subjects and inheritors of the Kingdom of Christ.

Of Jesus, the Apostle Paul said, "Wherefore, in all things it behooved him to be made like unto his brethren." And, "He took not on him the nature of angels, but the seed of Abraham." This constituted Jesus, a man of the world; and, it was in this *capacity only* that Jesus, *as such*, could be tempted. And, that he was thus constituted, we have the declaration of his own mouth, thus. "Be of good cheer, for I have overcome the world." What world? Not the nations of the earth; nay, in no wise! But the worldly nature of man in himself. And, He could not overcome in himself that which he did not possess!

Thus we have the encouraging assurance that we, too, can overcome the world, as Jesus overcame, and set us the example, and become what St. John voiced, thus; "Behold now are we the sons of God; and, it doth not appear what we shall (arrive to) be, but, we know, that when he (Christ) shall appear we shall be like him." 1 John, iii., 2.

*Mt. Lebanon, N. Y.*

---

#### FOLLOW ME.

MARY L. WILSON.

"Follow me!" O hear the echo  
Of the Savior's pleading voice;  
Follow in the light and shadow,  
In the cross of Christ rejoice.

Follow to the banks of Jordan  
Where the door of Hope is found,  
Through confession and repentance,  
Doth thy grace O God, abound.

Follow still and I will lead thee  
Through resistance, love and care;

Where the tempter cannot harm thee,  
To Gethsemane for prayer.

Follow me in self-denial,  
Up the rugged heights of truth;  
Follow in the storm and sunshine,—  
Would you gain immortal youth.

Follow me all else forsaking,  
Father, Mother, nearest kin;  
Husband, wife, thy own life also,  
If Eternal joys you'd win.

Follow to the Mount of Calvary,  
'Mid the persecuting throng;  
As ye meet the crucifixion,  
Pray, "God's Will" not mine be done.

In my Father's many mansions  
I've secured a place for thee;  
All my living, true disciples,  
Have a home, in bliss, with me.

In the glory of Christ's Kingdom,  
Lo! the Comforter we see;  
Wisdom, love and mercy given,  
In salvation, full and free.

*Canterbury, N. H.*

---

### Correspondence.

LODI, CAL.. Nov. 1888.

TO FREDERIC EVANS:—For many years, I have known of your order and its good work in behalf of the needy human family, and have had a personal acquaintance with a number of most estimable men and women both, who at some time in their lives were members of your society.

Prior to my coming to California, about twenty two years ago, I met some of your New Lebanon family, and somehow have the impression that you were one of the number. But, be that as it may, I was deeply interested in your society, and particularly because its founder was a woman; and earnestly wished for an opportunity to visit your

place and become better acquainted with the practical application of its principles, which I understood somewhat. But the opportunity never came, and I drifted off thousands of miles away from any organized body of your people. But in all these years, I have never relinquished the hope entertained of visiting your family some day, and the intimate acquaintance of one of your family at Watervliet has perhaps tended to keep alive that early desire. She was then known as Cornelia Rogers, now Mrs. Powers, a widow, and her visit to my home at this time is the immediate cause of my sending you this letter. We have been, for some days, engaged in earnest conversation regarding your people, and the beautiful work of love and charity which you have been doing, in your own quiet way; and it has led me to address this appeal to you to make an effort to establish one of your families on the Pacific coast; and why not in California?

I have been, since a mere child, a school-girl in my teens, working for the betterment of society, for the emancipation of women, for the redemption of mankind from the fruits of sin, and the servitude and degradation resulting from false teachings, ignorance and superstition. During all this struggle, I have ever felt that your order, and similar associative efforts, have been potent factors in accomplishing much of the results of liberalism which have come to the world the past thirty years. And now I think your work should take a wider range, and the influence for good which I know has radiated from the several families you have founded in the Atlantic states, should be exerted in this new and prolific field of the Pacific.

So forcibly am I impressed with this idea, that I would even undertake a journey to New Lebanon to confer with the Ministry upon the proposition, if desired; or—what is better still—I would take great pleasure in extending most heartily to you and as many of your people as you might send out here to California, my humble hospitality, and such knowledge as I have of this wonderful state and its unparalleled resources should be cheerfully imparted to you.

I will be very glad to hear from you in regard to this matter, and to know if my impressions meet with any response from you. There is a vast field in California for just such kind of work as your self-sacrificing people can do; particularly amongst the young; and, as there is not now, to my knowledge—and I doubt if there ever has been—one of your order west of the Rocky Mountains, it would be a great satisfaction if I should be one of the humble instruments to induce you to establish a family on this coast.

You will confer a favor upon me by sending me a copy of the Life or history of Mother Ann, and I will remit the amount for the same, when I write again. Hoping to hear from you soon,

I am, very truly yours,  
LAURA DE FORCE GORDON.

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#### REPLY.

MT. LEBANON, N. Y., DEC. 10, 1888.

LAURA DE FORCE GORDON, ATTORNEY AT LAW, LODI, CAL. RESPECTED FRIEND:—Yours of the 28th. ult. is at hand. We are very much pleased with the tone of your letter; it touches a chord in our hearts that vibrates in harmony with our own enthusiastic de-

sires, that the truths revealed in our Society may at no distant day extend from the Atlantic to the Pacific coast. "For this Gospel must be preached in all the world for a witness unto all nations, then shall the end come." The end of what? Of wars, civil, political and religious, of social strifes and contentions; of pestilence and famine; of inequality and monopoly; of poverty and crime; of intemperance and sensuality; of slavery and generation. It has come to us; and we rejoice with an exceeding great joy, that "the lines have fallen to us in such pleasant places."

While we recognize a great army of truth-loving souls, like yourself, who are working so persistently for the advancement of the race, advocating peace principles, temperance, equality, women's rights &c, &c, we are not without hope that eventually a new earthly order will arise, wherein *use* and not abuse of the procreative faculties in man and woman will be observed, and wherein *right* makes might; even as now exists a heavenly order of peace and righteousness, revealed and established by divine wisdom and love. It needs the one to sustain the other; and we confidently look to this class as being fore-runners of the all important work of redemption in which we are engaged. Are we looking in vain? Is our purblind vision obscured that hides the cloud fringed with the silver lining? "Where there is no vision the people perish." Nay, our sight is clear: The vision shows us wheels revolving in the right direction—wheels within wheels—all moving toward the One Great Center. A tangible proof of such advance is seen, when in a comparatively new

state like California, women are filling offices of trust, becoming lawyers, doctors &c., &c.

Woman is beginning to rise in the dignity of her calling to assert her God-given rights. And that right does not call her from her own sphere that she is destined to fill either, indeed, if she work successfully, she must keep within it.

The Maternal Spirit in Deity is "brooding upon the face of the waters"—a spiritual Mother. It is this beautiful spirit that calleth aloud from the citadel of truth to the daughters of earth in tones of love and tenderness; angels catch the sound and reverberate it from hill-top to valley, and from ocean to ocean.

As many sin-sick, sorrowful hearts have been made glad thereby, and filled with her love to-day, so will many more rejoice in the emancipation and liberty *she* giveth from the terrible yoke of bondage to man's lust, and his power to oppress; as well as from her own corrupt nature, that makes her worse than a slave to his baser passions. The heaven is working. But, my dear friend, until it works a little more we cannot warrant the establishment of a Shaker Society in California, or in any other place at present. We very much doubt of finding faith among the people, even in the Golden State, to practically carry out in their every day lives the principles embodied in the everlasting Gospel that we preach—the final test in the judgment to which all souls must be brought either in time or eternity.

In the meantime we bless you in your efforts, and appreciate the liberal offer you extend. It is not an impossible thing, if it is an impracticable one: the



future must decide. If you could so arrange us to place in the public libraries our books and pamphlets, and thus lay before the people the great truths therein contained, we will agree to furnish a sufficient amount. We herewith enclose a few slips for your own perusal; and will send as you request, the "Precepts of Mother Ann Lee and the Elders." It is a new edition just issued. The letter written by your friend is forwarded to its rightful destination. Elder F. W. Evans whom you address is now in his 81st. year and as you will see is still hard at work in the missionary field. He may write you.

As you are striving to be a Redeemer in the generative order, we are aiming to be Saviors in the resurrection. Let us clasp hands.

Hoping to hear from you again, I remain your friend in the cause of human redemption,

ANNA WHITE.

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NEW BEDFORD, MASS., DEC. 3, 1888.  
MR. ROBERT AITKEN, DEAR SIR:—A letter of yours in the November No. of the "Shaker's MANIFESTO" to Henry S. Clubb attracted my attention. It gave the best and fullest exposition of the Creed of Shakerism I have ever yet seen. After pondering over its contents in my own mind, I thought that I had seen the name before, then I recollected that in 1882 I had received a letter from you to be given to Mr. Holyoake when he visited this country that he would pay your Community a personal visit; and that it contained the information you knew of him in England. That letter was delivered personally according to your

request. Mr. Holyoake's time and business here was too limited to visit any of the Shaker Communities though urged by me to do so. The means at his command were not enough to fulfill his mission, which was to write a book on "Emigration to the United States;" it fell through for want of means. He is yet laboring in the cause of Cooperation at the age of 70 years with all the zeal of a young enthusiast, and his letters to the "Cooperator's News" are the most brilliant of any that appear in that journal. He is gifted with a fund of descriptive perceptibility, endowed by few men as a writer which always make his letters the most desirable of all others in the News. A testimonial is being raised for him by friends and admirers in England and America to place him beyond the reach of want when no longer enabled to earn his bread by tongue or pen. The English people, as ever accord but scant justice to their best and truest friends; but the admirers of his consistent course amongst the upper classes have given liberally to the fund.

The Rev. William I. Potter of New Bedford, Mass., is the American Treasurer. Mrs. Thompson has given \$100, and some other friends smaller donations. Fifty-four thousand copies of Mr. Holyoake's portrait were struck off for the readers of the News some months ago. I secured two copies, one of which I enclosed to you which I hope you have received, your name being remembered by me on seeing it in the "MANIFESTO." Hoping I may soon hear from you again. Thanking you for your very able article in the "MANIFESTO," I remain yours,

PETER SIDEBOTHAM.

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"THERE is no hope, but in the cross."

## REPLY.

SHAKER STATION, CONN., DEC. 1888.  
PETER SIDEBOTHAM,

DEAR FRIEND:—Press of business has prevented me answering your welcome letter sooner. I am thankful for your appreciation of the correspondence in the November number of the *MANIFESTO*; I shall feel amply repaid if a little good has been done by it. George Jacob Holyoake I never was personally acquainted with, further than as a lecturer at the Branch Tottenham Court Road, John St., London. I was a member then of the Branch, and I appreciated him, as well as other lecturers on socialism very highly, being then an ardent admirer and advocate of the principles of socialism. George, when in this country, lectured in the town of Holyoke, twenty miles from here and I went to hear him. I was then introduced, and had a pleasant interview with him. It was very interesting to hear him tell how cooperation took its rise in England. After the wreck of all our efforts at Community-building, cooperation is evidently all the practical outcome of socialism; i. e., the phase of it up to 1845. Previous to my joining Shakerism, I became a convert to the theosophy of J. P. Greaves as practiced at Ham Common, in the neighborhood of Richmond, Surrey. Greaves affirmed above and beyond mere physical socialism, because his views were higher and embraced more truth. If you are not acquainted with its theory, I may, at some future time, give you an insight into it. It touched somewhat elaborately on the question of spirit regeneration, as a prime essential to give the socialist power to obtain a nature

that would enable him to practice his principles. It completely showed up the unfitness of Robert Owen's philosophy to found a new state of society; as far as mere theory went it was an advance from Owen's basis but it was equally impracticable. Finding myself baffled in all my efforts, my attention was next directed to the Shakers. I found in them all the substance of what Owen and Greaves had put forth, and nothing was then left for me but to close in with Shakerism and thus realize all the good I had a conception of; and I can assure you, my friend, there has been no barren results in pursuing this end. I united with this Society in the year 1845, and have not yet seen the moment I had cause to regret doing so. I see no reason why all socialists may not finally arrive at the same if they would only be true to their best light given in that movement.

I thank you kindly for the portrait of G. J. Holyoake; he is a veteran, the most practical of all socialists, and has been more successful than Lloyd Jones, who died of a broken heart caused by the failure of his plans of cooperation. It would be pleasing to us to hear from you again at your convenience. You do not inform us if you are a socialist, yet I should judge you to be friendly to the cause, although not of the modern stamp, which, from repeated failure, and because the light of socialism is as yet only related to the Animal Intellectual has become the hot-bed of all vain attempts to force a new state of society into existence. The Shakers have stood because they deny self, the socialists fail because they do not. Wishing you much happiness in all good, I am,

Yours, ROBERT AITKEN.

## THE SABBATH.

SARAH J. BURGER.

It has been said that the "Sabbath was made for man and not man for the Sabbath." We read in the Scriptures, "Six days shalt thou labor and do all thy work but the seventh day thou shalt rest." Not that any day is of itself holy, but that it is necessary to set apart a portion of time for physical rest, and for the exercise of our religious feelings, in devotion, prayer and praise.

Sabbath, from the Hebrew word *Shabbath*, literally means rest from labor. The divine institution of the Jewish Sabbath was held sacred by the ancient people; they not only kept the seventh day holy, but they had numerous sabbatical seasons, in which they were taught to fulfill their duty to God and man.

Since the Christian era, the day of rest is called the Lord's day, because it is held in commemoration of the resurrection of Jesus.

Sabbath and Sunday are used as synonymous terms, but are different in meaning, the former devotes the institution, the latter is a name given by the Romans in honor of the Sun which they worshiped on the first day of the week.

No day is especially holy only as our deeds make it so, it is therefore good to have a day especially appropriated for spiritual culture, and for the exercise of all the better faculties of our being. The mind thus withdrawn from temporal duties, which in a great degree claim our attention, can now fully realize that we are immortal beings, and not destined to be wholly absorbed in materiality.

And as all have a right to choose their own day, and worship God according to

the dictates of their own consciences, no matter what the form may be, if there is a reaching out in the soul after Divinity, that feeling should be held sacred and should command our highest respect.

Truth, knowledge and spirituality, are unfolding humanity and leading them up to grander planes of thought and life. When mankind become so progressed that they will devote all their powers for good to beneficent purposes, the earth will be blest with a perpetual Sabbath; God's kingdom shall be with men and righteousness and peace will abide forever.

*Mt. Lebanon, N. Y.*

## CONSIDERATION.

MARY WHITCHER.

God of love and mercy too,  
By thy love and care for me,  
Great the kindness I should do,  
Great the love for all I see.  
Gently bind the broken heart,  
Walk in friendship with the poor,  
Knowing not an ill or smart  
But to lay it at my door.  
With the aged and infirm  
Place myself as needy there,  
With the young who need to learn  
Patient with their lacks to bear.  
Christ, the Savior, left his charge  
With his followers for their care  
Nothing bounded, but at large  
Doing good e'en everywhere.  
Who are we who speak his name  
Who but follow his advice  
Shall we bring our Master shame  
By withholding half the price?

*Canterbury, N. H.*

It is well to remember that it was broken bread that fed the multitude; and that it is the broken heart, or in other words, the humble spirit, that will alone be able to reach, and in the hands of God be instrumental in saving the erring.—*John Fox.*

## ANOTHER YEAR.

AGNES E. NEWTON.

We hail the new, while of the old  
No sad refrain have we to sing;  
The arm so strong to save still guides  
And will complete salvation bring.

God's word to-day as in the past  
Is as a lamp to guide our feet;  
It giveth light unto our path  
And is with love and truth replete.

Of choice alone we heed his voice  
From love to Him our service flows;  
For grace bestowed, rich mercies given  
Our gratitude still deeper grows.

The hours of life pass swiftly on  
No human power may bid them stay;  
Nor change the record that they bear  
Creation's law they must obey.

The past has proved that God is good  
The present that his love controls;  
We know that our Redeemer lives  
In Him our confidence repose.

We turn the page, upon the new  
To write with no uncertain hand;  
We've felt the power of worlds to come  
Seen glories of a better land

We ask for wisdom from above  
For grace to mould the inner life,  
Until the Christ is there enshrined  
And hushed the waves of earthly strife.

Ye swift revolving years roll on  
And nearer bring the promised day;  
Thy Kingdom come, thy will be done  
In Heaven and earth, O Lord we pray.

*Canterbury N. H.*

## A NEW YEAR.

IDA LACKEY.

How swiftly the years pass by! It hardly seems possible that twelve months have elapsed since we were making so many good resolutions, and were so sure that the future would bear a better record than the past. But to-day as we sit meditating at the close of

the Old Year, and as it were on the verge of the New, we realize either in joy or sorrow, how much success has attended our efforts.

Perhaps we have felt, at times, in days past that we have been left alone, or without the special tender words of sympathy and encouragement, which childish years demanded, and upon which we then so much depended.

To-day as we look back we can trace a gentle hand that was guiding and a watchful eye ever anxious to see which path we would choose if left to our own strength. Or, if we have fallen among thieves did we not find the "Good Samaritan," or did not the "Good Samaritan" find us? and is this not a proof that we were not entirely forsaken?

Let us gather all the lessons we can from our past successes and failures, as a means of help and encouragement for another year, which we must commence at once for "Time and tide wait for no man." We must begin now to write with care another volume of Life's History. As mentally I view these pages in their perfect whiteness, there is a sincere prayer rising from my heart to our Heavenly Parents and angel guardians, that we may not be left to ourselves as unprofitable servants, but "Asking their guidance though often we stray,  
When light and conviction are pointing the way."

*Canterbury, N. H.*

EVERY thought we foster, every word we speak, and every act we perform, is a prayer, directed either to the Throne of Grace or to the Synagogue of Satan, according to its kind or quality. G. B. A.

TRUTH replies readily, but falsehood hesitates and delays. M. W.

Especially when I would try to get nearer to God, there were "those three cents" right in the way.

At last, I saw what God had all along been trying to make me see, that I must tell Charlie B—that I had taken them! To be sure, he was a man by this time, and so was I, but no matter, God told me as plainly as I am telling you now, that till I had done this, He could not bless me. So, then and there, I sat down and wrote to Charlie, inclosing in my letter twenty-five cents—the three cents with interest. Since then I have had peace, and God has blessed me.

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#### UNITY.

Mrs. F. O. HYZER.

God of the Crescent and the Cross,  
God of the Gentile and the Jew,  
Source of all recompense and loss  
Through all the old and all the new;  
Thy revelations on me shine  
Where'er a knee to Thee doth bow,  
For part of every faith is mine  
And part of mine is every vow.

God of the arch-celestial spheres,  
God of the deepest depths of hell,  
Though earth be swept by floods of tears  
Or tides of rapture o'er her swell,  
Thou art the cause of all effect,  
Thine the effect of every cause,  
Since man's devotion or neglect  
Can never break Thy changeless laws.

God of the fire that burns and glows  
Within the human brain and soul,  
Refining matter till it knowe  
And feels Thine infinite control;  
Nameless, Thy children name Thee still,  
Boundless, they seek to bind Thy thought  
And limit Thy eternal will  
To self-conviction inly wrought.

Denying while they own Thee still,  
Believing while they yet deny,  
Obeying evermore Thy will  
While in their madness they'd defy;  
Changeless Thou art thro' ceaseless change,  
For transmutations but reveal  
Of truth a broader, higher range  
Which fact and circumstance conceal.

Lost in Thy life, myself I find  
Impersonal, yet one with Thee  
I blend with Thy eternal Mind  
As drops commingle with the sea,  
And like the drops I seek the sky  
Attracted by Love's cloudless sun,  
Again in ocean's breast to lie  
When day her royal course hath run.

Or yet to linger in the cloud,  
To feel the fierce tornado's sway,  
Or when have ceased the thunder loud  
To glitter in the rainbow's spray;  
But wheresoe'er my pathway lie  
I throb in Thy eternal heart,  
O Love Divine, since I am I  
Forevermore because Thou art.

Thus conscious of my right divine,  
Of such inheritance the heir  
I find my sire at every shrine,  
And claim my kindred everywhere;  
His Love and Wisdom on me shine  
Where'er in prayer a knee doth bow,  
For part of every faith is mine,  
And part of mine is every vow.—*R. P. Jour.*

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"A New Year,  
A new, unsullied year, is ours. Its page  
Is sealed: we know not what is folded there  
We know not whether joy or agony;  
We know not whether death or life is writ  
Within the fearful scroll; but 'tis enough  
To know the gift is God's."—*Selected.*

You must not place too much reliance upon memory, for anything which relates to your accounts, but carefully state very particular what you may wish to know at any future period, in the same manner that you would do if you expected to forget all, or that you might not live to settle your accounts at any rate.—*Preston's Manual.*

#### MANNERS.

IN London it is not the custom to put the knife in the mouth, for fear of accidents, and that while the fork is reserved for that use, it is not put further in than necessary. Also, the spoon, is not generally used over handed but under. This has two advantages. You get at your mouth better, which after all is the object.—*Pocket.*

## THE MANIFESTO.

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## Editorial.

ALTHOUGH the life of Jesus and his spiritual labors on the earth were of very limited duration, and his time was spent, largely, among a class of people who recorded but little of what he may have said, or of the wonderful signs that he brought forward as evidence of his divine calling, yet the brief account of a life, so thoroughly devoted to righteousness, so filled with self-renunciation and so consecrated to spiritual attainments, which has been preserved to us is a source of great consolation, and from which many, very many lessons may be learned that will serve to make one wise unto salvation.

It is of but little consequence to us that religious sects have multiplied in the earth, and have asserted a divine right to mark out a plan of salvation. Unless this plan, as well defined as it may be, is found to be in harmony with the cross of Christ, it cannot pos-

sibly be "the way, the truth and the life."

From the first introduction of man upon the earth, agreeably to historical evidence, God has been recognized and a religious influence has been manifested among men. Sacrifices have been made, self-denial has been imposed and rites and ceremonies have developed with the race. When Jerusalem was in its glory, these ceremonies were very elaborate, while the beautiful adornings of the temple and the garments of the gorgeously arrayed priests were among the wonders of the age. And the Jews were God's peculiar people. To this people he had committed his word and made known to them his divine presence.

With the advent of Jesus Christ came a wonderful change. Instead of becoming a priest and officiating in the great temple, surrounded by so much splendor, he chose rather to hold his religious service on the mountain or in a boat by the sea-shore. Instead of having the kings and princes, arrayed in their "purple and fine linen," to listen to his discourse, he had a few, poor fishermen, who toiled early and late to earn their daily bread.

The temple with its rich adornings was not appreciated as being of special value as a place for worship, and where men could more readily be led toward God. Not even to be a resident in the holy city was thought to confer any rights or privileges upon the devout worshippers within its sacred limits.

Jesus cast aside all this ostentation and glitter and gave his disciples to

understand that neither mountain nor temple were essential, but that those who would worship God must do it in spirit and in truth. And from that date the disciples of the lowly Nazarene have been found among those who have forsaken the customs and fashions of the world, and have conscientiously given their lives to God.

No one for a moment could entertain the thought that the calling of a disciple would lead him to become a recluse and ignore all the advantages of a progressive, civilized and highly cultivated age. That type would be a poor apology for a man, and a much poorer one for a Christian. We think of Jesus as one who was deeply in earnest, and thoroughly determined to establish among men, a knowledge of the kingdom of God. He passed from city to city and from village to village, teaching by precept and example the incoming of that righteousness, which should make the kingdoms of this world to become the kingdoms of our Lord. Without a fixed habitation "he went about doing good," among the Jews, the Samaritans, the Phenicians and other nations, preaching the acceptable day of the Lord. To those in need of spiritual care he was the minister of "good news and glad tidings." Can we do less than this and maintain the claim of true discipleship before our divine Teacher.

All this brings us to the humble mission of doing good among men; and our life work, if successful, must be so well defined and so in harmony with the Cross, that it may be "known and read of all men." If we are aggressive against the evils that are in

the world, we should not lose sight of the evil and the worldly element within our own sphere of action and which may well need our constant attention. To be in Christ is to be separate from the world, and whatever we have or whatever we do will be under the influence of that spirit.

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## Sanitary.

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### THE NECESSITY OF BATHING.

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THE fact that so few persons take regular baths seems to be due largely to a lack of the proper knowledge of the structure and function of the skin. The skin is the largest single excretory organ of the body, and the health of the individual largely depends upon the proper performance of its functions. It is only necessary to examine the skin over the end of one of the fingers with a good pocket lens to become convinced that it must have some great function to fulfill. If, now, a section be made perpendicular to the surface, and examined under a high power of the microscope, this structure will be resolved into many different elements. One of the first things noticed is the great number of minute tubes, about one-four-hundredths of an inch in diameter, twisted into coils in the deeper parts, extending through the entire thickness of the skin, and opening on the surface.

On some parts of the body there are as many as 2,700 in each square inch; and it has been estimated that the total number of sweat glands in the human body amounts to several millions. If all these coiled tubes could be unraveled, their entire length would measure about two and a half miles. Physiologists state that when the skin acts in a healthy manner, there are over two pounds, or pints, of fluid given off by these glands every 24 hours. It is now more readily understood how we can so easily "catch cold" from chilling this vast excreting surface, and throwing all this excretion back into the

body. The importance of keeping the openings of these glands on the surface clear and free, therefore, cannot be over-estimated. *Proper bathing and friction are positively necessary*, that the channels for this vast amount of fluid may not be clogged, for "a perfectly active skin means a great deal toward a perfectly active general system." Besides these, there are other glands, which are of especial importance, as some of the most annoying diseases of the skin have their seat in them. We refer to the glands found in connection with the hair-follicles. The secretion from these glands is of an oily nature, and if the skin be healthy this secretion is perfectly fluid at the temperature of the body. If, however, the openings of the glands become clogged, from neglected bathing, their work is thrown on other organs of the body, the skin becomes dry and hard, and slow disease follows. From this very brief account it is clearly shown that a neglected skin means endangered health, while an active, healthy skin means a great deal toward an active, healthy general system. It must follow, therefore, that an unhealthy skin bears a close relation to such affections as Bright's disease, dyspepsia, rheumatism and the long list of internal inflammatory complaints. While it is true that every house cannot afford its expensive bath room, and while the simple sponge bath is far from satisfactory, yet now that efficient, cheap, and durable portable baths, both light and compact, are extensively advertised for sale, there is no excuse for neglect of this important law of nature. Every house, surely every home, should have its bath, in health invaluable and in sickness indispensable.

—C. H. Stowell, M. D.

#### WHOLE SOME STIMULANTS.

MILK heated to much above 100 degrees Fahrenheit loses for a time a degree of its sweetness and density. No one who fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less

acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portions of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects. "There is many an ignorant, overworked woman who fancies she could not keep up without her beer; she mistakes its momentary exhilaration for strength, and applies the whip instead of nourishment to her poor, exhausted frame. Any honest, intelligent physician will tell her that there is more real strength and nourishment in a slice of bread than in a quart of beer; but if she loves stimulants it would be a very useless piece of information. It is claimed that some of the lady clerks in our own city, and those, too, who are employed in respectable business-houses are in the habit of ordering ale or beer at the restaurants. They probably claim that they are 'tired,' and no one who sees their faithful devotion to customers all day will doubt their assertions. But they should not mistake beer for a blessing or stimulus for strength. A careful examination of statistics will prove that men and women who do not drink can endure more hardships and do more work and live longer than those less temperate."

—*New York Medical Record*

#### THOSE ALLOPATHS.

ABELLA GREENE.

God grant that all the allopaths,  
With all their sins forgiven,  
May be translated from the earth  
To some far distant heaven.

And all their books of medicine  
And all the drugs they mix  
Be ferried soon and finally  
Beyond the river Styx;

And speed the day when common sense  
And mild botanics rule,  
Till history shall scarce record—  
There was another school!

—*Springfield, Mass.*



## WORDS OF TRUTH.

JENNIE C. WILLIAMS.

Nothing good shall ever perish;  
 Only the corrupt shall die;  
 Truth which men and angels cherish,  
 Flourishes eternally.

Not a mind but has its mission,  
 Power of making woe or weal,  
 So degraded none's condition  
 That the world his might may feel.

Words of kindness, words of warning,  
 Deem not these may speak in vain;  
 Even those thy counsel scorning,  
 Oft shall they return again.

Words of kindness we have spoken,  
 May, when we have passed away,  
 Heal perhaps, a spirit broken,  
 Guide a brother led astray.

Not one act but is recorded,  
 Not a word but has its weight;  
 Every virtue is rewarded,  
 Outrage punished soon or late.

Let no being then be rated  
 As a thing of little worth;  
 Every soul that is created,  
 Has its part to play on earth.

—*Light on the Way.*

[Contributed by D. C. Brainard.]  
 CHRIST AND WAR.

MAN unchristianized is more savage than wild beasts. Civilization without the gospel refines his methods of cruelty, but scarcely abates the passion itself. War is its phenomenal expression, its culmination. All forms of selfishness, robbery, oppression, injustice and savagery, lie back of and beneath and are contained in the spirit of war. In unorganized society, each man is a terror to his neighbor: next above this condition, tribe lurks to destroy tribe; then nations rush upon each other to rob and ruin.

"Whence come wars and fightings among you? Come they not hence out of your lusts that war in your members?" The seat of wars is in human depravity, in cruelty of heart, which can be changed only by our agency. Christ lives in all reforms within the heart and works out, and as hearts be-

come benevolent and just, laws and customs change. The United States leads all other nations in opposition to war and all nature helps us in our endeavor. The Nation favors arbitration rather than force to adjust difficulties, because so many of our people accept in their hearts the spirit of Christ, which opposed and condemned violence.

This spirit has already mitigated the evils of war and rendered them less frequent, but as yet, they are by no means cured. The greatest nations in Christendom are armed to the teeth and keep up a perpetual growl and menace toward one another and often rush at one another with the fury of demons.

Two forces especially assist our nation to rescue the Old World from the terrors of war. The spirit of invention has so increased the cost of armaments that war means bankruptcy. This force is constantly increasing and bids fair soon to be so vast that no people will be able to endure it.

Since the year 1855, just upon the close of the Crimean war, up to 1887—a period of thirty-two years the army and navy of Great Britain cost nine hundred and twenty-five million. Eight hundred and fifteen thousand six hundred and fifty-five pounds sterling! Can the mind of man grasp such a gigantic sum and contemplate it satisfactorily in all its bearings? Nearly \$5,000,000,000!

The other force comes from our rich soil and the ingenuity of our people in producing labor-saving machinery. We are undermining the aristocracy of Europe by cheapening the rental values of their estates. Our bread and meat lift up the toiling millions and pull down the ruling lords and as the former come up and the latter come down, the ability, incentives and passions for war decrease. Feudalism and all forms of aristocracy are favorable to barbarous contests, but democracy logically desires peace. True democracy springs from the sentiment of human brotherhood and that is born of the Gospel, and of that only.—*Selected.*

Strive to do good, rather than be too conspicuous.

Wisdom is often concealed under a threadbare garment

## KIND WORDS.

NORTH CAMBRIDGE, MASS.,

SEPT. 25, 1888.

DEAR MANIFESTO:—It is several years since I have looked upon your pleasant face, or have written for your columns.

But recently, while on a visit to Shirley Village, in a conversation with Elder John Whiteley. I mentioned the facts relative to a vision I had had, and at his suggestion I forward it to you.

In conclusion, I do not wish to let this opportunity pass without returning my sincerest thanks for the very hospitable and kindly treatment I received at the hands of Br. Whiteley and the members of the Shirley Family, it affording additional evidence—were any required—of their proverbial hospitality and attention to the amenities of life.

I am sincerely, and truly yours,  
B. F. BAILEY.

WATERVLIET, OHIO, DEC. 1888.

DEAR BROTHER:—We bless the MANIFESTO and all who are engaged in its publication. It is, no doubt, doing much good and as good seed sown, it will bring a rich harvest.

Your Brother  
STEPHEN W. BALL.

MT. LEBANON, N. Y., JAN. 1, 1889.

BELOVED ELDER:—Wishing prosperity to OUR MANIFESTO, I close in kindest love.

DANIEL OFFORD.

KIND THANKS to our friend, Hamilton Arnot, for a contribution of five dollars, to the MANIFESTO. A nice Christmas present.

Patterson, N. J., Dec. 25, 1888.

LIFE becomes useless and insipid when we have no longer friends or enemies.

“POSITIVE men are most often in error.”

## HOW TO CONVERT SOULS.

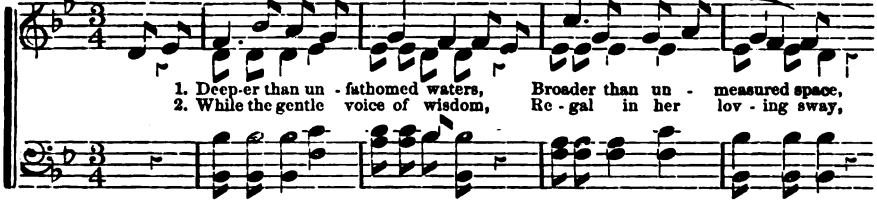
ONE thing can never fail, and that is individual effort. When each Christian becomes to his brother as the Lord Jesus Christ, when in him is seen, not pride, and ease, and sensitiveness about appreciation, and a desire for publicity, but an absorbing passion to make everything bend to the salvation of those around us, then artisans and professional men will throng to the churches. All admire genuineness. People will go where men are transformed by their religion. The power of God evident in you and me will draw others to the place where we worship. That power will manifest itself in as many different ways as the power of God in nature. It will make things bend, not toward building up a denomination or a church, or doing things as the fathers did, but toward getting hold of men as they are to-day. The church, in the spirit of Jesus Christ, must always be seeking an opportunity, at cost of time and effort, of wealth and suffering, to go to those who will not come to it, and to go in such a way that it shall prove that He who came not to be ministered to, but to minister, is still going about doing good. An eloquent writer says: “The church is to tell men that if God was a Redeemer of old, He is a Redeemer now; that if He was the Judge of kings and priests and nobles in old times, . . . He is so still. The church is to tell men that if God in other days took cognizance of the bag of deceitful weights, and of the sins of the employer who kept back by fraud the wages of the laborer, He does so still. The church is to teach men that society exists for the sake of the human beings who compose it, not to further the accumulation of capital, which is only one of its instruments. . . . The church is to declare that the spiritual and eternal kingdom which God has prepared for them that love Him is about men now, and that they may enter into it; and that his government of this spiritual and eternal world does not make Him less interested for the earth which He has formed for the habitation of man, in which He watches over him and blesses him, and which He desires that he should till and subdue according to the command which He gave him on the creation day.—*Herald and Star*.”

## INFINITE LOVE.

\* JUDGMENT also will I lay to the line, and righteousness to the plummet."—Isaiah xxviii., 17.

CANTERBURY, N. H.

1. Deep-er than un-fathomed wa-ters, Broader than un-measured space, Is  
2. While the gen-tle voice of wis-dom, Re-gal in her lov-ing sway, Blends



1. Deep-er than un-fathomed waters, Broader than un-measured space,  
2. While the gentle voice of wisdom, Re-gal in her lov-ing sway,

the love of God our Fa-ther, Boundless in re-deem-ing grace. Justice holds  
ma-ter-nal love, dif-fus-ing Mer-cy, light and peace al-way. O en-shrine



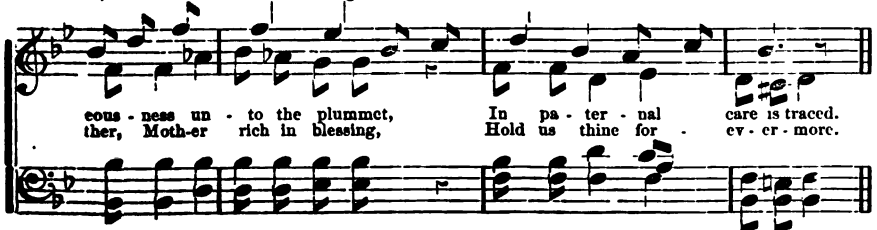
Is the love of God our Father, Boundless in re-deem-ing grace. Justice  
Blends ma-ter-nal love dif-fus-ing Mer-cy, light and peace al-way. O en-

an ev-en bal-ance, Judg-ment to the line is placed, Right-eous-ness  
our hearts in du-ty, Where no tempt-er can al-lure; Fa-ther, Moth-



holds an ev-en balance, Judgment to the line is placed, Right-  
shrine our hearts in du-ty, Where no tempter can al-lure. Fa-

un-to the plum-met, In pa-ter-nal care is traced.  
er, rich in bless-ing, Hold us thine for-ev-er-more.



eous-ness un-to the plummet, In pa-ter-nal care is traced.  
ther, Moth-er rich in blessing, Hold us thine for-ev-er-more.

## Books and Papers.

**THE PHRENOLOGICAL JOURNAL.** With the New Year the Phrenological Journal and Science of Health enters upon its 87th. vol. It is a long and honorable pilgrimage to make, with this incentive at heart; to have the family of man so interested in themselves that they may be able to live longer, and happier and better in this beautiful world. With its newly illustrated cover, the Journal offers to us a very social and pleasant invitation to become acquainted. The body of the work, as usual, is filled with illustrated articles and with interesting matter on the "Science of Life" which is well calculated to win the attention of the reader.

The price of this valuable Journal is only \$1.50 per annum. Fowler & Wells Co. 775 Broadway, N. Y.

**THE SIGNS OF THE TIMES**, by Prof. Elliot Coues, M. D. is an address delivered under the auspices of the Western Society of Psychical Research. Prof. Coues enters upon his subject with a kind and sympathetic regard for all who may be listening to his experience among the mysteries of to-day. He moves along, at first, on the lower or animal plane, where man is first found and where the demands are so largely those of the external world:

He visits the Woman's Congress at Washington and finds that the raps at Rochester and this anniversary of Woman's Rights are two great pulsations of the soul-life of the nation. Our attention is called to the mystical number or cycle of 600 years, and although but four are mentioned, the last culminates in 1888. It affords thought for farther investigation. Prof. Coues says,—“But we may recognize in what I have said some reason for the strange and other-wise inexplicable crisis which confronts us. Psychic research, if it means anything, means the investigation of the human soul. Not of the body alone, that is physiology or anatomy. Not of the mind alone; that is psychology of which you may learn from any text-book, only a step beyond ordinary physiology such as every medical man studies.”

Send fifteen cents to the RELIGIO-PHILOSOPHICAL JOURNAL and obtain the pamphlet.

—“The Bank Tragedy” is the title of a serial story of great power, written by Mrs. Hatch, author of “The Upland Mystery,” which was published in the *Transcript* two years ago, which has since then had a sale of about 100,000 copies in book form. The new serial is a detective story, the plot of which is constructed with remarkable skill. It will exercise the ingenuity of those who are experts in guessing the plots of half-read novels. The scene is laid in northern New Hampshire, but some of the tragic and romantic incidents of a recent famous bank case in Maine are worked into it. The story is being published in the *Portland Transcript*, beginning Jan. 2d. The publishers offer several premiums for the best guesses at the plot sent in by subscribers before Feb. 20th. Subscriptions, \$2.00 a yr. 6 months, \$1.

## SIX EXQUISITE WATER COLORS.

THE daintiest Calendar of the season is issued by the Smith & Anthony Stove Co., of Boston, manufacturers of the celebrated Hub Ranges. It is in six sheets, tied together by a ribbon, each sheet being a facsimile of a delicate water-color drawing, by Miss L. B. Humphrey, of Boston and made especially for this purpose.

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The set of six sheets can be had by sending 25 cts. in stamps or currency to the above address. Our readers will be fortunate if they secure a set of these Art Gems.

Our burdens seem lighter when we think of those less fortunate than ourselves.

## Deaths.

Eldress Betza Gass, at White Water, O. Dec. 30, 1888. Age 74 yrs. 1 mo. & 10 days.

Eldress Betza entered the Society in 1850, and soon after was appointed to the order of Elders, which office she has held for more than thirty-eight years. H. B. B.

THE PUBLISHING AND PATENT OFFICES OF  
THE SCIENTIFIC AMERICAN.

PERHAPS some of our readers have visited the extensive offices of the SCIENTIFIC AMERICAN, at 361 Broadway, New York, but many have not, and to such the following account may be of interest. A correspondent who recently had this pleasure informs us that he was greatly surprised at the magnitude of the establishment. It suggested to his mind an enormous insurance company at banking house. At the main office, which is principally devoted to the patent business—forming as it does so important a part of the establishment—may be seen the members of the firm and their able corps of examiners. Ready access to the principals is afforded to every one; and here may be seen inventors from all parts of the country showing their models and drawings, and explaining their inventions. The models left by inventors form a large and interesting collection, and are kept in a room by themselves. The large corps of draughtsmen who prepare the patent drawings are for the most part experienced mechanics, electricians, or engineers, some of them having been connected with the U. S. Patent Office. Most of the correspondence is carried on by type-writers, and this necessitates a separate department, where a number of experienced female type-writers and stenographers are constantly employed. The dark room, where the photographs of the patent drawings are copied, and where the photographs for the architectural department are developed, is also on this floor. On the floor above may be found the editorial rooms, compositor's and subscription room, and the engravers' departments.

The Architectural Department occupies the top floor, and here may be seen the manager of this department, and also a number of draughtsmen at work preparing the plans and general designs for the ARCHITECT AND BUILDER edition of the SCIENTIFIC AMERICAN, which is published monthly, and has attained a wide spread circulation. The printing of the paper is carried on in a separate building. At the entrance of the main office, which alone occupies a floor space of 60 by 165 feet, may be seen one of Prof. Draper's remarkable recording barometers, with which instrument a complete record is kept of the atmospheric changes. This barometer was built specially for the SCIENTIFIC AMERICAN,

and is a remarkably fine and sensitive as well as a very expensive instrument.

Some idea may be had of the extent of the business done at the office of the SCIENTIFIC AMERICAN when we state that over one hundred persons are employed by MUNN & Co. on their several publications and in their extensive patent departments.

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MARCH.

THE  
MANIFESTO.

---

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.

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# The Manifesto.

VOL. XIX.

MARCH, 1889.

No. 3.

## THE TWELVE CHRISTIAN VIRTUES.

DANIEL FRASER.

*"There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."*

THE inquiry arises, is this woman typical of what all women may be? or is she in this case, an exceptional—an isolated phenomenon?

The human mind being capable of indefinite expansion, and of corresponding elevation of life, leads to the assumption that all women may be so clothed—clothed with divine energy, and be crowned with all the Christian virtues—with the practicabilities of divine human life. Every star is a radiating focus, so also, is every Christian virtue.

That a woman so clothed should be a wonder in heaven, is evidence that the heavens are subject to evolutionary elevations.

Materialistic evolutionists are desirous to find evidence of progress in creation, and for that purpose go down into the geological formations of the past. No harm in that. If the lower forms of creation afford evidence of progress, the higher forms of life should do so

much more. Should men of science begin with themselves, perhaps they would find that evolutionary capabilities are theirs, that they are in possession of a higher, and of a lower human self-hood; and that it is man's distinguished and special prerogative to say which should govern; we "being servants to that we yield ourselves servants to obey." Men of science accepting this invitation may unfold themselves into divine men, first, by subjecting all the cravings of their animal self-hoods to the requirements of physiological and moral righteousness. Second, by loving the neighbor at the expense of self. In thus unfolding, they would solve many, nay, all the pressing problems of to-day. In these matters there is no time to be lost, it being noticed that it is the educated, the men of property, the leaders of society, who by their various systems of monopoly create criminals, and give birth to the anarchist. These leaders, instead of monopolizing, and of denying to the hungry unemployed access to the elements of human subsistence; the way to these elements will be gladly opened equally to all. Then, instead of war, there will be peace. Instead of penitentiaries there will be communal homes.

Should these men happily unfold into,

and manifest the attributes of the higher life, they will find, that in the heavens there is a Law of laws, a divine creative Force, bringing willing souls forth into the likeness of a heavenly Father and Mother; as was the case with our ever blessed elder brother, Jesus the Christ. He was the first born of many brethren; as was also the case with our ever blessed Mother Ann the Christ, the first born of many sisters. They were clothed with the virtues of the higher life. Hence, it was their delight to be among their people as those who serve. We shall find in ourselves when so clothed, the most satisfactory evidence that the heavens are the source and fountain of all human progress, and of divine elevations.

I now turn to those who have been called into, or providentially placed in our communal homes. I have addressed those who are seeking to unfold material things, to unfold themselves into divine men, and to slough off the old man with all his degrading lusts. Shall I ask you, are you clothed with divine energy? Is it your labor by day and by night, to be crowned with the stars of heaven—the Christian virtues? Do you know them all one by one? have you studied them? Is it the labor of your life that these virtues be incorporated in your being? Does their radiance envelop your person? or does your manner of going and spiritual attitude give a negation to these inquiries? Being clothed with the wedding garment is the only certificate of citizenship. “My son, give me your whole heart.” “He who is not with me, is against me.”

Communal homes can only be sustained by a living exercise of the Christian virtues. Individuals fail because

they do not cultivate them. Because of a lack of these virtues the men-made communities of modern times have failed. Where are they? Where is “Brook Farm” with its high ideals, and its cultivated men and women? Where is the “Hopedale Community?” Its founder, Adin Ballou, endeavored to give the marriage order opportunities to manifest “Christian Socialism.” The craving of the “lust of the flesh and of the mind” of the animal man swamped his labors. Where is the North American Phalanx with its able men and splendid opportunities? Where is the Russian Community of Oregon? Its members discussed themselves to pieces while maintaining their sovereign individualities. The woman as above described was not there.

In organizing and maintaining communal homes, the presence of those who are clothed with divine energy, and crowned with the stars of heaven—the Christian virtues, will be more and more a necessity.

*Mt. Lebanon, N. Y.*

---

## CHRIST.

WM. L. LINCOLN.

HE walked in lonely ways. He knew no home, and there were few to call him friend. His deeds were lowly; but his soul was deeply toned to human needs. He was but a man; but possessed a soul so rich in gentleness and charity; so full of love to all mankind, that God could dwell within his soul, and work great and mighty deeds.

Pure and stainless was his life,—beautiful, true, and good; and yet we crown him every day with thorns. Oh, how

we pierce his hands and feet, and keep him crucified.

When shall we learn to love him as we ought. Not until we feel the need of living lives of goodness, truth and love. It was his life, and not his death, that makes us blessed. He is our light to heaven's courts; and when we walk amid the poor and lonely, we shall feel him by our side. We feel not his presence, because we go not where he walks. He is the way, the life; and when we feel no need of him to show us to the Father, we are not in the heavenly path.

*North Union, Ohio.*

---

#### AFTER MANY DAYS.

ANNIE R. STEPHENS.

O, TOILERS in the vineyard!  
 O, workers for the Lord!  
 Think not your efforts fruitless,  
 Because of no reward;  
 We sigh when winter lingers,  
 For the bright and smiling Mays,  
 Yet the harvest ever cometh,  
 Though "after many days."

O yearning hearts! look upward,  
 In patient trusting wait,  
 The seed we sowed in spring-time  
 May often blossom late.  
 And the good that we have scattered  
 Along life's weary ways,  
 Will yield a glad fruition,  
 Yea, "after many days."

Go work with ardent courage,  
 And sow with willing hand  
 The seed o'er barren deserts,  
 And o'er the fertile land.  
 And lo! earth yet shall blossom,  
 Though the brighter morn delays;  
 For God perfects the harvest,  
 Yea, "after many days."

*Mt. Lebanon, N. Y.*

---

THERE is always joy in duties performed, and promptness in the execution, heightens that joy. *M. J. T.*

#### THE DIVINE INMOST.

OLIVER C. HAMPTON.

*"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psa. xci., 1.*

THIS is one of the most sublime, poetical and profound passages in the Bible. Deep proving and self-sacrifice alone will enable the Zion traveler to find this "secret place of the Most High" and enjoy the invulnerable peace and safety thereof. The road of self-abnegation and sorrow, and sincere devotion to the good and happiness of others may not seem very pleasant to the beginner in this search for the "secret place of the Most High," but will grow more and more bright and consoling the farther we progress in it. And when one has once found this "secret place," this everlasting rest, no possible variety of conditions, circumstances or external locality can evermore disturb the peace and serenity thereof. Only get once beneath this "shadow of the Almighty" and nevermore shalt thou O fainting, trembling mortal, "hunger or thirst, or the sun (of the scorching desert of sorrow and adversity) light on thee, nor any heat." For that benevolent Hand under whose shadow thou hast gathered is able at any and all times, to satisfy all thy wants and gratify all thy heavenly desires and holy aspirations forever.

But what and where is this "secret place of the Most High," this "shadow of the Almighty?" Jesus said "The Kingdom of Heaven is within you," and also that it consisted of "righteousness, peace and joy in the Holy Spirit." And Paul inquires who shall ascend into Heaven or descend into the deep to bring down Christ or bring Him up, but

declared Him to be nigh to us, even in our hearts—that *Word*, which the Apostle John declared was in the beginning and “was with God and was God.”

If God and Christ be in our hearts the Kingdom of Heaven must be there. In every individual, there is an inner recess, a Divine Inmost, in fact a region of infinite depth of spirit which has been explored but a very little ways by even the most spiritually minded, and not at all by a vast majority of mankind. The portals thereof, remain closed to millions of mortals during their entire life on the earth. The vestibule thereof is far, far beyond all the rudimentalisms of this mundane existence. Occasionally bright gleams from this throne of bright Glory are recognized by those far advanced in spiritual development. After the agonies and deep proving of Job, (this story of Job is one of the most true and beautiful allegories ever written) among other of his remarkable sayings is the following—“There is a path which no fowl knoweth, and which the vulture’s eye hath not seen: The lion’s whelps have not trodden it nor the fierce lion passed by it.” Job. xxviii., 7, 8.

Every spiritual experience though painful and proving, leads us nearer to that halcyon abode. No sin, sorrow or sickness ever penetrated to its hallowed confines. “No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there.” Isa. xxxv., 9, 10.

“The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall “flee away.”

This region of everlasting rest from the sins, shams, and sorrows of this rudimental world is in us all, and accessible to every sincere seeker thereof. It is the microcosmic habitation of our Heavenly Father and Mother to all intents and purposes and on the same plan, that they have for their habitation, the great macrocosm. But the condition of accession is a complete surrender of our rudimental self which we are to sacrifice wholly to the benefit and comfort of others. We cannot do this without being fully organized, and in systematic arrangement. This organization implies an enlistment under a banner recognizing the greatest good to the greatest number. This can be reached in no way only by obedience to that law of the Universe by which “the less is blessed of the better.” This is best represented by what Believers term “The visible order of God.” It is, however, only visible by its practical results. (Spirit, order, faith, grace, love, wisdom, &c., are all invisible entities.) This visible order is made manifest on earth by what are called Ministry, Elders, Trustees, Deacons, Members. Obedience to this order in our daily life will finally, beyond all possible peradventure land us all upon the serene shore of that inner region of eternal peace, indicated by the quotation at the head of this article, and it shall be found “that a man (and a woman as well) shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land.” Isa. xxxii., 2.

*Union Village, O.*

“THINK not to deceive the All-seeing Eye.”

## COMING TO HER INHERITANCE.

ALONZO G. HOLLISTER.

*He will give you another Helper. John xiv., 16.*

ARE not those who make most account of the Apostle's prohibition of *wives* from speaking in the church, breaking the commandment by adding to the word of God, when they stretch it so as to include *all* women? Evidently, the Apostle alluded not to free women but to wives, when he said "Let them ask their husbands in their own house;" and when he bade the woman "be subject to the husband, as also saith the law."

That free women spoke and preached in primitive Christian congregations, appears from the records. Thus: "Every woman praying or prophesying with her head uncovered, dishonoreth her head." 1 Cor. xi. In Acts we are told "Philip had four daughters, virgins, who prophesied." In his letter to Rome, the Apostle salutes "Priscilla and Aquilla, my fellow workers in Christ Jesus," placing the woman first. The Acts inform us that "Aquilla and Priscilla took Apollos and explained to him the way of God more perfectly."

1 Cor. xiv., 3, explains prophecy so as to include all that we understand by preaching. Thus; "He (or she) that prophesieth, speaketh unto men, edification, exhortation and comfort." It appears quite probable that Jezebel, spoken of in Revelation as calling herself a "prophetess," took advantage of a privilege accorded to free Christian women, to shed her false, seductive, and destructive influence.

That women were not appointed presbyters, is accounted for on the ground of

woman's position in the society addressed. The Apostle appeals not to revelation, but to the common sense of the people. the tone of which is chiefly due to custom, to confirm his judgment in relation to covering the head. Why this appeal if that decision was dictated by revelation? Referring the matter to their judgment of what was comely, he asks "Doth not even nature itself teach you thus?" Ch. xi., 13. This agrees with his policy of "becoming all things to all men, that if by any means he might gain some," not to shock their prejudices unnecessarily.

Judging from reports of travelers and historians, the present mental condition of women in Eastern countries, owing perhaps to seclusion and lack of opportunity, or the absence of spur necessity, approximates rather the state of childhood, than the strength and resources of mature age. And her administrative ability is as much less developed than that of men, as there is less demanded of her. As a consequence, society in that part of the world is stationary from generation to generation, and has little if any sympathy with the restless activity of the pushing, progressive western mind.

Supposing women had shown themselves as qualified, and the customs and judgment of the people had been favorable, can any valid reason be assigned why she should not have been allowed an equal share in spiritual labors and burdens? I can see but one reason aside from custom and habits of the people, why she was not given equal authority with man, and that is this. Woman had not then attained to the complete stature of true womanhood, nor to the same level development with man on the Christ plane, by perfecting her intel-

lectual, spiritual, and administrative capacity.

The perfect archetypal woman, the queen of the ages and of perfected humanity, had not yet appeared in mortal form to fulfill the prophetic sign of the *woman seen in heaven*, the empire of religion, *clothed with the Sun of Righteousness*, flooding the world with divine religious light and inspiration from the holy ones. *Crowned with twelve stars*, signifying her royal descent, and that she bears rule in heaven and in the new earth; *standing her full length above the moon*, which here represents those ordinances of the night of nature, given to rule man in his earthly state, in the absence of the Sun, which here represents the "higher and Divine revelation in Christ Jesus, and his "Helper," the holy spirit of Truth in a feminine counterpart. Woman in this character, which is clearly foreshadowed in the signs and types of creation and of revelation, had not made her appearance when Paul wrote. Hence he said "We see in part and prophesy in part, but when that which is perfect has come, that which is in part shall be done away." Here he intimates that the arrangements of his time were incomplete and temporary, and therefore to be superseded by the perfect which was still to come.

Now if that perfect character has come to a few, or is unfolding in the many, will not too strict adherence to the past and incomplete, shut from view the new and "perfect" when present, and thus repeat the mistake made by Judaizing Christians in Paul's day? Do not the signs of our time indicate that a change is taking place in relation to this matter, both in the custom of our country, and in the judgment of its people?

Women are advancing to the front, and showing themselves as gifted with the power of oratory and as competent to instruct on the public platform, and to inspire masses of people with holier resolves, as are their brothers and counsors. Are they not also upright and virtuous—their motives and aspirations uplifting—and their purpose in their firm and determined? Is not their reason, judgment, conscience, under the inspiration of pure motives and free from constraint, as safe guides to conduct as are men's? Do we not see many bright examples which prove that the childhood of the sex is being exchanged in some, for the mature and perfect character of responsible womanhood, answerable to the Creator of both male and female, for the use made of her gifts and talents?

Are those gifts bestowed to play with, and amuse juvenility, or are they designed to be used in ministering to humanity's great need? We call the Chinese fashion of children's feet on full grown women, absurd and foolish. Is it not a greater folly, to limit the action of mind in this enlightened age and generation, to the measure and arbitrary by-laws of two thousand years ago? The mind of woman has grown and cannot be thrust back into nonentity. For "the Lord hath created a new thing in the earth; woman hath compassed man."

Even in Catholic France, M. Bautain, Professor at the Sorbonne, says "Women naturally speak better than men. They express themselves more easily, more vividly, with more simplicity, because they feel more rapidly, and more delicately. Hence there are so many women who write in an admirable and remarkable manner, though they have studied neither rhetoric nor logic, and

even without knowing grammar or orthography."

In 1875, Evelyn M. Chipman won the prize in an oratorical contest between representatives of eight Iowa Colleges. Her competitors were six men and one woman. Elizabeth C. Stanton is reported as saying "Nothing surprises and delights me so much as to see scores of young women, coming upon the woman's rights platform, and at once stepping to the front as first-class speakers." The report adds "The world holds no finer orators, perhaps never has held more logical and analytical thinkers and speakers than adorn woman's platform today."

Dr. Parker says of Miss Willard, "Woe betide the ill-equipped exegete who crosses the path of this peaceful warrior." With great force she says, "It is men who have taken the simple, loving, tender gospel of the New Testament, so suited to be the proclamation of woman's lips, and translated it in terms of sacerdotalism, dogma and martyrdom. It is men who have given us the dead letter, rather than the living gospel. The Mother heart of God will never be known to the world till translated into terms of speech by mother-hearted women." (PUBLIC OPINION, June, 1888.) To all of which, I say Amen. Did Jesus forbid the much married woman of Samaria, or any other woman, to testify of him?

It is not long since the papers reported a case at Harvard University, where in a prize was offered the students for the best essay on a given topic. Out of the whole number of essays presented, the prize was awarded to one written by a woman, student in the Annex. When the names of competitors were brought forward and the judges discovered the

sex of the writers, they changed the reward without recalling their decision of merit, and it was given to a man, who, according to their previous unbiased judgment was not entitled to receive it. Because why? Did not the man need encouraging, and was he not the proper sex to wear the honors of Harvard literati?

Now this one-sexed truth has not been able to lift the curse but momentarily off humanity, in thousands of years trial. For man always to ride in the saddle, and woman always to trudge afoot carrying the luggage, appears like a relic of barbarism, where all advantages are seized by the strong. We put it to you, O enlightened and magnanimous ones; is it not time to abandon dykes and dams built to confine the Truth to a one-sex channel and allow it to flow unobstructed through both sexes, till all thirsty places receive ample supply? For was not this matter prepared by Jehovah, when he decreed that "Woman's seed" which "is the word of God," whose "word is Truth," shall bruise or crush "the serpent's head."

Most assuredly, that word of Truth and prophecy of future conquest which is now welling up in the wise, nourishing, Mother heart of humanity, is that "other Comforter" which Jesus promised should guide his disciples into all truth, perfect their training, and continue with them forever.

*Mt. Lebanon, N. Y.*

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### OBEDIENCE.

LUCY S. BOWERS.

It is recorded of a certain great philosopher, that a friend who went to see him, met the philosopher's little daugh-

ter before he met the philosopher himself. Knowing that the father was such a deeply learned man, the friend thought that the little girl must have learned something very deep and grave from him. So he said to her, "What is your father teaching you?" The little maid looked up to him with her clear blue eyes and just said the word "Obedience."

This noble man was teaching one of the most important lessons of life, and one which if not learned by every one in early life will bring trouble as a consequence.

Too many parents and guardians neglect their duty in this respect; *they* have a right to ask and enforce obedience. The command is: "Children obey your parents."

A story is told of the imperative government of an Austrian queen, Maria Theresa; in her household her word was law and none of her children ever thought it possible to disobey her.

At one time the companion of one of her sons died of virulent small-pox and was buried in the royal tombs; later a daughter was about to leave the kingdom for a union in Italy; her imperial mother reminded her of her duty to visit the tombs before departure, as was customary; she knew then that her doom was sealed, but there was no alternative and she had to submit; she went, said her short prayer as quickly as possible and left; she had caught the disease and soon died; this we must admit was rather extreme.

Children of later times are precocious and independent, and early assume the right and responsibility of their own actions, chafing under restrictions and instead of being controlled, they are al-

lowed latitude in doing as they choose. and often in their tenderest years become impertinent and insulting. If they were carefully and constantly trained from infancy upward, these things would be avoided in a great degree, and parents would receive the honor due them and thus save many sufferings and griefs of a broken heart.

This same waywardness manifested in childhood follows through the stages of youth, and maintains itself in haughtiness and uncontrollable recklessness which makes them heedless of the experience of others; they scorn instruction and are carried headlong into the gulf of dissipation and every kind of sin, and consequent troubles which they might otherwise have escaped; many learn this when it is too late.

It is related of Minucius a Roman General who acted in the second of the Punic wars, that he disobeyed the orders of Fabius his wise superior, and soon found himself in great difficulty in a war which he incautiously ventured to risk, and through which Fabius kindly aided him; afterward he addressed his army in the following words: "Fellow soldiers, I have often heard it said, that the wisest men are those who possess wisdom and sagacity themselves, and next to them, those who know how to perceive and are willing to be guided by the wisdom and sagacity of others; while they are fools who do not know how to conduct themselves and will not be guided by those who do." After this they all went to the camp of Fabius and made reconciliations: there is much truth and goodness in this, and the confession showed true nobility.

The laws of military discipline are very strict and imperious, and in theory



they are never to be disobeyed. Officers and soldiers of all ranks and gradations must obey the orders which they receive from the authority above them without looking at the consequences, or deviating from the line marked out, on any pretext whatever. "It is in fact the very essence of military subordination and efficiency, that a command, once given, suspends all exercise of judgment or discretion on the part of the one to whom it is addressed;" and it is said that a good general or a good government would prefer generally that harm should be done by a strict obedience to commands, rather than secure a benefit by our unauthorized deviation from them.

It is a good principle in social life where many are acting together, for it secures order and system.

It becomes us all to learn "from the wise and the unwise," and everything that passes before us, and to yield ourselves to the impressions of good.

It would be well if all would obey the still small voice in their souls. All are susceptible to the feeling of guilt and often suffer from it; by this cultivation we should have a moral standard and would be able to follow the course of righteous duty through life unimpeded by evil, being firm in sustaining and adhering to principles of truth, however much they may demand of sacrifice, this manner of action will develop character of worth and high standing.

Samuel Smiles said: "Obedience, submission, discipline, courage, these are among the characteristics which make a man."

*Mt. Lebanon, N. Y.*

STRENGTH of habit is learned by a strife to discontinue. *M. W.*

LIVE FOR TIME PRESENT AND TO COME.

MARY WHITCHER.

WE see the ages of our friends departing,  
Some over-reach our own, and some fall short,  
We find ourselves just liable, while living,  
To tarry yet awhile or soon depart.  
But nothing shakes our nerves while thus  
[beholding]  
The possible and probable of this our day:  
We only know 'tis wise to be preparing  
For our departure and for further stay.

*Canterbury N. H.*

*"How swift the shuttle flies that weaves thy shroud."—Young.*

A SONNET.

MARTHA J. ANDERSON.

TIME with a swift momentum plies,  
As through life's web his shuttle flies,  
Twining the fibres that fate has spun  
All through the years since life begun;  
Threading the woof of hours and days  
Drawn through our devious winding ways;  
Loosing the tangled ends of time,  
Weaving them all in rhythmic chime;  
Binding the broken threads of thought  
Each by his skillful fingers caught.

\* \* \* \* \*

Soon shall the garment woven be,  
Ere thou shalt enter eternity,  
But, O thou mortal! be not proud,  
Time with his shuttle, weaves thy shroud.

*Mt. Lebanon, N. Y.*

SONYEA, LIVINGSTON CO., N. Y.

Nov. 1888.

EDITOR MANIFESTO:—I send you the following poem written in memory of our "Angel Mother" Eldress Betsy Sneed. I was visiting the Society at Groveland at the time of her departure for the upper home, so could not attend the last services rendered in honor of our precious mother. I have been personally acquainted with Eldress Betsy for nearly forty-eight years and have ev-

er found her to be one of the loyal, true-hearted souls, dealing justly with all, at home and abroad.

Our Society at West Pittsfield fully realizes our loss, knowing that a bright Star has gone from our midst, gone but to shine brighter in the Spiritual Firmament.

MARIA L. DOANE.

*In Memory of ELDERESS BETSY SNEEDEN.*

WITH saddened heart I read the words  
That told me mother's gone.  
Gone for the Angels wanted her  
To dwell in their bright home

O could she longer stayed with us  
Her earthly friends to bless;  
Most gladly we would flock to her  
For gifts her soul possessed.

A mother true she's ever been,  
Through every scene of life,  
Her brave and loving spirit shone  
A conqueror in the strife.

Though many treasures she possessed  
Of one we now will speak.  
It was the gift of charity,  
That clothed her spirit meek.

Her very presence brought new life  
And cheered each weary heart,  
Like sunbeams casting light afar,  
All goodness she'd impart.

To every one some kindly word  
Our sainted mother gave,  
And noble deeds thro' her were wrought  
Her work was souls to save.

Her spirit seemed to over-flow  
With patience, peace, and love,  
And round her shone a radiance  
That cometh from above;

Our sainted mother Oh! we pray  
Return and bless us now.  
Give of your love as you have done  
In prayer we humbly bow.

Again we say farewell, farewell,  
Till our earth life shall end  
O watch and guard your children here  
And be our constant friend

You've fought the fight and kept the faith  
Maintained our Savior's word  
Your spirit pure shall ever reign  
Blest Angel of our Lord.  
*Sonyea, N. Y.*

## Correspondence.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION, WASHINGTON, D. C.

Jan. 14, 1889.

ELDER F. W. EVANS, MY DEAR SIR:—  
I have read your "Reconstruction of the American Government," with much interest. Please send me a copy for my use. I mail you copy of Report of Senate Committee regarding National Constitutional Amendment prohibiting Manufacture and Sale of Alcoholic Liquors.

Also enclose you notice of hearing on Sunday Rest Bill, thinking you may desire to send for same.

Very truly yours,  
ADA M. BITTENBENDER.

REPLY.

MT. LEBANON, N. Y. Jan. 1889.

MRS. ADA M. BITTENBENDER, DEAR FRIEND:—Your favor of 14th. inst. received. Thanks for the document sent, proposing an amendment to the United States Constitution, to prohibit the manufacture of alcohol &c. I have read it carefully, and endorse it fully.

I enclose some of my articles, in addition to the one you ask for. As a religious order, we prohibit the use of alcoholic drinks; have done so with good results for the last thirty years.

Your Sunday legislation I do not approve. "This is not a Christian Government," Washington declared; and I fully agree with him. It is for all peo-

ple on earth, and is designed to secure the inalienable rights of all.

Every day of the week is a Sabbath to some religious order of people. Each religion has its prophets, its Bible, its creed. Do you not see that the province of government is to secure to all, what all have a right to, without interfering with the reserved rights of any one? And above all religious people should be *just*, and give to those whom some erroneously and slanderously call infidels—like Paine, Jefferson, Washington, and Lincoln,—the honor and credit of being the founders of our government and authors of our constitution. To use the powers of the government against those who were its authors and founders, would be high treason against Divine Providence and humanity at large. “Shall not the judge of all the earth do right?”—Abraham asked in astonishment, the God of Israel; and I ask, shall not those religious people, who claim to be, of all others, the servants of the living God, be the first to do *justice* to the Rationalists, who, in the nobility of their souls, framed a constitution that secured even to their most bitter, fanatical enemies—the Christians so-called—the same freedom of faith and liberty of conscience that they themselves desired to possess and exercise without let or hindrance? If we love our religious enemies, and do right by them, will there be any danger of our wronging others?

Shakers make as high a religious profession and claim to be as spiritual, as any other denomination. They live celibate lives; own their land in common; use no alcohol or tobacco; will soon (all of them) eat no meat; do not fight; dress plain; and *labor* to provide things honest in the sight of all men. Yet

they bless such men as Ingersoll, for the truth he holds, and the good he does, and the evil he refrains from doing: in other words, for the self-denial he practices, and because he loves his fellow men; they judge him by his deeds not by his belief.

Church and State governments generate Inquisitions. The highest form of human *hate* is when men and women—whilst tormenting their fellows with religious persecutions, and even killing them—think that they are doing God good service. Does the infidel *believe* in such a God, or love his worshippers? Will murder, in any of its forms, convert him? Is that overcoming evil with good? I hope you Reforming women will “make haste slowly,” and keep clear of Babel priests, and Church and State legislation.

Respectfully,

F. W. EVANS.

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“*The fool hath said in his heart, there is no God.*” *Psalms, xiv., 1.*

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LOUIS BASTING.

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LEVERRIER, the French astronomer, measuring the courses of the planets, discovered a certain perturbation in their motions which he could not account for. Persisting in his investigations he came to the conclusion that there must be a powerful body in a certain region of the heavens whose attractive force was the cause of the otherwise inexplicable irregularity he had observed. He had not the necessary instruments to verify his conclusions, and therefore wrote to an astronomer at Berlin, asking him to search for an hitherto undiscovered star; and

as a result, within one degree of the spot indicated, Neptune, a planet furthest removed from the sun, was found. Never was true science, based upon deductive philosophy that aims to show the cause of established facts, more triumphantly vindicated.

Is there not an equally unerring process of reasoning applicable to the moral and spiritual world whereby the perturbations and irregularities and disturbances of conscious human existence may be explained? When examined into without bias and with a purpose to know the truth regardless of pre-conceived opinions, it will be found that the cause of human misery lies in the tendency to stray outside of the orbit of divine law ordained by God. The modern school of agnosticism is composed of such as are know-nothings by choice and of free-will. They belong to those who prefer darkness rather than light. Leverrier was convinced of Neptune's existence by no other proof than such as the resources of his mind afforded. What was to him absolute certainty, would have been to others incapable of his comprehensive grasp, but idle speculation. God exists whether I believe in his existence or not. For any one to deny his existence is to assume that he knows more than the vast majority of all ages, who in one form or another, acknowledged the Supreme Being; or, it is the virtual admission of being of such density of mind that the same evidence which sufficed unnumbered millions is not enough for him. Men may be wicked and depraved from one cause or another, and still believe in God; but to deliberately deny his being requires an effort of the mind and a hardening of the heart, and

it may be questioned if it is sincere after all for it is unnatural.

Some great sorrow or bereavement, some great misfortune or affliction, some crisis in life when the long repressed depths of emotion are broken up and the utter helplessness of human nature becomes apparent will cause the soul instinctively to cry to God for that aid without which it is impossible to bear the burden and live. Yes, it is suffering that brings us home to God.

Queen Louise of Prussia, fleeing from the capitol before the usurper, accompanied by her children, (one of whom was lately laid to the tomb as the greatest monarch of Europe) stopping at a wretched house by the wayside, wrote with a diamond ring upon a window-pane:

Who ne'er his bread with tears did eat,  
Who ne'er in nights of deepest sorrow  
Upon his lonely bed sat weeping—  
He knows you not, ye heavenly powers.

It is not the thoughtless children of ease and of self-indulgence, the vain butterflies of pleasure and fashion, nor the learned, the great and powerful of this world who know God best; but they who have passed through deep tribulation and have become purified through suffering can speak with confidence of God in whose sheltering arms they have found peace and rest.

*West Pittsfield, Mass.*

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SHAKER VILLAGE, N. H. Nov. 1888.  
MY DEAR YOUTHFUL FRIENDS:—On coming across a series of very solid facts recently concerning that very solid material which we call Iron, I purposed transcribing them for you, thinking that you may derive some benefit from read-

ing the same. The heading which of itself is suggestive reads:—

“INCREASE OF VALUE.”

Here are the facts: “A bar of iron worth \$5.00, made into horse-shoes is valued at \$10.50; made into needles is worth \$355; made into penknife-blades is worth \$3,285; made into balance springs for watches is valued at \$250,000!” You, who are somewhat interested in solving problems in Arithmetic, can easily discern by a little close attention, what a marvelous increase of value the owner of the five-dollar bar realized after it had been submitted to the manipulation of so many and varied processes. Just try to imagine, if you please, what drilling, beating, rolling, pounding and polishing one crude bar must undergo, to reach the highest state of excellence named! and how its intrinsic value was increased by every refining process! Undoubtedly, they whose duty it was to deal the blows, foresaw, that all the varied manipulations mentioned were indispensable in bringing out the finer qualities sought, to fit this single bar for extended manifold usefulness, so that, finally, not less than 250,000 persons were benefitted, rather than one alone. This foresight must have stimulated the artisans to complete the task. The writer, who penned “Progress is stamped on everything which the kind Father has made,” confirmed a truth which we cannot gainsay. Now, if an object from the mineral kingdom can be wrought into such perfection, who can limit the capabilities of the immortal mind for usefulness, especially when the possessor yields its all “as clay in the hands of the Potter,” to the moulding and refining processes of gospel truth. I trust that you, like myself, will draw

many wholesome lessons from the bare facts quoted. Some of the most important of which suggest to us, patience in trial, humility under reproof, and cheerfulness in self-denial. All of these conditions are necessary for growth in moral and spiritual excellence.

Adversity and prosperity are as necessary for *mind* culture as the sunshine and the rain-cloud prove indispensable agencies, in bringing forward and perfecting the fruits of the earth. Therefore, never yield to discouragement when severely criticised. Remember the lesson of the iron bar and the beautiful passage in Hebrews, xii., 6, “For whom the Lord loveth He chasteneth, and scourgeth every one whom He receiveth.”

One more selected story as related by Rev. Martin W. Willis, and I close this somewhat lengthy epistle. He says, “Two artists were once engaged to fresco the interior of a lofty cathedral. The swinging platforms were prepared and they commenced their work. They were both ambitious in their professions and spared no pains to render their labor as perfect as possible. One of them had just completed the central figure, and was gazing upon it with intensest delight and satisfaction. In order to obtain a better stand-point, he moved backward a few steps. The picture gradually swelled into bold relief, and again he receded, entranced with the vision, until he neared the edge of the platform. Another step and he would fall a distance of fifty feet upon the rocks and timber below. His companion, seeing him in such imminent peril, with the greatest presence of mind, grasped a brush and covered the picture with water. The astonished artist, immediately sprang forward to take revenge upon the

spoiler, but found him fainting upon the platform. He at once perceived that the painting had been destroyed only to save the life of its author. So our Heavenly Father, when he sees us enraptured with the scenes of the world, and moving backward to danger and death, suddenly casts blight on the fair picture, not in anger, but only to call us back to the arms of Everlasting Love.

Please accept these varied lessons with an expression of love and sisterly regard.

Kindly ever,

ASENATH C. STICKNEY.

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GREETING.

PRUDIE A. STICKNEY.

LOVED friends of my youth,  
 Ye are nearer and dearer  
 As each day that passes,  
 Brings joys that are new;  
 In storm and in sunshine  
 And life's busy conflict,  
 The love that I bear you,  
 Is loyal and true.  
 It is not a task, but  
 A pleasure to write you  
 The hearts inmost thoughts  
 Of affection and love;  
 And each little missive  
 Will bind us more closely  
 With loved ones on earth,  
 And with angels above.  
 'Tis sweet thus to ponder  
 'Mid shadows of twilight,  
 When night hovers near  
 With her balm of repose;  
 The stars, looking down  
 From their high home above us,  
 Reveal not their mission  
 As time onward goes.  
 But, let us not faint  
 Nor grow weary with toiling,  
 The goal lies beyond,  
 Our friends "watch and wait;"  
 With them we'll be gathered,  
 And songs of rejoicing  
 Will welcome us in  
 At the "Beautiful Gate."  
*West Gloucester, Ms.*

## WILL YE ALSO GO AWAY?

MARY JOHNSTON.

IN the gospel of St. John how vividly is the scene presented to our view, of our Savior pleading with his brethren in the synagogue at Capernaum to accept the way of life. He freely offers the Bread of Life, "Not as their Fathers did eat manna in the wilderness and are dead," but says "He that eateth of this bread shall live forever." At this point we find great unbelief, and contention; but He does not cease to proclaim that the infinite power of God can accomplish all things and shows what is needed is greater faith and a deeper baptism requisite for the soul's redemption. As these great truths, at this time, were by many, taken in a literal sense, they were indeed, "hard sayings" and knowing their hearts of unbelief, He said, "No man can come unto me except it were given him by the Father."

At this time many were his professed followers, perhaps attracted by the loaves and fishes, as many are in this day. As the spirit quickeneth, consuming the dross, they cannot stand the refiner's furnace, and like the Israelites of old, seek to turn back to the flesh-pots of Egypt. But in all this backsliding He wielded the sword of truth even down to the twelve, for one of them proved false, and in anguish of soul asked, Will ye also go away?

All through the subsequent centuries this great question has stood out in bold relief equally as important as when asked at the first secession of the Primitive Church.

The past has spoken for itself. The present and future lies within our power to prove which it shall be. Which? Are

we as his followers to-day accepting or rejecting the eternal truths that are so conspicuously breaking upon the spiritual horizon, declaring that progression is the only means and hope of attaining true happiness. Some day sooner or later, all have to decide this weighty question, and may all hearts as quickly respond as Peter's, which the song poet so beautifully expresses—

"In quick response my heart replies,  
Lord, whither shall I turn;  
Thou gavest to me eternal life  
Thy saving power I've known,  
O, Thy saving power I've known."

Those who have felt and possess this saving Power, did not attain it merely in moments of emotional ecstasy, when the popular voice chimed its approval, and everything seemed attuned to the harmonious chords of the spiritualized feelings. Not so, but rather when in the wilderness of trial and temptation, and through the thorny pathway of the realities of life; by persistently bearing a daily cross against all the propensities of an evil nature. Each battle that is won in the conflict of right over wrong fills the soul with increasing joy and peace in having obeyed superior convictions. In the elements of Nature, some of the most beclouded days are often followed by others in as great contrast; so it is with Christian pilgrims, storms of sorrow may almost overwhelm the soul, but if it is rightly anchored in the cardinal virtues; Faith, Hope and Love, they shall surely behold the glorious dawn and cheering rays of Heaven's blessing. Sacred history teaches that success consists not in the many, but in the devoted few. Gideon's army gives a striking example of the unselfish and sincere, who had their

trust placed in God. Thus the three hundred Gideonites were victorious over the one hundred and thirty-five thousand Midianites.

Does not the continuance of the present church depend upon the faithful efforts of each individual member in cultivating greater self-denial, and in all sincerity of heart striving to propagate the principles taught by our gospel parents, Christ and Mother. Thus giving an affirmative answer in thought, word and deed to our Savior's important question, Will ye also go away?

All who are thoroughly in earnest in advocating the great Cause, will know even as Peter did, wherein lies this saving Power; that it is, "Not by might, not by power, but by my spirit saith the Lord of hosts."

*Pleasant Hill, Ky*

#### EVERY DAY WORK.

GREAT deeds are trumpeted; loud bells are rung,  
And men turn round to see,  
The high peaks echo to the peans sung  
O'er some great victory.  
And yet great deeds are few. The mightiest men  
Find opportunities but now and then.  
Shall one sit idly through long days of peace,  
Waiting for walls to scale?  
Or lie in port until some "Golden Fléece"  
Lures him to face the gale?  
There's work enough; why idly, then, de say?  
His work counts most, who labors every day  
A torrent sweeps adown the mountain's brow,  
With foam and flash and roar.  
Anon its strength is spent, where is it now?  
Its one short day is o'er.  
But the clear stream that through the meadow flows  
All the long summer on its mission goes.  
Better the steady flow; the torrent's dash  
Soon leaves its rent track dry;  
The light we love is not a lightning flash  
From out a midnight sky,  
But the sweet sunshine, whose unfailing ray,  
From its calm throne of blue, lights every day.  
The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of one unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells,  
The Book of Life the shining record tells.—*The Catholic*.

*In Memory of SISTER ABIGAIL CROSMAN.*

HANNAH R. AGNEW.

BEAUTIFUL Sister, thy work is well done;  
 You've fought the good fight and the world  
 The joy of the Lord enter now; [overcome,  
 A worthy disciple art thou.  
 Truth is thy motto in example enshrined;  
 To God every faculty given;  
 The rest of the saints and their glory is thine,  
 Go join their glad chorus in heaven.  
 But do not forget those you're leaving below,  
 'Mid sorrows, though sweetened by love;  
 As sheaves well ripened they're ready you [know,  
 To be garnered in mansions above.  
 And now to thy home, thy heavenly home,  
 All perfect in purity's sphere,  
 The angels rejoicing invite thee to come;  
 Adieu, loved one, thy rest is not here.

*Mt. Lebanon, N. Y.*

*Lines written upon the occasion of the  
 funeral of Brother Richard Quimby at  
 Sonyea, N. Y., Jan. 21., 1889.*

FREDERIC I. STEBBINS.

WHY should we say farewell,  
 Thou art not far away!  
 Thy spirit meek and kind  
 We feel with us to-day,

And love and tenderness  
 Thy presence doth impart.  
 'Twill glow in sympathy,  
 Each prayerful waiting heart.

Our thanks to thee we bring,  
 For testimonies sure,  
 Simple and few thy words,  
 Thy life sincere and pure.

Thy mem'ry, ever fresh,  
 Shall in our hearts abide,  
 The witness of an honest life  
 The true Believer's pride.

The lessons of thy life,  
 To each of us shall be,  
 A fervent trust in God,  
 And deep humility.

*Groveland, N. Y.*

"DIFFIDENCE is the Mother of safety."

Evolution or Revolution, Which?

HAMILTON DE GRAW.

IN a vision of the night, when my  
 spirit was drawn from earthly things, a  
 gleam of light from the heavenly shore  
 revealed to my soul the grand coming  
 time when the harvest home will be  
 sounded, and all the false conditions of  
 human society shall perish, and none  
 shall be without the means of both  
 physical and spiritual support, when the  
 brotherhood of man shall be established  
 throughout the universe of mind.

But, "Watchman, what of the night,"  
 do the faint star gleams that our vision  
 behold betoken a bright and glorious  
 dawning of the sun of righteousness, or  
 is it to rise through the dark clouds of rev-  
 olution? As effect follows cause so must  
 the result of humanity's acts effect the  
 condition of thousands yet unborn for  
 their weal or woe. The golden age is  
 yet to come. Are we to realize it through  
 the peaceful evolution of the race from  
 the false systems of the past, gradually  
 and beautifully unfolding through the  
 ministry of angels, or, as the revelator  
 saw when entranced in vision the vials  
 of wrath poured out upon the children  
 of men for disobedience to the laws of  
 God as revealed to them. Let us hope  
 for the better, even though we hear the  
 murmur of discontent from the oppressed  
 of all lands growing louder and more  
 determined as the years roll on.

The American people look with hor-  
 ror upon the scenes enacted by the  
 French Revolution, but do we realize  
 that we are in glass houses? that the  
 social and economic system of life that  
 culminated in the Revolution is finding  
 its counterpart in the monopolistic ten-  
 dencies of the day. Land monopoly,



trusts and combinations that is putting weights on the safety valve of human thought and action and creating class distinction until there is an upheaval, nay, an explosion.

The words of Thomas Jefferson when alluding to chattel slavery, are applicable to present conditions, "I tremble for my country when I think that God is just."

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." Prophets have prophesied, poets have sung, and martyrs have laid down their lives for the consummation of that long wished for time when all shall sit under their own vine and fig tree and nothing shall harm in all God's holy mountain.

An unrest and feverish condition of society's pulse beat indicate momentous changes. May the divine ministry of angels guide the footsteps of man in the paths of wisdom and peace.

*Sonyea, N. Y.*

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### SELF-DENIAL.

J. F. BUTLER.

ACCORDING to the word and testimony of Jesus Christ, the work of self-denial is a Christian duty, Matt xvi., 24, and it is to be exercised in regard to every forbidden indulgence, however pleasant, or presently profitable.

He that breaks his own will in everything, and resolutely resists his natural reluctance to prayer and gospel obedience, loves humility and every good work, shows more power than another who can do it with more ease, with this faithfulness we are led to believe that God is well pleased, and will reward us in his own good time by giving us grace

to do all these things with a willing heart.

But first we must be made truly sensible of the deep corruption of our hearts. See Rom. iii., 23. Then we may use the more violence in prayer and general effort; but if we pray only, and do not resist quickly the propensity of our hearts toward evil, there can never be such a thing as making progress at all. Since the stubbornness of the flesh requires that prayer and conflict go hand in hand, and as one writer truly observes, "Efforts to obtain righteousness are to be made in faith." Heb. xi., 6.

The same is a "fruit of the spirit, and the gift of God." "It purifies the heart, overcomes the snares and temptations of the world, is productive of good works," even so, God is faithful to his promises, faithful indeed that calls, warns, and moves our hearts by the promptings of his blessed spirit. O that we were faithful also, punctual and immediate to follow in all things where-soever he leads.

*Alfred, Me.*

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### MORNING THOUGHT.

I WOULD not fail to gladden  
Some heart each day I live  
But I would fail to sadden  
By any word I give.  
How good to think of others,  
Forgetting one's own pain,  
A loss which is resulting,  
To yours and others gain. *M. W.*

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CHRISTIANITY, pure, and true, is an *eternal* institution; and its true heirs are those who continue its work; *not* those who merely claim to be its *adopted children*; but, those who hear the word of God, and keep and obey it. *G. B. A.*

## THE MANIFESTO.

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## Editorial

THE mission of the divine Teacher introduces a subject that never grows old. The righteousness that it demands of man is that which has ever manifested itself in the spiritual resurrection order, or the life of Christ. "Except your righteousness," said he, "shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of God."

This was, no doubt, said to the disciples, to stimulate them to greater care and faithfulness in keeping God's Law and in having a deeper regard for the admonitions of the prophets, that they might more readily accept his work, and bring their lives more in conformity to the life they had accepted.

The Scribes and Pharisees, in many things, may have been faithful to the letter of the written law, and honorable in their relations among men, but their general course in life would not

commend itself as a worthy pattern for the disciples of Jesus.

The Teacher began his work by urging his followers to make their paths strait, by changing their minds, and instead of hating their enemies, to love them and pray for them, and instead of afflicting or murdering their fellow-men, to become peace-makers and children of God. To enter this new order of discipline was to become crucified to the life elements of the world and to rise with Christ into the gospel resurrection. This new life or new creation bore no likeness to that of the old creation. One had its relation in the Kingdom of God, and was pure and peaceable, while the other was born of the flesh and was earthly and sensual.

It may seem strange, with all the plain declarations that were made by Jesus, as having reference to the life he lived and to that which should be the life of his followers, that so little of it is found to exist or even to be correctly understood. Self-renunciation as taught in the evangely of Jesus, is not very extensively accepted, not even by those who are the loudest in their proclamations of religious loyalty, and most devout in their rhetorical prayers. Infidels and Christians walk hand in hand when the subject is discussed, and all agree that Jesus, in his zeal for God, over-stepped the bounds of propriety. That some of his doctrines, if accepted, would destroy the whole system of domestic relations.

Our Redeemer, the first-begotten son of God, of whom it was said, "This is my beloved Son, hear ye him," may

now need a little of our advice, and we will say to him,—Not quite so fast!

“The Church cannot accept interpretations which would be injurious instead of beneficial to the welfare of mankind.”

Of course not! The Church cannot accept the words of Christ if they do not harmonize with the life of the world, which governs the Church. Was it this uncalled-for zeal that broke forth with such a death knell to the relations of the flesh, when Jesus said, “Suppose ye that I am come to give peace on earth? I tell you, Nay: but rather division. The father shall be divided against the son and the son against the father, and the mother against the daughter, and the daughter against the mother.”

This form of doctrine, most certainly, would produce a disturbance among the Christians who advocate the life of the world.

The work of generation belonged to the first Adam and his disciples, while regeneration was the work of the Second Adam, and into which his disciples were called to enter. Jesus neither encouraged nor gave any instructions for the improvement or for the continuation of the work of generation, and his visit to Cana had no more to do with the institution of marriage, than the presence of a Christian would have in a saloon with the rum-drinking that was going on around him.

Jesus went about doing good and whenever or wherever opportunity offered, he was found preaching his mission of the coming of the Kingdom of God, by making the lame to walk, the blind to see, the deaf to hear, and by

casting out demons, from among men and permitting them to enter the swine. So far was he from uniting with the world, that he even said to those who accepted his mission, “Ye are not of the world, even as I am not of the world.” But, “Ye which have followed me in the regeneration and have forsaken houses or brethren or sisters or father or mother, or wife, or children, or lands, for my name’s sake, shall receive a hundred fold, and shall inherit everlasting life.”

This presents to us the mission of Jesus, and into this he sought to gather his followers from the world that they might be one with him as he declared that he was one with the Father. But there are not wanting able and learned men, and those who may be called Rev. Christian guides, who stand ready to denounce any attempt to live a life of practical righteousness.

These worldly-wise men are free to inform their hearers that, “The transient and disastrous attempt at communism in the first days of the Church of Jerusalem was always partial, was very early abandoned and perhaps had its share in plunging that church into a misery and pauperism deeper than prevailed in any other Christian community.”

What a compliment to the apostles and to the Pentecostal Church! A disastrous attempt!! That point, then, is settled,—What next?

Jesus has said, “If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.” But the worldly-wise men inform us that “under certain circumstances, war is justifiable!”

With war comes all the horrors of brutality and lust, as its legitimate results, and over these the Christians pray, and call them justifiable. They have urged men to sow to the flesh, and of the flesh they must, now, reap corruption.

St. Paul comes forward as our Christian advocate and very distinctly says, "I testify in the Lord that ye no longer walk as the Gentiles also walk, in the vanity of their mind, alienated from the life of God, because of the ignorance that is in them. But ye did not so learn Christ."

May our God help the Believers to continue faithful in the work of their gospel mission and in the maintenance of an unflinching testimony against all unrighteousness.

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## Sanitary.

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### HYGIENIC HINTS.

WM. A. ENGLISH, M. D.

It is certain that unless we supply such articles of food as contain the elements needed to build up the tissues and organs, and replenish the waste occasioned by the various activities of the human body, this body will soon become unfitted to perform its daily functions. The following suggestions may be useful to those who are interested in this subject, at least, by way of stimulating further investigation: "Prove all things."

The principal requisites of perfect food, (after being assured that it is outwardly pure and clean) are as follows:—

*First:* It should be agreeable to the sense of smell.

*Second:* It should be decidedly palatable.

*Third:* It should be (according to our reason and experience,) nutritious and digesti-

ble, and in such condition as to admit of thorough mastication and insalivation.

*Fourth:* There should be sufficient variety, at different meals, and change, at different seasons, to meet the varying demands of the system.

*Fifth:* It should be as fresh as possible; (but this will be further explained.)

*Sixth:* As a general rule, simples are preferable: but in case of compounds, no ingredient entering into the preparation should be such as would be unwholesome if eaten separately.

*Seventh:* No stage of the processes of securing our food, or preparing it for market, or for cooking, should be repulsive to our feelings, or to the sensibilities of our spiritual natures.

Let us now consider the above points more in detail.

*First:* The nose, from its position directly over the mouth, is a useful sentinel, always on guard to detect the aroma of every substance that comes near; and we should heed its warnings implicitly, and allow nothing to enter the mouth that is repulsive to the sense of smell; yet this sense, like all the others, should be guided by reason, for it is not always wise to eat every article that "smells good." If the aroma is not masked by compounding or high seasoning, this agreeable smell simply testifies that the food elements are in harmony with elements previously assimilated, and by eating or drinking unwholesome articles, like tobacco and alcoholic drinks, we may finally acquire a liking for their aroma. The animals naturally obey the sense of smell, and never partake of anything repugnant to it. We could learn some lessons from animals, if we were sufficiently teachable.

*Second:* Food that is not palatable is never perfectly assimilated, for the digestive fluids and nerve forces do not respond as fully to an unpalatable morsel. There are idiosyncrasies of taste belonging to certain persons, these should be duly respected, and generally are of pre-natal origin.

*Third:* While considering the nutritious value of food, a practice which has grown out of the ignorance of the masses in regard to the essentials of proper food must not be

overlooked. I allude to the separation and exclusion of a large portion of the valuable elements of the grain, in the manufacture of superfine flour, which is so impoverished by this suicidal process, as to be unfit for the general use of those who eat to live, rather than to conform to foolish or fashionable customs.

It is found that even a dog will starve when confined exclusively to the food products of superfine flour; and chemistry solves the problem for us, by proving that the better part of the elements that build up our tissues, are not to be found in such flour. Grains in their natural condition, boiled whole, cracked or ground into meal, so as to retain all these elements, form a highly nutritious class of foods, and, together with the leguminous seeds, (peas, beans, lentils, etc.) and nuts, comprise our *most nutritious foods*. Each individual seed, kernel, or nut contains a germ of life, capable, under favorable conditions, of developing to such an extent as to reproduce its species.

It would seem a very natural inference that food containing so much of the life-principle must be superior, in dietetic value, to food taken from the carcass or tissues of an animal, from which not only the life-blood but the life-principle itself—the organizing force—has departed.

The various classes of seeds above mentioned, with fresh vegetables in their season, and fruits to supply the necessary fluid elements, combined with aromas and flavors of such wonderful delicacy and variety, together with milk, butter, cheese, (and possibly eggs,) form a dietary fit for a king, or for an American citizen; each one of whom should be a true king.

But the question of the digestibility of food cannot be reduced to cast-iron rules, owing to different conditions arising from previous habits, environments, etc., and, though vegetarianism is undoubtedly the ideal dietary, it would be very unwise to counsel all people to adopt it at once; for, by ages of flesh eating, the digestive organs become so accustomed to it, that, with most people, its sudden disuse, would be attended with considerable physical discomfort.

It would be folly to ignore any individual's

experience, as to what agrees or disagrees, in the line of food; so, each one must, in a large measure, be his or her own judge, yet we should endeavor to *perfect our ideals*; and our appetites and desires will gradually conform to them. \* \* \*

*Fourth:* A monotonous diet is not adapted to the proper development of the race, or the individual. Our physical and mental activities are so varied; our temperaments so dissimilar; our pre-natal proclivities, and our environments and habits so very unlike, that the necessity for variety at meals, and change from time to time, is sufficiently apparent.

*Fifth:* All organic material used as food, tends to decay, after reaching its highest stage of perfection, and should be eaten when most highly endowed with the life-principle.

This applies with especial force to garden vegetables which, not being matured, rapidly wither, and become stale and unwholesome. All kinds of flour and meal should be eaten as soon as possible after being ground, as it is then constantly parting with its finer life-elements. All food tends to deteriorate rapidly, after cooking; and, if allowed to remain long uncovered, absorbs atmospheric germs which are disease-producing.

The more moist the food is, the more danger there will be. Milk, water, and all fluids cooked or uncooked, rapidly absorb injurious gases and microscopic germs from the atmosphere, if allowed to remain uncovered or unsealed; more especially in warm weather. Nuts and some kinds of fruits, though they will keep a long time, should never be eaten after their flavor becomes impaired.

*Sixth:* Food that is compounded of different articles, and highly seasoned, should be regarded with suspicion, especially if meat is a leading ingredient; for it is customary with those who prepare these compounds for sale, to use a very poor article of flesh, and mask the inferiority by plenty of salt, pepper, and other condiments.

Those abominations of modern cookery—pies, cakes, and puddings—which are made for gustatory pleasure, regardless of consequences, and often contain some of that delectable substance called *lard*, might, with propriety be given to that class of animal scavengers from which the lard is obtained:

they are not fit to enter the human stomach—(unless belonging to some one closely allied—*psychically*—to the animal referred to.)

No ingredient that is not first-class, should ever enter into any dietetic compound, and simple food is usually preferable.

*Seventh:* As the occupation of gathering and preparing grains, nuts and fruits for the table is pleasurable, and not in any sense repulsive to our higher sensibilities, and as these kinds of food contain all the necessary elements of nutrition, why does man continue the practice of slaughtering innocent animals and devouring their dead bodies? This practice, unless one has become hardened by it, cannot be engaged in without experiencing a severe shock to the higher nature.—*The Esthetic.*

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## Jubilee.

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PLEASANT HILL, Ky., 1889.

BELOVED BROTHER DANIEL ORCUTT:—

Through the columns of the *MANIFESTO* I take the liberty to address you; knowing its mission is to publish good news unto all. I can express the thanks of myself and little friends for the many beautiful letters of kind advice, which we have had the pleasure of reading month after month. Perhaps you would like to hear something about us in our southern home. The weather is remarkably mild this winter, not any snow at all. I go to Sunday School every Sunday and like it very much. Last year our lessons were from Exodus to Ruth; this year they are and will be in Mark and Luke. I have not missed a single Sunday. I feel that it is a great benefit to us little folks, and I feel that we should do all we can to show our appreciation to our dear kind teachers, who do so much for our good. Elder Francis Pennebaker is our Superintendent. He is so kind and good, we like him very much. Our Sunday School has seventy-five members.

Dear Brother Daniel, "Kind words can never die," so may yours that are so kindly given, be implanted in the hearts of all Zion's children to return again unto you.

Please accept the love and thanks of your many little friends of Pleasant Hill. Hoping that we may hear from you again, we will faithfully strive to merit the love of all, by following your precious advice.

Sincerely,

MAUDE AMBROSE.

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"HE CONQUERS, WHO OVERCOMES HIMSELF."

SARAH F. BODINE.

How few there are in this great world who honestly strive for victory over themselves; our principal and greatest foes are the evils of our own lives which rise up against us and destroy our peace.

Contention in the small affairs of life seems to be quite easy, and altogether too frequent among us; but there is no virtue in it nor any worthy gain; but to contend against, and gain victory over habits and vices that bring pain and trouble to others, as well as ourselves, will secure immortal glory; this I consider to be a good and a necessary work, and I will strive earnestly, strengthened by power from above, to subdue the errors of my life as fast as they appear to me.

We cannot reach perfection in a month nor a year, but if we patiently bear the cross, we shall surely win the crown and realize the reward of our labors.

It is said, that "He that conquereth his own spirit, is greater than he that taketh a city." Too many fail to realize this, and seek to obtain fame and honor on the battle field, at the sacrifice of Christian virtue, and at the expense of many human lives; such, worship the god of war, but the laurels gained in this way will perish before the true God. Let me "turn the battle to the gate" as the Scriptures say, and do the true conqueror's work, win the Christian's victory, and bear the palm of righteousness.

*Mt. Lebanon, N. Y.*

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COMPOSITION.

LIZZIE D. HORTON.

Who likes to write a composition? The subjects are plenty, but they are either too large or too small. When the subject is se-

lected for us we often hear, I do not know what to say. I cannot remember anything I have heard about it. I have had an experience in regard to composition, which may be like that of many other young persons. But I remember one little girl who was advised to write, and the troubles she met, and how she mastered them. Her first trial was this—I cannot find a subject. At last this vanished when a friend suggested, "The Snow." She then resolved to do her best, and the result was the following. "Snow is pure white. It comes down from the sky in flakes. It looks something like sugar, but it is not good to eat. It melts when it is warm out of doors, and in the spring it all goes away. This is all I know about snow, but when I am older I shall learn more." It was finished quite abruptly. The advice given by her teacher may be of some profit to other writers. "First choose a subject which you know something about, and before you write your thoughts on paper, have them clearly defined in your mind, and not waste time writing words. Do not fill your article with quotations, and never repeat the same idea several times, to fill out the sheet. Write just what you want to say and when you have done this, say no more." If these few rules were carefully regarded, would we not soon learn to write a composition?

Canterbury, N. H.

#### NOAH'S ARK WOOD.

WITHIN a radius of sixty miles of Nashville, Tenn., there is said to be found a tree that is said to be the shittim wood of ark fame. Celebrated botanists from all over the country have examined the trees and agree that they grow nowhere else on the globe. They have decided that it is the shittim wood of which Noah's ark was constructed, mention of which is made several times in the Bible. The tree is medium size, with very dark, smooth bark, and the wood is of a bright gold color. In early spring the trees are laden with long, white blossoms, closely resembling great ostrich plumes. There seems to be no doubt about the identity of the trees, and it is remarkable that they are found only in this small area and so few at that.—*Scientific American*.

Hm! Indians eat dogs, said a white youth, in a slight quarrel with his Indian playmate.

Pshaw! White man eat oysters—ugh! No good! And crabs too, remonstrated the little red man, drawing up his mouth to suit the occasion.—*The Red Man*.

TWENTY-FIVE hundred Americans are on the records in the patent office.—*R. P. J.*

At a meeting of the Charleston, S. C. Society it is said there was a discussion lasting three hours on the question of whether a Unitarian is a Christian or a heathen.—*R. P. J.*

[It probably would not have taken near so long to have decided that the Bible Society was heathenish.]

To every African who is influenced for good by Christianity, one thousand are driven into deeper degradation by the liquor trade. Three millions of gallons are poured annually upon a mere fragment of the African coast line. Our own country sent last year fifty-two thousand gallons.—*Christian at work*.

PHILIP SCHAFF says, in his "History of the Christian Church," Vol. vi, p. 493, "The Anglo-American theory of the Lord's day which is based on the perpetual essential obligation of the Fourth Commandment, is of Puritan origin at the close of the sixteenth century." It is this "theory," to be enforced by law, to which I understand the "Sabbath Union" is committed. But it is not accepted by all Christians, is repugnant to the great majority of others, and is therefore impracticable.—*B. J. R. in Christian Standard*.

It is not every honest man that makes it his rule to do justice and speak the truth, who in all cases remembers the truth; and this is sufficient reason, were there no other, for committing to writing such facts as may be important to know at any period subsequent to the date of their occurrence.—*Pres-ton's Manual*.

## Books and Papers.

IN the past few years Hood's Sarsaparilla Calendar has become such a favorite that the people anticipate its annual appearance with pleasure. The Calendar for '89, which is now before us, will fully satisfy every expectation as to beauty and utility. It is a little larger than ever before, retaining the cut-out feature of last year, and a handsome child's face looks over a pad of clear, plain figures, all printed in harmonious and pleasing colors. To be appreciated it must be seen. Get a copy of your druggist or send 6 cents in stamps to C. I. Hood & Co., Lowell, Mass.

**NORTH'S MUSICAL JOURNAL.** Jan. Con. Gertrude Danks; Minor C. Baldwin; Musical News; Little Stories of Great Musicians; The Banjo Band and Orchestra Notes; Musical Notes; Concerts and Entertainments; The Zither; Sixteen pages of Music, etc., etc. F. A. North & Co., 1308 Chestnut St., Philadelphia, Pa. Price \$1 per year.

**THE ESOTERIC** may be classed among the new Magazines, and yet it has been before the world, on its mission of light, for nearly two years. Its anticipated work awakens a pleasurable hope, and will be followed with the deepest interest, while its pages are "devoted to such subjects as will be best adapted to promote the highest mental and interior unfoldment of its readers."

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### BETTER THAN EVER.

It did seem as though the seedsmen outdid themselves last year in the line of elaborate catalogues, but here comes Vick's Floral Guide for 1889, from Rochester, N. Y., better than all previous issues. "Better" hardly expresses it—rather, we should say, far superior. It has been changed in every respect; new cuts, new type, enlarged in size

(opening like an old-fashioned singing-book :) contains three elegant lithographs (8x10 $\frac{3}{4}$  inches) of Roses, Geraniums and Melon and Tomato; besides a very fine plate of the late James Vick and his three sons who own and manage this large business. These features must make the Floral Guide valuable to their many thousands of customers in this country.

We also notice that Vick returns to the plan started by the founder of the business years ago, of offering cash prizes at the State Fair. One would think they were a little out of their heads to offer to the public such a work as the Guide free, for that is what it amounts to, when they say it will be sent on receipt of fifteen cents, and that a certificate good for fifteen cents worth of seed will be returned with the Guide.

## KIND WORDS.

SHAKER VILLAGE, N. H. JAN. 29, 1889.

ELDER HENRY:—Thanks for the February MANIFESTO. It is "very good."

M. W.

MT. LEBANON, N. Y., FEB. 1889.

WE take an unchanging interest in THE MANIFESTO, and always read it. Hope it will continue to sparkle with gems of truth and be the white-winged messenger of purity, peace and salvation, to those who are seeking for the higher life and light.

With kindly greetings,

M. J. ANDERSON.

## Deaths.

Abigail Crosman at Mt. Lebanon, N. Y., Center Family. Jan. 24, 1889. Age 81 yrs. 8 mo. and 17 days.

R. H. Quimby, at Groveland, N. Y. Jan. 28, 1889. Age 76 yrs. 1 mo. and 1 day.

Lucinda Bromley, at South Union, Ky. Feb. 15, 1889. Age 69 yrs. 9 mo. and 29 days.



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APRIL.

# THE MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.

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# The Manifesto.

VOL. XIX.

APRIL, 1889.

No. 4.

## THE SPIRITUAL AMAZON.

GILES B. AVERY.

As our ship's crew were tossed on the billows of life's restless ocean, suffering the disappointments of conflicting winds and tides, retarded in progress to our destined haven until our stores for life's sustenance and comfort were reduced to a minimum capacity, and our thirst becoming unendurable, while the waters of the dreary ocean waste on which our bark was drifting were brackish and bitter, seeing, in the distance a hopeful craft, we hoisted signals of distress; she hailed us and inquired the cause of our troubles. We replied, perishing for want of water. A voice replied, "Let down the buckets. You are in the mouth of the Amazon River, the largest stream of fresh water known to the inhabitants of earth; let down the buckets and help yourselves to refreshments."

But, though up borne by its waves and resting on its bosom, our ship's crew still inquire "In what latitude, in what longitude, in which hemisphere is this spiritual queen of rivers to be found? Through what kingdoms does it flow? Where its source? And where, O where, into what ocean does it pour its living, refreshing tide? Seeking its

sources we have traversed earth's domains and found them not. They are not harbored there, yet earth's inhabitants intuitively and educationally believe in their existence."

This notable spiritual river is the philosopher's theme; the author's throne; the prophet's haven; the poet's song, and the Christian's amulet. It is the river upon whose waters floats the heavenly argosy; yet, its stream, though broad and long, with current irresistible, is not found on earth! Then, O ye bright angels,—missionaries from wisdom's throne,—ye who know the geography of the heavens, Where is this holy river to be found? Better than all the waters of "Abana and Pharpar" deeper, clearer and sweeter than the Jordan its waters flow forth to teem with life and sweet perfume the flowers of Paradise, and watering the land or Promise it develops and matures, under the sunlight of truth, the fruits in the garden of God.

A seraph from the haven of bliss now offered to be our pilot. She said, "This river is the waters of soul life,—the love, power and salvation of God—a baptism that fills the heavens with sympathetic harmony and unselfish interest, and makes the society of the souls of the righteous aglow with love to all

mankind so true as to seek to lift them to mansions of rapturous joy. It is a power which reproves the world of sin, and slakes the thirst of the sinner for its bitter waters, while it woos and entrances the soul who will drink of its refreshing stream, and strengthen it to direct its course home to God. The flow of this beautiful river is on the broad plains of the spiritual continent of God's mercy and goodness; its sources are the bowers of the graces that shine forth in the life deeds, the righteousness of the saints, and the ministering angels of heaven who do the will of God."

Then we inquired of our heavenly pilot, How may mankind find access to this spiritual Amazon, to drink of its soul inspiring waters, and receive spiritual refreshment and vigor from its sparkling, sacred well-springs, bathe in its limpid flowing stream or sail upon its sweetly rolling waves into the haven of sweet peace and celestial joy? She replied, "The pathway to its fountain is not a thorny maze of disbelief in the eternal existence of souls; not through marshes of doubts of the existence of God, nor through tangled vines of queries whether vice shall meet a punishment of sufferings of spirit, or virtue be crowned with soul joy and bliss; not whether there are shoals of disappointments to our journey's ends; nor yet through a wilderness of gloom—the erroneous notion that the change called death of the physical body is an eternal sleep, during which there is no conscious existence, and eternity is a meaningless blank, a boundless void; not through a wildwood chaparral of hopes of happiness never to be realized even by the good, the true, nor fears of sor-

rows, the fruits of sin and folly never to have an end, nor through a thicket of hatred, malice and revenge.

Ah nay, the pathway leading to this glorious heavenly Amazon is a highway cast up by souls, who, turning from sin to righteousness, clear all obstacles to progress from the track and smooth the road by cultivating peace and union. All gates barring the way are lifted or turned from the track by forsaking the sinful pleasures of sense, and weaning the soul from earthly vanities and follies; giving the senses and aspirations of life to seek spiritual, instead of carnal enjoyments.

The scientist pursues his tireless task of observations, experiments and researches into the nature of causes and the history of their effects, for nameless years unabated, undaunted, not discouraged, and is oft rewarded with untold gains of wealth and earthly substance. The philosopher collects and arranges facts, traces the historic record of failure of that system, and success of this, thus learns wisdom and develops vision to see the truth, and strength to heed its instructions. The chemist experiments with untiring investigation to learn the properties of matter, and the relations and correlations of particles and elements. The mechanic plies his skill with limitless energy, stretches his mind to comprehend the laws of motion and inertia in order to construct some improved plan or machine for aiding human weal. The farmer regards the seasons, and toils on, though sometimes suffering fruitless endeavor and bitter disappointment; and thus life's career advances, and evolves progress, increasing earthly happiness, treasure, and pleasure.

In like manner, and with similar persistence let the soul ply its powers of inquiry after the spiritual light, truth, wisdom, power and substance of spiritual life; let it increasingly travel in a straightforward path of obedience to truth revealed and comprehended, let it tire not in its application of known laws of progress in seeking the flowings of the river of life, the spiritual Amazon that waters the Paradise of the heavens, and its labors will not be fruitless. With a wand of determined and undaunted resolution let it smite Meribah's rock of promise and a fountain of living waters will gush forth—the sources of the Amazon of heaven,—a river sufficiently deep and broad to float all the Argosies belonging to the merchantmen of Paradise, and so clear, sweet and refreshing that souls may let down into it their buckets and draw therefrom living water sufficient to quench the thirst of all the creation of God.

*Mt. Lebanon, N. Y.*

“ALL IS WELL THAT ENDS WELL.”

WATSON ANDREWS.

You tell me that I have been sinful,  
And you tell me, Alas! too true;  
But sinning is followed by suff'ring,  
And suff'ring by knowledge too;  
And knowledge gives rise to conviction,  
And this to repentance of wrong,  
And this to a walk in obedience,  
And this to the Victor's song.  
And the race is still not to the swiftest,  
Nor battle alone to the strong;  
But whoso toils on in obedience,  
Will triumph, at length, over wrong.  
At the root of the trees that are evil,  
The ax being stoutly applied  
Until the last fiber is severed,  
The battle will surely decide.  
The vict'ry thus being secured,  
The branches will wither away;

The soul be released from its bondage,  
And forever will end the affray.  
You may smile at this rattling rhyming,  
And smile at the author too;  
But as he is gaining the vict'ry,  
Be assured he is smiling with you.

*North Union, Ohio.*

## A THOUGHT.

M. J. TATTERTON.

If the soul of man is to live throughout the enduring ages of eternity, does it not become us at all times, while making our record here, to so live in harmony with the powers of good that when we shall have passed to the higher sphere of existence, ours shall not be a page of regrets to review?

The subject is indeed a vital one and may the time be not far distant when mankind guided by higher intelligences shall rise above earthly, sensual appetites, and even while clothed with mortality, merit the blessing of Divine love. Then indeed man will become a law unto himself and be prepared to continue in the other sphere, the higher life, so wisely commenced in this. Guided by the truth that, “Time is eternity begun, how carefully should the Christian live, that the introductory pages of Life's Volume, be such as will give satisfaction in the Land beyond.

*Canterbury, N. H.*

## FRAGMENTS.

CHANCY DIBBLE.

WE are often looked upon as held by some authority that usurps the free agency. Credited with being industrious, consequently self-supporting, some suppose this to be the sole object of our association. We do not see,

how temporal considerations could hold a people in harmony. It is vital Christianity that purifies the heart that keeps us together. This was the origin of Shakerism. Over a century ago, a revival in England separated many honest souls from old church dogmas. Among these were the Puritans, Quakers, and a few who aspired to a life of virgin purity, after the order of Jesus and his Disciples. Ann Lec was leader of this little company. Being persecuted they repaired to America in the year 1774. Soon religious revivals sprang up in Maine, New Hampshire, Massachusetts, and New York. In each of these States Societies of Shakers were formed which are still in operation. After this, extensive revivals prevailed in Kentucky and Ohio. From these in 1805, sprang five Societies, two in Kentucky and three in Ohio which still exist. This shows that Shakerism follows the track of religious awakenings. We own that power which turns men and women from their ruinous habits. From bad to good.

When worship is merely ceremonial, satisfied without living inspiration, such churches need to awaken, whether it be Shaker or any other.

May love purify us, place our feet in virtue's paths, open our vision to fruitful fields, where the spirits are advancing to enjoy the society of each other in innocence. This will satisfy our longings for happiness. May we all be nearing this condition. "Peace on earth good will to man."

*Waterliet, N. Y.*

THE cragged mount of difficulty may rear its snowy peak, but the steadfast soul presses on, knowing God's holy land of promise lies just beyond. A. R. S.

## FAITH.

IDA THOMAS.

*"For as the heaven is high above the earth, so great is his mercy toward them that fear Him." Psa. ciii., 11.*

How kind, merciful and charitable is our Heavenly Father; if we but do his will and obey his teachings, He will bestow all these blessings upon us, and oftentimes when grief casts its dark vail over us, if we will look trustingly to Him in faith He will send the comforter. What comfort and blessing is this faith, this mighty anchor that stays the soul when the waves of emotion would overpower it, if this blessed power did not break forth in its full strength.

I feel that good spirits are ever near, ready to help and support all faithful souls. I know God has made this beautiful world for the enjoyment of all his people. Why not love one another always and in speaking of each other speak kindly. The heaviness of the cold winter is slowly passing away, the birds again are returning to cheer us with their songs, and in a short time the earth will be robed in its garment of spring beauty. Then can we say "Great and wonderful O God are all thy works and mighty is thy power over the whole nation." I would likewise weave a garment of spotless beauty that my soul could rejoice in wearing; and I pray to God and good spirits for strength to bear me on and hold me up in my faith. Of myself alone I could do nothing; but as God has endowed me with faith and understanding, and I feel as far as I have obeyed this light, I have been blest, and am now, in being privileged to enjoy my faith unmolested from the world in the quietness of my gospel home. I shall daily strive to walk uprightly before God and his people and prove my life and faith by my works.

*Mt. Lebanon, N. Y.*



## RETROSPECTIVE.

CATHERINE ALLEN.

THE screen to all external things  
 Around me now doth gently close,  
 And in the silent vale of thought  
 My spirit findeth calm repose.  
 The changeless record of my life  
 Before my vision here is placed;  
 The thoughts and motives of my heart  
 By memory's pencil clearly traced.

I turn its numbered pages o'er,  
 And retrospectively behold  
 The years of sentient consciousness,  
 That from my life have onward rolled.  
 All shadowed in uncertainty  
 My childhood's winding paths appear,  
 Its joys to sorrows oft were changed,  
 And hope was dimmed by mingled fear.

But through those mists of dawning morn,  
 I know an unseen guide was near,  
 A friend whose tender, pitying love  
 My faltering steps directed here.  
 And when I count the fleeting years  
 Borne from my grasp in rapid flight,  
 I pause to mark that season blest,  
 Upoa time's pages gleaming bright,

When first that angel minister  
 Dropped in my heart a burning coal,  
 And kindled faith's un failing fire  
 Upon the altar of my soul.  
 The love of God had warmed my heart,  
 And given courage for the strife,  
 And taught that through the gates of death  
 We pass to realms of angel life.

Increasing hope, and love and peace,  
 Since then my years with joy have fraught  
 As brighter in my soul have glowed  
 The flames through which these gifts are  
 [wrought.

And while upon the Book of Time,  
 The rolling years new records write,  
 From memory shall never fade  
 The index of that season bright.

*Mt. Lebanon, N. Y.*

## LETTER WRITING.

WE trust our friends  
 And mightily neglect them  
 While enemies we serve  
 And can't reject them. *M. W.*

## ALTRUISM.

MARtha J. ANDERSON.

"MAN's life can only have one reasonable object, namely, to benefit humanity; and only *he* can hope to live eternally, who obtains the power to live not in his perishable self, but in the spiritual elements of the race."

The divine principle in man ever struggles for the ascendancy. The grossness that clings to his nature is the remnant of his animal heredity. For ages the genus homo has been climbing; slow stages of progress mark his steps onward from brutal instincts, base desires and barbarous deeds, to greater degrees of unfoldment and refinement. The cave-dweller of the past wholly given to selfish animalism, would strangely contrast with the bright soul-orbed philosopher of the present time.

Grandly distinctive types of manhood have appeared occasionally down through the centuries, superior in mind and soul to the conditions of environment; as if nature made a mighty effort to reveal the prophecies of the future, and centered the life and light of the cosmos in individual suns, as an inspiration and stimulus to lift mankind to higher altitudes of thought and action. Yet the masses still grovel in low loves and sensuous pleasures, incapable of comprehending the high destiny of the soul, or the true import of endless existence. "Let us eat, drink and be merry for to-morrow we die" is the language of the yet unenlightened.

Instinctive love, having its origin and seat in the basilar region of the brain, sways and controls the natural man and woman; its emotions are physical and sensuous, and its life was only designed

to subserve certain uses and functions on the animal plane of being.

Altruistic love resides in the upper coronal region, its impulse and activity are derived from the spiritual nature, and only as the regenerating process goes on in the soul will its influence counteract and hold in check the lower forces that bind and enslave the spirit in the gross realm of materiality.

Our nature is ennobled, and our character crystalized in virtue just in proportion as we love our fellow-beings, and merge our interest and happiness, in the interest and happiness of others. In the lofty regions of altruistic faith we lose sight of our own individuality. Self is annihilated, or absorbed in a life of unselfish devotion. To share with others our gifts, talents, pleasures and delights is supreme bliss, our ever present reward the inflowing peace and consciousness of right doing.

This sublime state of attainment is not reached while we cling to the old Adamic, generative nature, whose every thought and act is self-centered egotism.

Altruism in its broadest sense, begets love of so exalted a nature, that self is put last in consideration of the benefit and pleasure we may confer on others. It impels us to make sacrifices for the good of the race and for the advancement of righteousness and truth on the earth; it also inspires us with faith in others and a recognition of virtues and talents that are without the pale of our own personal selfish ambitions.

"If I be lifted up I will draw all men unto me" said the gentle Nazarene. It is this potent psychical power of good, centralized in the pure and noble minded, that shall be effective in uplifting and redeeming the race. If we truly

become the offspring of Wisdom and Love, we shall dwell continually in the atmosphere of Universal Benevolence, and our life-influence as far as it extends will be a constant benediction to mankind.

*Mt. Lebanon, N. Y.*

### SHAKERISM.

IS CELIBACY CONTRARY TO NATURAL AND REVEALED LAW?

DANIEL FRASER.

1st.—MAN is in possession of, and manifests a two-fold life—an animal life, represented by animal emotions, and an inner, a higher life, represented by the emotions of benevolence, goodness, and aspirations God-ward.

2nd.—Adam and Eve are the type of the animal man; within their province lies the work of multiplying and replenishing the earth, subject to law, nevertheless. "The day thou eatest thereof," contrary to law, "thou shalt surely die; with shame shalt thou cover thyself. Thy conceptions shall be multiplied, and in sorrow shalt thou bring forth"—a correct delineation of the present condition of the human family. Additional evidence that law has been, and is violated, is found in the many diseases which infect humanity. The Adamic, the old man, can only claim the right to multiply when subject to law. Use, not Lust, is the rule.

3rd.—Jesus Christ was the type of the New, the inner man. "This is my beloved Son, in whom I am well pleased." He was not of the world; his life constituted the resurrection; he was a celibate; and all in his life, are as he was. And whenever two or three are gathered

together in that life, they will constitute a new order of human society—the resurrection or Christ order; having property in common, the strong bearing the burdens of the weak, as do the Shakers. “By their works ye shall know them.”

4th.—Can the New man marry and be given in marriage, and follow Father Adam, the old man—and still be the new man? The new man cannot recognize the old man in any of his works, therefore, he must be a celibate.

5th.—Was Jesus, who took on himself the nature of his brethren whom he came to redeem, a celibate? He was. And were the members of the Pentecostal Church celibates? They were; and as proof thereof, they had goods in common, and abstained from war. This order of society existed about four hundred years; had they married, there would have been among them a plurality of centers of affection and of interest, consequently a community of goods could not have been maintained.

6th.—Are the so-called Christians of to-day lineal descendents of the Pentecostal Church? They are not. The lineal descendent of a horse is a horse, having the attributes and manners of a horse. The Christians of to-day are the lineal descendents of the children of this world; they marry, held private property, take advantage of one another, fight a great deal, and quarrel generally. It is said of them that “There is no peace in the church, in the meeting house, in the school-house, in the sewing circle, nor anywhere else among them.”

7th.—Should the Adamic man cease from committing sin, and propagate in

accordance with law, would he still be the old man? He would still be the old man, beautiful in his order, yet of the earth, earthy.

8th.—Do you infer that it is in accordance with the higher nature or life in man to be heavenly while he is in the body? I do; it is principles worked out—embodied, which constitutes heaven. Heavenly principles, worked out, will bring forth heavenly fruit, without reference to locality. In heaven they do not marry; therefore, if heaven is ever found on earth, neither will they who are in that kingdom marry, they will be celibates, assuming that state, as a first condition that they are not of the world.

9th.—You have quoted from the Scriptures, showing that celibacy is a condition of the higher life, but what manifestations have been presented in the history of our race, that celibacy is a condition necessary to the fulfillment of human wants and desires, said desires being in accordance with any laws of man's nature? We can only know of law by its manifestations, and that there is a law in our nature responding to a virgin, a celibate life, is evident. It has cropped out in all ages, from the earliest historic times. It was manifested in the Therapeutæ of Egypt, and has flourished for thousands of years in Thibet. It cropped out among the Jews in the Nazarites, and was developed as a permanent institution in the community of the Essenes.—It may be traced among the Brahmins and Ascetics of the East. The Monastic orders of Europe speak of its existence during a period of nearly two thousand years. And a class of heretics so-called by the Catholic Church, boldly declared that

the law was written on their hearts, and they lived it out in their lives.

The order of the vestal priestesses in the Roman temples lasted about a thousand years, and gave sanctity and power, and shows the innate veneration of the human soul for a life of absolute purity. No persons could be more honored and trusted than these females were. Lastly, the Shakers of America are living respondents to the law, that absolute purity of body and spirit is an essential preliminary to their happiness—the manifestation and growth of the life of God in the soul. They believe that all may enter into a heavenly state, by cultivating heavenly principles. And that it is their mission to keep an open door for all who live as Jesus did, and walk as He did walk. He was the first born of many brethren.

Having these abundant evidences in view, we say that Shakerism is not “founded on a lie,” but on that law which, when operative, has in all ages brought forth the manifestation of God in human spirits. On this rock, and with such materials, will Christ—the elder brother—found and build his church, and the gates of hell will not prevail against it. And that the world may not run itself out, by its own doings, before the appointed time, we kindly advise all to draw a little nearer to the example of the Shakers, so that their offspring may not die off prematurely, and that a measure of the blessing of God, bodily health, peace and prosperity, may be theirs.

*Mt. Lebanon, N. Y.*

Good thoughts and holy aspirations for spiritual culture, help to form a God-like character; the best recommendation to bear to the angel world. A. R. S.

### Extract of a Letter to a Friend by Sister MARY WHITCHER.

MINE is a long experience in what we term the Higher life or in other words, the Order of Grace. The Order of Nature is God's order, and whoever chooses to walk therein, feeling no higher call, may be justified according to their uprightness in that Order.

But if the light of Higher life  
Should break upon the mind,  
And this we love, in vain the strife  
For peace on earth to find;  
We're like the bird that's fledged for flight  
Mount up, we must and will,  
For how can we with wing and might  
Remain as nestlings still.

*Canterbury, N. H.*

### TWO KINGDOMS.

AGNES E. NEWTON.

ONE of earth, presenting treasures  
Valued by the human heart;  
Knowledge, wealth and selfish pleasures  
Offer of their store a part.

These are thine if thou wilt worship  
And the God of this world serve,  
Pleads the tempter with the Christian;  
Seeks from truth his heart to swerve.

Present joys! no lasting treasure,—  
And for these to lose the soul!  
Of what profit? said the Savior,  
Though ye may obtain the whole.

One of Heaven, O Christian Pilgrim,  
Lift thine eyes, its glories view;  
Know it is your Father's pleasure  
To bestow this Kingdom new.

Love divine the pathway brightens,  
Leading to those portals fair;  
Calls thy soul from earth's attractions  
To secure an entrance there.

Lose thy life, as did the Savior;  
Follow where his precepts lead,  
“Not afar,” but in life's testing  
His disciple prove indeed.

Seek and find, the treasure hidden,  
Buy the field! possess the prize.  
Wisely choose the Heavenly Kingdom,—  
This thine every need supplies.

Trust in God with faith unflinching,  
Holding ever on thy way.  
Truth will lead thy soul from darkness  
To the light of perfect day.

*Canterbury N. H.*

### TESTIMONY OF THANKFUL BAROE.

WHEN I was young, I was in great trouble of mind about my sinful state, and was much concerned to know how I should find peace with God; for I often read in the scriptures that there was *no peace for the wicked*. While in these exercises of mind, one night, I saw a very admirable woman. As she advanced, I saw a very large flock of sheep following her. They appeared to be the most beautiful flock I ever saw, and were clothed with the cleanest and whitest wool that ever my eyes beheld. The woman advanced till she came to a large plain, where she halted; and I saw her bait the sheep with something that was in her hand; to my view it resembled salt. The sheep all seemed to gather round her and eat. I did not hear a word spoken by the woman; nor did I speak to her; but I viewed her very attentively, and wondered what it could mean: for the scene appeared very solemn.

In the spring of 1780, I heard of a strange people living above Albany, who said they served God day and night, and did not commit sin. I thought if there was such a people on earth, they must be the people of God. I did not believe the professors of Christianity around me had this power: for they said they lived in sin, and I believed it;

and I knew I had not found any thing that saved *me* from sin. Under these considerations, I went to see these remarkable strangers; for I was determined to see and know for myself what sort of people they were. When I arrived, Mother Ann met me at the door, took hold of my hand and led me into the house. Her first salutation to me was in these words: "Being a daughter of Zion, how camest thou hither without a cap on thy head?" She sat down in a chair, and I took a seat by her side. Her eyes were shut, and it appeared that her sense was withdrawn from the things of time. She sung melodiously, and appeared very beautiful. Her countenance appeared bright and shining, like an angel of glory, and she seemed to be overshadowed with the glory of God. The graceful motion of her hands, the beautiful appearance of her countenance, and the heavenly melody of her voice, made her seem like a glorious inhabitant of the heavenly world, singing praises to God.

As I sat by the side of her, one of her hands, while in motion, frequently touched my arm; and at every touch of her hand, I instantly felt the power of God run through my whole body. I then knew she possessed the power of God, and I saw that she was the very same woman I had seen in my night vision, several years before. Could I then dispute the work of God in this woman? Nay, in no wise; I could not but acknowledge God in her; for God was in her of a truth.

Mother Ann and the Elders always maintained a strong testimony against all sin. They taught us to abstain from "the lust of the flesh, the lust of the eye and the pride of life;"—to take up our

crosses against deceit and lies—against all fraud, theft and intemperance—against wars and fightings, and every kind of evil. They taught us to confess and forsake our sins; and if we had wronged or injured any of our fellow creatures, to go and make restitution to the full satisfaction of the injured party, and thus fulfil the strict demands of the moral law; and follow Christ in the regeneration, by a daily cross against the nature of evil.

By becoming personally and intimately acquainted with them, I found their lives and conversation to correspond with their testimony. According to their teaching, I confessed my sins to God, and told these his faithful witnesses what I had done: for I fully believed that in the *communion of saints*, there was *forgiveness of sins*. By faithful obedience to what I was taught, I received the gifts of God, and found that power over my own sinful passions, that I was never able to find before, and which gave me peace and justification. I visited Mother Ann at different times, and in different places; and I never saw anything in her or the Elders, as far as respected their Christian precepts and examples, but displayed a spirit of love and peace, gentleness and meekness, forbearance and long suffering. And though their testimony was sharp and powerful against the fallen nature of man; yet they were kind and merciful to the humble and penitent soul that was convicted of sin, and sought the mercy of God. If I ever saw the image of Christ displayed, I saw it in Mother Ann. I considered her a perfect pattern of piety.

When the wicked came to take Mother Ann and the Elders to prison, I was

present, and was an eye witness to the scene, and to us it was truly a mournful scene. She prayed earnestly that they might be able to endure with patience all that should come upon them. She often prayed for her persecutors, when they came to abuse her, in these words: "Father, forgive them; for they know not what they do." I feel under no necessity of asking those who seldom or never saw Mother Ann, what kind of person she was; because I know for myself. I was with her and the Elders several weeks at Hancock and Richmond; and was knowing to their being accused of swearing and blasphemy; but I saw none of these things among them. I there saw several mobs who came to take Mother; and I knew they were under the influence of something which made them act very inhumanly. Had she been a lewd woman, as they said, they never would have persecuted her as they did. It was the purity and innocence of her life, and the pointed plainness of her testimony against the sins and abominations in which they lived, that excited their enmity against her, and caused them to revile and persecute her.

I was with her, day and night, for weeks together; and I knew of her purity and innocence. I was with her at Ashfield, and saw the power of God among the people, through her ministration. I have known her to search out and expose sin and the secret thoughts of the heart, by the discerning power of God, and have seen sinners tremble before her heart-searching testimony. When she was at Nathan Goodrich's, in Hancock, I was there, and prepared food for her and the Elders, and took care of her room. I know of a cer-

tainty that Christ did commence a second appearance in Mother Ann, "without sin unto salvation." And I am thankful to God that I have seen her and believed her testimony: for it has saved me from sin, and still affords me daily peace and consolation.

As every thing in nature brings forth its own likeness, so the gospel has always produced good fruits—the fruits of righteousness and peace, honesty, justice and truth. And by these fruits I know it to be the gospel of Christ—the fountain of eternal life—a stream that is never dry; for such it has proved to my soul: it refreshes, strengthens and comforts me day and night. Many hundreds of souls have heard, received and obeyed Mother Ann's testimony, and confessed their sins, taken up their crosses and followed Christ in the regeneration; and I know that all such souls can witness the truth of what I say. The people of God in ancient days, always had some one to guide and direct them in the way of righteousness; and they still have a guide. Mother's ministry has ever been maintained by her successors, who have kept her testimony pure and uncorrupted; and in obedience to their counsel and instruction, we can still feel the blessing of God upon our labors. It is my indispensable duty to bear witness to the truth; and I cannot be justified without it; for I know mankind have been greatly imposed upon by false reports. Our accusers say, the Elders have taken away our property, and we are kept in bondage by them; but I know this accusation to be false. We are all free that are in Christ; we act according to our own faith, and we receive the reward of our own labors, both in things spiritual and temporal.

The wicked accuse the people of God of all manner of evil; and why is it so? It is evidently because these accusers have not found a gospel which can save them from sin: for if they had found such a gospel, and were subject to it, we should hear no more of these accusations. But as they live in all manner of wickedness themselves, they judge us out of their own wicked hearts.

When I first heard of these strange people, I was asked what I thought of them. I replied that I was not able to judge; that if the work they were in was of God, it would stand: but if not, it would fall without any of my help. Many deprive themselves of a great blessing by speaking against this testimony: for I know by the revelation of God, that all souls that ever find salvation, must find it by obeying this gospel. This is my testimony, and I have written it in the fear of God, and can bear witness to it, in truth and soberness, before all my fellow creatures, in time and eternity.

*New Lebanon, 1827.*

## TO WHAT ARE WE COMING?

DR. CARL.

THE tendency of the age is toward money making. The poor wish to get rich and the rich aspire to greater riches, and in too many instances the tradesmen, the farmers, the mechanics and the professional men, are no longer satisfied with a small profit, but desire to do in one year what it took their grandfathers to accomplish in a score of years.

The slow but sure method of earning money is no longer fashionable. It belongs to the old style coach period. The six per. cent investment is laughed at.

What was called rascality by our fathers, passes current now for business shrewdness.

If a man can evade the law he is called sharp, and society hails him as a shrewd manager. If a man can represent himself something different from what he truly is, he is the man, and many will put their confidence in him.

But shall this continue? Shall we not learn something from human nature? Why not stop and ask, Is it right? Is it honest? Is it true? Is it just? Shall we not as a nation, as a people, ask what can be done to arrest this fatal tendency of the age?

The remedy we think is with the people. The public, moral condition must be improved. We must come back to the common sense virtues of the past, when a rich man was no better than a poor one, when men were honored and judged by the weight of their brains and not by their gold. Let those who would be men of influence be so only by their moral worth, men of honesty, temperance, virtue, Godliness and who will defend those of corresponding character, because it is right and for the good of mankind.

Let the press of the nation, the courts of justice, and may we not add, the pulpit, labor in defense of the right.

There are honest men yet in every community. They do not throng the sidewalk nor block the street by their numbers, yet they can be found if the people will look for them.

Summon them to the front and make personal integrity the line of advancement as a means to strengthen the welfare of the nation and of all mankind.

*Mt. Lebanon, N. Y.*

WORKERS of evil prefer darkness to light.

## A BRIEF REPLY.

NANCY G. DANFORTH.

THIS question is asked many times,—How do you increase your members? On what do you depend since you discard the marital relation? We answer, God will take care of his own work; if we follow his guidance we need take no thought for the result. Again, your manner of life, if carried into general practice, would run the world out." Did not Jesus say, "The harvest is the end of the world?" God never intended the life of man to be one continued season of seed sowing; but there should come a time of harvest when he would be reaped or cut off from those elements which have their roots in the earth and be gathered into the garner of the kingdom of heaven. Every field of grain is not ripe at the same time and ready for the harvest. The husbandman has a care to gather it into order as it ripens lest it fall back into the earth and be lost. So the great Husbandman sends forth his reapers, who are the angels of conviction to gather those who are ready to be harvested from the earth life.

The first Adam was of the earth, earthy, the second Adam, the Christ, was the Lord from heaven a quickening spirit. The tendencies of those who follow the first man incline toward the earth plane, while those who follow Christ are wholly cut off from the earth life which is the life of generation or seed sowing. Grain, after being cut, is threshed and winnowed before it becomes serviceable in the household. Even so the soul, after receiving sufficient conviction to cut it off from the pleasure of a worldly life, must pass through a cleansing and refining process



ere it can be of much service in the house of the Lord.

"The soul that sinneth it shall die " The death is proportionate to the transgression. Under the law every sin had its penalty and the offender could not be restored without bringing the appropriate sacrifice or sin offering.

From this we learn, since "the law is our school-master," that not only is confession necessary, but also witnesses who can testify of our sincerity and humility.

The priests stood as witnesses and leaders to the people. From that time down to the dark reign of Anti-christ, the Lord always had an order where He had placed his name for salvation. During the dark ages this was corrupted and lost sight of for a season, but in great mercy it is again revealed and is now manifested through the second revelation of the Christ spirit, which admits no offering for sin, but a sacrifice of sin itself upon the altar of confession and repentance. Thus has Christ appeared the second time without sin, or a sin offering, unto salvation.

The promise was that He should so appear to those who look for him and that he would save his people from their sins, not in them. It is not to give up his natural life, in the hands of cruel persecutors, but that his daily life may be a crucifixion to the nature of sin which he took of "the seed of Abraham" that he might leave us an example that we should follow in his steps even to the laying down of the natural life, rather than deny the faith which prompts us to follow Christ our Redeemer.

*Canterbury, N. H.*

PROMOTE virtuous communications.

## GENTLE MANNERS.

HENRY C. BLINN.

IN the cultivation that is wrought upon the mind, a tender regard should be manifested for its growth into the beauty of holiness. Manners should be more than a formal system of external rules; they should be the representation of life itself, pure, peaceable and full of good works. To reach this state of pleasant anticipation the sons and daughters of God must be the subjects of constant discipline. and these lessons of care and loving kindness should make their first impressions upon the lives of the children and youth.

This interest in an education which is calculated to reach, in some degree, every quality of mind, from infancy to old age, and at the same time enhances the peace and satisfaction of our own lives, is accepted with pleasure and affords us the privilege of walking with the children, and then with them passing on to more advanced age.

Gentle manners which are so essential to our happiness in this life, cannot be too cautiously guarded. Experience has taught us that the care and cultivation expended upon those who are young often becomes to them an essential glory at a future date.

It is very true that many of the early impressions, either for good or ill are permanently traced upon the young and delicate mind, and it not unfrequently happens that aged persons will make reference to that which transpired in the days of their childhood, while events of more recent date are not retained in the memory.

Some teachers have aptly illustrated this by comparing the mind, in its first

years, to those substances that in their plastic state are so susceptible of impressions that time fails to blot them out or to wear them away.

We are fully persuaded that while gentle manners aid in forming the crowning glory of the youthful mind, beautifying as they do the language, and the general deportment, they will at the same time keep pace with the growth of intelligence and pleasantly bear us company through all the varied changes of our earthly pilgrimage.

In the acceptance of this treasure we have something that never grows old, and never comes as an unwelcome guest. It introduces peace into the cottages of the poor and righteousness into the homes of the wealthy. Neither the heat of summer nor the cold of winter can have any influence upon this beautiful and coveted gift.

Lytton has said :—"What a rare gift is that of manners! Better for one to possess them than wealth, beauty or talents; they will more than supply all."

The cultivation of gentle manners forms an excellent foundation upon which to build for future usefulness. They are the first lessons that lead to an honorable or Christian life, and cannot be neglected without great loss, any more than truthfulness or honesty can be neglected in the formation of a good character. Even in the humble walks of life an agreeable address and a manifestation of the ordinary forms of civility do not fail to produce a good effect, and certainly a still more careful cultivation of the rules that belong to well ordered society must have a corresponding influence for peace.

The youthful mind susceptible as it is to the multiplied presentations, often

manifests a singularly checkered experience. We sometimes find in those who have strong inherent tendencies to conscientiousness many deviations from a straight course; a singular combination of the good and evil influences of society; often accepting coarse and vulgar expressions instead of using chaste and correct language.

This state of the mind presents nothing more than its normal or natural inclinations. Like the neglected garden it soon becomes the fruitful soil for the growth of weeds, and often for plants that are actually poisonous. More devoted to his duty should be the guardian of the growing, active mind, which in scriptural language, becomes the living soul, to eradicate this coarse and improper outgrowth, than is the faithful laborer in the earthly garden who works diligently for the preservation of his tender plants. He protects the good while those in which he has no especial interest he destroys.

Whatever success is accomplished in the cultivation of gentle manners or in the acceptance of moral principles, must be largely through the manifestation of the love of God. Guardians who have a wish to develop the best qualities of the mind must hold in loving remembrance the words of wisdom spoken by the beloved apostle :—"Whatsoever a man soweth that also shall he reap."

*Canterbury, N. H.*

[ Contributed by Lydia Dole, Sonyea, N. Y. ]  
WAIT TILL TO-MORROW.

—  
An old lady, noted for her shrewd insight into the characters of young people, said lately :

"I owe much of the content and happiness in my life to a trifling incident which oc-

curled in my girlhood. Like many ugly girls of sixteen I was morbid and jealous, craving sympathy, longing for a change, certain that a lonely future lay before me. There were, too, circumstances in our family relations that made me miserable. This misery I felt would last forever.

One day I was in a boat in a wide river with my mother. The water was full of small boats which passed and repassed us, moving to and fro, darting from bank to bank.

"Helen," my mother said, after I had poured out some of my misery to her, "you leave wholly out of your ideas of life, its change. You will go through this world just as you do through this river.

"The people near you will fall back or shoot ahead of you, but they will never occupy again the position to you which they do now. The ban s and scenery will never be the same to you one hour as they will be the next. You find those who are cruel and foolish now; but five years hence they and you will both have changed your base and grown into different persons.

"Lay aside your hates and your sorrows for a year or two, put them out of your mind, and you will find that the cause for them has disappeared."

"The idea pleased my fancy. I remembered it. If I found acquaintances disagreeable or malicious, I deferred my hate for them for a year or two; and lo! they were gone out of my way or had altered into friendly, pleasant members. If I tugged at some root of monstrous evil to no purpose, I bided God's time, and it crumbled away. In short, I have learned to depend on to-morrow as a cure for all of to-day's ills."

This kind of teaching seems like the most hackneyed platitude to middle-aged people, who have seen the strange revenges brought on by the whirligig of time; who know that characters of men and women do alter, and that the sharpest grief will wear out.

But if the young could be made to believe it, how much pain they would avoid, passing by on the other side. They are so sure of their convictions! Their unpleasant neighbor is a villain of deepest dye, their loneliness of soul will last till death, their grief is immortal. Perhaps only time itself can teach them the healing quality of time, or that

"The darkest day,  
Wait till to-morrow, will have passed away."  
—Selected.

## WHAT OF THAT!

Tired! well, and what of that?  
Didst fancy life was spent on beds of ease,  
Fluttering the rose-leaves scattered by the breeze

Come, rouse thee! work while it is called to—  
Coward, arise, go forth thy way! [day.

Lonely! and what of that?  
Some must be lonely; 'tis not given to all  
To feel a heart responsive rise and fall—  
To blend another life into its own.  
Work may be done in loneliness; work on!

Dark! well what of that?  
Didst fondly dream the sun would never set?  
Dost fear to lose thy way? Take courage yet.  
Learn thou to walk by faith and not by sight;  
Thy steps will guided be, and guided right.

Hard! well, and what of that?  
Didst fancy life one summer holiday, [play?  
With lessons, none to learn, and naught but  
Go, get thee to thy task! Conquer or die!  
It must be learned. Learn it, then, patiently.

No help! nay, 'tis not so;  
Though human help be far, thy God is nigh,  
Who feeds the ravens, hears his children cry.  
He's near thee wheresoe'er thy footsteps  
roun,

And he will guide thee, light thee, help thee  
home.—Selected.

## THE LORD'S PRAYER REVISED.

FATHER in Heaven, hallow'd be Thy name;  
Make Thy will on earth and Heaven the same;  
Feed us with manna, as daily we need;  
Teach us thy precepts ever to heed.  
Forgive us our debts, oh! Father divine,  
To forgive our debtors, make us incline.  
If temptations assail, lead us we pray,  
To shun the evil, to choose the right way.  
Guide and direct, oh! Father above;  
Shield and protect with Thy infinite love.  
Bring us at last to Thy home in Heaven,  
Praise and glory shall to Thee be given.

"A."

As faith without works is dead, so prayer  
without endeavor is mockery. M. J. T.

## THE MANIFESTO.

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## Editorial.

As disciples of our divine Teacher we must learn of him, and our obedience to his word and work will determine the blessing that will crown our efforts in righteousness. Jesus tells us that "We must work the works of Him that sent me, [Christ] while it is day; the night cometh when no man can work."

This is and ever will be an admonition to all who may accept any form of missionary duty for the elevation of the human race. We have abundant evidence of the fruitlessness of those who are lukewarm and of those who are engaged in personal selfishness, and we no less have living witnesses of the growth of righteousness in those who consecrate soul and body to God and to the prosperity of the gospel cause.

Jesus in the giving of this incentive to duty could readily foresee the necessity of an active service. It was

given to those who were or who would be his disciples. This was an imperative lesson, "We must work the works of Him that sent me." It was to preach the kingdom of God and its righteousness. Nothing else could take the place of this heavenly mission.

This gospel testimony must be preached in the light, it must be received in the light, and it must be lived in the light. It can have no fellowship with any of the works of darkness. The age, the condition of society, and in fact, everything demanded that the mission of Christ should be placed, immediately, before the people, that they need not have this mournful excuse. "The harvest is past, the summer is ended, and we are not saved." He knew so well the natural inclination of man to procrastinate, that he proffered this stimulus in the name of the Savior.

In the world of labor, it may generally be expected that those who do not work, who fail to become actively industrious will not be expected to prosper in their temporal interests and the same is equally true when applied to that which is spiritual. The parable of the man who gave all he possessed to purchase a field in which he was well assured that he should find a pearl of great price, is a beautiful illustration of a Christian worker. He gave all he possessed for the privilege to work in the field, through hope of obtaining that beautiful treasure.

This story seems to close quite differently from the one that was told of the man who concluded to give only a part of his possessions to the Lord, and to reserve the remainder for a

rainy day. He evidently had the foresight of a modern Christian and no doubt, saved his house and some land, but spiritually he was a failure. He neglected to work honestly during his day of salvation.

We seem to have good and able witnesses who are ready to testify to the blessings that are found in the path of earnest work for righteousness and who do not hesitate to warn us of the danger of neglecting to improve the advantages that are placed before us.

It is in the revelation of truth which has been given to man, leading him on in paths of righteousness, that we are enabled to know something of God and of his divine goodness. This, at once, adapts itself to our finite understanding and takes away all mystery. It tells us that "As many as are led by the spirit of God, they are the sons of God," and that those who accept the wisdom that is from above, are pure and peaceable.

---

In the W. C. T. U. N. C. held at Nashville, Tenn., the prayer was addressed to—Our Mother—God. Why not? We have long been accustomed to say, "Our Father who art in heaven," and why not equally as consistent to say, "Our Mother who art in heaven." Can the fullness of manhood exist where the qualities of motherhood are rejected? Does not the term Father, imply with equal force to that of Mother? or how can we speak of the Son?

This form of prayer leads one of the Churchal brethren to manifest his

wisdom and he calls it, "either presumption or blasphemy." Perhaps he could see blasphemy in this much easier than he could in the sensational prayer of his own order, that was made recently, in the New York Senate, and for which the Rev.—was called in question.

That the overshadowing infinite power is just the same now that it ever has been, there is not the least doubt, and that it is now the incomprehensible to us poor, finite creatures, as it ever has been, is equally true. Those men or those churches who have assumed to make out an order of Deity, and then demand others to believe, would have done more credit to themselves if they had consulted, for a few moments, the Book of Job. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"

This same worldly wise man informs us that "God and Jesus and the Holy Ghost, each takes to himself the masculine gender." A masculine Deity, indeed! but in all probability just suited to those who formed it. He fails, however, to afford us any proof of his statement either in or out of the Bible, and we may, as heretofore, continue to address our prayers to "Our Father and Mother—God. Hallowed be thy name. Thy Kingdom come. Give us day by day our needful bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. Leave us not in temptation." Amen.

---

Ingratitude comprises in itself all the other vices.

## Sanitary.

### DIETETIC CRAZES.

#### Insufficiency of Nourishment as Injurious as Too Much.

A CHICAGO physician has recently taken the position that there are more people killed every year by insufficiency of nourishment than by overloading their stomachs, says a writer in the San Francisco Chronicle. The fact is, he says, that most people do not eat enough, and, above all things, they do not eat meat enough. In direct opposition to this physician's opinion is the dictum of the celebrated Abernethy that a hundred people die of repletion to one of starvation. Wonderful as its advances have been, the science of healing is still far from being exact. Given the same subject, the same conditions, and two examining physicians, and the chances are that the diagnoses will be widely different. One doctor will tell a patient that the palpitation of the heart from which he is suffering is due to permanent cardiac weakness; while the second will assure him that it is ascribable to indigestion, and is only a temporary trouble. Post mortem examinations play havoc with the concrete wisdom of an ante-mortem consultation; and a change of doctors without any change of disease invariably means a change of treatment. But the object of this article is not to arraign the medical profession, but to enter a protest against the harmful utterances of the hundred and one professors of dietetics who persist in confounding their own stomachs with everybody else's stomach. A peculiarity of the authority on diet is that he is not content with anything less than a cure-all. Some time ago the announcement was made that the demon of dyspepsia must be drowned in hot water, taken as a drink. Forthwith the dyspeptics began to scald their insides and then wondered why that which was tender before grew to be tenderer still. Nor was the evil confined to this tenderness. The new order of caloro-hydropaths insisted that it was necessary to distend the stomach, and the stomach having once got into the habit

of being distended, was constantly demanding distension. The desire so created was an urgent one, and a craving was set up which was quite as absolute in its way as that which arises from the use of ardent spirits or chloral. Directly opposed to the hot water drinkers were those who pinned their faith upon the sovereign efficacy of cold water as an article of diet. It is God's own brewing, "Adam's ale," they said, and the flowing streams, purling brooks and limpid lakes were pointed out as a pellucid proof that cold water was intended to be the universal drink of man. The stomach should be treated to a glassful of this natural liquor before breakfast and there would be no more dyspepsia, provided cold water were used, and plenty of it. Then arose another sect who declared that much cold water was just as harmful as much hot water, and very little cold water should be drunk, and none at all unless it had been boiled. It was just as absurd, said this sect, for a man to drink water in its natural state as it was for him to eat carrots or sheep's trotters in their natural state. Everything was full of low and dangerous forms of existence which had to be killed by heat before it was a fit article of food. Just as there were trichinae in pork, so there were microbes in water, and the man was a fool who ran the risk of taking in scarlet germs as he quenched his thirst at the purling brook, or endangered his children's health by giving them horrid and unboiled bacteria out of the limpid lake. Against these gentlemen of the kettle and cookpot were arrayed the believers in an Edenic diet, who held that, so far as food was concerned, whatever is, is right, and that a raw turnip was a very fit turnip. Nothing must be cooked, not even rice, and all that was necessary to achieve a lusty and well preserved old age was to feed on uncooked vegetables and munch on unboiled cereals. These are but few examples of the stupid way in which some one particular food or fashion of feeding has been made to do duty as a general nostrum. The school of common sense is a good one to consult sometimes, and if its practitioners have only succeeded in mastering the truth that what is one man's meat is another man's poison, they have, at any rate,

[Contributed by N. A. Briggs.]

### Blooded Brutes vs. Scrub Humans.

How can even the Almighty take an interest in such looking people? was the unspoken query of my mind as I strolled along the esplanade of the West Side Driving Park the other day. Where do the fine faces, the noble brows and the sensitive mouths keep themselves, I wonder, gala days when the crowds outpour? Men with rotund stomachs and beery breaths; boys with hard faces and cigarette-stained teeth; women with whitewashed faces and painted cheeks; girls with leering faces and gum-chewing jaws; big chins, big necks, little foreheads, and thick lips, the panorama was continuous and depressing.

"Now," said I to myself, "I wonder how far I shall go before I meet a face I would take on trial!" And I walked around the grand stand again and again without meeting one, until, far off in a fenced region beyond, I found it—the delicate, sensitive face of a blooded horse! There was more intelligence in that one face than in the whole conglomerate mass of humanity I passed to find it. But what gave to the horse its supremacy? Care in the breeding. Stockmen exercise no end of pains to breed high and not cross the record with an inferior. But in this human genealogy of ours we give no thought to requisites of race or temper or special adaptation. In other words, we tolerate mongrels nowhere but in the human species. No wonder the grand old stock is dying out. No wonder a walk to and fro in a crowd, or a ride in a street car, or an evening promenade through Clark street sends a thoughtful person home with a doubting heart.

While men are so careful to keep a clean record of the brute stock that perishes yet are indifferent to the sort of stock destined for eternities there is little chance for us. There should be a law to govern marriage as there is one to govern commerce. It should be a finable offense for ignorance and vice to propagate their species as it is for a grocer to adulterate sugar. These are delicate matters to touch upon but they are presented with deep earnestness. I have lost all patience with preachers and public teachers of every kind who shoot perpetually over the heads of these practical and vital questions, forever holding to the picked bones of dead, crude and useless theologies. Stop a moment and think what class of people are rearing most of the children to-day which are to make the men and women of to-morrow. Is it into the homes of the pure and the cultured and the lovely that the little souls are thronging? Not at all. Where one child blossoms from such a stalk, eleven are kicked and slapped on the road to vice in the homes of the drunkard and the worthless. Look on the curbstone yonder. There sits a bleary-eyed woman, flat in the dirt, squeaking out the "Sweet By and By" from an asthmatic hand-organ. In her soiled arms nestles a bit of a baby, and at her feet play feebly, like animals, three other children, dirty and uncombed, bearing in their faces already the marks of their heritage. If no law can govern propagation among the criminal classes surely there should be a law to take such children out of the environments of their birth and bring them up to be a benefit rather than a curse to their country. Talk about redeeming the world, uplifting the masses, cleans-

ing the ballot! The only way to do it is to save the children. As well expect a physician to cure a man of pneumonia by applying hot poultices to a patch of moonlight on his bed-room wall, as expect this fever-racked and pain-tormented patient of an adverse time to recover vigor and manhood by the application of nothing but theories.

If the Heavenly powers would only make me ruler for a time do you know what I would do? I would fine every father \$1,000 and make him work it out, too, for every child of his which he could not decently educate and properly maintain. Every couple proposing to be married, should join a protection class to study each other up and gain some idea of the solemnity of angel-breeding, quite as important in its way as perhaps the propagation of Clydesdale or Alderney stock. And when I had that matter settled if I had any ammunition left I'd bring down the gum chewer and the woman who wears a dead bird on her hat. I keep a thunderbolt always in pickle for feather-heads.  
—*Amber in Chicago Tribune.*

---

*A Tribute to the Memory of Sister Eliza Abbott.*

—  
ADA CUMMINGS.  
—

Just in the early dawn of day  
An angel came unseen  
And bore our loved one far away  
To groves of evergreen.

We heard not a sound of his footsteps fleet,  
Not a gleam of his robes saw we,  
The sufferer hailed his coming sweet  
They sped out silently.

The hands which fourscore years have toiled  
We folded on her breast,  
A peaceful calm came o'er her face  
Which tells of heavenly rest.

We gently lay the body down  
With tender thoughtful care,  
And turn our eyes to God above  
Where loving angels are.

A mansion of eternal rest  
She claims in yon fair land,  
She goes to meet the loved and blest,  
Of Heaven's happy land.

A glimpse of that bright holy port  
We feign would catch to-day  
And see the joy, the love, the crown,  
Our loved one shares away.

We're told that all is summer there,  
That rest and peace sublime  
Reigns throughout the kingdom fair  
In that sweet heavenly clime.

And would we share that blest abode  
A home beyond the skies?  
We too must pass the pearly gate  
To enter Paradise.

Rest on in peace! good faithful one  
Thy years of toil are o'er.

Rest on in joy! thy work is done.  
We see thy face no more.

*West Gloucester, Ms.*

---

NOT THE PROPER CREDENTIALS.

THE following incident is said to be true: A preacher out west, Mr. H., was a good man, but very rough in his ways and very much given to chewing tobacco. One time he was riding on horse-back through the country when there came up a shower. Riding up to a cabin he hastily hitched his horse and knocked at the door. A sharp looking old lady answered the summons. The preacher asked for shelter.

"I don't take in strangers—I don't know you," replied the old lady suspiciously.

"But you know what the Bible says," said the preacher. "'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.'"

"You needn't quote Bible," said the old lady quickly; "no angel would come down from Heaven with a quid of tobacco in his mouth, as you have." The door was shut and the preacher unhitched his horse and rode away in the rain.



## HEAVEN.



CANTERBURY, N. H.

I shall know my own in Heaven, God's pure children of the light;

All their sins have been for - given And their robes are pearly white.



I shall know them in their whiteness, All of self is washed a - way;

I shall know them in their brightness, Angels of e - ter - nal day.

## Books and Papers.

HALL'S JOURNAL OF HEALTH. March, Contents: The Raid on the M. D's; A Victim of Trances; Science of Psychometry: San Marino; Magnetic Hygiene; Monaco; A Materialist converted; Domestic Science; Concerning Criminals; The Human Body as a Machine: The Camphor Tree, etc., etc. 206 Broadway, N. Y. \$1.00 per yr.

HEAVEN REVISED, a narrative of personal experiences after the change called Death. By Mrs. E. B. Duffey. This is a most singular title as it militates so directly against the churchal idea of the term heaven. Personal experiences before death are not uncommon, but personal experiences after death will be looked upon, by many, as savoring of the marvelous! The narrative is very interesting and instructive and abounds in inspirational emotions of so pure a character that they cannot, otherwise, than do good to those who still remain on the material side of life.

The work embraces ten chapters. Death, The Resurrection, Day of Judgment, As the Angels, Into the Depths, Work, Knowledge and Wisdom, The Pure in Heart, A great Multitude, Temples for Holy Spirits and The Field. Although every chapter will be read with interest, "In the Depths" has a passage so in harmony with our own spirit teaching, that we give it as written.

"What class of people in earth life contribute to people this sphere? Those whose hearts are not inherently bad, but whose spiritual natures have not been developed; those who have lived selfish lives, finding in the gratification of the animal instincts and propensities their greatest, in fact their only pleasure. They are incredulous as to even the existence of a higher sphere than their own, because their spiritual perceptions have not been awakened."

"What is their manner of living? Very similar to that to which they were accustomed on earth. Good and evil impulses alike sway them by turns. They know no pleasure beyond those of the senses, and selfishness is the dominant feeling. They

have their discords and contentions, their misunderstandings and their feuds, the same as on earth; yet they will tell you that they are contented and happy."

Some of this chapter will remind one of Dante's pilgrimage through Purgatory, a country so full of strange experiences and through which so many incline to pass.

From the Religio-Philosophical Pub. House, Chicago, Ill. Price 25 cts.

## KIND WORDS.

MT. LEBANON, N. Y., Mar. 1889.

BELOVED ELDER HENRY:—The MANIFESTO comes to us freighted with much that is calculated to stimulate thought and give us food for mental growth in the Divine Life. We wish you God speed in sowing the seed of truth. The harvest lags for want of laborers and we pray the Lord to send more earnest workers into the field.

Your Brother,

TIMOTHY RAYSON.

SHAKER STATION, CT., FEB. 1889.

BELOVED EDITOR:—The MANIFESTO is a real comforter, speaking many a word of cheer to me in the midst of toil and burden, and I want to say a good word in return. Were I deprived of its benefits I should be at a great loss. Please continue it. God bless you in your efforts to extend the truth.

Your Brother,

DANIEL ORCUTT.

HE who sins, sins against himself.

## Deaths.

Eliza Abbott at New Gloucester, Me. Jan. 18, 1889. Age 80 yrs. 3 mo. and 9 days.

William Justice at Mt. Lebanon, N. Y., Feb. 16, 1889. Age 86 yrs. 5 mo. and 16 days.

Amanda Miller, at the Believer's Home in Philadelphia, Pa., Feb. 17, 1889. Age 66 yrs.

## 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 Shaker-Gemeinde, ein Sünden-Bekennniß zu Gott in Anwesenheit eines Zeugen abzulegen.

12. Um als Brüder und Schwestern im 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.

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MAY.

# THE MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.

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—"The Bank Tragedy" is the title of a serial story of great power, written by Mrs. Hatch, author of "The Upland Mystery," which was published in the *Transcript* two years ago, which has since then had a sale of about 100,000 copies in book form. The new serial is a detective story, the plot of which is constructed with remarkable skill. It will exercise the ingenuity of those who are experts in guessing the plots of half-read novels. The scene is laid in northern New Hampshire, but some of the tragic and romantic incidents of a recent famous bank case in Maine are worked into it. The story is being published in the *Portland Transcript*, beginning Jan. 2d. The publishers offer several premiums for the best guesses at the plot sent in by subscribers before Feb. 20th. Subscriptions, \$2.00 a yr. 6 months, \$1.

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for April, completes its first year. This besides being an Easter number, commemorates the birth of Froebel, the founder of the Kindergarten.

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# The Manifesto.

VOL. XIX.

MAY, 1889.

No. 5.

## PRACTICAL COMMUNISM.

—  
ANTOINETTE DOOLITTLE.  
—

THE Apostle Paul—one of the greatest expounders of primitive Spiritualism—said, "There are diversities of gifts, but the same spirit." He recommended the exercise of all spiritual gifts; but pointed to Faith, Hope and Charity, as the most enduring, and exhorted the people to covet the *best* gifts: Charity in his estimation was the greatest of all.

If *Charity* means the covering up and hiding many *sins*, then the people of the nineteenth century possess it to a large degree; but if it be *love* that worketh no ill to a neighbor, or to any human being, we are left to judge by fruits manifest, that there is a great deficiency; and is a most needed gift at the present time, to teach us how to be just to ourselves and to others.

We have many learned teachers and philosophers in our day, as wise as ancient sages. People listen to finely framed speeches and theories, but they lack salt—the saving element,—and many want stronger proof of the reality of spiritual things. The dry husks of theology do not feed and satisfy the immortal part, and they ask for bread—living bread. They desire to know if

God lives to-day, and is a rewarder of those who seek Him; if the creating, vivifying Spirit that gave form and action to the inner and outer worlds—the all-wise Father and loving Mother—can be approached by finite beings *now*, and by what media. Evidently the spiritual waters are moving and a power is at work to bring order out of the chaos now existing in what may be termed spiritual Babylon, where confusion of ideas, and confounding of theological tenets, serve to darken counsel, and exclude from many truth-seeking souls, the practical religion of the lowly Jesus, and his baptized followers.

There are upheavals and convulsions in society, in every department of life, civil, social and religious. Plunderers of the national treasury, are found in the capitol of the United States; and many of the first trusted officers of our civil government, have proved themselves unworthy the public confidence reposed in them. And it is said, by those who ought to know, that it is barely possible under the present system, to impeach a high official, or for an honest man long to exist as an honest man in the city of Washington, society is so perverted. In large cities, rings are formed millions strong, and so firmly welded together, that it remains to be

seen whether there is legal power sufficient to break them. Craft and cunning to a large degree, have taken the place of justice and honest labor.

In the social and domestic relations of life, bonds which in the past were thought to be almost invulnerable, are now severed as if made of straw. Old theologies are trembling; they have been weighed in the balance of truth and are found wanting of saving power and life-giving energy. They do not supply the soul needs, which are as real as those of the body. When we are in need of temporal food, theories and shadows do not suffice; we want something tangible to our senses, that we can grasp, eat and digest, that will invigorate and strengthen the physical system: So is it in a spiritual point of view.

We who are solving the great problem of community life upon a religious basis, toiling with our hands that we may eat the bread of industry, and planting vineyards, and under the blessing of God gathering fruit therefrom, feel a deep interest in every reformatory movement that tends to practical Christianity wherever it may be; and our earnest prayer is, that the Christ Spirit may descend upon, and abide with the people as a purifier, and dethrone the man of sin that has so long claimed a seat in his temple. We pray that the churches may become so pure that the waters of life may issue from their thresholds, and that the spiritual tide may rise higher and higher. If God be our friend and protector why fear to trust Him? Why not bring all the tithes—without reserve—into the great temple of truth, throw open the windows of our souls and let the sunlight

of heaven shine in? and learn to be true to ourselves and just to our neighbor; be what we would like others to think we are; then it will matter little by what name we are called.

When the churches are thus prepared, those who gather to them will be elevated to communion with saints. Society will be purified—regenerated—gross sensuality, intemperance, monopoly and war will decrease, and we shall have a clearer moral atmosphere; there will be fewer assassins and thieves,—prisons and dungeons, crowded with felons,—and criminal courts open to convict more, while executioners are waiting to send many to untimely graves. All who judge truly, see that crime is not decreased in this way, but in effect it is demoralizing.

We need a revival as deep and soul stirring, as on that memorable pentecostal day, when the Holy Spirit was poured out upon the believing Jews who were of one heart and mind, waiting and watching for the promised Comforter—the quickening Spirit—that would lead them into greater degrees of truth. The spiritual power was so great, that it not only shook the house wherein they had assembled, but their souls and bodies were effectually shaken; for the baptizing spirit that was sent unto them, convicted them of sin, and taught them that selfishness, and the lusts of the world were incompatible with true Christianity, and must be relinquished, if they would inherit Christ's kingdom, and reap life everlasting.

They were directed by the Christ Spirit, to go and sell their private selfish possessions, and form a community home upon the basis of virgin purity, non-resistance, love to God, and to their



bre'hren and sisters. They did not spend their energies in reasoning against the Spirit's call; but Paul-like, were straight-way obedient unto the heavenly vision, and gathered into communistic relations, and shared together, rich and poor; ate of one bread at one table. Was not that the communion of Saints in very deed? They were not satisfied to put the new wine of the kingdom into old bottles in the Jewish synagogues. The spirit called them to come out and be separate, to organize upon a new foundation and form new relations; not for the purpose of destroying the law and the prophets, but enable them to drop the weaknesses and imperfections of old institutions, and make room for new laws given by a higher teacher than Moses. *That* revival was out-wrought in life practice, and did more to convict the unconverted Jews, than thousands of sermons would do, unaccompanied by works.

And such a revival in our midst today, would be more effective in lessening crime, than all the criminal courts and capital punishment. If the question be asked, "How shall we obtain this heavenly baptism?" It is held in reserve for those who are tired of serving earthly idols, and are willing, by the aid of spirit power to break them in pieces.

Firstly, elevate labor, and make it honorable by taking part in it, and helping to bear the burdens of life in every department; let honest labor take the place of fashionable stealth; and tear down the partition walls that have been reared between the rich and poor, without reference to virtue and integrity; let all gather where they have strewed, reap where they have sowed, and enjoy

the blessing of "life, liberty and happiness."

Let *woman* who through long centuries in the past, has given her best and noblest powers of mind and body, to fascinate and serve man, cast off her shackles—break the bands that have held her in servitude so long, and lift her heart above idolatry and self-pleasing, into the arena of noble thought and action! Let her come forth and represent herself—express her own ideas, if she have any, in her own way, though simple they may be, and unlike the learned and eloquent speeches which fall from the lips of men who have drawn their inspiration chiefly from books and colleges. This should not be woman's aim, but to reach the heart's affections through divine love, and stir the soil therein, and quicken the germs of the spiritual nature, should be her chief object.

And let those who still feel that their highest duty is to bend over the cradle, and make market for soothing syrups, quietly rest in seclusion, trusting to fate and the popular opinion of by-gone ages, i. e. "to keep silence, and learn of their husbands at home." And those who feel that they have a higher mission to perform, will see the need of placing their feet upon true principle and lifting their hearts above a cold world's scorn, trusting God's ministering angels to aid them while on their errand of love and mercy to humanity, and especially to their own sex, who are ignorantly or wilfully on the highway to ruin.

If in virtue's name we plead the cause of the down-trodden and oppressed, and raise a high standard of moral purity, and seek to gather the lowly and uplift the fallen to that standard, and hold

them if possible, by the hand of love until a change be effected, and they are secure from temptation, we shall not only feel that there is rejoicing with the angels in the heavenly world over such a saved repentant soul, but *our* joy will also be replete. Nor would we ask for a brighter star to gild the crown that may be ours in the heavenly home, when the shadows of earth shall pass from our sight, and the sun go down to rise no more to us on this side the river.

*Mt. Lebanon, N. Y.*

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### THE KINGDOM'S STANDARD.

CECELIA DE VERE.

'Tis reared upon the mountain's height,  
And floats out on the morning air,  
The standard of the Living Light,  
The answer to the centuries' prayer.  
"Thy kingdom come," the nation's prayed,  
While yet they fiercely, blindly strove,  
Nor dreamed that kingdom must be laid  
Through toil, in righteousness and love.  
"Thy kingdom come," the prophet moaned,  
When intuition stirred his soul,  
For all the world his word disowned,  
And ancient wrongs held full control.  
"Thy kingdom come," the seer cried,  
As ecstasy upon him fell,  
The gates of heaven opening wide  
Entranced him with uplifting spell.  
The wrapt musician sitting dumb,  
Heard music from the angel choirs,  
Until the chant, "Thy kingdom come,"  
Had thrilled him as with altar fires.  
On rack, on gibbet and at stake,  
And in the dungeon's eddying gloom,  
Brave souls whose courage would not break,  
Stood firm and prayed, "Thy kingdom  
come."  
They died in hosts, they died alone,  
Their tortures, thought can scarcely bear,  
But well they knew all hope was sown  
For time's fulfillment in that prayer.  
Some deemed the clouds across the day,  
The only barriers between;

Some viewed it as a distant ray,  
A star, not always to be seen.  
The solemn news, Lo there! Lo here!  
Oft' sounded like the thunder's tread,  
But when the listening earth drew near,  
It found the Heralds cold and dead.  
Then was there born unto the race,  
A prophetess with sacred call,  
Who claimed no proud exalted place,  
On watch-tower or on turret-wall.  
For her, the humble valley low,  
The bitter cup and cleansing stream;  
The purifying flames that glow,  
The inward being to redeem.  
In sackcloth that repentance wove,  
In ashes of consumed desires,  
In grief that had its source in love,  
In faith that inspiration fires;  
She sought for sin of every name;  
Went down to fathom human loss,  
The prayed for kingdom to her came  
Through revelation of the cross.  
To victory she bore that sign,  
'Mid persecutions up the steep,  
Until she saw its glory shine  
For seeking souls to gain and keep.  
Then was she clothed as with the sun,  
With man-wrought reason 'neath her feet,  
That gift of revelation won,  
Made earth and heaven hence-forth meet,  
That gift of revelation new,  
Protects the kingdom's changeful day.  
For, from its standard bearers true  
Its might will never pass away.  
Though weak and wavering souls should  
fail,  
Or God's commissioned ones should fall,  
Yet will the kingdom's strength prevail,  
For noble spirits He will call.  
They who the standard's grace maintain  
Above Mount Zion's happy homes,  
Are heirs with Christ, to work and reign,  
Until the Perfect Kingdom comes.

*Mt. Lebanon, N. Y.*

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RELIGION is love to God, manifested to one another, and not to ourselves. The true way to save our own souls is to strive to benefit the souls and bodies of those that surround us *H. J. Shepard.*

## SHAKING THE OLD CREATION.

F. W. EVANS.

*"Yet once more, and I shake not only the earth, but the heavens also; that all those things which can be shaken—by the truth—may be shaken, and that those things which cannot be shaken may remain."*

ASSUMING that "the earth" means the civil governments, founded in force—by the sword—and sustained by fraud—the laws made by the conqueror—and "the heavens" to be theological systems that exist in combination with all such "force and fraud" governments, constituting them the church and state governments of all the earth, except the United States government of North America: we can begin to see why God should "shake" them and man curse them—"curse their God and king, and look upwards," towards a Universal Republic, composed of all the human races, under the guidance of a heavenly Father and Mother—God—as being Brethren and Sisters of one great household.

All these Babylon governments are "turned to blood"—war. They conserve the greatest good of the fewest number—the non-producers, and the greatest misery of the vast majority of producers, who do all the work and create all the wealth. The "feudal system" is the basis of the force and fraud, war governments. Under it, women—half earth's population, and physically the weakest—"have no rights that man feels bound to respect." She is part of man's property. The successful general, like William the Conqueror of England, parcelled out, as being his own, all the land of the nation, to his officers.

These rented it to the common soldiers, to farm and work, on the terms they dictated, which allowed the farmers barely enough to support life,—as in Ireland, and Turkey, and, indeed, in all nations in Christendom, at the present time; where "acre is added to acre and house to house," until there is no place left for the poor, landless people.

## JUDGMENT DAY.

"He shall come whose right it is to reign." Hitherto, might, not right has ruled the nations—they take the sword and perish by the sword. And the wise scientists of this world go prospecting and digging amongst their ruins, searching for the things that destroyed them—ungodly treasures—the fruit of human suffering and misery. "The prophets prophesy lies, the priests bear rule by their means, and the people love to have it so;" and all unite "to give their power unto the beast" of Church and State—the warring civil governments.

## FUNDAMENTAL PRINCIPLES.

"The foundations of the earth are out of course." They cannot be repaired; the old building must come down. "If the foundations are destroyed, what can either the wicked or the righteous do"—but begin again and rebuild? A nation conquered by the sword, its land held by the conquerors as rulers, in the name of God—"the divine right of kings"—produced the terrible cry, from outraged humanity, "Crush the wretch!"—meaning, an Inquisition Church—"and let the last king be strangled with the entrails of the last priest," and let us—the people—have the land for our natural, inalienable inheritance! "Blessed are the meek" when war is abolished—"for

they shall inherit the earth"—"the new earth wherein shall dwell righteousness."

#### HEREDITARY RULERS.

An aristocracy by birth—a house of bishops—belong to the old earth, who proclaim the Jewish Bible to be the plenary Word of God; the Jewish God of war and of generation, to be the Deity—one of three male Gods, constituting a Trinity, who constitute themselves the rulers and governors of the universe, composed of all worlds, and of all the governments on earth, except the United States of North America. And to make this no longer an exception, the church and state priesthood are now getting up petitions, signed by seven millions of priest-ridden men and women, who know not what they are doing. They are as a flock of sheep, in a safe fold, surrounded by a hungry pack of wolves, who make them break down their own protective fence, by frightening them from side to side, until the fence gives way, and they are in the power of their devourers: so will it be with the people of this non-Christian, favored, secular government, which secures to all its citizens, freedom of conscience—from the ignorant fanatic to the enlightened skeptic; from the true Christian, to the Brahmin or Mohammedan. When they put the Trinitarian God and Christ into the American Constitution—on whose coin they have unlawfully put, "In God we trust," instead of, "In gold we trust;" which would, at least, be a truth and not a lie—liberty of conscience will be gone.

The sectarian priesthood are undermining—and will move the old heavens and earth to destroy—the American government. Let freedom's friends awake to the danger! The priesthood

constitute themselves judges of all people outside their sectarian fold. They set up a book as the word of God; then they translate, interpret and revise it, to suit their own selfish ends and purposes. On this Jewish book, they build a system of orthodox theology, as a standard of truth for all souls. Dissenters are heretics to be "restrained by the sword," when they get the civil government into their hands, and God and Christ into the constitution—meaning themselves. The civil government will then be, as in Rome, a Holy Inquisition, in the hands of a most unholy priesthood: they will do by our souls, as the doctors are doing by our bodies. They assume that human beings can believe, by authority, anything that the orthodox church and state may dictate, regardless of evidence—"a doctrine of devils." If they do not so believe, they are obstinate heretics, wicked blasphemers, whom it is the duty and glory of the orthodox to kill, in the service of God. To butcher, as at the slaughter of St. Bartholomew, when from seventy thousand to one hundred thousand Huguenot Protestants perished in a single night; being killed by the Catholic part of the population; and the Pope returned thanks to God, in a Te Deum, for the church and state destruction of the best part of the inhabitants. And the Protestants are but an image of the Catholics; each sect having its Pope, who exercises all the power of the first Beast, and in the same manner, as far as they have the opportunity.

#### PHYSICAL RESURRECTION.

They believe "that the bodies of all who have ever lived upon this earth will be reanimated, resurrected, at the Judgment day."

## PROBATION.

"At death, all persons, old or young, will go, immediately, into an everlasting heaven or an everlasting hell; there being no probation in the next world: yet, at the Judgment Day, all must be forthcoming, in order to find their old, earthly body!

## ATONEMENT.

"As in Adam all die, and are worthy of eternal perdition, by reason of the sin of Adam; so, in Christ, they are saved from that perdition, by the blood of the atonement—provided they believe in it" (which I do not, in the least.) Yet the orthodox hold that the Jews are much to blame for crucifying Jesus; although it was the only means by which any one of them ever was or will be eternally saved. Such are the dogmas of the "first heaven and first earth," now fast passing away, by means of the shaking that is extending, from Dr. Farrar of London, to the Andover University in America, and all over Christendom.

## TEN HORNS.

Ten horns—powers—grew out of the beast of Church and State. They hated "the whore of Babylon," and tormented her with the fire of the rational, scientific truths of geology, astronomy, chemistry, and all the sciences. These were the infidels—Volney, Voltaire, Hume, Franklin, Washington, and his bosom friend and private secretary, Thomas Paine, and Jefferson; with hosts of others, who produced the French Revolution, and the American Revolution. In the American Revolution, it was "Vox populi, vox Dei"—the voice of the people became the voice of God: they were the sovereign people.

## INALIENABLE RIGHTS.

Upon these rights, a purely non-Christian, secular Government was founded: A right to be born; to live; and to an equal education; and equal possession of the land. Class-education means destruction of Republican government: therefore, all children should be held in public institutions, until of age—in self-supporting, manual-labor schools.

## REVOLUTIONS.

THE rise and fall of empires that Volney records—turnings and overturnings, upheavals and revolutions—have ever succeeded one another, from ancient Egypt, Persia, India, Babylon, Rome, and Greece, down to our own Civil War. But there awaits a final change of Systems. "In the days of these kings; the God of heaven will set up a kingdom that will never be destroyed; but it will stand for ever. And it will break in pieces all other kingdoms in the old heavens and old earth"—Church and State systems and all their institutions. Two forces are working to effect this—reason and revelation.

## INFIDELITY AND SHAKERISM.

The coming revolution will not be personal or national—a change of rulers, or the ups and downs of a single people or race; but a change of principles, applicable to the whole of the human race. The revolution will be for the permanent benefit of all mankind. A new heaven and a new earth.

*Mt. Lebanon, Col. Co., N. Y.*

THAT which is sometimes called religion, fails to be genuine, when it is divorced from reason, practical goodness of life, and the separation of man from his sins. *G. B. A.*

THE light of the soul is the Holy Spirit.

## VIRTUE.

ANNIE R. STEPHENS.

COULD I my pencil dip in heavenly rays,  
All virtue I would paint in dazzling light,  
And rival them with sunset's radiance  
bright.

Blest souls are they! who, in life's early days  
Have taught their feet to walk in Wisdom's  
ways;

With inmost beings touched with God's  
own light,

Their hearts forever pledged to truth and  
right,

Archangels chant for them the hymns of  
praise.

But be it mine, this humble gift I pray,  
All good to love, admire and strive to know,  
And may all virtue in yon distant day,  
Along my character divinely glow.

Like sunlight rifts obscuring clouds of  
gray,

And o'er the earth a veil of joy doth throw.  
*Mt. Lebanon, N. Y.*

## THE LOOM OF LIFE.

ALL day, all night, I can hear the jar  
Of the loom of life, and near and far  
It thrills with its deep and muffled sound,  
As the tireless wheels go round and round.

Busily, ceaselessly, goes the loom  
In the light of day and the midnight's  
gloom;

The wheels are turning early and late,  
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love woven  
in;

Click, clack! and another of wrong and sin;  
What a checkered thing will this life be  
When we see it unrolled in eternity.

Time, with a face like mystery,  
And hands as busy as hands can be,  
Sits at the loom with warp outspread,  
To catch in its meshes each glancing  
thread.

When shall this wonderful web be done?  
In a thousand years, perhaps, or in one,  
Or to-morrow. Who knoweth? Not you nor I,  
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weaver, the years are slow,  
But each one is nearer the end, I know,  
And some day the last thread shall be woven  
in,—

God grant it be love instead of sin.

Are we spinners of woof for this life-web,  
say?

Do we furnish the weaver a thread each  
day?

It were better, then, O my friend, to spin  
A beautiful thread, than a thread of sin.  
—*Religio.*

[Many of our readers will be interested in the following article, setting forth the Experience of John Dunlavy, formerly a Presbyterian Preacher —Ed.]

LEBANON, OHIO, AUG., 1806.

DEARLY BELOVED BRETHREN:—I am informed that my unworthy name is in some measure known to you already. But having sold all I had to buy the field with the true treasure, I desire to become more intimately acquainted with that body in whom the spirit dwells, and to find a lasting and uninterrupted union with them. I take the opportunity offered me, to write my faith.

My earliest education such as it was in things pertaining to God, was in the Presbyterian, or Calvinistic order. I entered on the Ministry, and continued for some years, until after the work of God broke out in Kentucky. When standing in near connection with others, and in particular, our dearly beloved and ever faithful brother Richard Mc. Nemar, I began through him as the instrument, to learn that salvation is brought to men in the gospel of Christ, in a much more liberal and equitable measure than I had, heretofore, understood. The increase of light I received by slow degrees, in the first dawn of it. But as soon as I became clearly satisfied

of any one point, that it was truth, and saw that it tended to open the door of salvation to sinners, I gave forth my light to the world freely as I had received it, in the pleasing hope that others would hear, embrace, and find salvation.

I greatly lamented that so few regarded those things which made for their peace, and that my labors were so unfruitful, yet all praise to God, they were not all lost; for God made use of so unworthy a creature as me, to do something toward preparing the way for the true gospel. But I have now to lament while I behold the fruit of my labors in those to whom I have become an enemy, because I tell them the truth which I now begin to know, and in which I feel determined to abide, though at the expense of counting my past gain, loss, and my former attainments, dross, that I may win Christ, and be found in him.

In those times, I often felt that the great reason of my little success in preaching, was the shortness of the work of God in my own soul. How to remedy this defect, I had little or no knowledge; the dregs of the old antichristian forms of waiting for God to do his work, being not yet purged out, though I had in some measure learned the folly of it. Add to this, the extreme length to which the doctrine of justification by faith was strained, and the useless fear of laboring to do the will of God, and overcome all sin in order to find acceptance with God, and obtain true peace.

For the right understanding of these things, the true and perfect light was wanting. Therefore, when I felt myself under guilt, for quenching the spirit, by falling into sin, I had no strength

to keep myself entirely free. I found a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which was deeply rooted in my members. Yet there was a work in my mind which could not be easily checked, and my soul stretched forward to the work of God which I apprehended was before me.

I began before long to lose my attachment to the literary works of men, and to all the antichristian forms, and to search the Scriptures, comparing all things with them as my best guide; for I had not yet learned that God dwelt in a living temple, nor that his word was there to be found. In this pursuit, however, God blessed me, and led me through many of the dark mazes into a good degree of the light of the gospel; which, as fast as I found to be expedient, I opened to the people, though often obliged to cover the clearest of my views, for a time, in the shade of old phrases, because the people were not able to bear the light. I learned that Christ was not the minister of sin, that we ought to have the very faith of the Son of God, and to walk as he walked, to be like him in all things, and follow him into the holiest of all, into which he had entered and opened the way for us through the veil, that is to say, his flesh.

I was now not far from the kingdom of God, and believed there was a way out of all sin, but how to perform that which was good, I found not; how to perfect the things which I had learned, I knew not. And that was not all, I really found an unwillingness to have it done in me, so that when I would do good, evil was present [to dispute the

way.] This was strictly Calvinistic religion, but now it would not do for me. I found the flesh lusting against the spirit, and the spirit against the flesh, and the latter was not willing to die. I longed for clearer light for the benefit of myself and others.

In this situation, the witnesses from New Lebanon found me. And however strange, it is true that the sight of them produced in me more pain than as if I had met an enemy. I sought to escape the death, but all in vain. I could not renounce the light I had received before, though sometimes I fought against it; yet not directly against anything which I felt to be truth.

The light continued to break in upon me, one flash after another, and to draw me nearer to the point where I found ease when I could. I soon found I was left of God as soon as I felt against the testimony which these witnesses bare. I began to feel love for them, and a kind of union with them, but was obliged to conceal my faith. Awhile ago, if I felt against the testimony, I could not preach to profit. I could not hold the people. Yet they understood not what was in me—and now, I dared not let my faith be known; they would have shut their hearts against me.

I had long offended the world and lost much of my name, and now I might have recovered all, had I rejected the finishing stroke. But to attain to the resurrection from the dead was more to me than all besides. I was determined to know Christ, and be conformed to his death. The world and the flesh were strong in me, but these were dying things; they did not fill my poor soul.

This is a short view of that travel in which I drew near to death, and came

to the conclusion to renounce my carnal hopes, and recall my fond desires for the world and the flesh, and to aim for a better world, even the kingdom of God. For God in the riches of his goodness has reached even to me.

The work which now began in me, was faintly shown me years ago, when I did not understand it. I felt in me a nature against holiness, and that I felt to be the flesh—but did not understand how it was to be destroyed; neither was I willing. But now it has come to me in the order of God, and I bid adieu to the world and the flesh, with all their pollutions, and all their charms, to seek union with him whose nearest kindred are those who do the will of their heavenly Father. I find some increase of faith and strength, though my growth, or skill in the work of God is scarcely worth naming. Yet, if there is so much bounty in the church of God as to feel any union with so unworthy a creature as me, I can gladly lie down at their feet, and worship God in his holy Temple.

My desire is to be strengthened in the way of God, to learn to do his will, to serve his interest in the world, and to have my labors and my rest among the saints. I find, indeed, the truth of the present testimony, its being of God, in the effects of it in my own soul. To remove all the strength of corruption, and to extirpate every root of bitterness, to deliver the creature from the very root of that nature which is against God, and to save from that fear which hath torment, to regenerate the soul into a union with God in the way of his own manifestation, and to fellowship with the saints, are things which cannot come from any other source than God.



By the grace of God I am what I am. I have by this grace been enabled to testify, and to feel my testimony true, that the foundation of this work in which I now stand, is no other and can be no other than the one true and eternal God. But O how unworthy of such grace. I cannot boast of my own faithfulness, as I do of God's grace, goodness and love. I have, indeed, set out to be saved from all sin, and to be cleansed from all uncleanness. I count not myself to have apprehended, yet one thing I begin to learn; to forget the things which are behind, and to reach forth to those before.

If any of the brethren feel a gift to communicate anything to me, I trust it will be accepted as from a brother in the Lord. Dear brethren accept the offer of my love to you, and let me be united to you in the same bond.

JOHN DUNLAVY.

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### THE COMING OF CHRIST.

ALONZO G. HOLLISTER.

*"It shall come to pass afterward, that I will pour out from my spirit upon all flesh" formed in my likeness. Joel.*

*The wise shall understand. Daniel.*

AN inspired Apostle wrote concerning a future coming of Christ, "The Lord himself shall descend from heaven [Gr.] in a command, in a voice of an archangel, and in a trumpet of God, and the dead in Christ shall rise first. Then we the living that remain, shall at the same time with them, be caught away in clouds [multitudes] to meet the Lord in the air, and so be always with him." 1 Thes. iv., 16.

This text has been quoted by some

who give a literal interpretation to figures of speech, to prove a personal coming of Christ Jesus, and also a resurrection of physical bodies. But the figurative style of the language makes it evident that the coming referred to is spiritual, and was to be manifest as an inspiration from heaven.

Air is a diffusive, all pervading element, which inspired as breath, sustains the vital operations of the body. It was regarded by the ancients as a type of spirit, and the Greek has one word which represents breath, air, wind, or spirit, according to the connection in which it stands. Hence, as Christ is spirit, if he comes in the air, it is evidently as an unseen, and to many, as an unsought inspiration.

How often it is remarked of certain ideas, such as spiritualism for instance, or of communism, "It is in the air." Because so many considerate people are talking, writing, or meditating upon it, and all seem to feel it, or to be in some way affected thereby.

A person inspires certain thoughts in the atmosphere and reasons to conclusions which nobody has taught him. When he meets a stranger who is possessed of like views, after comparing thoughts, he judges that said thoughts must be true because having silently conceived them in his own interior consciousness, he has found a witness to the same in the consciousness of another. The two are no longer strangers, for a feeling of kinship has sprung up between them, arising from similarity of inspirational ideas, the cause of said ideas being in the air, or life sustaining elements.

Multitudes of minds thus operated upon at the same time, may be prepared

to assume the higher kindred relationships, and so be led to cooperate in putting those ideas into practice. Only such as are organizationally and affectionally qualified to receive said ideas, will have their lives changed thereby. Therefore it is written of that period, "Two shall be in the field, one shall be taken and the other left. Two shall be grinding at the mill," "Two shall be in one bed, and one shall be taken and the other left." Those left will be resurrected later.

Those taken will form groups or societies, homogenous in spirit, as particles of moisture in a cloud, (drawn by the heat of the sun,) and are caught away together in spirit, by the power of the "Son of Righteousness," to a meeting with the Lord in the air, whose presence will henceforth be an abiding source of strength, direction and consolation.

Thus the change is realized without suspending the law of gravitation, or changing the relation of physical bodies to the material universe. It is a lifting up in spirit, thought, interest, purpose, and execution, to an atmosphere of perpetual inspiration from the Lord's own presence, while our mortal bodies remain on the earth, subject to the spirit, being instruments thereof, and to the laws of gravitation, growth and decay governing all physical bodies, until the debt to nature is paid.

The foregoing explanation of the presence, and of being with the Lord in the air, in spirit, is supported by the following language of the same Apostle, written in Philippi, to Corinthians. "For I indeed being absent in body but present in spirit, have already judged as if present, him who has done this thing."

1 Cor. v., 3. Also the following written in Rome to Colossians. "For though (lit.) to the flesh I am absent, to the spirit I am with you, rejoicing and beholding your order, and the stability of your faith in Christ." Col. ii., 5.

These passages show that the Apostles recognized the intelligent action of one's spirit in places remote from the presence and limitations of the physical body, which tethers it for awhile to earthly conditions. We here call to mind that the last of the four general dispensations of God's grace to man, symbolized by the four cherubim within and around the throne, is represented by the flying Eagle, inhabitant and king of other tenants of the upper air, which corresponds to spirit.

We are hereby enabled to understand why the Angel (a noun of multitude,) having the everlasting gospel to preach to those (lit.) sitting upon the earth, (both spirits and mortals,) was seen flying in mid heaven. Rev. xiv., 6, 7. Mid heaven corresponds to the resurrection state, being medial between the earthly, unregenerate condition, and the discarnated, pure Redeemed, who stand with the Lamb on Mount Zion, out from whose midst, the messengers of the gospel go forth to harvest and judge the world. For "The Reapers are the messengers." "The Son of man shall send forth his messengers to gather his Elect." Jesus. That is, those who elect to comply with the terms of the gospel, and are called to the marriage feast. Rev. xix., 9. and iii., 20. "Know ye not that the saints shall judge the world?" asks the Apostle. Christ is in his saints, judging the world and ending it, in all who will come to him. "And judgment was given to the saints of the

Most High. \* \* And the dominion and greatness of the kingdom under the whole heaven was given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Daniel, vii., 27.

How do these explanations chime with the promise that "Every eye shall see him?" It is not said that all shall see him at once. For however sudden may be the destruction coming on the disobedient who refuse to hearken, and to understand, being joined to their idols of creed, dogma, pleasure, worldly honor or profit, the harvest itself and the work of the judgment, which is a separating, purifying process, will extend through many generations, occupying the entire period of the millennium.

Moreover as Christ is spirit, seeing him cannot be predicated of any but spiritual eyes. The carnal or animal mind sees only the outward form. Christ is not recognized by outward form, neither in his first or second appearing. To perceive his spirit, one must be in a degree conformed to it—must be resurrected. "Every eye shall see him," is promised to those only who *live* and are looking for him.

*Mt Lebanon, N. Y.*

## A SPIRITUAL BIBLE SCHOOL LESSON.

DR. CARL.

God is a Spirit. Jno. iv., 24.

Quench not the Spirit. 1 Thess. v., 19.

They that worship him must worship him in Spirit and in truth. Jno. iv., 24.

The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth. Jno. iv., 23.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. Gal. v., 22.

To be carnally minded is death; but to be spiritually minded is life and peace. Rom. viii., 6.

He that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. vi., 8.

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? Psa. cxxxix., 7.

As many as are led by the Spirit of God, they are the sons of God. Rom. viii., 14.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Jno. iii., 5.

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. viii., 2.

The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ. Rom. viii., 16, 17.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. iii., 16.

Know ye not that your body is the temple of the Holy Spirit which is in you? 1 Cor. vi., 19.

Likewise the Spirit also helpeth our infirmities;

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints. Rom. viii., 26, 27.

Create in me a clean heart, O God; and renew a right Spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Psa. li., 10, 11, 12.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite Spirit. *Psa. xxxiv., 18.*

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose Spirit there is no guile. *Psa. xxxii., 2.*

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Rom. viii., 1.*

Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Rom. viii., 9, 10, 13.*

Pride goeth before destruction, and a haughty Spirit before a fall.

Better is it to be of an humble Spirit with the lowly, than to divide the spoil with the proud.

He that is slow to anger is better than the mighty; and he that ruleth his Spirit than he that taketh a city. *Prov. xvi., 18, 19, 32.*

Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law.

If we live in the Spirit, let us also walk in the Spirit. *Gal. v., 16, 17, 18, 25.*

Endeavoring to keep the unity of the Spirit in the bond of peace.

And be renewed in the Spirit of your mind;

And put on the new man, which after God is created in righteousness, and true holiness. *Eph. iv., 3, 23, 24.*

For the fruit of the Spirit is in all goodness and righteousness and truth. *Eph. v., 9.*

And take the helmet of salvation and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching. *Eph. vi., 17, 18.*

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Beloved, believe not every Spirit, but try the Spirits whether they are of God.

Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God;

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is in the world. *1 Jno. iv., 13, 1, 2, 3.*

*Mt. Lebanon, N. Y.*

*To the Editor of "The Shaker Manifesto, from the Church of Philadelphia. Greeting;—*

THE little band of Believers residing here have recently been deprived of the visible presence of Sister Amanda Miller, whose exit was noticed in the April number of **MANIFESTO**. Just one week from her demise, ascended Mary Green, February 23rd. 1889, in the 77th. year of her age.

These were two of the oldest mem-

bers belonging to the family, established here in the year 1866, under the supervision of mother Rebecca Jackson, who passed away in the year 1871 in the 77th. year of her age.

The numbers have varied from that time to the present; never exceeding twenty, now a few less, some having recently moved into other organized societies. But the integrity, the zeal and courage to abide in the faith, is as unflinching as ever, and agrees with the testimony of Jesus: "Where two or three are gathered together in my name there will I be in the midst to bless."

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#### SONG OF THE MYSTIC.

FATHER A. J. RYAN.

I WALK down the Valley of Silence—  
 Down the dim, voiceless valley alone!  
 And I hear not the fall of a footstep  
 Around me save God's and my own;  
 And the hush of my heart is as holy  
 As houses where angels have flown!  
 Long ago was I weary of voices  
 Whose music my heart could not win;  
 Long ago was I weary of noises  
 That fretted my soul with their din;  
 Long ago was I weary of places  
 Where I met but the human and sin.  
 I walked in the world with the worldly;  
 I craved what the world never gave,  
 And I said: "In the world each Ideal,  
 That shines like a star on life's wave,  
 Is wrecked on the shores of the Real,  
 And sleeps like a dream in the grave."  
 And still did I pine for the Perfect,  
 And still found the False with the True;  
 I sought 'mid the human for Heaven,  
 But caught a mere glimpse of its blue;  
 And I wept when the clouds of the mortal  
 Veiled even that glimpse from my view.  
 And I toiled heart-tired of the human,  
 And I moaned 'mid the mazes of men.  
 Till I knelt long ago at an altar  
 And heard a voice call me. Since then

I walked down the Valley of Silence  
 That lies far beyond mortal ken.

Do you ask what I found in the valley?  
 'Tis my trysting place with the Divine,  
 And I fell at the feet of the Holy

And above me a voice said: "Be mine,"  
 And there arose from the depths of my  
 spirit

An echo—"My heart shall be thine."

Do you ask how I live in the valley?

I weep, and I dream, and I pray,  
 But my tears are as sweet as the dew drops  
 That fall on the roses in May;  
 And my prayers like a perfume from censers

Ascendeth to God night and day.

In the hush of the valley of Silence

I dream all the songs that I sing;  
 And the music floats down the dim valley,  
 Till each finds a word for a wing  
 That to hearts, like the Dove of the Deluge,

A message of peace they may bring.

But far on the deep there are billows  
 That never shall break on the beach;  
 And I have heard songs in the silence  
 That never shall float into speech;  
 And I have had dreams in the valley  
 Too lofty for language to reach.

And I have seen thoughts in the valley—

Ah me! how my spirit was stirred!  
 And they wear holy veils on their faces—  
 Their footsteps can scarcely be heard!  
 They pass through the valley like virgins  
 Too pure for the touch of a word!

Do you ask me the place of that valley?

Ye hearts that are harrowed by care!  
 It lieth afar between mountains  
 And God and his angels are there;  
 And one's the dark mount of sorrow,  
 And one—the bright mountain of prayer!  
 —Selected.

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BE not sparing of good deeds, they will  
 yield the fruit of blessing in time, and a golden  
 harvest for eternity. A. R. S.

THE performance of little duties determines the character of an individual.—H  
 A. Johns.

## THE MANIFESTO.

MAY, 1889.

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## Editorial.

In the exhibition which is before the world, to-day, it would seem that a lesson might be learned that would fully demonstrate the difference between a Christian Church, and a church that is circumscribed by a creed. Jesus in speaking of his mission to his disciples, said, "Greater works than these shall ye do," and at that time he was spiritually healing the sick, giving sight to the blind and hearing to the deaf. He was building up a new order on the revelation of God and teaching man that to worship God, he must do it in spirit and in truth. It was not to be confined to a city like Jerusalem nor to the mountains like those of Samaria.

To discipline themselves into peaceful relations with mankind, would secure to them a place among God's children, and by the purification of the heart, they were permitted to march into the Kingdom of God and into the

very presence of our Heavenly Father. Such was the religion of Jesus which was to be preached to the world. It was a growing revelation which would lead man by degrees from the relation of the world, and establish him in the peaceable Kingdom of Christ.

The creedal church admits of no change. The lines have been drawn, the seals set, and the spiritual growth of that body determined by a majority vote. This is one of the singular ways to make an heir for the kingdom of heaven, but so long as it is in the power of man to make and accept a creed, or to be led by the spirit of God without a creed, the two forms of religionists will be known among men. The only advancement toward God, however, that either class will ever make, will be made manifest before the world, by their steadfastness in a life of righteousness and peace.

In accepting the doctrine of our divine Teacher as the way and the truth, it becomes imperative that we should follow his example in the truth. If he advocated the principle of peace then we should learn the best way to promote peace, first in our own souls and then in those around us. When the apostle put that direct and essential question before his hearers he was testing their depth of love for the Christian principles. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But the Christians as well as Pagans have not hesitated to persecute and to put to death those who did not subscribe to their formula of religious belief, and contend that in this they were doing God's service.

Even so late as in this wonderful age of light, the Christian Church is actively engaged in the same murderous scheme. Proctor in his history of the crusades makes mention of the order of the knights of St. John of Jerusalem: Its origin was long before the crusades when some Italian merchants purchased a license to found a hospital for the benefit of sick and poor pilgrims. They devoted themselves to the care of the suffering and were contented with the coarsest fare while they gave a better to their patients. At the time of the crusades they introduced a military character into their order without discarding their religious garb and profession. The union of chivalric and religious sentiment, however discordant in modern ideas, was equally congenial to the spirit of the age and thenceforth the banner and battle cry of the Knights of St. John were seen and heard foremost and loudest in every encounter with the Infidel enemy.

It was, indeed, a singular combination of the Prince of Peace and the Demon of war. Accepting it as a truth that "No man can serve two masters," and that "Ye cannot serve God and mammon" we conclude that the hospitalers of St. John, on their introduction into the war element, for the murder of Infidels or Pagans, left their gospel Teacher of peace and accepted the teaching of Satan. And yet how nearly like the more enlightened and the more seemingly religious of this present day.

The following will show how discordant this amalgamation of peace and war rests upon modern ears. The

Churches of the nineteenth century may well boast of some advancement beyond their brethren of the tenth century, but it must be conceded that they still have itching ears for martial music, and a fancy for salvation through the horrors of war and through streams of blood. The Christians of England have recently formed an organization that is half religious and half military, and is known as the "Boys Brigade." And modern ideas of Christian Churches in this wonderfully christianized America, have not been shocked in the least. Some Sunday school teachers in the City of Glasgow have the honor of forming this very Christian amalgamation. "It has a paid staff and a present strength throughout England and Scotland of 800 officers and 11,000 boys. There are church parades, when all the boys muster at the school and march to the church in uniform. There are ambulance instruction and stretcher drill, with instructions how to render 'first aid to the injured.'"

The modern church has no occasion to be surprised at the course taken by the Knights of St. John. Their life harmonized with their surroundings. Their education was largely in the war camp and on the battle field, and their Christian glory was in persecuting their enemies the Infidels of Jerusalem.

We however, may well express our surprise that the professed Church of Christ, in the light of the present age, when Peace Societies abound, and when humane Societies are encouraging those of every age to exercise the law of kindness toward both man and

beast, can be so thoroughly instilled with an antichristian principle as to teach that the horrors of war and the blessings of peace are in harmony, and admissible doctrine for the Kingdom of God. But Christians do not fight with carnal weapons. They are told to pray for their enemies and not to murder them and during the first century no Christians were to be found in the army.

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## Sanitary.

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### SHAKER SANITATION.

THE Shakers of New Lebanon, N. Y., have always given a great deal of attention to hygiene, and their secular reading includes journals like the *Scientific American*, *Journal of Chemistry*, *New York Tribune*, *Boston Herald*, *American Agriculturist*, and the *Sanitary Engineer*, all of which are in their reading room. During a brief stay in the community we had an opportunity of seeing how carefully they attend to sanitary matters. It seems singular that a community whose main thoughts are turned toward spiritual things and to preparing for another life should be so zealous to secure bodily health. The results of this care and attention are shown in the remarkable vigor and longevity of all their members; and their example might well be followed by more worldly-minded people. The tombstones in their cemetery record numerous deaths among the nineties, and we were struck with the fresh and lively interest which an elder past eighty showed in conversation on general topics. The Shaker doctrine as regards hygiene is simple, and includes plain and wholesome food, manual labor for all, early and regular hours, and good ventilation. The latter is a constant study. Slats are placed in every window to make an opening between the two sashes, so that there shall always be an influx of atmospheric air.

Small holes along the base-board in all of the halls aid this end. In the gathering rooms are round openings from out-doors; just below the steam radiators, to supply fresh air, and the central (student) lamps have vent pipes to carry off the products of combustion; in addition, all beds are stripped and windows kept open to insure an ample circulation of air. They have a copious and pure supply of water brought from a distance with a heavy pressure, 60lbs. The wooden conduit has just been replaced by a cement pipe and the storage reservoir enlarged. All rain water from roofs is utilized for laundry purposes. The laundry itself is a model of convenience and neatness, and is a curiosity from the fact that all the fittings were put in by the Shakers themselves. The washing, wringing, and drying apparatus is simple, yet perfect, and nothing seems wanting.

The sanitary arrangements are well worth imitating. In each dwelling there are baths, sinks, and w. c.'s, all well ventilated, while the out-door privies, which are more generally used, are treated much the same as earth closets, the material being taken away every few days and composted. The house drainage, which is mostly kitchen waste, is conveyed to an open drain which encircles an orchard and is not offensive, while it is very serviceable to the growth of the apple trees.

The Shaker regard for cleanliness is strikingly shown in the milking room in the huge stone barn, which is wonderfully clean and neat, while the arrangements for carrying off and preserving the manure are very ingenious.

The Shakers are a progressive people, and are always experimenting with new devices. When the farmers in the vicinity want to buy new implements or machinery they usually call and see what the Shakers are using, and what they think will serve best for the purpose. To have gained the endorsement of the Shakers for his wares is a great card for a manufacturer or dealer, and one man remarked that "he would rather do a piece of work for them for nothing than make a bad job of it, as their good will was not to be despised."

Another noticeable thing is the solidity and durability of everything that the Shakers



construct. Their walls seem as if laid for all time, and the thoroughness with which every detail of workmanship—both indoors and out—is executed would draw tears from a “jerry” builder, and recalls the work of past days when men labored with a conscience.

My visit was limited to the North Family, one of the seven communities that compose the New Lebanon society. The Elders informed me that their careful attention to hygiene has a theological basis, they believing that science and religion, “truly so called,” are one and the same.—*Charles F. Wingate, in Journal of Hygieio-Therapy.*

HOW TO DETECT LEAD IN WATER.—The salts of lead give rise to serious symptoms, among which may be mentioned colic, gout, rheumatism, kidney disease, paralysis, blindness and insanity. The physician may feel quite at a loss to account for these phenomena until he detects lead in the water his patients are accustomed to drink. The test is very simple. Water containing even a trace of lead will be turned blue on adding a little of the tincture of cochineal.—*The Sanitary Volunteer.*

#### FROM THE COPTIC BIBLE.

THE original of the following is a chapter in an ancient Coptic Bible manuscript preserved in a museum in Paris, and translated by a French orientalist. The English translation was sent to the HUMANE JOURNAL by J. F. C. Kuhlmann, president of the Great German and International League to Protect Animals, with headquarters at Bremen, Germany.

And it came to pass that our Lord departed from the town together with his disciples and crossed over into a mountain district.

And they came to a mountain whose side was steep; there they found a man with a beast of burden; but the beast had fallen down for his master had overloaded it and he beat it so that it was bleeding.

But Jesus drew near to the man and said, “Man, why dost thou beat thine animal, dost thou not see that it is too weak to bear its

load and knowest thou not that it is suffering pain!”

But the man answered and said: “Why trouble thyself about it? I may beat it as I will, seeing that it is my property for which I have given a large piece of money. Ask of those who are with thee, for they are acquainted with me and know of the matter.”

And some among the disciples said: “Yea, Lord, it is even as he says. We saw him buy the beast.”

But the Lord said: “Do ye also not see how it bleeds, and do ye also not hear its lamentations and cries?”

But they answered and said; “No, Lord, we do not hear it lamenting and crying.”

Then Jesus was sad and cried out: “Woe unto you that ye hear not how it cries and complains to the heavenly Creator for mercy, but thrice woe unto him who hath caused it to utter these cries and complaints.”

And he drew near and touched it, and the beast got up on its feet and lo, its wounds were healed.

But Jesus said to the man: “Now, proceed on thy way, and from henceforth beat it no more, so mayest thou also find mercy.”

—*Humane Journal.*

#### DEPENDENCE UPON GOD.

I know not what the day may bring

Of sorrow or of sweetness;

I only know that God must give

Its measure of completeness;

I reach for wisdom in the dark;

And God fills up the measure—

Sometimes with tears, sometimes with cares

Sometimes with peace and pleasure

For hours of grief and saddened face

True wealth of heart I borrow,

And heavenly wisdom oftenest comes

Clad in the guise of sorrow;

I know not which is best for me

Of all his memory bringeth,

I know his praises every day

My willing spirit singeth.

I know not what my life may yield

Of fruit that will not perish,

I know God gives both seed and soil,

And all the growth must cherish;

How great His work! How small my part!

I wonder at my weakness,  
And His great patience fills my heart  
With gratitude and meekness.

I know not what e'en heaven can give  
To bless souls who gain it;  
I know God's goodness it must show,  
For earth cannot contain it.

And if eternity but rings  
With love, the same sweet story  
That earth is telling every day—  
"Thine, Lord, shall be the glory."

—*Catholic.*

[WRITTEN FOR THE MANIFESTO.]

*"And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all, as every man had need." Acts, ii., 44, 45.*

—**WILLIAM PERKINS.**

CONCEDING to make the argument clear, the plenary inspiration of the gospel, there is inference irresistible, that the above history directly from the Lord, was written to show the purest fruits of Christianity. Could anything be of higher obligation upon the disciples of Christ? The condign punishment inflicted upon Ananias and Sapphira for seeking to escape this obligation is a solemn confirmation of the Christian's duty and privilege of putting all their goods in common. True as the entire gospel system is voluntary, contrasting with the violent impositions of a selfish world, so is this its unselfish, noblest deportment.

It is not too much to say, that the leading trait in the life of Christ was self-denial, to live for the salvation and ultimate felicity of others. All manner of vanity, pride, silly and hurtful fashions, slavery, caste and war were utterly repudiated; while meekness, kind-

ness, generosity and peace were enjoined by precept and example. But the marvel confronts us, that the more leading and popular churches in the world utterly ignore the purer practical injunctions of the gospel they profess and cling to absurd, and we must add, demoralizing dogmas. Hence is the gospel light obscured under a bushel, and our race unreformed and unredeemed. Save in the Quakers and Shakers, violence, bloodshed, slavery,—*"the sum of all villainies,"* four tedious years of intestine war, slaughtering a million of our citizens prevailed, and every so-called Christian church participated. Sadly marvelous, that the ungodly, the so-called infidels are found in this wretched conduct!

But as professed followers of Christ are seen in the same line, the marvel seems enhanced beyond solution; the single orthodox dogma of total depravity it may prove, while others are sadly discredited. Regeneration by the Holy Ghost, sanctification and final perseverance of God's elect saints get but little support. If by their fruits we are to know them, then evidently the least we have to do with such dogmas the better.

By forsaking all for the Believer's communitistic life, a leading passage in the gospel is exemplified. Matt. xix., 29. Forsaking goods and sundering earthly ties, we are promised more,—a hundred fold and eternal life.

Believers, though persecuted and their property often destroyed, have still by their steadfast industry and economy, acquired better homes, more brethren and sisters and spiritual enjoyments. The stain of oppression, slavery, caste and bloody war is found nowhere among them. Instead, they enjoy the luxury of a clean conscience and the firm hope on the absolute promise of eternal life.

*Santos, Florida.*

[Contributed by Elder G. B. Avery.]

### MEN WHO CAN'T BE SPARED.

A. D. BULLOCK.

It is true our young men have a vast deal of advice thrust upon them, good, bad and indifferent; they are made a kind of moral target for fools and wise men to shoot at indiscriminately. But the counsel to make themselves a necessity in the calling which they pursue, is both sensible and philosophical. And anybody of average energy of character and brain-force can do this. It matters not what business you follow, whether you are tillers of the soil, blacksmiths, machinists, painters, tailors or laborers; whether you drive a dray or a coach, labor with the muscle or the mind. In your own separate spheres, wherever and whatever they may be, you may win an enviable reputation for first class workmanship, and become in some sense a necessity to your employer, or if you are your own master, to the community in which you reside.

The great majority of young men lack a sufficient ambition to give them anything more than a mediocre place in the handicraft or profession which they have elected to pursue. They are perhaps amply endowed with talent, but it is of that ponderous quality which crushes because it lacks tact, agility, and force. And the consequence is, they never rise above the dead and uninspiring level where the masses are content simply to eat, toil and perpetuate their dull and stagnant existence. If there is any inherent vitality in their natures it is repressed by false views of life and its opportunities. But, on the contrary, the men of pluck and nerve, who strive to make themselves a recognized necessity in their avocations, get higher wages and better positions almost invariably. They rush by the sluggards and dolts in the exciting race of life, winning alike its honors and its gold.

It is said of the late Moses Stuart, that when a young man settled over a church in New Haven, Rev. Dr. Spring of Newburyport went to hear him with a view of offering him a professorship in Andover Theological Seminary. He interrogated Rev. Dr. Dwight,

President of Yale College, as to his fitness for so exalted a trust. The latter replied, "he is just the man you want, but we cannot spare him!" "Sir," responded Dr. Spring, "we don't want a man *that can be spared.*" This illustrates very forcibly one of the fundamental and practical principles of common life. All the vast business, educational and moral interests of community are seeking after preachers, attorneys, physicians, clerks, accountants and artisans that *can't be spared.* They don't want young men who are floating around, such as the idle and the vicious, but smart, earnest and practical men—men of ideas, of fruitful minds and vigorous muscle, who will strip themselves for the work of life, like genuine heroes. The men who can be spared just as well as not, are never fixed in their situations. If there happens to be a little financial flurry, they are set adrift, because, while they do a certain amount of hard work, they manifest for it neither aptitude nor enthusiasm. As soon as the clock strikes the hour for ceasing labor, they jump for their coats and hats with more abruptness than the machines they tend come to a close when the power is shut off. In other words, they have no impetus of any kind that can possibly carry them beyond the "dead point" of the stipulated hours of labor, while the unthinking machine does sometimes exhibit considerable momentum.

In every pursuit of life there are men who cannot be spared without a positive loss to their employers and to society. A mechanic resolves, for instance, that he will take a foremost place in his craft. To accomplish this commendable purpose, he works early and late, and by skill and care saves his employers in the course of the week, a large per cent of the stock usually consumed. He don't slight the work; on the contrary, he comes up exactly to the standard of requirement as to weight of metal, while others overrun and thus waste a quarter of the amount of their wages every day. The employers recognized this faithfulness and the man gets what he is entitled to—the more lucrative and honorable berth of foreman. Such cases are by no means uncommon, and one has lately come under our notice in Springfield.

Men can make for themselves a broad or a restricted field of operations just according to their choice. The matter of a prominent or subordinate position is entirely within their own province and control. What if your occupation be crowded? Put forth manly exertions and go up to the head of it—there is no crowding and jostling there, but room enough for your bravest endeavors. Be a somebody in your calling, and if you demand an honorable recognition by industry and talent, you will be certain to win it, for the race is always to the diligent and thoughtful. Reveal in your life-work the strength and persistency of a bold, confident and honest manhood, and rest assured society will have a place for you, and success will smile propitiously upon and eventually crown your exertions.—*The Review.*

#### NEVER TROUBLE TROUBLE.

FANNY WINDBOR.

My good man is a clever man,  
Which no one will gainsay;  
He lies awake to plot and plan  
'Gainst lions in the way.  
While I, without a thought of ill,  
Sleep sound enough for three;  
For I never trouble trouble till  
Trouble troubles me.

A holiday we never fix  
But he is sure 'twill rain;  
And when the sky is clear at six  
He knows it won't remain.  
He is always prophesying ill,  
To which I won't agree,  
For I never trouble trouble till  
Trouble troubles me.

The wheat will never show atop—  
But soon how green the field!  
We will not harvest half a crop—  
Yet have a famous yield!  
It will not sell, it never will!  
But I will wait and see,  
For I never trouble trouble till  
Trouble troubles me.

We have a good share of worldly gear,  
And fortune seems secure,  
Yet my good man is full of fear—  
Misfortune's coming sure!

He points me out the almshouse hill,  
But cannot make me see,  
For I never trouble trouble till  
Trouble troubles me.

He has a sort of second sight  
And when the fit is strong,  
He sees beyond the good and right  
The evil and the wrong.  
Heaven's cup of joy he'll surely spill  
Unless I with him be,  
For I never trouble trouble till  
Trouble troubles me!

—Selected.

#### AN HONEST CHRISTIAN MAN.

THE following fable which I have written will serve to illustrate the truth that a truly honest man will not take a larger sum for property than its just value, even if he is offered more.

A certain man named George Smith came one day to a farmer named Daniel Jones, wishing to buy a pair of oxen, and said: "Those red oxen of yours suit me, and I will give you one hundred and twenty dollars for them." Daniel Jones replied: "That is thirty dollars more than they are worth." George Smith looked wonderstruck at this remark. The farmer said: "I know the value of those oxen better than you do. One of them is a little "breachy," and the other one cannot bear the heat so well as some oxen, and yet there are many good qualities in them; but, all things considered, ninety dollars is all they are worth, and you may have them for that price." George Smith gladly took the oxen, and said to a man on his way home: "It beats all what a difference there is in the religion of men. Now there is old James Clark, my near neighbor; I have heard him make many a long prayer. If he had owned

these beautiful oxen he would have asked me one hundred and thirty dollars or more for them, and he would have called them a great bargain at that price, and he would not have said a word about one of the oxen being inclined to be breachy, and the other not very tough in hot weather. I do not know anything about religion myself, but one thing I know, as well as I know where the sun shines in a bright day, and that is, there is a mighty big difference between Daniel Jones' religion and James Clark's religion.—*Messenger of Peace.*

---

#### MAN'S HUMANITY FOR MAN.

I ENTERED St. Patrick's Cathedral. As usual, there was an official in waiting, who received donations, and who presented the plate for my contribution. I put in, as I supposed, a sixpence and passed on, stopping a moment inside the font to examine a miniature model of the great edifice. I paused again, when the person had followed and spoken to me who received my donation. Holding a guinea, he wished to know if I had not made a mistake and put more than I had intended in the plate. I did have a guinea in my pocket when I left the ship. It was not there now. Here was honesty and religion of a high order, and I would have gladly told the faithful official to keep it for another church. But I instantly thought of other and poorer mothers, who needed all I had to bestow, and took the gold coin back, replacing it, however, with double what I had intended before.

As I was walking alongside of the ship I noticed an oldish gentleman looking wistfully at the vessel, and I said, "Will you walk on board! Thank you said he, I am Mr. Johnston the Bethel Preacher, and like to look about the wharves and ships. When the steward rang the bell, I asked the clergyman in to take tea. I seated him at my left, the chief officer always sits at the right, and be-

gan uncovering the dishes to see what the steward had for us. I noticed the mate was very quiet, and my visitor looked wistfully at me. In a trembling, hesitating way he said, Captain, may I ask the Almighty Father to let his blessing rest upon this food? I bowed at once and begged him to forgive me for not thinking of that before. He called upon God to look down upon us, and in mercy to bless this ship and these officers and their dear friends so far from Australian shores, the owner and all, in such a simple, pleading manner, that I declare, I felt I was entertaining angels unawares and that a greater than I had come to sup with me. G, how many beautiful things are right along our wayside, if we will only but see them. How many are ready to give us the riches of comfort and hope if we will only but stretch out our hands and take them.—*Boston Journal.*

---

#### A NEGRO'S PRAYER.

A TEACHER in one of the colored schools in the South was about to go away for a season, and an old negro poured out for her the following petition: "I give you the words," said the writer, "but they convey no idea of the pathos or earnestness of the prayer." "Go afoae her as a leadin' light, and behind her as a protectin' angel. Roughshod her feet wid de preparation ob de gospel o' peace. Nail her ears to de gospel pole. Gib her de eye ob de eagle, so she spy sin far off. Wax her hand to de gospel plow. Tie her tongue to de line ob truf. Keep her feet in de narrer way, an' her soul in de channel ob faith. Bow her head low beneath her knees, and her knees 'way down in some lonesome valley, where prayer and supplication is much wanted to be made. Hedge an' ditch about her, good Lord, an' keep her in de strait and narrer way dat leads to heaven."

—*Bible Banner.*

---

A ZEALOUS preacher, who loved smoking as well as he ought, in a heated discourse exclaimed, aiming his rifle at some of his hearers "Brethren, there is no sleeping car on the road to glory." One of the party whom he aimed to hit responded, "No, brother, nor smoking car, either."

## Books and Papers.

**THE JOURNAL OF HYGIEIO-THERAPY.** March. Contents: Education and Management of Infants; The Influence of Woman; Sleep; Stimulation; Expenditure of Vital Power; Short Sermon; Thoughts on Hygienic Therapeutics; Anti-Vaccination; Horticultural; etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind. \$1.00 per yr.

**NORTH'S MUSICAL JOURNAL.** March. Contents: Beethoven in a quandary; The Grammar of Music; Editorial Comments; Local Music Notes; Correspondence; Concerts and Entertainments: The Kindergarten Piano Method; The Zither; Death of Wm. Knabe; The Guitar; Suggestions of Volunteer Choirs; Inauguration Music; Wanted a National Anthem; etc., etc. F. A. North & Co., 1308 Chestnut St., Philadelphia, Pa.

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## KIND WORDS.

THE MANIFESTO, published by the "United Societies" 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 Home Seeker and Farmer.*

## SPRING-TIME.

Has beauteous spring returned,  
With music and with flowers,  
Again to bless the scene  
And cheer the home that's ours?  
We'll step forth in our duty  
With all the life of May,  
Not nature in her beauty,  
Shall breathe more joy than we.

M. W.

## Deaths.

Mary Greene at the home of the Believers in Philadelphia, Feb. 23, 1889. Age 77 yrs.

George A. Lomas at Watervliet N. Y., Mar. 21, 1889. Age 49 yrs. 3 mo. and 20 days.

It is with sorrow we record the death of one so young, and who should have lived with us for many years. Br. Geo. Albert entered the Society at Watervliet when only ten years of age. He has officiated as a teacher, a public speaker and was the Editor of "The Shaker" a paper published at Watervliet, N. Y., in 1871. Eld., N. Fry.

Louisa Chamberlain at Sec. Family, Mt. Lebanon, N. Y., Mar. 25. 1889. Age 82 years, 10 mo. and 24 days.

Our Sister's gone to join the throng  
Of saints and angels bright,  
To roam with them 'mid fadeless fields,  
All robed with love and light.  
To rest with them beneath the shade  
Of life's fair, blooming Tree;  
With placid waters rolling by,  
And sing of liberty. J. EMILY SMITH.

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WE have just received a copy of the N. Y. Herald of Saturday, April 15th, 1865, the morning following Lincoln's assassination, containing those startling dispatches as the came; also giving the movements of Sherman's army and the surrender of Lee to Grant, etc. It is invaluable for scrap books, and something that all will appreciate as a relic of the late war. Send ten cents to **ALFRED PECK & CO., P. O. Box 182, MINNEAPOLIS, MINN.,** for a copy.



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JUNE.

THE  
MANIFESTO.

---

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

---

“For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange for  
his soul.”—Matt. XVI., 26.

---

CANTERBURY, N. H.

1889.

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—"The Bank Tragedy" is the title of a serial story of great power, written by Mrs. Hatch, author of "The Upland Mystery," which was published in the *Transcript* two years ago, which has since then had a sale of about 100,000 copies in book form. The new serial is a detective story, the plot of which is constructed with remarkable skill. It will exercise the ingenuity of those who are experts in guessing the plots of half-read novels. The scene is laid in northern New Hampshire, but some of the tragic and romantic incidents of a recent famous bank case in Maine are worked into it. The story is being published in the *Portland Transcript*, beginning Jan. 2d. The publishers offer several premiums for the best guesses at the plot sent in by subscribers before Feb. 20th. Subscriptions, \$2.00 a yr. 6 months, \$1.

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# The Manifesto.

VOL. XIX.

JUNE, 1889.

No. 6.

[We take pleasure in publishing this letter from Elder Wm. Leonard of Harvard, Mass. as it contains much interesting and valuable information.—Ed.]

SOUTH GROTON, MASS. JULY, 1865.

BELOVED ELDER HENRY;—WE were quite pleased on the receipt of your interesting letter. If kind friends impart messages of joy, it brings them very near, to allow us to share the blessing with them. If at times we feel overborne, we know by experience that we can look to no better source for consolation than to those who are traveling the same course, and bearing up under the weary toils of the same journey. You speak kindly of our former letters. We certainly thank you for your encouraging words, for we had almost concluded that we had written so many long letters, that perhaps they had become tedious. If they have been of any benefit we are pleased to have it so.

You say that when "I am full to overflowing you would be pleased to have me write." We think we had better not wait to be transported into that happy condition. We fear you would have to wait quite too long for an answer to your last, although in such cases we have always noticed, during our pilgrimage among Believers, that if any soar too high toward heaven, they soon light

upon the earth again when they feel their own state roll back upon them. All who set out on the Believer's journey, may as well prepare their hearts for sorrow as for joy and their souls for temptation as well as victory, if our experience teaches right. But it is all right. Deep, painful, heartfelt experience, is an unerring, truthful teacher.

We are a heavy debtor to our true friends, who have kindly endorsed for us when our funds of strength were low, and our social poverty notorious. When we have been burdened with many cares and tried with failures at home and afar off, with few strong hearts to tender support, and vexation and perplexity was our portion, we have suddenly received a line from some old and tried friend and have had our soul moved within us while perusing it. We have then sat down and read it, and re-read it, and then read it again, feeling cheered by the inspiration it imparted.

Dr. Johnson entered London, young, friendless and penniless, with his pack on his back, intending to gain distinction by his pen. It was a bold undertaking to seek notoriety among many thousands of scribes. A great political question soon agitated the metropolis and Johnson wrote on the popular side, which attracted the attention of an in-

fluent Lord, who spoke in flattering terms of the unknown author, which brought him to light and favor. Through life he used to say, "I have undying love for that great man, because he praised me when I needed to be praised." In this we are all much alike. A little friendship, praise or good-will, is to us the most precious when we really need it; and in these days of upheaving, that time comes quite often. While passing through the trial, give us a few friends, the more, the better, who stand firm with faith unshaken, stand in the light and bow to government, and I prize them higher than ministering angels.

Of the indifference of the world to the gospel call, we are too well posted. All old stereotyped religious teaching presents to men a tyrannical angry God and no probation beyond time. The fears and terrors aroused by holding up these theories produces an agitation called conviction. When many honest souls enter the gospel, it is more labor to get them out of their false zeal and creeds, than it is their sins. Then if they stand in the way of the next gospel increase, should not such errors and all the convictions which grow out of them be swept away?

TO BE CONTINUED.

### CONSIDERATE REFLECTIONS.

GEORGE M. WICKERSHAM.

CAN it be true that our young people, those upon whom we have set our hearts, to save them from the sins and follies of the world, those for whom we have spent weary hours of toil to serve, and to make life enjoyable, and to educate them for virtue and usefulness, we ask, can it be possible that they leave us because

they are driven away from us? If so, who, or what is it that drives them? If we drive them away, why does the memory of their experience here haunt them like a dream of Paradise towards which they frequently turn, hoping, sometime when the fetters of their exile are broken, to be allowed to return even to a lower station than the one from which they went. If they are driven out by unreasonable treatment, we say, why do the brightest and best behaved delight to come back and call up old memories, associations which must bring back the recollections of ill-treatment, so much greater than the benefits, as to have forced them to depart; if that was the case. Or, why do others under the same treatment, abide with us? It appears to us, that the cause of leaving is not so much in being driven away by others, as it is by being enticed away by natural and ungoverned propensities. The same as the first pair were driven or more properly enticed from a state of purity in Eden. It has been the policy and practice of our leaders to concede many things to young people, and overlook many indiscretions in order to hold them, hoping that as they grew in knowledge, and understanding themselves, they would see the propriety of the greater restriction, and come to it voluntarily. It will not do to yield to all the wants of young people; for that would be to surrender all government and all regulation to the unskillful notions of inexperience. The ungoverned child is ungrateful and unhappy; even though it is sheer affection that indulges it. It is a slave to its own passionate impulses, and is tormented with their restless and ceaseless demands. Only the governed child knows how to appre-

ciate kindness; only those who are disciplined by love have much to be thankful for. Only such can be held by obligation, or heed the call of duty.

The ungoverned child on arriving at the youthful period, is impatient of all restraint but that of caution and secretiveness, and is driven by his master-passions and impulses to all sorts of expedients, tricks, and rogueries to accomplish their desires, till finally they drive him from order-loving society to repeat his exploits elsewhere. This is an extreme character, but there is a mixture of every grade from the governed to the not governed. And it is the mixture of ungoverned and un-disciplined elements of character which causes all the trouble disaster and ruin. Many seeds of the world have germinated in the heart of the child before it is given into our charge. These are nourished and others spring up as the opportunities of the child enlarge by continual communication and contact with worldly elements and conditions, kept up by frequent communication with outside friends or relations, and their exchanges by letters, presents, and social visits, both ways.

Most young people in these days are readers of books and story-papers, newspapers and magazines, which are charged with influences foul or fair. Those coming from the world convey knowledge of the world, both its truth, and falsehood, good and evil, selfish and unselfish, clean and filthy, wise and foolish from which the reader's mind attracts and assimilates as food, consciously and unconsciously, whatever agrees most with its leading impulses and desires. For the heart is a magnet, and as sure as magnet draws steel, it attracts to itself whatever it most desires, or

else it finally draws to it; if the desire be not given up or exchanged for another. This is the law of all growth in life.

The unavoidable frequent contact with hirelings and strangers, increases the number of avenues by which the great outside world flows into the youthful mind to nourish and claim its own, planted there in its beginning. The mind of a child having such a start, all these feeders grow into a compound that thinks happiness consists in the attraction of pictures that are excitable, useless games that if indulged in lead to gambling, and trying to bring in many things contrary to the feelings and judgment of the officers of Society. Loving to think only on the agreeable part of the pictures photographed on his mental atmosphere; he is dazzled by surface glitter and display, and lives in an unreal world created by the imaginations of his own heart. To some the world appears as a vast play-house, and it seems to be enjoying a holiday. Others look upon it as an open market where most things sought by young people are supposed purchasable with brains, muscles, or money.

All these things operate like magnets upon the youthful mind to weaken the sense of obligation and of duty in serving; and to lessen in its esteem the value of moral law, and the necessity of daily faithful service to Society as an essential ingredient of happiness, because these interrupt its dreams of pleasure and bring it face to face with sober realities. Outside, idle ease and fancied freedom, or pleasure and selfish gain invite; inside, is toil, crucifixion, and restraint. The former attracts, the latter repels. The former appeals whol-

ly to what is external and transitory, the latter builds up the internal, and enduring, and aids growth by exercise of faculty. To counteract these is needed, First, a sense of duty arising from a proper cultivation of conscience, a principle to do right because it is right. Any one who has not this principle enthroned within, is not prepared for happiness in this world or any other.

If we cannot succeed in planting or unfolding it in those who regard it not, they will be like thorns in the side of their friends and neighbors, and very unsuitable material for our Society. Second, youthful minds should be allowed such innocent pleasures as do not interfere with proper discipline and the performance of necessary duties. We think, good judges will agree that children and young people should never be spoken to in anger, or crossed unnecessarily. For certainly the faithful performance of all life's duties brings crosses and burdens enough to perfect discipline without inventing any extra ones. Third, it is necessary to cultivate Spirituality in the young mind, to teach it the value and importance of the life after this, and how our conduct here will determine our conditions there. If we obey our best light and understanding, and heed the monitions of conscience, and the teachings of our superiors who have had experience, renouncing present pleasure for future good, our condition hereafter will be happyfying and all that we can desire, far beyond anything we can conceive while here. Such as neglect duty—disregard conscience, disobey teachers and guardians in a careless, self-willed, headstrong way, unless they repent of such ways and change their course they are hedging up their own

way, and are gathering fuel for their own destruction; are making work for future repentance before they can gain that degree of happiness which gives peace and comfort to the soul.

Our bodies contain appetites and passions which are self-impelling forces, and if we do not acquire complete dominion and perfect control over them, by obedience to the highest light given us through understanding, and the moral and reasoning faculties, and thus obtain our relation and union with the order of rational, spiritual beings above us, they will acquire dominion over us, and cut us off from associating with higher intelligences, and degrade us to the level of the animal creation, holding such relation to the universe as animals hold, without their peaceful, restful state, because out of our true order and relationship to the superior Intelligences. Spirituality gives faith in the unseen, which is the key that unlocks the kingdom of heaven within. It lifts all the sublunary functions of the mental faculties, and bears them on its own heaven-tending pinions in a more refined and clearer atmosphere. It is the organ of enthusiasm, and of higher aims than those which relate solely to man's material welfare, and discloses within an immovable center of attraction, opposed to the attractions of the worldly elements. If the young be not taught how present conduct will effect their future condition, and to employ a reflection and forethought which looks beyond the present moment, to a retributive harvest by which to regulate their actions, and test their aims; they will be most sure to leave us, drawn by attraction to that which is most agreeable to the general make-up of their minds. For it is on-

ly by forethought, by keeping in view a distant and specific object to which lesser aims are deemed at least as subservient, that the mind endures with undiverted purpose.

*Mt. Lebanon, N. Y.*

---

### HOW MUCH WILL REMAIN!

—  
*AGNES E. NEWTON.*  
 —

How much will be left when all of self  
 Shall be washed from the soul away?  
 How much will remain when nature's dross  
 With the gold may no longer stay?  
 How much will be left of ripened grain  
 When the tares no longer have place?  
 Shall we gather sheaves of golden wheat  
 Or life's field be a barren waste?  
 When the master comes expecting fruit  
 From the vine he has pruned with care  
 Shall we be able of perfect growth  
 To present an offering fair?  
 How much will remain and stand the test  
 When the true from the false shall part?  
 When the light of God shall clearly shine  
 And illumine with its rays each heart?  
 What we have valued as priceless gems  
 And have classed with our jewels rare;  
 When the Lord shall come to claim his own  
 Will they count with the treasures there?  
 Ah! well may we ask in earnest prayer  
 That enough pure gold may remain;  
 When the furnace tries and melts the dross  
 To inscribe with the Father's name.

*Canterbury, N. H.*

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### VIOE.

—  
*MARTHA J. ANDERSON.*  
 —

RUM, tobacco and social impurity are among the many curses that demoralize and blight modern society. Despite all our boasted progress in art, science, literature and refinement, these vices are attaining hideous proportions, destroying the fair image of God that should

be enstamped on the form and visage of all his creatures.

These great evils differently affect several classes of people; namely, the pleasure-seeker, the remunerated, the victimized and the humanitarian. Those who love their alcohol, their nicotine and carnal indulgence, and those who buy the bodies and souls of men and women through immoral traffic, would hush the voice, and quell the agitation, that arouse the community to a sense of duty in regard to their suppression; because self-interest is at stake, and conscience is lulled to sleep.

Thousands of suffering spirits could tell a tale of agony and woe, for there are few households that have not one or all of these cancerous spots, eating out its very heart of joy; making sorrowful and desolate what might have been a happy circle.

From many who realize the situation, a war cry has gone forth against destructive beverages and narcotic poisons; but when shall a prophet arise to confront Agag—the king of evil—the lust of the flesh, which must be utterly destroyed before peace and happiness shall reign among men?

Drinking saloons are but the glittering entrances to dens of infamy and hell, where souls barter their virtue for gold, and ruin stamps its victims of both sexes by the thousands annually.

“DEW-DROP INN”—literally meaning Do DROP IN—was the attractive sign hung out by one of the gilded and illumined halls, where the young, the gay and thoughtless flocked to quaff from the sparkling goblet, what they deemed a little harmless beverage; but the door was opened to the spider's parlor, and many a silly fly through vain

flattery was trapped in the intricate meshes of sin.

There are individuals who know somewhat of the ravages of that most seductive and destructive vice, the Social Evil; and their very souls are filled with horror and indignation; but few dare speak the truth, lest they be silenced or persecuted by the bold champions of lust, whose infamous debauchery knows no bounds, and whose ill-gotten gains can license or bribe any form of evil they cherish.

Every civilized community was shocked by the startling news of London's venal sin; but what of our own great cities, towns, villages, schools and homes? We need but lift the thin veil of secrecy to behold the social Molech in all its revolting hideousness.

The sacred laws of God in nature wantonly disregarded in the relations of life, result in dwarfed and undeveloped specimens of humanity, whose distorted forms and facial expression, bears the stamp of demoralization and degradation, and whose innate inclinations lead the downward course.

Our reformatories, hospitals and asylums,—vastly on the increase—are filled with mental, physical and moral wrecks, fruits of our hot-bed civilization, the very sight of which would make the simple children of nature, untutored and unspoiled, blush for shame.

Our charities are boundless, and we may provide ad infinitum, but if we do not strike at the root of the evil tree, there will be no end to its productions.

One of our modern philosophers truly says, "In all past time there has been no ethical system potent to establish a perfectly harmonious social state, and no system of education competent to

lift society to a higher life. Education as it has been, brightens life with literature and art but does not elevate it. The same old element of poverty, misery, disease, crime and insanity, march on hand in hand with the hunting and warring barbarians of the past; and the dull blunted conscience of our time, lulled by the softly solemn platitudes of the pulpit, and the soulless system of education, rebels not against the old social order."

Rebellion and insubordination in children, so marked in the present age, are but the result of passionial indulgence; and when parents lose all control over them—without tracing the consequences to the cause—they are ready to devise means of ridding themselves of the burden; and seek to place them in some charitable institution or spiritual community, where they soon prove past reclaiming by any reasonable or moral means, and must be cast forth upon society, to become its vagrants, criminals and anarchists, often ending their days in prison or on the gallows.

The most facile pen could draw but a faint delineation of the evils resulting from the practice of a vice, which proves a thousand times more destructive to human beings than liquor, or the many narcotics that craze and stupefy the brain, or wreck the nervous system; because, it pollutes the very fountains of life, and entails untold miseries upon future generations.

God speed the good work that some noble individuals have commenced in the field of moral reform, this is the stepping stone to all true progress.

Not until humanity rise in the scale of morality, can Christian communism hope for an increase of souls; for the



pleasure-loving world cling to their cherished idols, and waive all thought of future good, in the vain hope of attaining happiness that is only the result of virtue, self-denial and a life consecrated to the service of God and the good of humanity.

*Mt. Lebanon, N. Y.*

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### WHILE WE MAY.

ADA CUMMINGS.

Now while we are on life's journey,  
And can see our friends each day,  
Let us learn to love and cherish  
Their true friendship "while we may."  
For too soon we'll see them lying  
'Neath the turf all white with snow,  
Which will cause the deepest anguish  
That our loving hearts can know.  
For there's not a household circle  
That has not one empty chair;  
There is not one earthly tenant  
That of grief has not a share.  
And we know the All Wise Father  
Gathers home our dearest friends;  
Those to whom our souls cling closest,  
Those on whom our hope depends.  
Tender are the sacred voices,  
Those we know, whose love is true;  
Lightly tread the willing footsteps  
That bring joy and pleasure too.  
Gentle are the hands that hasten  
Love's own mission to complete,  
Closely binding all together,  
By the cords of friendship sweet.  
All too soon these pass before us,  
One by one they fade from sight;  
All too soon they join the chorus  
In the happy land of Light.  
Leaving us, they'll find their mansion  
Where the flowers bloom away,  
Then let us, O dearest kindred,  
Cherish loved ones, "while we may!"  
"While we may," the heart is throbbing  
Like the heaving ocean's song;  
"While we may," the veil is lifting,  
And the time will not be long.

"Not be long," we often murmur,  
E'er they all will pass from sight;  
But at last we too may anchor  
Safely in the port of light  
*West Gloucester, Me.*

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### GOD'S GOODNESS.

LUCY S. BOWERS.

"Sing unto the Lord; for He hath done excellent things; this is known in all the earth." *Isaiah, xii., 5.*

YEA indeed, and unthankful and unholy are they who know it not. God has been good to all the generations of the earth through all ages. His loving-kindness and unceasing abundance of good things have filled the earth to its uttermost parts; never has the sun ceased to shine for a day, nor the stars to light the ebon shades of night; nor vegetation to bloom and bear fruit; nor the waters to rise and fall in due time and appropriate season.

Never has God forsaken the hearts of mankind, nor has his providence ceased to control their destinies. Deeply has truth in the soul been hidden beneath sin's heavy cloud, and man-made creeds and conceptions fashioned into hideous forms his holy and divine image, but still He is good, lovingly and in mercy pardoning, drawing and accepting the penitent heart, and even the persistent evil-doer He will not cast aside but with forbearance seeks to lead and help.

Glory to God in the highest, let us worship and bow down. Let us kneel before the Lord our Maker, for He hath done excellent things, this is known in all the earth.

*Mt. Lebanon, N. Y.*

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Do your utmost and say little of yourself.  
Tacitus.

## PULLING UP STAKES.

ALEXANDER Y. COCHRAN.

I HAVE been interested, very much of late, in the published accounts of the thousands and thousands of people who are moving into the new territory of Oklahoma. Five hundred covered wagons on one line, and each wagon contained a family and possibly all they possessed of this world's goods. They were moving on to their anticipated Land of Promise, to a new land. They are decidedly in earnest to improve their fortunes. They mean business, the acquisition of wealth, and all other matters are of secondary importance. They had moved off from their old earth territory, had in fact pulled up stakes, and were determined to occupy a new place.

Are we who profess to be Christians as earnest in seeking the kingdom of heaven? It would do us good to *pull up stakes* and start for a new spiritual territory—and be determined to own a right to a privilege in the kingdom of God.

We too may find the promised Land, and this, like an earthly possession must be taken by violence, by persistent, individual effort. Let us all take a new departure spiritually. Do a little better than we have ever done before; take new steps in the path of righteousness.

*Canterbury, N. H.*

THE Father and Mother have opened the way so well adapted to our needs, that we begin here to reap the benefits of salvation. Here is where the Mother spirit has surpassed the understanding of man of the earth. She has

devised a plan which supersedes aristocracy. Theologies and creeds melt before the warming rays of a Parent's love. Selfish ties hold no sway where the Mother spirit brings all into one universal family. The lives of such are a standing miracle before the world. Beautiful are the feet of those who walk the path of virtue. Their example sheds forth healing balm. Their homes are arbors of peace, away from the turmoil that reigns among the selfish. Come and walk with us in Wisdom's ways, for her ways are pleasantness and her paths are peace. *C. D.*

## LOVE.

M. J. TATTERTON.

THE Savior's command was, "Love your enemies." How purely unselfish must be the heart that really obeys the divine injunction; but the Savior both by precept and example illustrated the worth of this love; not only did he love those who were kind to him but those who reviled and persecuted him. Of all the influences brought to bear upon the human soul, the work of love is the most wondrous and divine. It sheds a halo of heavenly light over all with whom its possessor is associated. A soul in the possession of the love of God is rich beyond comparison. The earth may withhold her treasures and the fortunes of this world never smile; but the wealth of love is a mine that can never be exhausted. When earthly riches shall have taken wings, love shall remain as the Christian's abiding treasure,—the test of the soul's discipleship.

*Canterbury, N. H.*

"HE may find fault who cannot mend."

## HAVE CHARITY.

If we knew the cares and crosses,  
 Crowded round our neighbors' way;  
 If we knew the little losses,  
 So sorely grievous day by day,  
 Would we then so often chide him  
 For the lack of thrift and gain  
 Leaving on his heart a shadow,  
 Leaving on our lives a stain?  
 If we knew the clouds above us  
 Held by gentle blessing there,  
 Would we turn away, all trembling,  
 In our blind and weak despair?  
 Would we shrink from little shadows,  
 Lying on the dewy grass,  
 While 'tis only birds of Eden  
 Just in mercy flitting past?  
 If we knew the silent story  
 Quivering through the heart of pain,  
 Would our manhood dare to doom it  
 Back to haunts of vice and shame?  
 Life has many a tangled crossing,  
 Joy has many a break of woe,  
 And the cheeks tear-washed are whitest,  
 And the blessed angels know.  
 Let us reach within our bosoms  
 For the key to other lives,  
 And with love to erring nature,  
 Cherish good that still survives;  
 So that when our disrobed spirits  
 Soar to realms of light again,  
 We may say "Dear Father, judge us  
 As we judged our fellow men."  
 —Selected.

## PRAYER FOR THE YOUTH.

EUNICE WYTHE.

God of love and life eternal,  
 Power and wisdom, peace and truth;  
 From that nature vile and carnal,  
 In thy mercy save the youth.  
 Blooming branches, young and tender,  
 Springing from the holy vine;  
 Let not sin nor satan hinder,  
 Nor the smallest bough disjoin.  
 We behold the youth with pleasure,  
 And rejoice to see them grow;

They are mother's precious treasure,  
 'Tis the seed her hands did sow.  
 Let the faithful, first Believer  
 Cry to God with all his might,  
 Never let the old deceiver  
 Rob the youth of their birthright.

Ye to whom all power is given,  
 Both in heaven and on earth;  
 Raise your piercing cry to heaven,  
 Labor for your children's birth.  
 Father, in Thy mercy save them,  
 Keep them from the wolves around;  
 In Thy arms, kind Shepherd, bear them,  
 Keep them from polluted ground.

How the precious work advances,  
 Fast increasing in the youth;  
 Heavenly songs and joyful dances,  
 Powerful in the word of truth.  
 They adorn God's sanctuary,  
 While they strengthen Zion's wall;  
 Let them run and not be weary,  
 Let them walk and never fall  
*Harvard, Mass.*

## Correspondence.

MT. LEBANON, N. Y., Mar. 1889.

DEAR MANIFESTO:—You are ever a welcome visitor in our home. A source of comfort and joy as month after month we grasp each number and eagerly feast on the good things therein, kindly bestowed upon us by dear, beloved, gospel friends from the several Societies. The Editorials are able, instructive and highly entertaining. Personally, I have found encouragement and strength, and oftentimes much comfort in the perusal. I was much pleased with the March Number. It came replete with goodness and blessing, illumined with bright hope bearing tidings of good cheer to all. The letter from our Sister, A. C. Stickney is a model of kindness and true-hearted Christianity, and the doubting heart may well be strengthened after

perusing the article from the pen of Br. Louis Basting. To sum it all, there is the deep, Fatherly wisdom, sweet Motherly love and counsel, the sturdy companionship of youth combined with the precious utterances of childhood, to be found in the March MANIFESTO.

For twelve years or more, I have been an interested reader of the beautiful and encouraging articles from Br. Daniel Orcutt, and long ago anticipated sending a word of thanks for the same. But oh! procrastination, the thief of time, stole away the opportunity, and lo! in the March No., I find a kind and appreciative soul has heartily responded. I gladly join with my unknown Sister in far away Kentucky in the tribute of love and thanks for the good Brother's untiring zeal in behalf of the youth. Dear MANIFESTO, may your light ever continue to shine brighter and brighter. I believe the ties of brother-hood and sister-hood are strengthened through your pages and can be more and more. There are those in every Community that I love and most eagerly are the articles read when a familiar name is attached, and when there is no signature we feel that it comes from some beloved co-worker in the field of action. The other day I asked a Brother, "have you read a certain article in the MANIFESTO?" He answered, "I have not yet come to it. I always begin at the beginning and go through it." May this interest in the MANIFESTO increase. With the new year came new hopes, and new promises, and one of my resolutions was to cheerfully perform every duty that presented itself. I felt that it was my duty and indeed a pleasure to address these few lines to you, dear MANIFESTO, and will conclude in the words of a song.

"Oh praise ye the Lord  
And rejoice in his goodness,  
Bright, living souls who in  
Righteous works abound,  
'Tis your right to be joyful  
And sing holy praises,  
And glorify Him  
For the prize you have found.  
Oh sing hallelujah, glory and honor be  
To those who have brought the  
Gospel on earth,  
We bless the pure source  
And we'll drink the sweet waters  
That fill us with joy,  
Thanksgiving and mirth."  
Ever yours for truth,

LIZZIE A. KIDD.

[THE following beautiful letter from the pen of our beloved gospel father, Elder Daniel, is placed before the readers of the MANIFESTO, that all may share in a treasure which is made precious to the Believer as we remember the consecrated life work of our aged parent. Ed.]

WATERVIET, N. Y., MAY 2, 1889.

MUCH BELOVED ELDER HENRY:—  
We have quite lately been favored with the perusal of a very interesting and pleasant communication, from your ready pen, addressed to the traveling ministerial delegation who have, and will pass a limited sojourn at every Society in the west and south.

Elder Giles forwarded said notice for the edification and attention of the remaining half, who "are now at home," in the midst of surrounding Brethren and Sisters.

We are indeed made very happy and comfortable in the full knowledge of charitable considerations extended to us. As the stiff right hand of your aged Brother can only hold or move the pen with much difficulty, we trust that charity may pass over an indefinite multitude of ill-shapen pen-marks. It is only uni-

versal, interested gospel love that causes the pen to move at the present time.

After imparting the special love, kind thanks, and affectionate remembrance of Eldress Ann, to all the dear souls at Canterbury, the remainder of this small sheet may be more personal.

This day, the second of May, is the birthday of your Brother of 85 years; being born in the year 1804, in Logan County, Ky., you will perceive that the count is correct.

In taking a retrospective view of the past, I am led to reflect on what has been well done, with pleasure; but some good things that have been left undone, cause a little uneasiness. In my declining years I have received numerous tokens of love and respect from various loved Brethren and Sisters. May these pen-marks give evidence that all of them have been fully appreciated, and now, heart-felt thanks are here presented to every Sister and Brother at loved Canterbury. Even a highly prized letter written by request, (and a very good sample by the way,) was duly and thankfully received, but not responded to. Many thanks and kindest love, is hereby extended to the writer thereof.

We left Mt. Lebanon on the 24th ult. Left Society at that place, in common health, and busily engaged in making or earning money, cleaving house and door-yard. Farming and gardening nearly a month more forward than usual. Here at our valley home, we find usual health, but do not realize sickness to be a very "*strange*" or uncommon thing. Vegetation at this place more forward than at the Mount; cherry and plum trees in full bloom. Of late we have been favored with a lovely rain, which makes us still more thankful, as the rain was much needed.

Now good Elder Henry, we tender to you, and kind Sisters of the printing department, our most hearty thanks, for your kindness and promptness in forwarding the MANIFESTO,—for the extra one sent to this place, Eldress Ann sends a thousand and one, thanks.

Ever yours in love,

DANIEL BOLER.

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FORT LEAVENWORTH, KANSAS.

APRIL, 1889.

TO THE MANIFESTO;—When I was quite young, my mother was called from earth, to explore the unknown country from whence no traveler returns. After her death, I had no easy time, as my father was poor, yet he strove honestly and faithfully to support a large family of children and of course when our mother was taken it was with us like sheep without a shepherd. We were scattered. I chanced to get with a man who promised to pay me five dollars per month. He worked me in the field, and at everything that came along, but ten dollars was all I ever received for my time. After leaving him, I worked for a man by the name of G. A. Brown. This good man was very kind, and advised me to go to Pleasant Hill, Ky., and join the Shakers.

This good man also had a son, who is now Elder Napoleon D. Brown, of Pleasant Hill, Ky. On, or about the fifteenth of February, one day at ten o'clock, I started for Pleasant Hill, a distance of twenty eight miles, but before reaching the place it was late in the night. In the afternoon it began to rain and soon darkness was spread over the earth. I tried long before dark to secure shelter and something to eat, as I

had fasted since early in the morning. I was refused at every place, and when asked where I was going, they would say, "Oh, you can soon get there, it is only two or three miles." Some of them would advise me not to go there, although they refused me a crust of bread.

The last house at which I stopped after being refused, I tried to hire the man to let me come in and rest on his floor. I told him I had no money but would give him all my school-books, which consisted of several readers, a geography, slates and such things, but he told me some member of his house was sick and he could not let me stay. He showed me the lights, and said, "There is where you want to go." After asking how far it was, he said, "three miles."

It was then very dark. I started on, for though I had been denied charity from the children of this world, I felt sure that when I reached Pleasant Hill, I should find friends. After climbing over many high cliffs, and deep ravines, I reached, in safety, the street in front of the East House. Although it was late, some of the good Sisters were up sewing and knitting, and just about that time the clouds parted and the full moon shone out brightly over the beautiful city of God's chosen people. Most of them were slumbering in peace.

As I stood there viewing the place, I exclaimed aloud, "Praise God for this beautiful home, the blessings of which I can so freely enjoy." I intended going to the Central House, but as I knocked at the front door of East House one of the Sisters was coming to bar the door for the night, she asked, "Who comes there?" I said, *me*, and she thought I was one of their own boys,

but on opening the door she found who I was. I was invited to walk in. Refreshments were given me, and it reminded me of Christian when on his heavenward journey, as he stopped at the house of the Interpreter. Since then, nor before, have I had such kindness shown me.

I wish to have it known, that although I departed from the place, I hold the people in kindest remembrance. The Shakers have done more good than they will ever know on this earth. The contrast between the Christian, and those who are not interested to do good, I have tried to show in this piece. The Shakers are doing more now towards educating children than when I was a boy. At that time public school was not taught there, and I did not have the chance that many others have now. I have obtained my education as best I could, and that is not much.

I now tender my thanks, and pray the blessings of a merciful God to rest and abide with the Shakers wherever they may be.

Respectfully yours,

THOMAS BENGE.

— ◆ —  
TRUE RICHES.

—  
H. H. SEABROUGH.

THERE is nothing within the power of an individual, which will pay such large and satisfactory returns in pure happiness as the conscientious and persistent cultivation of self-denial for the good of others.

The merchant may reap wealth and fame unbounded. He may bring his goods from every clime and be able to dictate terms of treaty and trade to crowned heads, and exert a powerful in-

fluence in the legislation of the world. He may be as a prince among them, and like a sovereign as to his power over others; indeed, he may revel in all the pleasures of sensuality; surround himself with every earthly luxury, and deny himself of nothing which wealth and power can command; but, at last, the evening of life is closing around him and he is forced to face the reality of death.

The grandeur of his success which before had been his joy and pride, now fails to awaken any pleasing emotion in his breast, for this alas, is fleeting, mutable and unsatisfactory. Groping in his despair for one solid rock to stand upon, in his extremity, he now recalls all those he rejected and cast out. Sacrificed were the principles of integrity, charity and purity for his greed for the mammon of unrighteousness.

It is not possible for all to acquire worldly wealth, power or fame, but it is within the power of the humblest of God's people to make daily investments of the true riches in the banks of sure compensation. This may be accomplished by taking up the daily cross of self-denial; by making ourselves useful to the world; by bringing joy to the sad, and by making some one's burden lighter by striving to render the grief of the unfortunate more endurable. And though it may require the sacrifice of some selfish consideration, the reward will be sufficient even at the present to well repay the cost, and when at the end of our journey we look over our past lives and behold the good deeds we have done, the kind words we have spoken, the peaceful spirit we have carried with us, the degree of patience we have exercised, the fidelity with which we have

stood by the principles of justice, purity, love and progress; the memory of these things and the possession of that uprightness of spirit to which we shall have attained, will constitute a fund of true riches. This can never be destroyed and will insure to us the continual approbation of our Heavenly Parents and the love of the followers of Christ.

*South Union, Ky.*

[WRITTEN FOR THE MANIFESTO.]

### THEOSOPHY.

B. F. BAILEY.

Of the many topics which will naturally interest the readers of the MANIFESTO, the discussion concerning theosophy, will prove most valuable.

I refer not only to the rapid dissemination of theosophical literature and organization of theosophical societies generally, in this country, but especially to the criticism of Dr. J. R. Buchanan who, as is well known, stands in the foremost rank of the spiritual writers of the day, and the very able and exhaustive reply of E. I. K. Noyes Esq. F. T. S. published in the *Religio-Philosophical Journal of Chicago*, in its issue of Apr. 2. 1889.

I would that time and space permitted quoting the latter article entire, in lieu of being content with a few excerpts.

Bro. Noyes in his article says:—  
“*Theo-Sophia* or *Theosophy* from two Greek words meaning *Divine Wisdom*, is a very comprehensive term. It means *Divine Wisdom*, the absolute sum of all knowledge, whether relating to the field of research we call science, or to the other and spiritual side of nature which has been claimed by The-

ology as its special field, yet which must be in reality just as much under the rule of absolute law, and as scientific as the physical side of nature." \* \* \* "It was under this definition of theosophist that the Theosophical Society was founded by a few sincere seekers after truth, and has grown and prospered up to the present time. It is not a religious society in the ordinary sense of that term, as it has not a set creed, requires assent to no dogmas, and has no prescribed theology." \* \* \* "It numbers among its members, people of all beliefs, Buddhists, Brahmins, Hindus, Parsees, Mohamedans, Liberal Christians, Spiritualists and Agnostics, each studying from his own standpoint, and allowing full liberty to others, to do the same, recognizing that no one observer has, or can have, the whole truth." \* \* \* "The objects of the Society are, as follows :

1. To form the nucleus of a universal Brotherhood of Humanity without distinction of race, creed or color.
2. To promote the study of Aryan and other Eastern literatures, religions and sciences.
3. To investigate unexplained laws of nature and the Psychical powers of man.

"The principle object of the society is the first, not simply in order but in importance. We believe that the inculcation of the principle of brotherhood and the essential unity of the race spiritually, is of the utmost importance at the present time, and that the carrying out of the principles of love and brotherhood, not simply in theory but in practical life, is the only remedy for the present ominous and uneasy condition of the working classes, (so called) and is

necessary to prevent the catastrophe, which must come as the logical and inevitable result of a civilization, which is purely selfish in its aim, putting every man against his neighbor in the struggle for material aggrandizement, instead of looking to the advancement of the community as a whole. We believe that mankind are one in their higher spiritual aspect, and that all true progress spiritually or materially, must be made as a race through the inculcation of the principle of love, and help of our fellow men ; that it is as impossible to really progress spiritually through the present selfish rules of life, where each strives to rise at the expense of his neighbor, as it would be for one to nourish one finger at the expense of the other fingers."

"To aid in an humble way, the future spiritual growth of humanity through the inculcation and practice of the principle of brotherhood and love, and by unselfish impersonal work for humanity.

Personally by striving to kill out selfishness in ourselves, forgetting self in work for others and as a society, by spreading these ideas as widely as possible and trying to bring their truth home to as many individuals as we can."

It will readily be discerned by our Shaker friends that the Theosophical society is an *arant courier* in disseminating the very doctrines and principles which are fundamental in all Shaker Societies.

*North Cambridge, Mass.*

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As Churches from the creedal and numerical point of view, are approaching religion's darkest hour, from the progressive view, it is dawn of a new day. G. B. A.



## IN-AS-MUOH.

NANCY G. DANFORTH.

WHEN we see it announced by the public press, as we often do, that some one has donated thousand of dollars to this or that charity, usually stipulating that his name be in some way attached to the funds, we are lead to ask the question, "Did that man acquire his wealth by dishonest means, and is he now seeking to ease a guilty conscience, and buy a place in heaven? Or is love of fame the impelling motive?" Does it seem compatible with the injunction, "Let not thy left hand know what thy right hand doeth." In the parable of the sheep and goats, we do not find any mention made of such high-sounding benevolence, as influencing the balance of a just reward.

But the simple duties of life faithfully performed or otherwise guide the decision. The word is, "In-as-much as ye have or have not done unto the least of these my brethren." Who are these brethren? Not the self-exalted, with many high-sounding titles which please the ear. They are the "least." Their names may not be registered on any church book, because the Master beholds the heart. Every deed of kindness done to the suffering poor of earth, however obscurely performed, will be sure to bring its own reward to the soul. How many have passed through life with scarcely a recognition! They are so quiet and unobtrusive in their manners, neither looking nor asking for any other reward, than the pleasure of bestowing comfort and happiness upon others. We think there will be two disappointed classes; the one, those who have lauded their own merits, and recieved the ap-

plause of mortals. These will expect a joyful greeting on the other shore.

Jesus says, "Verily I say unto you. they have their reward." The other class are those who, as we have said before, pass unnoticed through life and expect nothing hereafter but the quiet and peace in their own souls resulting from "Little acts of kindness and little deeds of love." These will hear the welcome sound of "In-as-much as ye have done it unto these ye have done it unto me." Which shall we choose?

*Canterbury, N. H.*

## PREACHING.

FRANCIS OF ASSISSI once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said:

"Brother, let us go down into the town and preach."

So they went forth, the venerable father and the young man, conversing as they went.

They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again.

Then said the young monk, "Father, when shall we begin to preach?"

And the father looked kindly down upon his son, and said:

"My child, we have been preaching; we were preaching while we were walking. We have been seen, looked at; our behavior has been remarked; and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach. unless we preach as we walk."—*Paxton Hood.*

LOOK within thee for the kingdom of Heaven. There should be a fountain of love springing up to water the soul. *H. J. Shepard.*

"God looks to pure and to full hands."

## THE MANIFESTO.

JUNE, 1889.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,

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## Editorial.

ALTHOUGH religionists, above all others, seem to enjoy a satisfaction while being enshrouded in some form of mystery, and in making that mystery an essential point in the scheme of salvation from sin, there cannot be the least necessity for pursuing any such course. The gospel work of our divine Teacher, Jesus Christ, is so plainly and beautifully marked out that no one need mistake the road which leads on toward God.

It must be those who walk in darkness, having eyes but see not, who change the simplicity of the way of truth into one of mystery. It may be readily conceded that their theology is obscure, and possibly their lives may be questionable.

"Wisdom's ways," when we find them, "are ways of pleasantness and all her paths are peace," and if our minds are attuned in harmony with the way, we need have no fear of being lost from God.

If we retain the wanderings from the truth and from the light of revelation and also the innovations introduced into the Christian church by a class of selfish, quarrelsome men who have been styled Egyptian doctors or philosophers they will be quite certain to make us like themselves, children of this world.

The life of Christ is light: and to be like him we must walk in the light. His life is truth, and to be like him we must abide in the truth. His life is in God, full of mercy, righteousness and love, and to be like him, we must have our life in God and abound in the same gospel fruits. Failing to secure these good gifts which must come by a living, growing testimony for God and against the elements of the world, individuals, churches and communities, ultimately become like the church of Laodicea and must fade away like the mist before the morning sun. The nearer any body of religionists walk by the side of the world the more obscurely will these states be presented, and should they unfortunately fall to the same level as the world, then the difference between the two orders will be known only by the names which they may bear.

Jesus as he walked among his brethren and instructed them in a life of righteousness, he was a model of simplicity. His lessons, delivered often in parables, were remarkable in their

gentle application to the truth. His care was as that of the shepherd over his flock. Jesus wanted all who would accept the truth to enter with him into the kingdom of God, and to enjoy this privilege while upon the earth.

As he was anxious to do the will of God, so was he anxious that his followers should learn to do the same. Give all to God and then the solving of every spiritual difficulty was by a very simple process. ASK, SEEK. A pilgrim on the way need not travel in doubt, He has only to ask and the information will be given to him. He can have no excuse for remaining in ignorance and wasting away precious time. If a little more effort is needed to insure a positive success, the advice from Jesus is to SEEK and he promises the assurance that the desired object will be found. This will require an increase of zeal and any Christian who is determined to make his calling sure, must keep his eyes open and his mind active or he may fail to find the strait gate which is so essential to his happiness.

Having found it, we must be sure to keep within it. Jesus calls this life of righteousness a "narrow way" because those who walk in it must deny themselves of all ungodliness. He has told us quite distinctly of some things that will not be admitted in this new and narrow way, but the broad way takes in the whole world and those who attempt to follow in the footsteps of the world, will, most assuredly, find themselves in this way which Jesus says leads to destruction. All this is remarkably simple and without any system of theology, without any

churchal creed and without any forms or ceremonies. The righteous and unrighteous must each reap the reward of their own labors. No qualifications attained unto in any earthly order can warrant a protective passage on this heavenly highway, unless it has for its foundation an exceeding righteousness. To bear good fruits which may readily be seen and known of all men, there must be a growing vitality, and this life must come from God.

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[ARTICLES published in the MANIFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people. Ed.]

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## Sanitary.

### WATER.

A PITCHER of cold water placed on a table or a bureau will absorb all the gases with which a room is filled from the respiration of those eating or sleeping in the apartment. Very few realize how important such purification is for the health of the family, or, indeed, understand or realize, that there can be any impurity in the rooms, yet in a few hours a pitcher of cold water—the colder the better and more effective—will make the air of the room pure, but the water will be entirely unfit for use. In bed-rooms a bucket or pitcher of water should always be kept and changed often if any one stays in the room during the day, and certainly be put in fresh when the inmates retire. One should never drink such water; if it is needed for drink, use a closely covered vessel. Impure

water causes more sickness than even impure air, and for that reason, before using water from a pump or reservoir for drinking or cooking, one should pump or draw out enough to clear the pipes before using it, particularly in the morning, after the water has been standing in the pipes all night.—Ex.

For a long time the above has been recognized as a scientific fact, yet sensible people speak of malaria arising from rivers and lakes. Why! Bless everybody, were it not for the absorbing powers of water, man would not long survive. He would soon die of the accumulated waste and defilement of his own body.

Water is a reservoir for the impure emanations of man and animals.

Large cities are never built only near large bodies of water, either a large running river, where the water is being constantly renewed, or near a large lake, sea or gulf, where the waves are dashing and the water is kept constantly in commotion.

By the motion of the water, the impurities it gathers are precipitated to the earth beneath: there they are decomposed, returned to earth conditions. The water receives the impurities, carries them to the earth and by its soluble influence, aids in their decomposition.

The evaporation of water by artificial means, or by the sun's rays, carries no impurities with it; and when condensed the water thus produced is always pure.

O, Water! thou blest of all material, prepared by the Giver of all for his children. "Water, precious essence of life! Rippling in the glade and grassy dell where the red deer wanders and the child loves to play, there God prepares it.

Down, away down in the deepest valleys, where the fountain murmurs and the rills ring, high on the mountain tops, where the naked granite glitters like gold in the sun, where storm-clouds brood and thunderstorms crash; and out, out on the wide, wide sea, where the hurricane howls music, and the big waves roar their chorus, sweeping the march of God, there He prepares it. Beverage of life—health-giving water."—*The Journal of Hygieo-Therapy.*

## Temperance-

### THE COST OF SALOONS.

NOT less than 80,000 go annually to a drunkard's grave from the homes of this land. The waste of life wrought every five years by our 200,000 saloons, is equal to the destruction of life by both armies, during the entire war of the rebellion. 500,000 drunkard-makers are able to accomplish more than four times their number could with shot and shell. To realize the relentless cruelty of the liquor power go to the dishonored homes, read the haggard faces, hear helpless children crying for food, see them stricken down by infuriated fathers. Witness the ruin of youth, and their utter degradation. Alas, how true and terrible is this indictment of the saloon, which transmits to our children a heritage of distilleries and breweries and chains to society, paupers, criminals, idiots and insane. More than 30,000 children in Chicago are addicted to the use of strong drink.—*Clinton B. Fisk, in the Pioneer.*

I AM going to prove to you the liquor traffic is an evil; if you don't know that, you don't know anything. Forty eight years ago, there was *one* brewery in this country, now there are ten thousand. Figure how much longer it will take to get rid of the beer traffic. The kegs of beer emptied last year, piled up, would make a tower 27,000 miles high.—*Michal J. Fanning. (Irish Orator.)*

[Contributed by Sister Mary Whitcher.]

### RELIGION.

God has given to man religion, the most priceless gift that flows from his boundless love, but alas! what horrible, what detestable things have gathered around it! Religion, what crimes have been committed in thy name! we say, What! religion guilty of wrong! it is not, it cannot be. Religion! it is of God, divine and holy. It is pure light, undarkened by a single shadow of wrong. Religion! it is the pure heart, the tender love and sympathy, the devout and aspiring

soul, the Christ, embodied in human flesh, bowed in reverence and adoration before the God of infinite truth, love and goodness. Religion! it is an angel of light and peace, in whose serene countenance is no taint of evil passion, no sign of bitterness, but with its radiant and divinely illumined presence ever pointing and lifting men upward and ever upward to that rift in the clouds of sin and misery through which streams forever a ray from the everlasting light and peace of heaven. What is it then that taints the fair name and reputation of that which should be above all reproach or suspicion, what is it that permits the scoffer or the skeptic to pronounce the holy name of religion with a sneer of ridicule and contempt? It is this monster theology that has all along clung to its garments surrounding it with all the hideous distortions of human passion and error. It is theology that has burnt heretics at the stake; it is theology that has led armies forth to scenes of blood and carnage, shamefully forging the sacred name of religion to inscribe it on their brutal banners; it is theology that in all the ages have made men narrow, hard and cruel, and if anywhere in religion past or present there has been anything lowering, weakening or degrading to human life it can be traced back to this destructive parasite of doctrine and creed which has all along well-nigh strangled all life and fruitfulness out of this delicate and tender plant rooted as it is in the finer elements of the human soul. Oh theology what crimes against religion hast thou committed, what terrible wrong and injury hast thou done to this divinely sent messenger that would fain lift men up from their small and sluggish ways of living! I have seen it crush all the religion out of a soul that otherwise might have been religious. I have seen conversions which were nothing but conversions to a peculiar belief or dogma produce a change for the worse and not for the better. I have seen it transform a natural hearty and buoyant life into an artificial, sanctimonious so-called professor of religion. Instead of making the soul broader and larger, more open and receptive to truth and goodness wherever found, theology narrows and darkens the mind, and fosters only distrust and

enmity toward anything not labeled with its own little petty creed and profession.

Theology again is skilful and cunning in its power to counterfeit religion. It permits a person to live thirty, forty or fifty years under the delusion that he is living a religious life, when there is nothing of religion about him. Forty years of religion, what would that mean? Why, it would mean forty years of uninterrupted growth and progress toward divinity. It would mean forty years every day of which would make the heart more tender, loving and generous; the temper sweeter and more subdued, the spirit quickened and alive to holier influences, the very countenance transfigured with love to God and man. Why, I believe that if there was among us to-day one single soul that for forty years had professed religion pure and undefiled that soul would be fitted to the homage and worship of man as was Christ himself. We should flock around that soul as did sinners of old around the Master. We should strive to gain one touch of his garment, to hear one gracious word from his lips, to catch one glimpse of his face. And from that vision of a life made divine as from a vision of the Father we should turn to take up our cross and follow in his footsteps. Why do we not see something like that as a result of Christian discipleship? Why, because there has never yet been a life-time consecrated to pure and undefiled religion. There have been lives consecrated to theology usurping the sacred name of religion. It has been a belief, a dogma that through all those years has led and governed the life. For that dry, hard doctrine they have lived and fought and contended; for that they have hated and denounced as heretics all those who did not agree with them; on account of that belief they have congratulated themselves upon securing God's grace and salvation; on account of that profession of the one true creed they have looked forward to some sort of a heaven that awaits them hereafter. Theology has driven out religion, the letter has driven out the spirit, the form has dried up the very fountains of life. And it is only by and by in that great day when all scales shall fall from the eyes and the soul

shall stand clear and full before the eternal light, when it shall be seen that God judges not by what a man believes but by what he is, it will then be seen how utterly useless and contemptible is all the theology that the world contains in comparison with one single spark of pure and undefiled religion.  
—*Rev. L. B. Macdonald.*

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### MECHANICAL SINGING.

THE acquirement of the "technique" of vocalization is in the highest degree desirable by any one purposing to become an artistic performer; in-as-much as it comprehends the best method of producing musical tones by the proper use of the vocal organs, the adjustment, equalization and connection of the "registers," the practice of scales and various other exercises for flexibility, the expansion and diminution of the voice, the distinguishing between the clear and the "sombre" qualities of tone, the "nuances" or shadings for various effects; the proper phrasing of both words and music, etc. Without which, a singer, however talented, must feel conscious of a lack of power to produce all the effects he is desirous of making. Yet, purely mechanical training, without regard to the peculiar characteristic of both voice and genius of the pupil, may result in only a monotonous and conventional style and expression, which has become quite observable among pupils of the "iron clad" one method school. It takes a great deal more than we find in vocal "methods" to make a good singer, as every experienced teacher knows. The management of the breath, the attitude, gesture, pronunciation, the mouth generally most of all, and the thousand and various suggestions which a competent teacher finds it constantly necessary to give.

But now what is understood as "expression" in singing, which may be called the most vital part of all; as without it singing is dead. If expression is spontaneous, so much the better, provided it is accompanied by good judgment and sense; as in the painting of a landscape we might make the skies green and the trees blue, an incongruity readily perceived. The experience of the

writer leads him to believe that the practice of tasteful, classical sacred music, makes the best ground-work for true and genuine expression (which with some gifted persons comes almost intuitively.) Even children should learn to sing the best class of sacred music, and be taught to love it, as well as to avoid all merely "namby pamby" music, and especially songs of a "slangy" style, or with words of doubtful purity, as depraving to the taste and to the divine mission of music. Adoration and gratitude to Almighty God, tears for sin, sorrow for the suffering Savior, love for his unbounded and unmeasurable love to us are surely themes to draw forth our most soul-exciting emotions. Words are not brought to music, but music to words, to enhance, diversify and beautify their expression, therefore the words should be the first consideration.

Good and tasteful ballads, also other compositions of merit, are of course available. I rather sympathize with those with words "kind, sweet and true."

The canzonets of Haydn and many fine old English compositions make good help for expression. It is always best to use songs in one's own language in order to improve in expression, as you think and feel in it. When in a tongue you do not understand your attempts at expression are merely imitation, and meretricious. The Italian language is easier and pleasanter for the voice than some others.

The vocal methods of Garcio, Panseron Gavosscohe, Panofka, Damereuer, and Marchesi, are all good in themselves, but how to make a right use of them and not misuse them is an important matter.—*Robt. Geo. Paige, in Phil. Musical Journal.*

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[Contributed by Elder G. B. Avery.]

### A MERCHANT'S STORY.

HOW HE SECURED A SITUATION—A LESSON TO YOUNG MEN.

I WAS seventeen years old when I left the country store I had tended for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of

time and solicitude upon my toilet, and when it was completed, I surveyed my reflection in the glass with no little satisfaction, glancing lastly and most approvingly upon a seal ring which embellished my little finger, and my cane, a very fine affair, which I purchased with direct reference to this occasion. My first day's experience was not encouraging; I traversed street after street—up on one side and down on the other—without success. I fancied, toward the last, the clerks all knew my business the moment I entered the door, and they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Toward noon I entered a store where an elderly gentleman stood talking with a lady by the door. I waited till the visitor had left, and then stated my errand. "No, sir," was the answer, given in a peculiarly crisp and decided manner. Possibly I looked the discouragement I began to feel; for he added, in a kindlier tone, "Are you good at taking a hint?" "I don't know," I answered, while my face flushed painfully. "What I wish to say is this," said he, smiling at my embarrassment; "if I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring on his finger and swinging a fancy cane." For a moment, mortified vanity struggled against common sense, but sense gained the victory, and I replied—with rather a shaky voice, I am afraid—"I'm very much obliged to you," and then beat a hasty retreat. As soon as I got out of sight, I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage master "until called for." It is there now, for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my unfortunate fling had injured my prospects the previous day I shall never know, but I never think of the old gentleman and his plain dealing, without feeling as I told him at the time, very much obliged to him.—*Selected.*

LEARNING elicits the innate powers of the mind.

## THE TONGUE.

"The boneless tongue, so small and weak,  
Can crush and kill," declared the Greek.  
"The tongue destroys a greater horde,"  
The Turk asserts, "than does the sword."  
The Persian proverb wisely saith  
"A lengthy tongue—an early death."  
Or sometimes takes this form instead,  
"Don't let your tongue cut off your head."  
"The tongue can speak a word whose speed,"  
Says the Chinese, "outstrips the steed."  
While Arab sages this impart,  
"The tongue's great storehouse is the heart."  
From Hebrew writ the maxim sprung,  
"Though feet should slip ne'er let the tongue."  
The sacred writer crowns the whole,  
"Who keeps his tongue doth keep his soul."  
—*Selected.*

## OIL YOURSELF A LITTLE.

ONCE upon a time there lived an old gentleman in a large house. He had servants and everything he wanted; and yet he was not happy, and when things did not go as he wished he was very cross. At last his servants left him. Quite out of temper he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'twould be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a

supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—  
*Selected.*

IN REMEMBRANCE OF  
Brother PETER BOYD.

BY O. C. HAMPTON.

"A wit's a feather and a child's a rod,  
An honest man's the noblest work of God."  
*See page 144.*

It may be said that Br. Peter has lived among Believers during a period of 82 yrs., as his parents believed and united with the Society a short time before he was born. The writer has been intimately acquainted with the deceased for about 54 years, and a more genial fair-minded upright man he never saw.

Years and years may take their silent flight across the horizon of our Western Zion ere we shall look upon his like again. When I think of his truly glorious career, I am filled with the aspiration of the rapt seer of old "Let me die the death of the righteous and let my last end be like his." He has filled with honor and unimpeachable integrity the highest and most sacred Offices of trust and responsibility for years and years which were within the gift and patronage of the Church, and has uniformly vacated the same when requested so to do, with the same cheerfulness and tranquility with which he assumed them. His modesty was above all praise and his kindness and humanity to mankind and even all creatures susceptible to pain was simply unbounded. When asked if poor and homeless persons should be lodged over night and fed, his uniform answer was, The Order, and also Mother said, "You should not turn the poor and needy from your doors." When some were about to sell to the world two faithful old horses, he sent them an indignant interdict and stopped the sale. I heard him say he had care of cows for seven years, and had treated them with care and tenderness in weaning the calves. It is safe to say that no one has ever lived at Union Village who has enjoyed

the esteem and confidence of all both inside and outside of Zion far and near and on all sides to a greater extent than good Bro. Peter. And yet so altogether unassuming was he, that although acquainted with the Higher Mathematics and Astronomy, equal to constructing Logarithms and calculating Eclipses, yet made so little parade of the same that one would never discover it only by inquiring of him. The solemn inference from all which is, Let us all go and do likewise and we shall depart hence in peace having bettered the world by having lived in it well and faithfully,

*North Union, Ohio.*

We all believe in the power of good deeds, and the fragrance of kindly offices rendered to the poor and lowly of earth.

The only monument erected to the memory of a woman in America is the one erected in a "Public Square" in New Orleans to "*Mother Margaret.*"

Some one inquired of a street Arab as to "who is that?" He replied "why, that's *Mother Margaret.*"

"Margaret whom?" the stranger questioned.

"Dunno, sir, *Mother Margaret*, that is all I know. Everybody in New Orleans knows *Mother Margaret.*"

"What did *Mother Margaret* do? that the city should give her a monument?"

"Well, sir, folks say she was the kindest woman that ever lived. She kept a baker-shop, "*Mother Margaret*" did, and she was always kind to the poor, and especially to orphan children, and she left them all her money when she died, and so I suppose that's the reason the rich people built her this monument."—*The Knight.*

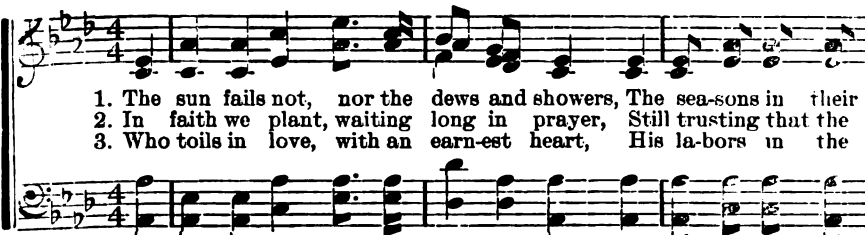
WHERE days of youth are wisely spent,  
And days of strength and prime,  
We have no reason to repent  
Of ours as misspent time;  
No "evil days" can enter here,  
Repentant for the past,  
But joy and pleasure ever near  
And triumph to the last. M. W.



## SOWING.

"Blessed are they that sow beside all waters."—Isaiah xxxii., 20.

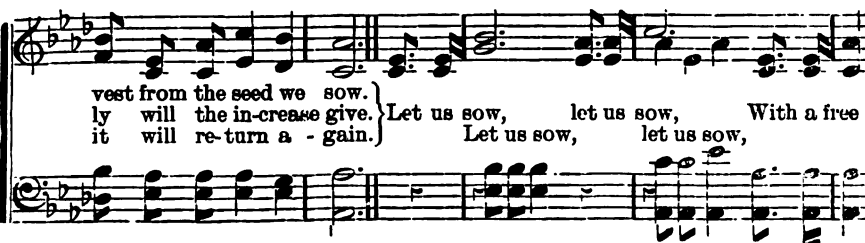
MT. LEBANON, N. Y.



1. The sun fails not, nor the dews and showers, The sea-sons in their  
 2. In faith we plant, waiting long in prayer, Still trusting that the  
 3. Who toils in love, with an earn-est heart, His la-bors in the



or - der come and go; So we look in faith to the high-er pow'rs For a har-  
 pre-cious seed will live, And blessed fruit-age in due time bear, God sure-  
 Lord are not in vain; The good we here in truth im - part. To the spir-



vest from the seed we sow.  
 ly will the in-crease give. } Let us sow, let us sow, With a free  
 it will re-turn a - gain. } Let us sow, let us sow,



and lib'ral hand; Let us sow, let us sow, O - ver the sea and the land.  
 Let us sow,

## Books and Papers.

**THE JOURNAL OF HYGEO-THERAPY.** Apr. Contents. Open Winters; Bowel Enemas; Sewage; Water; What is Heredity; A Fashionable Disease; Truisms; Anti-Vaccination Department; Horticultural Corner; A Wayside Blossom; Be Clean; Pure Water; etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

**THE PHILADELPHIA MUSICAL JOURNAL.** Apr. Contents. The Mining Camp Piano; Mechanical Singing; Local Musical News; Memoirs of a Singer; Concerts and Entertainments; Musical News; Philadelphia Musical Trade; Washington Letter; M. T. N. A. Secretary's Dilemma, and some sixteen pages of music. Gould and Woolley, 1416 Chestnut St., Phil. Pa. \$1 per year.

**HALL'S JOURNAL OF HEALTH.** May. Contents. Health and Hell; How Women Rest; Cinnamon; Water in Relation to Obesity; Uses of Cotton Seed; What is Heredity; Valuable Remedies in Diphtheria; Execution by Electricity; Origin of Strong Liquors; Lard, its adulteration, etc; The Consumption of Opium in China; Christian Science Outdone; Sleep; The true Relation of Filth and Diphtheria; A Safe Cordial; Fruit as Food,—etc., etc. Office 206 Broadway, N. Y.

### A PRAYER.

EMILY B. LORD.

MAKER of earth and sea and sky,

Creation's sovereign, Lord and King,  
Who hung the starry worlds on high,

And formed alike the sparrow's wing:  
Bless the dumb creatures of thy care,  
And listen to their voiceless prayer.

For us they toil, for us they die,

These humble creatures thou hast made:  
How shall we dare their rights deny,

On whom thy seal of love is laid?

Teach Thou our hearts to hear their plea,  
As Thou dost man's in prayer to Thee!

—*Human Educator.*

## KIND WORDS.

**THE MANIFESTO**, the organ of the Shaker Church, a monthly, full of beautiful and tender Christian Thought. God bless **THE MANIFESTO** and the good people it represents.—*The Journal of Hygeo-Therapy.*

BIBLICAL scholars should be very liberal in their interpretations of that wonderful book. For reasons best known to the early translators, great latitude was allowed. For instance the Hebrew "Elohim" a plural proper name, in the first chapter of Genesis, is translated "God." Now the English word God, is but another form of the old Scandinavian Odin, from which eminent scholars claim it originated. Again in the second chapter of Genesis, the creating power "Yahveh" is rendered "Lord God;" a strictly correct but concise translation of which into English is "Will." In the religion of the Hebrews, Yahveh represented the external world impersonated as a *wild*, and not the personal God worshiped by the Christian churches of to-day.

The Bible is as yet a sealed book, and will so remain so long as its interpretation is warped to cover some dogma. It undoubtedly contains unfathomed oceans of truth, which can only be sounded by translators of both spiritual and intellectual unfoldment.—*Modern Thought.*

THERE is great danger of losing money by not keeping an accurate book account, as we may not live to settle our own accounts. A solemn truth, which should remind every man of the importance of settling his accounts often, and not as the manner of thousands is, to procrastinate from time to time, until at last posterity is taxed with the unwelcome task of adjusting affairs which no one can explain, and which they themselves cannot understand.—*Preston's Manual.*

## Deaths.

Peter Boyd at Union Village, Ohio, April 28, 1889. Age 82 yrs, and 8 mo.

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MINARD HARDER, Proprietor, Cobleskill, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL is now published by Messrs. Gould and Woolley, 1416 Chestnut St., Philadelphia, they having purchased it from its former proprietors April 1st., and the May issue, now at hand, shows a marked improvement in all departments over previous issues of this well-known and popular publication. The literary portion includes a portrait and interesting sketch of Von Bulow; an Educational Department, edited by Dr. Hugh A. Clarke, of the University of Pennsylvania. an addition to the editorial force of the paper that will add much to its value from an educational standpoint; Musical news, reports of concerts, a charming story entitled "A Musical Interlude," articles on the Banjo; the M. T. N. A.; Band News; Musical Biography; Sketches and Anecdotes interesting and valuable to all. The musical numbers are "Gavotte Antique" by F. W. E. Di derichs; "Breath of Spring Polka," the famous "Yorke Dance;" a charming vocal number. "Joys of Spring," by Adam G. ibel, and the "Eight O'clock Club Polka," for the Banjo, by Armstrong. This music, if purchased in sheet form, would cost fully \$2.00. and is but a fair specimen of that given every month. In addition to all this valuable variety of music and musical literature twelve times a year, every subscriber receives a musical premium, "The Musical Journal Folio," sixty-four pages, containing over thirty choice vocal and instrumental compositions, alone worth many times the price of subscription—only \$1.00. Specimen copies 10 cents. Gould & Woolley, 1416 Chestnut St., Philadelphia.

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JULY.

THE

# MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.

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# The Manifesto.

VOL. XIX.

JULY, 1889.

No. 7.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

THE term Church, in our religious order, is used in several senses, but, in its most dignified and proper sense, it implies the whole body of Believers, who profess and maintain the faith of Christ's first and second appearing. These have one general object and interest in a spiritual sense, but may be composed of distinct and separate Societies, in different localities. They may hold a separate interest in temporal things, as the Church of Mt. Lebanon, the Church of Hancock, or the Church of Watervliet.

While each Society holds a United Interest within itself in temporal things, it is united with all the other branches of the whole united body which has taken to itself the appellation of UNITED SOCIETY.

### THE CHURCH OF CHRIST.

When Jesus Christ commenced his mission on the earth, he called his disciples, and they became a united body, joined to their Lord and Teacher. After his departure from this world, his disciples and followers organized themselves into a church, and maintained a residence in Jerusalem.

This church gathered other bodies of Believers which were called branches, and yet they, as a whole, constituted the one church of Christ. This church was trodden under foot by anti-christ, and for several centuries no true church of Christ existed on the earth.

This testimony was again revived through the ministration of Ann Lee, and of the Elders who assisted her. During the manifestation of this remarkable work, she received from her devoted followers the title of Mother in Christ, and since that date has been known as Mother Ann.

The glad tidings of this gospel of peace were published first in Manchester, England, but after remaining a few years in that country, the little church, through the revelation of God, came to America in the year 1774. A detailed account of this may be found in the "MILLENNIAL CHURCH." In the spring of 1780 Mother Ann and the Elders began an open testimony before the world. The morning light broke forth, and the sowers went forth to sow the true seed, and many came and confessed, and showed their deeds, as is written of the pentecostal church.

The testimony of these first Elders, Mother Ann Lee, Elder William Lee and Elder James Whittaker, spread rap-

idly. The doctrine was new and strange and those who were desiring the way of the Cross of Christ, received it with joy. Many were attracted to the home of the Believers, in Watervliet, N. Y., and conviction prevailed among those who went to see and to hear.

Returning home, they spread the tidings still farther, and confirmed the truth of what had been reported. While many believed and obeyed the voice which called them from the world, others were found who turned from it and through false reports, did much harm.

In the course of three or four years the Believers became quite numerous, and were to be found in the States of New York, Mass., Conn., N. H., and Me. That those who had received faith in the gospel might be more firmly established, and an increase obtained in the work of redemption, it was indispensable that there should be a constant ministration from the Elders then at Watervliet. For this purpose the Believers visited them at their home, and then returned each to their own residence, with increased strength and understanding. In 1781 and 2 Mother Ann and the Elders visited many of the places where the Believers had gathered into families, and ministered to them a greater degree of the spiritual gift. To these several places the people came, of one accord, and held their meetings, and this, by the Believers, was called, "Visiting the church."

After the Elders had established more order and discipline among the Believers, and had appointed leaders and laborers, they returned again to Watervliet, where Mother Ann, and Elder William, soon after closed their short but devoted work on the earth.

Elder James continued for a while, to minister to the people and to assist them in attaining to an increase of righteousness, order and harmony.

During this period from 1784 to 1787, the time of the ministry of Elder James, the Believers remained scattered, or at their own private residences, conducting their business of buying and selling, as well as all other matters of domestic economy.

They lived in their small families of husband, and wife and children, or more or less according to the new faith, as father and mother, son and daughter. A part of these, as was often the case, were Believers, and the others stood as opposers. In this state they had a thorough trial of their faith, in taking up the cross against former habits, and in separating themselves from the world, and unbelievers, which gave light to the word of Jesus. "A man's foes shall be those of his own household."

Father James, as he was now called, was greatly blessed with the power and gifts of God, visited the several towns where the gospel had been planted. Wherever he sojourned, he was kindly greeted by many of the Believers, and particularly by those who had been appointed as Elders. Among them were Joseph Meacham, Calvin Harlow, and David Meacham. Father James spent his life in arduous labors for the protection of the Believers. He encouraged and strengthened them, and instructed them as preparatory to an advanced order, of a more united condition, in both temporal and spiritual things, and this was in a good degree effected during his life. In a vision, Mother Ann saw the state of Believers. They were advancing but as a scattered people. Sudden-



ly, they came against a wall, and could proceed no further. At this place they collected and began to form into a united body. Soon there was an opening in the wall through which they passed, and then they were able to advance with success. M<sup>r</sup>ther Ann interpreted what she had seen, as the scattered state of the Believers, being situated so distant from each other and without the necessary means of guidance and protection. She then predicted that the Church would be gathered, "but," said she, "that will not be my work. Joseph Meacham and others will perform it."

From this time, 1784, the Believers were anticipating a great increase, and were laboring as far as circumstances would permit, to become more united. Different families united their domestic interests, and gradually approached more to a uniformity. Where one or more was gathered from a family, they entered these that were already organized, as did those who were poor, so that all might share equally in the blessings of this life.

Father James Whittaker and his assistant Elders, were at this time, zealously laboring to promote peace and order among the Believers, that all might be able to accept the increasing work. As a preliminary step to the gathering of the Church, Father James directed the Brethren, in the year 1785 to build a house for public worship, at New Lebanon, N. Y. In response to this call the Believers, began, at once, to contribute of their means so far as they were able, while others not so well blessed in the goods of this world, gave as freely, their time and ability.

The deep interest manifested in the work, by those of all ages, together

with the gospel union which animated every heart, gave such an impetus to the consecrated labors, that the whole was speedily accomplished, and on the 29th of January 1786, the Believers were privileged to assemble, in this new house, for the worship of God. It was a beautiful, a sacred and a joyful occasion to every faithful soul.

Father James delivered a very soul-stirring discourse, in which he said, "If you will obey the voice of the Lord your God, you will be protected, and his blessing will rest upon this place. People will come from every nation under heaven and hear the word of God."

From this date, 1787, New Lebanon began to be considered as the central home where the first Church would be established. Many persons visited the place, who were anxious to share in the privilege of the new, religious order. Hurried preparations were made; all their business relations were adjusted, and everything being settled with their social relations, they were now ready to enter a Community of united interest.

It was a time of trial of the faith of Believers. The parable of the net that was cast into the sea, was having a practical application. Hundreds had been accepted as probationary members, and among these were to be found, men and women of the best character, and of deep religious conviction, while many were of the class quite unprepared for so great a sacrifice of personal selfishness, and a separation between the classes must necessarily follow.

The testimony grew more and more intense. It was the whole cross of Christ, and this includes a decided farewell to the world, and all its relations. "That which is born of the flesh, is

flesh," and flesh relations must be sacrificed to give place to an order which is new and spiritual, and which belongs to the kingdom of Christ. As might be expected, in all religious revivals, some will be found who have more zeal than wisdom, who are eccentric or who are ready to cry Lord, Lord, while the purifying work of the cross, can find but little that comes from, or belongs to, a consecrated life of God.

Through excessive labors for the care and protection of the Believers, Father James was prostrated by sickness, and many feared that he would not be able to recover. Those who were affectionately attached to him, as a gospel Father, began to realize that their cup of sorrow was already quite full. Some were brought under severe trials of their faith, while others were disheartened and finally fell back into the elements of the world.

Corresponding instances have taken place many times in religious history, and evidently will take place, after the same manner, in the work of the future. As Father James continued to decline in health, his last sleep is recorded as having taken place on the 20th of July 1787, he being thirty-eight years of age.

The gospel work, however, moved on. The people were prepared to enter the communistic life, and the time was fast approaching when the formation of a Society would be commenced. Many were anxiously waiting as at the gate of a walled city, desiring to enter that they might partake of a greater blessing.

As Elders in this great work of spiritual progress, Father James had chosen Joseph Meacham, Calvin Harlow, and David Meacham. These acted in concert, in counseling, directing and pro-

tecting the people, and they were unanimously received and acknowledged to be the rightful leaders of all who had accepted the testimony of the cross of Christ.

(TO BE CONTINUED.)

### LETTER FROM WILLIAM LEONARD, No. 2.

SOUTH GROTON, MASS., JULY, 1865.

OUR writers and others have said hard things against Luther and he gave them good reasons for so doing. But what would have been the condition of the religious world, by this time, if as heaven directed, the so-called Reformation had not been brought in by Luther. The state of the religious world needed just such a character to be inspired to commence a successful war. This was just as necessary as that Jesus should first turn water into wine, which finally aided men in carrying out a drunken frolic.

In each case it was right, they could appreciate nothing higher. Each did the work necessary to be done and this was as it should be. When the Episcopal church took the lead, it was sixteen twentieths world and four religion, and was soon imposed upon. When Whitefield and the Wesleys dissented from the church amidst the fires of persecution who would have thought that they could have turned such multitudes in the old and new world out of the churches, into higher degrees of the spirit, though still short of the true light.

From the Reformation down to the French Prophets, all continued to prophesy of a coming judgment, the gradual increase of the Holy Spirit, and greater light, as these bodies rose, sealed the

truth of their testimony. These fiery witnesses testified that formal professors had stopped the waters of life, and they predicted their breaking through to sweep away the wicked, and suddenly inundate all nations. They spoke and anticipated like men, but the fulfillment came gradually, like the doings of a merciful God.

When the increasing light and spirit which was leading the way to the New Heavens, had come up to a certain period, a Columbus was inspired to dream out the region where God had ordained to erect a new order on the earth. An agitating inspiration was upon him, which gave him, and those who heard him, no rest, till the Catholic power cleared the way, by which he opened a passage to the New World. This gave an asylum to the pilgrims, whose posterity laid the foundation for the church of the latter day. Eight souls directed by a woman, settled near the city of Albany, N. Y., and were tried, tempted, disheartened and fell into doubts respecting the opening of the testimony. But that gathering came not as they calculated but in God's own time and way. Mother Ann promised in a gift of God, that the next opening should be at the far West. The Lebanon fathers and mothers looked for the fulfillment of that promise, till their faith was sorely tried, but in its season that came also.

However frail and imperfect human agency may be, when true inspiration moves the honest leader, he fearlessly delivers God's word respecting coming events.

Luther and others, though men of great faults, were honest. They were organized to see the crumbling away of

old religious structures, and were inspired to testify it, reckless of consequences. Columbus saw the green fields, mountains, forests, rivers, living forms and golden sands of this western world rise up before him like an enchanting vision. Like the Hebrew Seer radiant with hope, he spread it before scepters and thrones, because he felt and knew what he saw was true. The pilgrims were inspired to look for a brighter church in the wild regions of America, and their intuitions were true. Mother Ann was inspired to promise the planting of the Church, and predict the second opening of the gospel testimony and by the same word of God, the mediums in Zion have proclaimed that heaven designs a third enlargement, and as former predictions have come out, as reasonable beings, why should we despair of the last?

Nearly forty years ago, the spirit of prophecy on the earth plane, began to rise in the political horizon, like the little cloud, scarcely perceptible, predicting that God would break the fetters of every bond-man in America. Garrison, living on his crust and cup of cold water, was moved to print a little sheet, unpopular to the last degree, which at first, few would read, but finally agitated the nation. This sheet breathed the spirit of the universal rights of tribes of all colors. This inspiration agitated his soul like the pent up fires of a volcano. His startling narratives of the slave's wrongs, his hopeless bondage and the driver's lash, fell like burning brands among the citizens. His office was assailed, his type cast into the street, and he was mobbed in the city of the pilgrim fathers, and had to seek refuge from violence.

Who would then have thought that God intended by the efforts of that unpretending man, that in 1865 the slaves of America would be set free, and like Wilberforce, Fox and Burke, who fought the battle, which paved the way for West India emancipation, who thought he would live to see it commenced as they saw the slave trade overthrown?

With a pen dipped in liquid fire he still uttered truths which fell like convictions from on high upon tender consciences. We well remember these exciting scenes, the legislature of Mass., sympathizing with the South denounced the man and his measures, and he was solemnly arraigned before that body to answer to charges which they magnified to the crime of treason. They had seized papers, pictorial and written, as positive evidence, and in full assembly they as unbelievers, and he as a firm believer in the truths he uttered commenced the contest. After accusing him of hard things, which he met like a reformer and a hero, he was permitted like Paul to stand forth and speak for himself.

Armed with the power of truth (not as it is in Jesus) as it should be in the suffrage of the nation, he spoke long and powerful enough to convert two thirds of that august body to his own conclusions, and thus scattered his views all over the state. This spread these fires in other states. It became the battle cry of the Presidential canvas, elected Lincoln, unsheathed the sword and finally uprooted slavery forever. These bold reformers and discoverers are not the men that have moved the world. They nor other men ever had the power to do it. It was the truths

they felt and proved and uttered which overturned old systems, and created new ones. Truth deeply planted in human understandings will roll down through unborn generations and never die.

The consciousness of this prompted Jesus to say, "I come to bring fire upon earth and what if it be already kindled?" Jesus saw that this fire would kindle up a host of Christian reformers, who would shine like blazing torches, quite through the dark night of anti-christ.

The intuitions of Columbus were founded on the clearest deductions drawn from science. Through these, spirits kindled a burning inspiration, founded in truth which finally brought in the reality. William Lloyd Garrison is a conscientious believer in God. He learned by fugitives and others, that multitudes of wretched bondmen, were crying to God for deliverance. The cry wrung his soul with agony. Through this distress he was inspired to help raise the Macedonian cry for help. Past history taught him that the prayers of the oppressed had always been heard and at some time answered. In the strong power of this truth, he cried, prayed and wrote day and night as one bound with them. They told their wrongs to that God who is never out of hearing, and he proclaimed them to the nation. This was spreading the truth by faith. This truth moved others, in the same power these moved the nation, which shook it to its foundation, poured out rivers of blood and finally broke down the power of the oppressor.

An array of these historic facts, is not resting altogether on faith in promises. It shows that anciently when God brought in succeeding dispensa-

tions, they were founded in truth, which he intended should run down a line till a certain period, and where this truth was planted by the finger of God, men on earth could never overthrow it. Now, was there ever a clearer set of truths founded on law and order, given to redeem the race than may be found in this body? Are they not truths for which men and women of all ages have sacrificed their lives by thousands, to bring in for the final benefit of themselves and others?

If the less important truths have cut their way through and finished their destined mission among men, will the most important fail and break down? There is no estimating the tears, the prayers and anguish that millions have bowed under, to bring out these mighty truths. If many that we have named, have never failed to run their course like the sun in the heavens, who cannot see that it is impossible for these to fail of doing so? Through self-denial we are building new realizations on the simple word of God which must go through; for the prophet says, "As the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but shall accomplish that which I please and it shall prosper in the thing where-to I sent it." Isa. lv., 10.

TO BE CONTINUED.

RELIGION, so-called, fails to be genuine, when it is divorced from reason, and practical goodness of life, separating man from his sins.—G. B. A.

## PRESS ON !

ANNIE E. STEPHENS.

Press on true soul! with patient firm endeavor,

Tho' life's to thee a heavy load of care;  
Keeping thy heart in trust and hope forever,  
God helpeth those who bravely do and bear.  
What tho' there dawns for thee no glad to-morrow,

And life's made cold by harsh, embittering scorns;

What tho' thou wear'st the robe of grief and sorrow,

And on thy brow a crown of many thorns.  
Press on true soul! e'en tho' the seed thou'st scattered,

On barren and unwatered ground was sown;

Think not in vain was all thy toil expended,  
Because no blessedness of fruit is shown.  
There is no deed nor aspiration holy.

But meets its recompense in realms above;  
And loving ones descend to bless the lowly,  
Who daily make their life, a work of love.

Press on true soul! nor let thy footsteps falter,

Tho' storms and shadows often intervene;  
They win the prize, whose purpose will not alter,

They reach the goal who brave each adverse scene.

All feet must pass the thorny road of trial,  
All hearts must suffer for the truth—the right;

And they who tread the way of self-denial,  
Are precious in our heavenly Father's sight.

Press on true soul! no night but hath its morning,

And God's all radiant love shall shine at last;

Tho' ebon clouds eclipse the golden dawning,  
Faint not; the gloom of night will soon have passed.

Therefore, press on through weary scenes of sadness,

Through summer's heat, and winter's stormy strife;

Thou soon shalt reach the vernal heights of gladness.

Where blooms the summer of eternal life.  
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1889.

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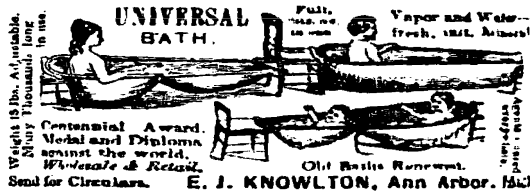
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# The Manifesto.

VOL. XIX.

JULY, 1889.

No. 7.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

THE term Church, in our religious order, is used in several senses, but, in its most dignified and proper sense, it implies the whole body of Believers, who profess and maintain the faith of Christ's first and second appearing. These have one general object and interest in a spiritual sense, but may be composed of distinct and separate Societies, in different localities. They may hold a separate interest in temporal things, as the Church of Mt. Lebanon, the Church of Hancock, or the Church of Watervliet.

While each Society holds a United Interest within itself in temporal things, it is united with all the other branches of the whole united body which has taken to itself the appellation of UNITED SOCIETY.

### THE CHURCH OF CHRIST.

When Jesus Christ commenced his mission on the earth, he called his disciples, and they became a united body, joined to their Lord and Teacher. After his departure from this world, his disciples and followers organized themselves into a church, and maintained a residence in Jerusalem.

This church gathered other bodies of Believers which were called branches, and yet they, as a whole, constituted the one church of Christ. This church was trodden under foot by anti-christ, and for several centuries no true church of Christ existed on the earth.

This testimony was again revived through the ministration of Ann Lee, and of the Elders who assisted her. During the manifestation of this remarkable work, she received from her devoted followers the title of Mother in Christ, and since that date has been known as Mother Ann.

The glad tidings of this gospel of peace were published first in Manchester, England, but after remaining a few years in that country, the little church, through the revelation of God, came to America in the year 1774. A detailed account of this may be found in the "MILLENNIAL CHURCH." In the spring of 1780 Mother Ann and the Elders began an open testimony before the world. The morning light broke forth, and the sowers went forth to sow the true seed, and many came and confessed, and showed their deeds, as is written of the pentecostal church.

The testimony of these first Elders, Mother Ann Lee, Elder William Lee and Elder James Whittaker, spread rap-

idly. The doctrine was new and strange and those who were desiring the way of the Cross of Christ, received it with joy. Many were attracted to the home of the Believers, in Watervliet, N. Y., and conviction prevailed among those who went to see and to hear.

Returning home, they spread the tidings still farther, and confirmed the truth of what had been reported. While many believed and obeyed the voice which called them from the world, others were found who turned from it and through false reports, did much harm.

In the course of three or four years the Believers became quite numerous, and were to be found in the States of New York, Mass., Conn., N. H., and Me. That those who had received faith in the gospel might be more firmly established, and an increase obtained in the work of redemption, it was indispensable that there should be a constant ministration from the Elders then at Watervliet. For this purpose the Believers visited them at their home, and then returned each to their own residence, with increased strength and understanding. In 1781 and 2 Mother Ann and the Elders visited many of the places where the Believers had gathered into families, and ministered to them a greater degree of the spiritual gift. To these several places the people came, of one accord, and held their meetings, and this, by the Believers, was called, "Visiting the church."

After the Elders had established more order and discipline among the Believers, and had appointed leaders and laborers, they returned again to Watervliet, where Mother Ann, and Elder William, soon after, closed their short but devoted work on the earth.

Elder James continued for a while, to minister to the people and to assist them in attaining to an increase of righteousness, order and harmony.

During this period from 1784 to 1787, the time of the ministry of Elder James, the Believers remained scattered, or at their own private residences, conducting their business of buying and selling, as well as all other matters of domestic economy.

They lived in their small families of husband, and wife and children, or more or less according to the new faith, as father and mother, son and daughter. A part of these, as was often the case, were Believers, and the others stood as opposers. In this state they had a thorough trial of their faith, in taking up the cross against former habits, and in separating themselves from the world, and unbelievers, which gave light to the word of Jesus. "A man's foes shall be those of his own household."

Father James, as he was now called, was greatly blessed with the power and gifts of God, visited the several towns where the gospel had been planted. Wherever he sojourned, he was kindly greeted by many of the Believers, and particularly by those who had been appointed as Elders. Among them were Joseph Meacham, Calvin Harlow, and David Meacham. Father James spent his life in arduous labors for the protection of the Believers. He encouraged and strengthened them, and instructed them as preparatory to an advanced order, of a more united condition, in both temporal and spiritual things, and this was in a good degree effected during his life. In a vision, Mother Ann saw the state of Believers. They were advancing but as a scattered people. Sudden-

ly, they came against a wall, and could proceed no further. At this place they collected and began to form into a united body. Soon there was an opening in the wall through which they passed, and then they were able to advance with success. Mother Ann interpreted what she had seen, as the scattered state of the Believers, being situated so distant from each other and without the necessary means of guidance and protection. She then predicted that the Church would be gathered, "but," said she, "that will not be my work. Joseph Meacham and others will perform it."

From this time, 1784, the Believers were anticipating a great increase, and were laboring as far as circumstances would permit, to become more united. Different families united their domestic interests, and gradually approached more to a uniformity. Where one or more was gathered from a family, they entered these that were already organized, as did those who were poor, so that all might share equally in the blessings of this life.

Father James Whittaker and his assistant Elders, were at this time, zealously laboring to promote peace and order among the Believers, that all might be able to accept the increasing work. As a preliminary step to the gathering of the Church, Father James directed the Brethren, in the year 1785 to build a house for public worship, at New Lebanon, N. Y. In response to this call the Believers, began, at once, to contribute of their means so far as they were able, while others not so well blessed in the goods of this world, gave as freely, their time and ability.

The deep interest manifested in the work, by those of all ages, together

with the gospel union which animated every heart, gave such an impetus to the consecrated labors, that the whole was speedily accomplished, and on the 29th of January 1786, the Believers were privileged to assemble, in this new house, for the worship of God. It was a beautiful, a sacred and a joyful occasion to every faithful soul.

Father James delivered a very soul-stirring discourse, in which he said, "If you will obey the voice of the Lord your God, you will be protected, and his blessing will rest upon this place. People will come from every nation under heaven and hear the word of God."

From this date, 1787, New Lebanon began to be considered as the central home where the first Church would be established. Many persons visited the place, who were anxious to share in the privilege of the new, religious order. Hurried preparations were made; all their business relations were adjusted, and everything being settled with their social relations, they were now ready to enter a Community of united interest.

It was a time of trial of the faith of Believers. The parable of the net that was cast into the sea, was having a practical application. Hundreds had been accepted as probationary members, and among these were to be found, men and women of the best character, and of deep religious conviction, while many were of the class quite unprepared for so great a sacrifice of personal selfishness, and a separation between the classes must necessarily follow.

The testimony grew more and more intense. It was the whole cross of Christ, and this includes a decided farewell to the world, and all its relations. "That which is born of the flesh, is

flesh," and flesh relations must be sacrificed to give place to an order which is new and spiritual, and which belongs to the kingdom of Christ. As might be expected, in all religious revivals, some will be found who have more zeal than wisdom, who are eccentric or who are ready to cry Lord, Lord, while the purifying work of the cross, can find but little that comes from, or belongs to, a consecrated life of God.

Through excessive labors for the care and protection of the Believers, Father James was prostrated by sickness, and many feared that he would not be able to recover. Those who were affectionately attached to him, as a gospel Father, began to realize that their cup of sorrow was already quite full. Some were brought under severe trials of their faith, while others were disheartened and finally fell back into the elements of the world.

Corresponding instances have taken place many times in religious history, and evidently will take place, after the same manner, in the work of the future. As Father James continued to decline in health, his last sleep is recorded as having taken place on the 20th of July 1787, he being thirty-eight years of age.

The gospel work, however, moved on. The people were prepared to enter the communistic life, and the time was fast approaching when the formation of a Society would be commenced. Many were anxiously waiting as at the gate of a walled city, desiring to enter that they might partake of a greater blessing.

As Elders in this great work of spiritual progress, Father James had chosen Joseph Meacham, Calvin Harlow, and David Meacham. These acted in concert, in counseling, directing and pro-

tecting the people, and they were unanimously received and acknowledged to be the rightful leaders of all who had accepted the testimony of the cross of Christ.

(TO BE CONTINUED.)

## LETTER FROM WILLIAM LEONARD, No. 2.

SOUTH GROTON, MASS., JULY, 1865.

OUR writers and others have said hard things against Luther and he gave them good reasons for so doing. But what would have been the condition of the religious world, by this time, if as heaven directed, the so-called Reformation had not been brought in by Luther. The state of the religious world needed just such a character to be inspired to commence a successful war. This was just as necessary as that Jesus should first turn water into wine, which finally aided men in carrying out a drunken frolic.

In each case it was right, they could appreciate nothing higher. Each did the work necessary to be done and this was as it should be. When the Episcopal church took the lead, it was sixteen twentieths world and four religion, and was soon imposed upon. When Whitefield and the Wesleys dissented from the church amidst the fires of persecution who would have thought that they could have turned such multitudes in the old and new world out of the churches, into higher degrees of the spirit, though still short of the true light.

From the Reformation down to the French Prophets, all continued to prophesy of a coming judgment, the gradual increase of the Holy Spirit, and greater light, as these bodies rose, sealed the

truth of their testimony. These fiery witnesses testified that formal professors had stopped the waters of life, and they predicted their breaking through to sweep away the wicked, and suddenly inundate all nations. They spoke and anticipated like men, but the fulfillment came gradually, like the doings of a merciful God.

When the increasing light and spirit which was leading the way to the New Heavens, had come up to a certain period, a Columbus was inspired to dream out the region where God had ordained to erect a new order on the earth. An agitating inspiration was upon him, which gave him, and those who heard him, no rest, till the Catholic power cleared the way, by which he opened a passage to the New World. This gave an asylum to the pilgrims, whose posterity laid the foundation for the church of the latter day. Eight souls directed by a woman, settled near the city of Albany, N. Y., and were tried, tempted, disheartened and fell into doubts respecting the opening of the testimony. But that gathering came not as they calculated but in God's own time and way. Mother Ann promised in a gift of God, that the next opening should be at the far West. The Lebanon fathers and mothers looked for the fulfillment of that promise, till their faith was sorely tried, but in its season that came also.

However frail and imperfect human agency may be, when true inspiration moves the honest leader, he fearlessly delivers God's word respecting coming events.

Luther and others, though men of great faults, were honest. They were organized to see the crumbling away of

old religious structures, and were inspired to testify it, reckless of consequences. Columbus saw the green fields, mountains, forests, rivers, living forms and golden sands of this western world rise up before him like an enchanting vision. Like the Hebrew Seer radiant with hope, he spread it before scepters and thrones, because he felt and knew what he saw was true. The pilgrims were inspired to look for a brighter church in the wild regions of America, and their intuitions were true. Mother Ann was inspired to promise the planting of the Church, and predict the second opening of the gospel testimony and by the same word of God, the mediums in Zion have proclaimed that heaven designs a third enlargement, and as former predictions have come out, as reasonable beings, why should we despair of the last?

Nearly forty years ago, the spirit of prophecy on the earth plane, began to rise in the political horizon, like the little cloud, scarcely perceptible, predicting that God would break the fetters of every bond-man in America. Garrison, living on his crust and cup of cold water, was moved to print a little sheet, unpopular to the last degree, which at first, few would read, but finally agitated the nation. This sheet breathed the spirit of the universal rights of tribes of all colors. This inspiration agitated his soul like the pent up fires of a volcano. His startling narratives of the slave's wrongs, his hopeless bondage and the driver's lash, fell like burning brands among the citizens. His office was assailed, his type cast into the street, and he was mobbed in the city of the pilgrim fathers, and had to seek refuge from violence.

Who would then have thought that God intended by the efforts of that unpretending man, that in 1865 the slaves of America would be set free, and like Wilberforce, Fox and Burke, who fought the battle, which paved the way for West India emancipation, who thought he would live to see it commenced as they saw the slave trade overthrown?

With a pen dipped in liquid fire he still uttered truths which fell like convictions from on high upon tender consciences. We well remember these exciting scenes, the legislature of Mass., sympathizing with the South denounced the man and his measures, and he was solemnly arraigned before that body to answer to charges which they magnified to the crime of treason. They had seized papers, pictorial and written, as positive evidence, and in full assembly they as unbelievers, and he as a firm believer in the truths he uttered commenced the contest. After accusing him of hard things, which he met like a reformer and a hero, he was permitted like Paul to stand forth and speak for himself.

Armed with the power of truth (not as it is in Jesus) as it should be in the suffrage of the nation, he spoke long and powerful enough to convert two thirds of that august body to his own conclusions, and thus scattered his views all over the state. This spread these fires in other states. It became the battle cry of the Presidential canvas, elected Lincoln, unsheathed the sword and finally uprooted slavery forever. These bold reformers and discoverers are not the men that have moved the world. They nor other men ever had the power to do it. It was the truths

they felt and proved and uttered which overturned old systems, and created new ones. Truth deeply planted in human understandings will roll down through unborn generations and never die.

The consciousness of this prompted Jesus to say, "I come to bring fire upon earth and what if it be already kindled?" Jesus saw that this fire would kindle up a host of Christian reformers, who would shine like blazing torches, quite through the dark night of anti-christ.

The intuitions of Columbus were founded on the clearest deductions drawn from science. Through these, spirits kindled a burning inspiration, founded in truth which finally brought in the reality. William Lloyd Garrison is a conscientious believer in God. He learned by fugitives and others, that multitudes of wretched bondmen, were crying to God for deliverance. The cry wrung his soul with agony. Through this distress he was inspired to help raise the Macedonian cry for help. Past history taught him that the prayers of the oppressed had always been heard and at some time answered. In the strong power of this truth, he cried, prayed and wrote day and night as one bound with them. They told their wrongs to that God who is never out of hearing, and he proclaimed them to the nation. This was spreading the truth by faith. This truth moved others, in the same power these moved the nation, which shook it to its foundation, poured out rivers of blood and finally broke down the power of the oppressor.

An array of these historic facts, is not resting altogether on faith in promises. It shows that anciently when God brought in succeeding dispensa-

tions, they were founded in truth, which he intended should run down a line till a certain period, and where this truth was planted by the finger of God, men on earth could never overthrow it. Now, was there ever a clearer set of truths founded on law and order, given to redeem the race than may be found in this body? Are they not truths for which men and women of all ages have sacrificed their lives by thousands, to bring in for the final benefit of themselves and others?

If the less important truths have cut their way through and finished their destined mission among men, will the most important fail and break down? There is no estimating the tears, the prayers and anguish that millions have bowed under, to bring out these mighty truths. If many that we have named, have never failed to run their course like the sun in the heavens, who cannot see that it is impossible for these to fail of doing so? Through self-denial we are building new realizations on the simple word of God which must go through; for the prophet says, "As the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Isa. lv., 10.

TO BE CONTINUED.

RELIGION, so-called, fails to be genuine, when it is divorced from reason, and practical goodness of life, separating man from his sins.—G. B. A.

## PRESS ON !

ANNIE E. STEPHENS.

PRESS on true soul! with patient firm endeavor,

Tho' life's to thee a heavy load of care;  
Keeping thy heart in trust and hope forever,  
God helpeth those who bravely do and bear.  
What tho' there dawns for thee no glad to-morrow,

And life's made cold by harsh, embittering scorns;

What tho' thou wear'st the robe of grief and sorrow,

And on thy brow a crown of many thorns.  
Press on true soul! e'en tho' the seed thou'st scattered,

On barren and unwatered ground was sown;

Think not in vain was all thy toil expended,  
Because no blessedness of fruit is shown.  
There is no deed nor aspiration holy.

But meets its recompense in realms above;  
And loving ones descend to bless the lowly,  
Who daily make their life, a work of love.

Press on true soul! nor let thy footsteps falter,

Tho' storms and shadows often intervene;  
They win the prize, whose purpose will not alter,

They reach the goal who brave each adverse scene.

All feet must pass the thorny road of trial,  
All hearts must suffer for the truth—the right;

And they who tread the way of self-denial,  
Are precious in our heavenly Father's sight.

Press on true soul! no night but hath its morning,

And God's all radiant love shall shine at last;

Tho' ebon clouds eclipse the golden dawning,  
Faint not; the gloom of night will soon have passed.

Therefore, press on through weary scenes of sadness,

Through summer's heat, and winter's stormy strife;

Thou soon shalt reach the vernal heights of gladness.

Where blooms the summer of eternal life.  
Mt. Lebanon, N. Y.

## THE GOLDEN SIDE.

THERE is many a rose in the road of life,  
 If we would only stop to take it;  
 And many a tone from the better land,  
 If the querulous heart would make it;  
 To the sunny soul that is full of hope,  
 And whose beautiful trust ne'er faileth,  
 The grass is green and the flowers are bright,  
 Though the winter storm prevaileth.

There is many a gem in the path of life,  
 Which we pass in our idle pleasure,  
 That is richer far than the jewelled crown,  
 Or the miser's hoarded treasure;  
 It may be the love of a little child,  
 Or a mother's prayer to heaven,  
 Or only a beggar's thanks  
 For a cup of water given.

Better to weave in the web of life  
 A bright and golden filling,  
 And to do God's will with a ready heart,  
 And hands that are ready and willing,  
 Than to snap the delicate, minute threads  
 Of our curious lives asunder,  
 And then blame heaven for tangled ends  
 And sit and grieve and wonder.  
 —*Home Journal.*

## EXPERIENCE OF AMOS BUTTRICK.

I FIRST met Mother Ann Lee and heard her speak, while in meeting, in encouragement to the willing mind and in reproof to the transgressor of God's law. I was convicted that she spoke by inspiration and the power of her spirit made me tremble. With her divine gift I was well assured that she could read my mind. I ventured even after this to attend a meeting at the Square House, in Harvard.

Here I saw Brother Aaron Wood under the influence of the spirit and in the manifestation of sorrow. I then thought I shall be like that if I do not honestly confess and forsake my sins. At that time Father William Lee approached

me, and said, "Young man, you had better obey your faith." Soon after this I made up my mind to forsake the world, and to confess my sins to God. This I did, faithfully, agreeably to the advice of Father William.

After I had accepted the life of a Believer, Mother Ann said to me, Amos, you are a large man, and a man of faith, but the cross will effectually try your faith, and will prove you. As Mother Ann had said to me, that if I was honest in my confession, I should prosper, my confidence in God's work remained unshaken, although I was made to fear and tremble when I felt that her reproof belonged to me.

I remained at Watervliet several weeks and assisted the Brethren, as best I could, in felling trees or chopping wood. At the close of the week, and as the Sabbath was approaching, I thought I must prepare to be more serious, as that was the general manner of keeping a New England Sabbath. Mother Ann on meeting me, said, "You have been bright and lively all the week, and now because it is Saturday afternoon, you have taken on a long anti-christian face. When there is any testimony against the old heavens, you are not touched, as you never made any profession of religion, but you should know that your churchal religion sticks to you as does the bark to a tree, and what if I should prove it to you?"

Mother Ann thought I had better not come to the house where the meeting was to be held till after the service. My supper was brought to me, and during the meeting not less than two persons were sent to me with messages of reproof. I thought this was more than a man should bear. In fact I was real-



ly provoked, and if any horse had been there, I think I should have gone to some other place for the night, but seemingly I could not get away. After meeting I went into the house and Mother Ann spoke very kindly to me.

Amos said that soon after this he returned to Harvard. He loved the Elders and maintained his gospel faith. At the time of his next visit he reached Watervliet during a severe rain storm. The people were in meeting and as soon as he entered the house, Mother Ann spoke to him and he was made welcome to their home. Mother Ann said, "Joy on, Amos." Without stopping for a change of garments he went directly into the worship and remained during the service.

While on a visit to the Elders, Mother Ann asked him if he loved the Elders as well as he would, if they were not English. (Amos had been a soldier in the war of the Revolution and was much prejudiced against the English, or the red coats, as he called them, but he replied,) "I do."

The Elders in reply said, "That is hardly correct Amos." This was a severe trial to him as he thought so much of his character and about speaking the truth, but his faith in the gospel caused him to look into his heart, and he felt convinced that they had told him the truth, and he accordingly acknowledged it.

Mother Ann then said, "How is it James, did not Christ say, Blessed are they who have believed and have not seen?"

"Yea," said Elder James, and Amos received the blessing and was comforted.

Amos was at Watervliet when Eleazer Rand (afterwards known as Father

Eleazer) was about to leave the place for his home in Mass., Father William came into the room and said, "Eleazer I have not felt the liberty from God to speak to you since you came to visit us, (Eleazer had then been at Watervliet about two weeks,) and I have prayed to God to know the cause, and he has made it known to me."

"You are ashamed of the power of God and the testimony of truth before the world." Eleazer accepted the admonition and fell upon his knees, and in tears of repentance, sought the forgiveness of God. He then received the blessing of the Elders, and returned in peace to his home.

Amos said a young man told him the following incident.

"I went to see Mother Ann once in company with an elderly man who was called a good Christian. I did not wish to go alone as I was a very wild young man. I did not expect to be noticed at all myself, but hoped that by being in good company, I should obtain a chance to see Mother Ann as I had a great desire to see her.

On my way I told my companion that perhaps I had better put a piece of money in my mouth, so that she should not bewitch me. On being introduced to Mother Ann, she did not seem to notice, particularly, my companion, but said to me very pleasantly.

"Young man, take that piece of money out of your mouth, as we are not witches, and will not hurt you."

She talked with me so kindly and feelingly that I became convicted, and accepted the faith of the Believers.

*Mt. Lebanon, N. Y.*

"PARDON others often, thyself seldom."

## LIFE.

CHANCY DIBBLE.

It has been said that life and its responsibilities are really more solemn than death. Life to answer its object must be a constant application to duty, watchfulness and care. Neither wealth nor luxury affords happiness. Those who keep nature's laws and live in compliance to their light are an honor to humanity, but a life conformable to the fashions of the world is full of selfishness. We are singular inasmuch as we follow him who was not selfish or worldly. To be a true Christian it requires a brave heart. Jesus has told us so. To overcome evil habits and be renewed to a perfect life is not attained by selfish indulgence. The allurements of a worldly life are treacherous. Passion-al excesses are constantly shortening the life of human beings. It is these excesses which Christianity has to contend against. Christianity follows to resurrect the spiritual part, to mature and consummate man and woman's glory and happiness. It is the harvest of the ripe fruits of humanity. Surely none will cast the arrows of malignant spite against those who are enlightened to live above the follies which are sinking the race below the animal.

*Waterliet, N. Y.*

## THE POOR BELIEVER.

MARY WHITCHER.

No habits formed for Higher Life,  
With all the labor and the strife  
That's been for many years.

Does not arise at sound of bell,—  
For breakfast is not fitted well,  
Beginning day thus slack.

The things begun, not time to end,  
The spirit that would not contend  
Is tried and fretted sore.

And will give way to troubles small,  
While many an unexpected call  
Brings vent to fret and moan.

Look back and see the start was wrong,  
And time is short that would been long  
And equal to our need.

How wisely then, that those begin  
Who have not found this life of sin,  
To start aright at morn.

Let such take heed and live to God,  
For order is his safe abode  
And ours may be the same.  
*Canterbury, N. H.*

## THE GOOD BELIEVER.

MARY WHITCHER.

CONTENT at home, content to be  
A help, wherever need we see  
And happy in our place.

Up in the morn at early call,  
Prepared for duties that may fall  
Upon us through the day.

No face awry, no feeling sad,  
But for our call so very glad,  
Makes all things move in peace.

No turning to the world for ease  
Or anything the sense might please,  
For ours is measure full.

A peaceful manner for the young,  
A cheery word for those who're strong  
And kindness everywhere.

The bliss within, is bliss without,  
That we are right, we have no doubt,  
And with a trust we pray.  
*Canterbury, N. H.*

It is in the small, or unseen acts of life,  
That an enlightened conscience warns us to  
beware of the hidden shoals, where danger  
would be least expected. *M. J. T.*

THE Christian's triumph is only known to  
those who cease not to watch and pray.

## FORTY DAYS WITHOUT FOOD.

TO DR. H. S. TANNER :—Your book, addressed “To whom it may concern” is addressed to me, seeing I am deeply interested in your successful, fruitful, and self-denying experiment. The results of which, coupled with your former experiences, are suggestive that the long train of maladies incident to humanity may be disposed of. I see the importance, and highly estimate your labors in the above line.

Again, your retirement in the Shalam community New Mexico, is not without its importance. Its non-success involves lessons of great value. I recognize in that Community an effort to rid its subjects of the prevailing social maladies of our times. Underlying all social formations there are laws, as invariable, and as omnipotent, as are the laws productive of material phenomena. I find in the leaders of that community, the same forces that inhere in all men and women. And that these forces when active produce definite results.

The universality in the prevailing form of social life on our planet, points to a corresponding force, or cause, which uniformly brings forth the usual family relationships. The animal affectional affinities existing between men and women, is the force which creates the private family. It is worthy of note, that all animals are the subjects of that force; therefore, it may be called “The animal emotional force,” it being represented by the propensities. Now, I find in your leaders, and also in those who sympathize with them another force, a force to form a universal brother and sisterhood having one common interest; and to eliminate from themselves bodily, as

well as moral maladies; and also, to substitute peace for war. This force, may be called the divine, emotional force; it being represented by manifestations of “Good-will to men,” justice, benevolence, mercy, and by aspirations after, and a growth into these divine attributes. To live under the vitality of this force exclusively, is to have heaven in and among us.

As the said leaders manifested in forming such community the divine emotional—the higher life, why did they not succeed? History deals in facts, not in personalities. Well, what are the facts in reference to said leaders, or rather *the leader*? At first he taught abstinence from propagative emotions, and afterwards married a woman. He formed a community having goods in common, and then introduced the force, having goods in severality! Is it not also a matter of history, that the women in the Shalam community *remained under the influence* of their animal emotional affinities? And that there was neither power in said community to destroy the organizing affinities of Adamic relationships, nor ability to unfold within these women, angelic life. On these points, hinge the success, or failure of communal homes. Woman is the organizing force in social formations. If you will have divine homes, first, find the divine woman—the woman clothed with divine energy. The moon—animal desires under her feet. Her children will bruise the serpent's head, and render communal homes an everlasting success.

The teachings of the Faithists to go direct to Jehovah, without the necessary preparation of step by step on the ladder of ascension, suggests the inquiry is *dictum* growth?

I have the happiness to be very respectfully your much obliged friend,

DANIEL FRASER.

## ORIGINAL IDEAS.

F. W. EVANS.

THROUGH Ann Lee and her followers has come a new class of ideas, that have been received and spread broadcast by the press and lecturers; they are shaking the old heavens and earth all to pieces;—

1. That God is a duality, not a trinity, and is a heavenly Father and Mother.

2. The Jewish God of Israel was not Deity, but a tutelary divinity.

3. The Jewish Bible, some portion of it, is a *record* of the word of God. In it we are told what the *living word* of God really is—thus, “The word of God is quick and powerful and sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Heb. iv., 12.

4. Jesus, when born of Mary, was not yet the Christ, but had to be born again by being anointed by the Christ Spirit, and thus became the Christ.

5. Probation extends into eternity. Whenever a soul is convicted of sin, and seeks the mercy of God, by confession and repentance, it will be met in mercy. “The mercy of the Lord endureth forever.” But effects must be endured.

6. There is no resurrection of the body: the Resurrection is, rising out of Generation. “I am the resurrection and the life,” Jesus said. He had risen by the Christ spirit, out of and above the generative order.

7. Atonement must be made by the sinner, not by Jesus. The soul that sinneth, it shall die; and the sinner that repents, is raised from that death.

8. Man has worked out his own condemnation; and he must work out his own salvation and redemption.

9. The law is included in the Gospel. It is “the song of Moses the servant of God and the song of the Lamb.” The song of the Lamb is the Gospel Testimony of Christ’s first and Second Appearing. Luther and Calvin separated them, and repudiated “good works, as filthy rags.” They substituted the righteousness of Christ or Jesus, in place of their own righteousness—of doing right themselves, individually.

10. Swedenborg was the angel of spiritualism, and Ann Lee of religion.

11. The seven thunders are seven cycles of travail by the Millennial, or resurrection Church itself. The other seven of the Revelator—seals, vials, plagues and trumpets, are the seven cycles of travail of the great Antichristian world—“Seven Churches of Asia”—Gentile Christianity, from the first to the second Appearing of Christ. The history of the Church and State generative, fighting, poverty-creating governments, who have the poor always with them to make soldiers out of; and with the soldiers they fill the earth with violence. “In her—Babylon—was found the blood of all saints and martyrs, and of all the blood that was shed upon the earth.”

12. The marriage of the Lamb and Bride, is the union of the first and second Pentecostal Churches—Jew and Gentile. The first church has been in the spirit world 1260 years; and the second, in a wilderness state on earth, amongst the Two Witnesses, for 1260 years.

13. The kingdom of heaven is now being created upon earth, and is fulfill-

ing all the promises, both physical and spiritual, belonging thereunto. It furnishes the "hundred fold" of houses and lands, to those who have forsaken their selfish private property—houses and lands; and it provides, uniformly the "daily bread"—good, substantial, hygienic food—to all its members.

14. There is no effect without a cause. There would have been no late Civil War—destroying millions of life and property—if no chattel slavery; and no chattel slavery, if no wages-slavery. There would have been no wages-slavery, if no land-monopoly—single persons holding, and claiming to own, more land than they used. If no land-monopoly, no poor, landless, homeless people. If no poor, homeless people, then no soldiers, and nothing to fight about.

For more than a century, these radical ideas and millennial truths have been going forth from Zion. They are creating material for the two Orders—New Heavens and a New Earth, of Righteousness and Holiness.

#### APPENDIX.

Many notable persons have been interested in the Shaker theological ideas.

Theodore Parker adopted "The Second Appearing of Christ" as his text-book, to preach from. He was one of the first to own God as a Father and Mother, and to publicly pray to a dual God.

Hepworth Dixon has much to say about Shaker ideas, affirming that "they have modified the religious thought of America." He says:—"One man with ideas may be worth a Parliament—nay, a whole nation, without them. The

Shakers may not be scholars and men of genius. In appearance they are often very simple; but they are men with ideas, men capable of sacrifice. No one can look into the heart of American society without seeing that these Shaker unions have a power upon men beyond that of mere numbers. If a poll-tax were decreed, they might pay into the exchequer less than many of the sects; but their influence on American thought is out of all comparison with that of such sects. The Shakers have a genius, a faith, an organization, which are not only strange but seductive, which have been tried in the fire of persecution, and are hostile to society as it stands.

A Shaker village is not only a new church, but a new nation. This church is based upon these grand ideas:—The kingdom of heaven has come; Christ has actually appeared again on earth: the personal rule of God is restored. In the wake of these ideas and dependent upon them, follow many more. Mount Lebanon is the center of a system which has a distinct genius, a strong organization, a perfect life of its own, through which it would appear to be helping to shape and guide, in no slight measure, the spiritual career of the United States of America.

#### SPIRITUALISM.

Dixon sees a connection between Shakerism and spiritualism. He says:—"When Mother Ann had been lodged in jail in this river town (Poughkeepsie,) she had gathered a little court of curious people around her, to whom she communicated her strange experience of the unseen world. Andrew Jackson Davis, a poor cobbler, is the spiritual

descendent of Ann Lee, the poor factory girl. Davis sees sights, and dreams dreams; but his revelations have scarcely gone beyond the hints afforded by Mother Ann.

When we essay to judge spiritualism—a system so repugnant to our feelings, so hostile to our institutions as this school of spiritualism—it is needful, if we would be fair in our censure, to remember that, strange as it may seem to on-lookers, it has been embraced by hundreds of learned men and pious women. Such a fact will appear to many the most singular part of the movement; but no one can assert that a thing is simply foolish, beneath the notice of investigators, which has been accepted by men like Judge Edmonds, Dr. Hare, Elder Frederick, and Professor Bush."

Bishop Hughes is reported as saying, "The Catholics have nothing to fear from the Protestants: we know them, their organizations, numbers, and power. But the Spiritualists are a nameless number, an unknown quantity; we know neither their numbers nor their future." And that is true. Spiritualism will be the agent to undermine the great Catholic Church; and Shakerism will crumble it to pieces. It is the fall of Babylon.

*Mt. Lebanon, Col. Co., N. Y.*

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ENFIELD, N. H., APRIL, 1889.

BELoved BROTHER SULLIVAN, MY GOOD AND WELL TRIED FRIEND:—You and I are slowly creeping along to the end of life's journey. Those of our class and age have mostly passed the wondrous river, while we stand waiting upon the banks for the boat to take

us on board. A signal is not unfrequently given notifying me that the ferry-man is approaching the near shore for passengers. To embark, I am in no haste; yet from the course of nature, I know the time of my departure draweth nigh.

You and I have had our day. Our battles in life are nearly at their close, our good fight nearly fought and our victories we can count upon with a degree of rejoicing. Our relations we have learned to value, and to us are very dear, and our treasures of immortality no one can take from us.

However much we may realize we are not millionaires, yet our possessions are not trifling, the thought of which is very comforting. We are not ignorant of our burden and strife, and we know that our labors have rewarded us with life and being, bringing peace, love, and joy, with a home and a relation whose value is incomputable.

Dear brother, for a long time my mind has been especially drawn to Canterbury, to old friends and to you in particular as one whom I have long loved, who has nobly faced the enemy, fearlessly braved the storms and terrors of the battle and come out a victor. In your conquests, I congratulate you. As we sing the songs of triumph now and here, I am thinking how more exultingly we can swell the songs of the Lamb in that undiscovered land.

And still we are marching on, with the expectation of a continuous journey which ends not with time, but extendeth on and on, until like Jesus we can say,—“The prince of this world cometh and hath nothing in me.” St. John, 14, 30. Then it must be that our coffers are full of blessing and love, and

our ministrations will be devoid of any savor of earth, of self, or the powers of darkness.

Good brother, please accept these simple lines as conversational, with my undying love. YOUR BROTHER.

ABRAHAM PERKINS.

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### WHO ARE THE INFIDELS?

HAMILTON DE GRAW.

LET us analyze the word, Fidelity.—Honesty, veracity, adherence to truth. Then Infidelity must be the opposite. The question, who are infidels? The reformers of the world who in all ages have been branded with the epithet of Infidel or the reactionists who have assumed to themselves the honor of Fidelity.

Was Jesus an infidel? Let us examine into his record; while a child he was faithful to his parents and grew to manhood imbued with the principle of fidelity to truth, and loyalty of soul to that grand central truth of the final consummation of the brotherhood of man; while his bigoted persecutors were the infidels and he was forced to exclaim, "Woe unto you Scribes and Pharisees, hypocrites, ye devour widows' houses and for a pretence make long prayers." Those who have stood on the danger line in the advance guard of human progress have always been hounded with the cry, "Infidel, Crucify him."

Moving down the ages we meet the grand army of progressive thinkers that have sealed their devotion to the truth with their lives. Which were the infidels, Polycarp, Huss, Bruno, Servetus or those who so fiendishly sacrificed them to satiate that lust for dominion over the

souls of men and could not tolerate Fidelity to the truth?

When through the spiritual evolution of the race it became possible for that highly spiritualized and inspired woman Ann Lee to announce her mission as one of the advanced reformers of the world; when her announcement was flashed upon the world that woman must be free to work out her own redemption, a mingled howl of rage and terror arose from the advocates of the Pauline doctrine, that woman must be subject to man, fearing that their idol would be destroyed, the cry of infidel, fanatic, arose "Crucify her" she did not merely stand on the danger line but was advancing with dangers besetting her on every side, she sealed her Fidelity to the truth with her life, while her persecutors the Christian clergy (?) could profess to be shocked at the sight of a woman preaching.

When that grand man, one of nature's noblemen, William Loyd Garrison thundered his protest against chattel slavery and in demanding immediate abolition made his ineffectual appeal to the clergy what was the result? While standing in their pulpits and quoting the Bible to uphold the infamous system could hiss Infidel, while *they* were the infidels to those principles of truth that were working for the emancipation of the race.

*Sonyea, N. Y.*

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"Pure homes, clean hearts and honest lives and an abiding faith in the immortality of the soul, and the infinite justice and goodness of nature are what the people need, not 'spiritual attainments' and 'soul developments,' especially that ship of 'soul-unfoldment' which manifests itself in polygamy and general nastiness, whether at Salt Lake or Boston."—*R. P. Journal.*

## THE MANIFESTO.

JULY, 1889.

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THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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## Editorial.

THERE are times when it may be quite justifiable to speak of AWFUL calamities; of the fires and floods that so frightfully devastate the earth. As appalling as the recital of these conditions may be, we are led to think of the thousands upon thousands of men, women and children, who in one moment became as helpless as infants and were overwhelmed in a watery grave or gave up their lives in the devouring flames.

The breaking away of the reservoir at Johnstown, Pa., has produced a scene that no language may be able to describe, nor pen fully to illustrate. That fearful exhibition of a wall of water more than thirty feet in height, whose voice was like that of rolling

thunder, which went dashing along in demoniac fury, crushing every building in its path, with the swiftness and ease that one would crush the shell of an egg, can never fade from sight.

Within the space of one hour that great body of water, four miles long, one mile wide and held by an embankment of one hundred feet in height, had spent its fury and thousands of souls were hurled into eternity before any voice of warning could reach them.

How forcibly this should impress upon the mind, "The uncertainty of life, and the certainty of death," and of the feebleness of man to even contend against the natural elements. That busy throng of men, women and children, absorbed in the duties and industries of this life, and in one moment blotted out of existence forever.

Has this sad catastrophe any lesson for us? Shall we look upon it as accidental, and from uncontrollable causes? There are Christians, no doubt, who will believe it was fore-ordained to take place on that day and in that very hour, and also for that great army of souls to be hurled into eternity without thought!

Was it not the result of the breaking of some law, over which the sufferers had no direct control? Jesus very wisely and instructively brings forward an incident that occurred in the eastern country, in the falling of a tower, which unfortunately killed some eighteen persons; and draws from it a very marked lesson.

"Suppose you that these Galileans were sinners above all the Galileans, because they suffered these things? I



tell you, nay: but except ye repent, ye shall all likewise perish."

This same remark may have a direct application to those who were dwelling in that ill-fated valley on the thirty-first of May.

Do we wonder why they did not take warning, when more than once, it was clearly spoken to them? The only answer that can be given to this, must be the one made by the prophet. "The people were destroyed for lack of knowledge."

Had they only listened with care, and fled from the place, with the haste that Lot fled from Sodom, like him they might have escaped a frightful calamity. Already it is being said, "it was wrong and almost criminal to keep such an immense body of water, three hundred feet above a populous valley, for no other purpose than to afford occasional sport and recreation for a few rich and favored individuals."

In this case, the law, God's unchangeable law was open before the rich and the poor. They knew their danger but trifled with the warning, and permitted for the pleasure of a few rich Christians, more than eight thousand souls to be most signally and overwhelmingly blotted out of existence.

The laws which God has designed shall rule the universe are, without doubt, as safe and reliable as is the Creator of those laws, and the rain cannot avoid falling to the earth, nor the dew from rising among the clouds, any more than the sun can avoid shining.

While we stand appalled at the horrors which are measured out so fear-

fully upon an unsuspecting people, because some one or ones, in their avarice or ignorance neglected to regard an imperative law, should we not study with deepest interest the laws of God which so vitally effect us as a people, or as individuals? Our certainty of his law can claim no excuse. For every transgression a corresponding penalty is sure to follow. Neither prayers, nor alms-giving, nor sacrifices can prevent the effects of wrong doing. Religion is not ignorance, nor asceticism nor the life of a devotee to a churchal creed. God's laws are open before us every hour of our existence, and take cognizance of our every act.

Christians without a knowledge of these higher laws which should rule them in the lesser things of life as well as in the greater,—in eating, in drinking, as well as in all that pertains to the health of the body or to the life of the soul, are so far from or without God. If the wholesome advice which St. Paul so thoughtfully gave could be conscientiously acted upon, it would herald a wonderful reformation in the world, and the millennial age would be at the threshold of our door.

"Whatsoever, therefore, ye eat or drink, or whatsoever ye do, do it to the glory of God." How much is being done every day that is far from being a glory to man, and indeed, much less a glory to God. Under this influence the earth would become a paradise, while every one would be interested in the happiness and prosperity of his neighbor, equally with that of his own.

ARTICLES published in the MANI-

FESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

Through the kindness of a friend we are able to distribute several copies of the MANIFESTO. gratuitously. Any person, not able to pay the subscription price, can have the paper sent to him FREE by forwarding to us his address on a postal.

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## Sanitary.

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### THE USE OF TOBACCO.

WHERE THE VIRTUES AND VICES OF THE  
WEED LIE—SMOKERS AND NON-SMOKERS.

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TOBACCO contains an acrid, dark-brown oil, an alkaloid, nicotine, and another substance called nicotianine, in which exist its odorous and volatile principles. When tobacco is burned, a new set of substances is produced, some of which are less harmful than the nicotine, and are more agreeable in effect, and much of the acrid oil—a substance quite as irritating and poisonous as nicotine—is carried off. These fire-produced substances are called, from their origin, the "pyridine series." By great heat the aromatic and less harmful members of the series are produced, but the more poisonous compounds are generated by the slow combustion of damp tobacco. This oil which is liberated by combustion is bad both in flavor and in effect, and it is better, even for the immediate pleasure of the smoker, that it should be excluded altogether from his mouth and air passages.

Smoking in a stub of a pipe is particularly injurious, for the reason that in it the oil is stored in a condensed form, and the smoke therefore highly charged with the oil. Sucking or chewing the stub of a cigar that one is smoking is a serious mistake, because the nicotine in the unburned tobacco dissolves freely in the saliva, and is absorbed. "Chewing" is on this account the most injurious form of the tobacco habit, and the use of the cigar holder is an improvement on the custom of holding the cigar between the teeth. Cigarettes are responsible for a great amount of mischief, not because the smoke from the paper has any particularly evil effect, but because smokers—and they are often boys or very young men—are apt to use them continuously or at frequent intervals, believing that their power for evil is insignificant. Thus the nerves are under the constant influence of the drug, and much injury to the system results. Moreover, the cigarette smoker uses a very considerable amount of tobacco during the course of a day. "Dipping" and "snuffing" are semi-barbarities which need not be discussed. Not much effect is obtained from the use of the drug in these varieties of the habit.

Nicotine is one of the most powerful of the "nerve poisons" known. Its virulence is compared to that of prussic acid. If birds be made to inhale its vapor in amounts too small to be measured, they are almost instantly killed. It seems to destroy life, not by attacking a few, but of all the functions essential to it, beginning at the centre, the heart. A significant indication of this is that there is no substance known which can counteract its effects; the system either succumbs or survives. Its depressing action on the heart is by far the most noticeable and noteworthy symptom of nicotine poisoning. The frequent existence of what is known as "smoker's heart" in men whose health is in no other respect disturbed is due to this fact.

Those who can use tobacco without immediate injury will have all the pleasant effects reversed, and will suffer from the symptoms of poisoning if they exceed the limits of tolerance. These symptoms are: 1. The heart's action becomes more rapid when tobacco is used; 2. Palpitation, pain, or un-

ual sensations in the heart; 3. There is no appetite in the morning, the tongue is coated, delicate flavors are not appreciated, and acid dyspepsia occurs after eating; 4. Soreness of the mouth and throat, or nasal catarrh appears, and becomes very troublesome; 5. The eyesight becomes poor, but improves when the habit is abandoned; 6. A desire, often a craving for liquor or some other stimulant, is experienced.

In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they had abandoned the use of tobacco, within six months, one-half were free from all their former symptoms, and the remainder had recovered by the end of the year. A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation cover a long enough time. The history of tobacco in the island of New Zealand furnishes quite a suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men.—*New York Medical Journal*.

Those who set the greatest value on their own lives, are often those the world could best afford to lose.

"It is the tone that makes the music."

[WRITTEN FOR THE MANIFESTO.]

#### THE JEWISH PROPHETS.

J. L. HERSEY.

THE Jewish prophets were a peculiar and interesting class of men. They personified all that adorned and dignified their national character. They were the nobility of God's spiritual kingdom. Theirs was a higher calling and grander sphere than any titled mortal can boast. But they sought not this responsible distinction. Moses and Jeremiah earnestly, yet vainly, prayed exemption from this solemn charge. The soul of Ezekiel rebelled against the divine mandate; but the hand of the Lord was upon him, to curb the hate and bitterness of his spirit, and to model him for his sacred calling. Consecrated by the eternal spirit they magnified their office, and sustained it with dignity and majesty.

They were borne along through scenes, prosperous and adverse, by God's impulsive energy; they took the words of blessing, of cursing from his mouth, and enforced them by the most impressive sanction that could sway the souls of men. As the spiritual guides and censors of the people, they waited on God continually for divine illumination in the discharge of their solemn function. They were admonished to make no distinction between the proud and the lowly, the monarch and his subjects. Their commission announced them as the vicegerents of heaven. "See" (saith the Lord to Jeremiah) "I have this day set thee over the nations and the kingdoms, to root out and to pull down and to destroy, to build and to plant." There is a moral sublimity in the prophetic office adapted to excite profound emotions and inspire lofty conceptions.

Mark the experience of "the man of God" with whom the Lord spake face to face, of Isaiah, who saw the Lord of hosts enthroned, of Daniel who beheld the cessation of time and the dawn of eternity, of John who saw the great white throne and who sat thereon. The thoughts, the language of heaven was theirs, and from their lips fell words upon which God had stamped his irreversible seal.

Pondering over their heaven-born themes graced by divine sanctions, we seem to be fingering the harp of prophecy and chanting

its joyful or solemn or awe thrilling tones as Saul of old ere the lamps of God went out in the temple of the Lord. We are struck with the magnificence of Moses, Ezekiel and Nahum; with the harmony and splendor of David, with the majesty and sublimity of Isaiah, with the pathetic and solemn energy of Jeremiah, and with the power and grandeur of Daniel.

No monumental pillars record their names but their oracles are their monuments more precious than gold, more majestic than the triumphal arch, and more enduring than the time crowned pyramids. Though mortal there were those among them whose immortality began in time. Enoch, seraph winged, out sped the conqueror death, and indomitable Elijah in his chariot of fire, triumphantly passed to the realms of the blest.

The history of the prophets exhibits the lights and shades of Jewish life. It is a story of such marvelous interest, that it seems a spiritual romance. Though pilgrims of earth the star of inspiration shed a halo of glory around them and illuminated their pathway to the Eternal. It cast a gleam of light over the dark future upon which they looked and told what God proposed to do in far reaching ages.

*Tufonborough, N. H.*

#### THE DISASTER AT SAMOA.

SCENE,—Samoa, a lovely island in the South Pacific. The harbor is made by the outcropping of a coral reef. Christian missions had been unusually successful for many years. But war, said to be stimulated by representatives of Christian nations, broke out. One king is dethroned and banished. A part of the people resist the enthronement of his successor. England, Germany and America hasten warships to the scene. A battle ensues and many natives and some Germans are killed. The ships bristling with guns are in the harbor. The three nations jealously watch each other with many naval growls. A commission is called to Berlin to settle the quarrel as between the three civilized nations.

In the meantime and while the ships wait

a signal to fight or not; while thousands of far-off friends, relatives and countrymen, strain their ears to catch the news and newspapers boast of the strong, naval forces displayed, a storm, unprecedented in fierceness sweeps the vessels from their anchors, piles one on the other, or upon the beach, drowns one hundred and fifty men and officers and extinguishes as with its breath all that represents the pomp and power of two nations and the third manages to run away! What a commentary on man's boasted power! It recalled the sublime lines of Henry Kirke White:

Howl, winds of night, your force combine  
Without his high behest;  
Ye shall not on the mountain pine  
Disturb the sparrow's nest.

God swept them away. The wind is his servant.—*Selected.*

#### AN EXAMPLE IN HUMILITY.

THOMAS of Aquino was by far the greatest man of his age, of noble birth, of ancient lineage, of fine appearance, the most consummate theologian, supreme in learning and goodness, the friend of popes and kings. In position he was but a humble monk. One day at Bologna, a stranger arrived, and asked the prior for some one to get provisions, and carry his basket. "Tell the first brother you meet," said the prior. St. Thomas was walking in meditation in the cloister, and not knowing him, the stranger said, "Your prior bids you to follow me." Without a word the great teacher—the angel of the schools as he was called by the affection of his admirers—bowed his head, took the basket and followed. But he was suffering from lameness, and since he was unable to keep up the stranger rated him soundly as a lazy, good-for-nothing fellow, who ought to show more zeal in religious obedience. The saint meekly bore the unjust reproaches, and answered never a word. "Do you know whom you are speaking to, and treating in this rude way?" said the indignant citizens who witnessed the scene. "That is Bro. Thomas, of Aquino." "Bro. Thomas of Aquino!" said the stranger in amazement; and immediately throwing himself upon his knees, he begged to be for-

given. "Nay," said St. Thomas, "it is I who should ask forgiveness, since I have not been so active as I should have been." And this humility, so rare in little men, was the chief characteristic in this truly great man. Once again when he was addressing a vast congregation in one of the chief churches of Paris, an insolent intruder beckoned to him to stop, and aimed at him an abusive harangue. The saint waited till he had ended, and then, without one word of anger or resentment, calmly continued his discourse. From that disciplined and noble heart all pride had been expelled. "Give me O Lord"—such was his daily prayer—"Give me O Lord, a noble heart which no earthly affection can drag down!"—*Farmer's Everyday Christianity*.

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[Contributed by J. J. Kaime.]

#### OVERCOME EVIL WITH GOOD.

A FRIEND of ours, living at the time near Red river, Arkansa, relates that one day an Indian, with whom he was friendly, came to him in a great rage against a certain planter, who had set his dogs on him. He declared he would kill him, or set fire to his buildings. "Oh, no," said my friend, "that would not be right." "What!" said the Indian. "*not right to kill him when he set his dogs on me!*" "No," was the reply; "besides, what good would it do you to kill him?" "I would have my revenge," said the Indian. "That," said my friend, "would be nothing, and you would be guilty of murder, and be in constant danger and dread of punishment." The Indian looked very thoughtful a short time, then said, "Well, what shall I do?" "Why," said my friend, "do that man some good the very first opportunity, and you will find that sweeter than revenge, and it will bring you into no danger, but may bring you many blessings." The Indian looked at him earnestly, and said, "You never told me a lie; I will try it, and find out if you lie to me now." Several months passed on. My friend had forgotten the circumstance, when one day the Indian came to him with new blankets, overjoyed to see him. "Ah!" said he, "you told me true; it is no lie." "Well,

what is it?" said my friend. "Why, you remember I was going to kill such a planter, and you told me not to, but to do him good. Well, some days ago that man was lost. He had wandered about in the woods, until he was almost starved. I found him. 'Now,' said I, 'I can easily kill him for setting his dogs on me,' but I remembered what you told me, and so I took him to my camp and fed him, and kept him over night, and the next day took him to his plantation. When just by it, I said to him, 'There is your house; you see it; go.' He was so glad he shook me by the hand, and called me good Indian. 'Yes,' said I; 'but you did not think me very good when you set your dogs on me.' 'I set my dogs on you?' said the planter, turning pale at the thought of the hazard he knew he had been in, from his knowledge of the Indian character. 'Yes, you set your dogs on me at such a time, and I had to run for my life.' 'I am sorry,' said the planter, 'and you have rendered me good for evil; come in.' "So," continued the Indian, "he took me to his house, and told all his negroes to treat me well if I came there when he was not at home. And he gave me these fine blankets, and made me feel very happy. You told me no lie."

Here was sown a little good seed, which bore its good fruit, and all because the Indian thought my friend "did not lie." "He that goeth forth and weepeth, bearing this precious seed, shall doubtless come with rejoicing, bringing his sheaves with him."—*Living Way*.

---

[In the Boston Journal of May 11th we find this remarkable confession of a person who has wasted away a life in the writing of trashy stories. The reading of such literature, as well as the writing cannot otherwise than have a very injurious effect upon the mind. Ed.]

NEW YORK, MAY 10. I was talking a few days ago with a man who has, perhaps, written more trashy stories for the cheap weeklies than any single writer. For twenty-seven years he has done nothing else. He is

now comfortably off from the returns which his work has brought him. I asked him how he looked back upon his career and work, and his answer was interesting:

"I count my life almost a failure," said he. "This trash which I have been writing has brought me returns upon which I can live comfortably, but look on the other side! I have no peace of mind when I think of the havoc I have undoubtedly wrought upon young and innocent minds. I can point to nothing with any pride of authorship. I am ashamed of it all. Even my children would hang their heads in shame did they know their father was the author of this trashy stuff."

Do they know it? "Bless your soul, no! and God forbid they ever discover it—at least during my lifetime. You saw my eldest daughter at the table. Would I wish her, so beautiful and pure a girl, or her sisters, to know! Oh, no! no, sir! My daily prayer is that I may never live to see the flush that will kindle on their beautiful cheeks if ever they learn the truth. Why, there are only five persons, I think, that know of my authorship of the stuff I have put out. No one would certainly suspect it from my *nom de plume*, and I never write anything else for print, so there can be no comparison of style. Those who know it are, as you are, pledged to secrecy by their friendship for me. I am never suspected of having more than an ordinary passing interest in literature of any sort, and am careful never to start books, authors or periodicals as a topic of conversation. "But, it doesn't pay!" Why did I start in it? Because it paid me better to write a murderous story than a clean one, and once begun I have kept right on. My first proved so appetizing to its readers that the editor offered me almost double the price he paid me for the first if I would write a second one. Encouraged, I kept right on, until now I hate to think of the number I have written. I have published my stories under fifteen or twenty different names, male and female, and if I have written one I suppose I have written 200 of these beastly serial novels. They're all in the same vein, and there isn't one which hasn't a lot of robberies or murders in it. How people can read them I cannot tell. If they despised their reading as I

do their writing, I would be a poor man now I suppose. But with me it is now a thing of the past. I have written my last story. I have laid aside enough to keep my family in comfort and there is no longer any necessity for me to keep up my fiendish work. My girls will soon marry and my two sons are already in business. Does my wife know of it? Yes, the only woman in the world who does, and God bless her! she has never chided me for it, although tears of joy stood in her eyes when I dropped the pen for the last time." I am not exaggerating facts when I say that this gentleman's total income from his 27 years' work has been fully \$250,000. Yet what a lesson is contained in his words for many a young writer of the present day!

WHEN evil-designing and evil-speaking people come to us with their charges against others, tempting us, whether the accused persons are guilty or not, to condemn them, we find it some relief, especially when the whole matter is none of our business, to act as Christ did, "as though He heard them not" (John viii., 6.) If they continue asking our opinion, a repetition of Christ's saying may silence them, "He that is without sin among you, let him first cast a stone."

Perhaps, being convicted by their own consciences, they will go out until we are left alone. (verse 7.) Even when people are caught in the very act of crime it may not be our duty to pass judgment, but to urge amendment. (verse 11.) Even Christ came not to condemn the world, but to save it. Many of his professed followers act as if it was not their work to save sinners, but to sit in judgment upon them, even though they be sinners themselves, as great or worse.—*War Cry*.

ONE form of envy is to imagine that other people's things are always better than our own.

Nor even if you are in the right is it always advisable to meddle in matters that in no way concern you individually.

TRUTH fears nothing but concealment, and is simple, requiring neither study nor art.—

## WORDS IMPROPERLY USED.

N. M. WILLIAMS.

1. *Here*, as in the sentence, "He passed through here." It is an adverb, and cannot properly be used as a noun and be governed by a preposition.

2. *Audience*, as in the sentence, "A large audience was present." This use is indeed recognized by Worcester, but all lexicographers recognize as current many forms of speech the use of which would not be approved either by themselves or by good writers. *Audience* in the sense of assembly is not precise.

3. *Commence* is used a good deal, both in writing and conversation, where *begin* is preferable. The latter is the easier and simpler word. It is from the Anglo-Saxon, while *commence* is from the French. There are instances in which *commence* is to be preferred, but in most cases *begin* is the better word. Young persons have within a few years seemed to forget that the English language has such a word as *begin*.

4. *Gospel*, as in the phrases, "Gospel Meetings," "Gospel Songs," "Gospel Hymns." Here a noun is inelegantly used as an adjective; and that Worcester recognizes it as an adjective is no proof of propriety in so using it. The notice that Rev. Mr. A. B. will hold a "Gospel Meeting" is objectionable for another reason. If Mr. A. B. is an evangelical minister, how can he be presumed to hold it for any other purpose than to advance the interests of the gospel? that is of Christianity.

5. *Holy Ghost*; sometimes most barbarously used as an adjective, thus: "What we need is Holy Ghost meetings, Holy Ghost sermons, and Holy Ghost prayers." It is to be hoped that such a shocking use is not the result of irreverence.

6. *Calvin*; also wrongly used and as an adjective. *Calvinistic* is the adjective. *Calvin Baptist* is both ungrammatical and misnaming. There are Baptists, and Free Will or Free Baptists, and Seventh Day Baptists, but there is no such people in the United States as Calvin or even Calvinistic Baptists. The Baptists reject some of the most characteristic doctrines and rites of Calvinism;

that is, of the religious system taught by John Calvin.

7. *Congregationalist*, a noun, is often used improperly as an adjective. The adjective is *Congregational*. The correct use of the two words is well illustrated in the *Golden Rule* of June 7th, as follows: "The *Congregationalist* of last week has a sharp and abusive editorial touching the addresses of the Andover professors at the *Congregational Club*."

8. *Transpire* is wrongly used for *occur*. "Such an event transpired," say many.

9. *Reliable*, though, like *transpire*, with the meaning of *occur*, used by some good writers, is not a well-formed English word. On these two words the reader may consult Worcester.—*Selected*.

## OH! REAPERS OF LIFE'S HARVEST.

[This poem was a favorite with President Garfield; it was a cause of great regret, he said, that he did not know the authorship.]

Ho, reapers of life's harvest!

Why stand with rusted blade  
Until the night draws round thee  
And day begins to fade?

Why stand ye idle, waiting  
For reapers more to come?  
The golden morn is passing,  
Why sit ye idle, dumb?

Thrust in your sharpened sickle,  
And gather in the grain;  
The night is fast approaching,  
And soon will come again.  
The Master calls for reapers,  
And shall He call in vain?  
Shall sheaves lie there, ungathered.  
And waste upon the plain?

Mount up the heights of wisdom,  
And crush each error low.  
Keep back no words or knowledge  
That human hearts should know.  
Be faithful to thy mission  
In the service of thy Lord,  
And then a golden chaplet  
Shall be thy just reward.

—*Selected*.

## Books and Papers.

**THE COMING CREED OF THE WORLD** by Frederic Gerhard is a work that has been in contemplation by the writer for more than forty years. The accumulation of facts bearing upon the subject of churchal Christianity, and illustrating its effects upon the mind, is truly wonderful. The book contains a large amount of information having reference to the Bible, dogmas, sects, miracles, fanaticism and evil spirits that could not be obtained by the ordinary reader from any other source. The work is written in a very kind spirit and cannot fail to awaken a greater desire for a more thorough knowledge of the truth.

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The author of this remarkable message may with all propriety send out his work, as —"*A Voice Crying in the Wilderness*," and ask of the reader a careful perusal. Published by W. H. Thompson, 404 Arch St., Philadelphia, Pa.

**HALL'S JOURNAL OF HEALTH.** June. Contents: Health and Hell; Feeding and Nursing the Sick; Vaccination; The Ivory Plant; Nirvana; The Remedies of Nature; Eccentricities in Diet; Want of Sleep, etc., etc. Office 206 Broadway. N. Y.

**JOURNAL OF HYGEO-THERAPY.** June. Contents: Germinal Matter as Food; A Physiological Dissertation; The Science of Medicine; Anti-Vaccination; The Turn of the Scientific Tide; Vaccination, the Climax of Medical Delusions, etc., etc. Dr. T. V. Gifford & Co. Kokoma, Ind.

## KIND WORDS.

NORTH UNION, O. MAY, 1889.

RESPECTED FRIEND;—I send you a short contribution for the "MANIFESTO," with sincere wishes for its long continuance and unceasing prosperity. Respectfully,

W. L. LINCOLN.

SHAKER STATION, CT., MAY, 1889.

MY present feelings lead me to say a word of appreciation of the MANIFESTO. I think it an excellent exponent of our resurrection life, to the world. I appreciate the Editorials which maintain a protest against the worldly element in the so-called Christian churches. I feel like saying, God speed the MANIFESTO on its mission.

THOMAS STROUD.

SHAKERS, N. Y., JUNE, 1889.

BELOVED ELDER HENRY:—We are in receipt of the June MANIFESTO, which is always a welcome visitor, and I trust an agency of much good. Our Brethren and Sisters think this number is very good.

Your Brother,  
OZIAS T. BOGART.

QUESTION not, where faith should guide  
The Christian's hope all doubts out-ride.

—A. E. N.

CHRISTIANITY, pure and true, is an eternal institution; and its true heirs are those who continue its work, not those who merely claim to be its adopted children, but those who hear the word of God and keep it.—G. B. A.

## Deaths.

Aurelia White at Watervliet, N. Y., May 13, 1889. Age 71 yrs. and 3 mo.

Sister Aurelia was loved and respected for her unflinching devotion to the Cause which she espoused in her childhood. She gave her whole life in sustaining the Principles of righteousness. Her work is finished and she has gone to join with kindred souls in the beautiful land, beyond.—J. B.



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AUGUST.

THE  
MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.

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ENCOURAGING SCIENCE.

THE Vermont Microscopical Association has just announced that a prize of \$250, given by the Wells & Richardson Co., the well-known chemists, will be paid to the first discoverer of a new disease germ. The wonderful discovery by Prof. Koch of the cholera germ, as the cause of cholera, stimulated great research throughout the world and it is believed this liberal prize, offered by a house of such standing, will greatly assist in the detection of micro-organisms that are the direct cause of disease and death. All who are interested in the subject and the conditions of this prize, should write to C. Smith Boynton, M. D., Sec'y of the Association, Burlington, Vt.

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# The Manifesto.

VOL. XIX.

AUGUST, 1889.

No. 8.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO 2.

### Origin of the Church.

SINCE the first preaching of the gospel in America, the Believers have had seven years of experience, and it was thought best to establish a Community. In the month of September, 1787 all who had accepted the faith were notified by the three united Elders, that those living in the vicinity of New Lebanon, if they so desired, could on application, be gathered into the Church.

Many of the Believers, who were able to so adjust their business and social relations as to warrant their change of residence, sought the privilege to become members of the new-formed family. As might be expected, a discrimination must be made, and those who were still in bondage to the world could not be received.

Unmarried persons and adults free from debt, or independent of all obligations to others were generally admitted, and also some of the children by the free consent of their parents.

The Elders considered it a sacred duty to exercise great care in the formation of this first Family, as upon this care depended much of their success.

Those who were not sound in the faith, or were not exemplary persons as well as those who were involved in debt or in bondage to their natural relations were not permitted to become members.

An order called a "family relation," distinct from the Church was also established, in which the members were not required to follow, so closely, the rules of the senior order. Before the close of the year 1787 the Church had a membership of more than one hundred persons.

Hezekiah Hammond, Jonathan Walker, David Darrow and others having consecrated their houses and lands, for the good of the Society, it made ample provision for the Believers for gardening, but not for farming. The limited number of dwellings, however, very poorly accommodated the many members who had entered the new home, but these privations were borne with patience till more buildings could be erected and more land purchased.

At the beginning of 1788, Elder Calvin Harlow and David Meacham went on a journey to visit the Believers in the several states, and left Elder Joseph Meacham to close the organizing of the Church, and to direct the affairs of those who lived in the vicinity of New Lebanon and Watervliet.

On their return they saw with pleasure the success that had attended the labors of Elder Joseph, and at once acknowledged him as their superior, and the proper person to stand as the director of the Society.

It also became evident to the people, by the gift of penetration and wisdom with which he was endowed, and the talent of ministration which he possessed, that he had a parental gift, and was thenceforth unanimously acknowledged and addressed as "Father" by the members of the Community.

By revelation, Father Joseph saw what should be the order of the Church of Christ.

It must be a united body, composed of men and women, and the members must be responsible to those who were appointed to be the directors. That an order of Ministry should preside over the whole Church, wherever they might be located, and that an order of Elders should be appointed in each of the several families, to be the directors in the spiritual management, and an order of Trustees, to take charge of the temporal interests, in buying and selling, and in the holding of the deeds of the real estate.

Every branch of the Zion of God must be under a directing influence, as vested in these several orders, and as the governing spirit was to be the consecration of soul and body to God, selfishness must be ignored and the government shared equally by the Brethren and Sisters.

It was also found necessary to establish a system of orders, rules or regulations, for the safe guidance, protection and harmony of all the members. Father Joseph saw the order of the

spiritual Kingdom, and the Christian union that should exist between the members, and make of men and women who embraced the faith, Sons and Daughters of God. The selfish relations which formed the life of the old inheritance, must be shaken off and left among the children of the world, and a new inheritance gained in the spiritual relations of Brother and Sister in the pure testimony of Christ.

It was on this foundation that Father Joseph established the Church, and in union with the body, an order of Ministry was formed as the leading authority. This order consisted of two Brethren and two Sisters.

Father, Joseph Meacham,  
Abiatha Babbett,  
Mother, Lucy Wright,  
Ruth Landon.

During the year 1788, the Church at New Lebanon was organized and the several officers appointed to their respective places of trust. From this date a greater distinction was made between the spiritual and temporal departments, although a manifestation of union and consecrated interest governed the whole.

It now became necessary to provide more extended accommodations for the family, and a dwelling was soon in process of construction. The framework was raised on the 27th of August 1788. A large number of workmen were employed, who contributed their services gratuitously, and so rapidly was the work pushed forward that the family began to occupy it on the following Christmas. The progress this year consisted mostly in the gathering of the members, and in the arranging of the temporal affairs. The limited accommodations

subjected the family to much inconvenience, which with the plainness and scarcity of provisions, required of them much Christian kindness, and a large store of patience. The whole section of country for many miles around that of the Community, suffered more or less from the unfruitfulness of the season.

The Brethren and Sisters were so deeply absorbed in their work for God and for humanity, that they gave themselves but little rest from their daily labor.

In their religious devotions they manifested the same untiring zeal, and this with their testimony of the sharp sword against all the sins of the world, gave them but little time for anything else. They were learning that they must make a full consecration of soul and body to God, and for the blessing of his people. The year 1789 followed on very much as the one already recorded.

In 1790 the temporal duties of the family were more carefully adjusted and a system of order much better established.

Elder Calvin Harlow was appointed to take charge of the Society at Hancock, which Community was formed in the month of September. Sarah Harrison was also appointed to the Ministry. The other members of the order were selected from the Society at Hancock. As the formation of several Societies in New England was about to take place, the senior Minister for the Brethren, as well as for the Sisters was sent from the Society of New Lebanon, and the others were chosen from the place where the Community was formed.

In May 1791, Eleazar Rand and Hannah Kendall moved to Harvard, Mass., and in February 1792, Job Bish-

op and Hannah Goodrich moved to Canterbury. In Feb. 1793, John Barnes and Sarah Kendall were appointed to the Society at Alfred, Me.

The eight delegates were received as the parents in church relation and addressed as such in the Societies where they resided. In this way four Bishoprics were established, according to the order of the gospel church, all having secondary branches. For the maintenance of union, and to sustain a spiritual relation to the Central Church, these Ministers made it a rule to visit the Community at New Lebanon once or more each year.

---

### THE COMING OF CHRIST.

NANCY G. DANFORTH.

“THEN shall they see the son of man coming in the clouds of heaven, with power and great glory.” The clouds of heaven must be composed of something beside the murky vapors arising from the earth. Then where shall we seek the clouds of heaven? We read of “clouds of witnesses.” “Ye are my witnesses if ye do whatsoever I command you.” “Behold they come as clouds.” From these and similar passages of Scripture, we learn that people are sometimes called clouds. Then why might not the clouds in which Christ should appear, be a people? Then there must be found a people watching and praying, ready to receive their King. More than a century ago there was a great shaking in the kingdom of antichrist, when the rottenness of all man-made creeds became apparent to many illuminated minds. Then was the cry heard, “What must I do to be

saved?" After severe struggle and mortification to a proud, haughty nature, their spirits became willing to accept deliverance on any terms; when, lo! in a secluded place, there appeared the glory of man, even a woman clothed with power from God, insomuch that it caused sinners to awake and fear in her presence, for by this power she was enabled to read their wicked lives and expose their hidden abominations. Herein was power. The great glory was manifested in mercy and tender compassion for the humble souls who willingly laid down their lives of sin at the altar of confession, showing their repentance by walking in "newness of life." This spirit has continued, with faithful souls, to the present day. Many can testify that He has come "in ten thousand of his saints." He has come in clouds of living witnesses, who stand daily at the altar witnessing the honesty of souls who come humbly, as before God, desiring a cleansing from all the "filthiness of the flesh" and the bondage of a corrupt inheritance. The lowly soul that seeks help in the order of God, or in presence of his appointed witnesses, never fails of receiving the blessing, which shows plainly that the Christ or Anointed Savior has appeared as truly in these last days as He was manifested in Jesus of Nazareth many years ago, and the work is as much out of sight of the worldly-wise as it was hidden from the Jews. Nevertheless it is a living fact known and understood by those who do the work.

*Canterbury, N. H.*

To sell the Christ within us  
For thirty pieces paltry coin,  
What glory can it win us  
But leave us destitute, forlorn.—M. W.

## LABOR AND FORETHOUGHT.

ALONZO G. HOLLISTER.

*"And I saw a white horse and one sitting on him having a bow, and a crown was given to him, and he came out conquering, and that he might conquer."*  
*Rev. vi., 2.*

WE have been told that a white horse signifies, in a spiritual sense, victory, gladness, and rejoicing. The bow is a symbol of forethought.

What is it that subdues circumstance, accident, tumult, and advances order on chaos? What accumulates and directs the world's capital, tunnels rivers and mountains, builds bridges, aqueducts, railroads, telegraphs, steamships, merchant vessels and freights them with produce? If not labor directed by forethought? What builds asylums for the unfortunate, schools, colleges, libraries, lecture halls, meeting-houses, light-houses, observatories, and furnishes each with needful supplies? What builds large manufactories and fills them with machinery that cheapens the necessities of life, and makes what are called the comforts of civilization? Labor and forethought till the ground and supply markets and storehouses with the necessities of life, feed, clothe and house the body, and parrying want and disaster, provide in cold climates against winter and old age.

People who are looking ahead, who feel responsible to provide against future contingencies, are the ones who lead in all progressive movements, govern in civilized society, and direct all organized, associated effort. The unreflecting masses, who are improvident and careless of the future, are justly servants, living from hand to mouth, because unwilling



to assume the higher responsibility and burden necessary to evolve prosperity and thrift by care and forethought. This class are incapable of governing, or of guiding the state, and if allowed to dictate affairs of state, would run society into barbarism, as partially exemplified in the mob rule of the French Revolution, and in the avowed sentiments and purposes of the Russian Nihilists.

Nevertheless, unwillingness on the part of the majority to exercise the controlling faculties of calculation and foresight can never justify avarice, oppression and extortion in those who do, for both justice and mutual benevolence hold that the party rendering the inferior service is entitled to compensation from the served, equivalent in kind to that in which itself is deficient, and where this is fairly and honorably rendered, there is no just cause for grievous complaint of the advantages either party reaps from the toil of the other.

As the bow sends forth the arrow that secures the prey, so forethought sends the world's labor and capital, (which represents and commands labor,) along the course of intelligent design, and wrests victory, gladness and rejoicing, from time, nature, circumstance and fate.

This principle or faculty, so potent in its application to earthly affairs, is indispensable to spiritual unfoldment, discipline and progress. It has been observed that "it is only by forethought, or by intently aiming at a specific end, to the attainment of which, lesser objects are regarded at best as subservient, that man endures with undiverted purpose." And as "Good associates only with the directing will and perma-

nent purpose," so also "It is only by a determinate course, pursued in a given direction, with reference to an attainable object, that the development of the will can be accomplished."

Hence the careful, and often prayerful exercise of forethought is necessary to the rule of reason over animal appetite and passion, and it is not likely that any sane person who can be persuaded to attentively contemplate the certain results of different lines of conduct, will voluntarily choose an evil course while the good is open before him, any more than he would with his eyes open in the day time, rush upon a deadly weapon, or into deep mire in preference to walking in a clear and clean way; or, more than the ordinary mind would choose poverty before wealth, or prefer hate to love, or misery to happiness, or bondage to freedom. For the inexorable law is, that every pleasure has its price, fixed and equal to all, without paying which, it cannot be enjoyed. And while one class of pleasures has to be paid for after enjoyment, in suffering, poverty and slavery, until the last farthing is exacted, the other class require prepayment, and constantly enrich, while they may be enjoyed with the largest liberty of the faculties exercised in procuring them. If we will meditate often on eternity, the accidents of this mortal life will less trouble us, and the thoughts drawn from thence will give us a spiritual strength that will carry us over many obstacles.

*Mt. Lebanon, N. Y.*

As, from the creedal and numerical point of view we are approaching religion's darkest hour, it is, from the progressive view, the dawn of a new day.—*G. B. A.*

### "WHAT IS TRUTH?"

TRUTH in a qualified sense, may be considered as the reality of the Universe. There are a variety of Truths, which may be classified under the heads of Scientific, Moral, Theological and Spiritual: each and all in their diverse applications bearing upon human weal, and helping to furnish the real man and woman and make them efficient in good works.

The Moralist seeks Truth, the application of which will elevate man in his social relations and make him a better citizen, wiser, more just and honest in his dealings with his fellow man, temperate in all things, sober and considerate in word and action, neither giving nor taking offense; but reducing the beautiful theories which he has conceived to practice. i. e. to be governed by the law of right.

The Scientist, in his department of labor, probes the elements, searches the earth's interior, dives into the depths of the ocean, and scans the illimitable stellar regions to obtain knowledge and understanding of things hitherto hidden from mortal vision; thus educating the race to a truer conception of the Divine Architect. Without such knowledge we would have very crude and imperfect ideas of the earth under our feet, and of the heavens above us, and be correspondingly limited in the use and application of our faculties to the honor and glory of God, and to the benefit of ourselves and each other.

The Theologian who is honest and sincere in his search for truth in the religious field, and is prompted by noble sentiments and high aspirations to save immortal souls, will be blest in his ef-

forts to aid the progress of humanity. But in this broad field there is and has been a great diversity of opinions: many speculations and conflicting ideas arising many times from different organizations, being constitutionally diverse in modes of feeling, and the capacity to comprehend spiritual Truth, which is ever developing and revealing new forms of life and beauty through psychological forces. But oftener, because the vast majority fail to make right doing, the foundation or substratum and test of right thinking. Here we find some theological disputants forming Deities after their own modes of thought, constituted of parts and passions like themselves; and creating a Theology as contradictory as it is inconsistent, representing God as being at one time moved by love and then again by anger and jealousy, moods and tempers by which we would hardly be willing to own that we ourselves were governed.

If we judge Deity by our intuitive perception of the best qualities, and the revelation He has made of Himself in the noblest and most spiritually elevated human beings claiming to be his messengers, we must conclude that He and She are the perfect embodiment of Wisdom and Love in the broadest sense and most significant application of those terms.

The Father and Mother of the Universe of Mind. But to narrow the Infinite down to finite comprehension is impossible, and the finite mind forms many absurd and grotesque notions in attempting to grasp it.

Truths, like precious gems, lie scattered here and there to be gathered and appropriated by whomsoever found. Real religious spiritual Truth, which

flows from the deep emotional and devotional feelings of the soul, is superior to all other Truths; its province being to inspire, to energize, expand and elevate the character, and it is the grand center to which all other truths converge.

There is power in it, which few comparatively speaking, have as yet, ever conceived of; a power emanating from the throne of Deity! Who shall withstand its mighty influence? It will eventually progress mankind to the condition and position in the scale of being that they were created to occupy; lords of creation, ruling not by animal strength, but through *love*, which is the most potent force known in the realm of mind. It will subdue all opposing forces in its course of action till God shall be all in all from center to circumference, the Alpha and Omega. Blessed forevermore, shall be this power that permeates all things animate and rational!

To it we bow in reverence and filial love. With Truth for our motto we will move on to perfect victory; and love shall be one of our guiding stars in our progress home to God.

"Love is a fountain deep and pure,  
Love will make us firm and sure,  
Love will banish every wrong,  
Love shall be our constant song.

Hail! all hail! the power of love,  
Wafted from the spheres above,  
Joining every heart in one,  
Father, Mother, Daughter, Son.

May we ever keep in view,  
How this love creates anew,  
Every trusting, pleading soul,  
Under its benign control.

It doth brighten as our sight,  
Ope to catch new rays of light,  
'Mid the changing scenes of life,  
'Mid the conflicts and the strife.

Love shall ever be my theme;  
Blessed power on which to lean;  
And, on this consecrated spot,  
This pledge I give, refuse it not."

*Mt. Lebanon, N. Y.*

## GENTLE MANNERS.

HANNAH R. AGNEW.

INTO holiness and beauty,  
Gentle manners lead the soul;  
By their careful cultivation,  
We reap blessings manifold.  
Manners should be more than formal,  
Systems of external rules;  
They should represent the life—  
Of every scholar in Christ's school.  
Pure and peaceful, kind and loving,  
Sons and daughters of the Lord;  
Chastening every act and motive,  
Wholly in good works absorbed.  
Youthful friends, let gentle manners,  
Give your lives their first impress;  
Peacefully through life they'll lead you,  
Bless you in the hour of death.  
Gentle manners, so essential  
To our happiness in life,  
Cannot be too closely guarded—  
Age to crown with glory rife.  
Gentle manners, aid in giving  
Grandeur to the youthful mind;  
Beautifying their deportment,  
And their language is refined.  
And through all life's varied changes,  
In our pilgrimage below,  
Pleasantly they'll journey with us,  
And intelligence bestow.  
In acceptance of this treasure,  
We have something always new;  
Bearing peace to humble cottage,  
Making every home more true.  
Summer heat or chill of winter,  
Changes not this gift so rare:  
To possess it more than talents.  
Wealth nor beauty can compare.  
Gentle manners cultivated,  
Form a base whereon to build  
Future usefulness and honor;  
And our hope in life fulfill.  
E'en in walks among the lowly,  
An agreeable address  
Never fails to give us pleasure,  
And produce a good effect.  
In society well-ordered,  
Gentle manners should abound;  
And of language coarse and vulgar,  
We should never hear the sound.

But alas ! it sometimes happens,  
 Some who would be rather good,  
 Lose their balance and are saying  
 Many things they never should !  
 Then like the neglected garden,  
 Mind becomes the fruitful soil  
 For the growth of thorns and briers,  
 Poisonous plants and serpent's coil !  
 To eradicate this evil  
 From the active growing mind,  
 We must guard the soul immortal,  
 Heavenward keep the course inclined.  
 Thus, devoted to our duty  
 In God's love we shall prevail ;  
 Moral principles increasing,  
 Gentle manners never fail.  
 Lovely plants be cultivating,  
 All obnoxious weeds destroy ;  
 Our success be thus accomplished,  
 And our labors crowned with joy.  
 The apostle's words of wisdom,  
 We in loving memory keep :  
 Whatsoever a man soweth,  
 That also he'll surely reap.

*Mt. Lebanon, N. Y.*

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### LETTER FROM WILLIAM LEONARD No. 3.

WE have often thought that our disappointments come not because such truths do not do their work in their season, but because human calculations upon them are not fulfilled and realized. When we see generations wasting away under the hand of time, we feel it. When our faith is called in question we often call up the recollection, that our parents in Eden peopled the world ; Noah and his household, after great restrictions, started humanity again after the deluge.

Abraham received the promise to stand as father to the Jews, and God promised the Messiah through that line, and we almost hold our breath, startled, when we see how many times the people stood on the borders of utter destruc-

tion, but Jesus was born and with the twelve, overthrew Judaism and introduced the more advanced truths of Christianity.

Nineteen out of twenty would have predicted the overthrow of Christianity at the crucifixion before the destruction of Jerusalem. But it survived and triumphed, beautifully illustrating that instruments may be struck down but truth will run its course and clear the way for brighter truths. Succeeding witnesses kept the fire burning through the dark ages. Mother Ann and the Elders were called to leave nearly all they had preached to in England, and open the doctrine of the last resurrection in America, single-handed and alone. In such times we cling to faith as something unspeakably precious, leave the whole matter in the hands of a higher power and pass on to our duty.

We believe from evidence unquestionable that every mansion in heaven is dual in its order. From the parental ruling power, down through every grade of spirits, reasoning from what we see in created worlds, we must conclude that all are male and female either in God's order or out of it. If in order, they harmonize in all law and action allowed and practiced, which forms their heaven. If out of order, they form a hell of confusion fearful to contemplate.

We know comparatively nothing of what goes on in higher orders, how they harmonize or what in ; but judging from the life and practice which God's law rules us into, we cannot believe that we shall again descend, to act over low scenes which we have risen out of, after we have by patient travel become elevated. In our present state we are

even in nature's order a spirit world, in the most rudimental condition which spirits can exist in. The natural world is like a wide-spread nursery, like starting plants, merely to begin human existences. An infant spirit is begotten in organized matter under the law in nature, if right, where the begetting ought to be done. God's law, and sound philosophy and rational progression rules it out of the spiritual order. We are clothed with matter to chain us to the earth, and formed with organs suitable to act in this our first work, till higher light reaches us. There low down in nature while begetting offspring, the harmonial relation ought to exist between the sexes and stamp itself upon their generations. But this harmony, however cordial, cannot raise the parties above the earth.

Adam and Eve started in the flesh; their race have for six thousand years continued in it, and should they exist here a million ages, unaided by a higher power they would never advance one step out of it. The Spiritualists received light, which taught them some things beyond a male God, male angels, and a heaven all in the masculine gender. Their revelations taught them male and female in Deity, and through all the heavenly orders. But as a people they were never called to separate flesh and spirit, or lust from a pure Christ-like love, and never attempted to do it. They prized the sensual enjoyments of the flesh beyond anything that nature or revelation ever gave them. In this state of mind, why should they not wish to daub and plaster the whole heavens over, with the same darling lusts which they all looked up to as their highest heaven and happiness. This

may be passed over by those who are dark and were never spiritually enlightened: but what kind of an excuse can any render who have learned better, know better and have practiced better, and have held up a more excellent testimony.

I have no doubt there are two classes of sinners. It stands confessed that there are ignorant sinners. Jesus recognizes them and says, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." Jesus patiently taught them and they would not obey. They were like counterfeit Christians in this day. Jesus recognizes such as wilful transgressors, and so do we. And what else are they?

When those who are young begin to mingle with older sinners, and they are invited into sin which they have been taught to shun, and they yield; do they do it ignorantly? When enticed and hired, and through a lively conscience, the well-remembered counsel of friends pleads with them to abstain and they heed it not, but pass on to destruction, how can it be said they are ignorant sinners? When an offender has sinned and suffered for the same offense many times over, and understands just what kind of anguish it will bring upon him, what insane reasoning can prompt any one to call such the sins of ignorance? Such a sinner, if candid, would laugh in your face, if you attempted to fix him up in so ridiculous a posture.

The time was, when secret sins could be committed in ignorance, but now in all moral and enlightened society, cause and effect are quite universally known. Still we find such sinners who disregard their best instruction when they know

much better. Strange ignorance this. Can the inebriate, who has many times set out to abstain from his cup, and as often been drawn back through extreme compunction of conscience be called ignorant in this matter? There are a host of political offenders and many wilful sinners that it would insult the common understanding to call ignorant offenders. But why pursue this matter farther, as it is in vain to illustrate, for their name is legion.

We are asked, "Is the millennium to be ushered in, by gradually enlightening mankind through and by the spirits of departed friends." We doubt not there will be a gradual light, which will finally lead souls up to these very principles. We also believe that all this will be brought about by the direct agency of spirits, but they will undoubtedly be of that class, "Who (are regular) ministering spirits, sent forth to minister for those, who shall be (prepared to become) heirs of salvation."

When the Jews were God's chosen people, as soon as they began to produce prophets and mediums, to bring out revelations suited to the Hebrews, the same organizations were developed by other nations, showing a growth or enlargement of capacity in the whole human family. Moses, Aaron and others were peculiar mediums, perfectly adapted to their order, but they were nearly equalled by Jannes, Jambres and others, who withstood Moses before Pharaoh. Balaam consulted the same spirit who talked to the seers, and delivered his messages as truthfully and eloquently as Isaiah himself, but the Jew claimed and held the preeminence.

History tells of heathen oracles, whose Priests ministered at their own

altars, and brought down judgment or blessing on their own people and nation. Just before the great medium, Jesus, appeared on earth, the fires of inspiration were kindled through the whole hill country. This was not done in a corner. The angel commenced with Zachariah, and a sort of outside spiritualism spread like the prairie fires of the west, till John stood up the personification of God's word, to call thousands of Hebrew sinners to the banks of Jordan, to pass through the waters of repentance, and stand ready for the baptism of fire. This state of things was started under John, that when the Messiah came, he might exhibit gifts and power far in advance of things around him. He would thus prove that he was sent to lead them into the new and living way.

At the death of Jesus, the priesthood thought that the Christian power was killed. After the crucifixion, the fires of Christian inspiration on the day of Pentecost blazed out like a furnace, inspiring terror in the whole Levitical order. Paul's persecution set all Jerusalem in an agitation, and scattered the fire which Jesus kindled on earth, far out among the Gentiles. "The apostles (now) went everywhere preaching the gospel; and Philip went down to Samaria," to introduce Christian spiritualism among that people. Now if they had no knowledge of spirit manifestations, Philip's visit in that quarter would have turned out a blank. But they had taken the initiatory steps to receive the testimony. Philip preached Christ unto them. "And unclean spirits came out of many, and many taken with palsies and they that were lame were healed, and there was great joy in that city."

It appears that Simon Magus, a spirit-medium on a low plane, had prepared them for this event. The Jews called him a sorcerer, and so they did all mediums who were not of the tribe of Levi, but the Samaritans considered him the connecting link between them and the spirit land. "For to him they gave heed from the least to the greatest, saying this man is the great power of God." If they looked up to him as the representative of the power of God to them, he was to them something above a sorcerer. When the people were baptized unto Christ, Simon was baptized also wondering to witness a power entirely beyond his own.

Peter stood in the first gift. When he came among them, Simon saw that by the laying on of hands, the people received something more than Philip could minister, and he showed out just what and where he was. Like the mediums of our period, he stood in power, and like them he wished to stand in more power. He wished to purchase Peter's gift, that he might have the best spiritual article in the market. Say what we may of this man, he was like many in these times; however low his state or manifestations, they prepared the way for the higher power under the apostles.

Through the dark ages one class of witnesses paved the way for another. The French Prophets introduced a spirit that opened a preparatory work for Mother Ann, and American revivals prepared a people for the opening of the gospel, East and West. We are taught that, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." Rev. x., 7, If the mystery

of God is to be finished, it will be by a revelation of gospel principles, delivered in the power of them. Then every religious movement that aids in bringing them to light, must be brought in by the operation of the true spirit, to help spread gospel truths in the earth.

Before and in the days of Jesus, mammon was the God of wealth among the Syrians. The rich were supposed to be the favorites of that Deity. The tribes were inclined to worship heathen Gods who invited to sensuality and riches. Jesus knowing this, instead of correcting the theory of the false, endeavored to point his followers to the true God. He well knew the difficulty of removing old prejudices, and let mammon stand where the Syrians had placed him.

His instructions were, that they could not worship a false, selfish God for gain, and the true God, of universal love and good-will at the same time. Jesus had to take men as he found them, and teach them what were proper objects of worship and what were not. Therefore, when he says that mammon could not be revered by the worshiper of the true God, he simply means that a Christian cannot set up wealth as a God, to idolize and worship and at the same time be consecrated and leveled down into the equalizing spirit of the gospel.

From your gospel brother,

WILLIAM LEONARD.

WE find throughout the world some practical men and women who are for consistency in religious theory. Such hold the balance between rank infidelity and wild superstition. Such, while viewing the religious controversies and persecutions of the past, have resolved to look rationally into the matter, and while they reject error and intolerance, still spare the precious truths of the gospel of purity and peace. C. D.

## Correspondence.

RENO, NEV., MAY 14, 1889.

DEAR MATILDA:—Your letter bearing the tidings of the death of Peter Boyd was duly received. I had seen the notice in the "Star." He was a grand old man. In his death, the Society lost one of its ablest, most honest and true friends. Intellectually, as physically, he was a giant.

Only the opportunity was lacking, to have made him a power, in a greater field than the one in which his life was spent. He was almost born in the Society, with which he labored and devoted his life-work for three-fourths of a century. Integrity of character, honesty of purpose, fidelity to friends, were among his sterling qualities. Besides these, he had a strength of intellect, a power of comprehension, a will power that would have made him a leader in state or nation, had his ambition led him in that direction.

He educated himself, or was educated to keep within the pales of his belief, to stand aloof from the world, to honor his people, to be a leader among their leaders. He reached the climax of promotion. His counsels were honored, where those of his chosen belief were found. The Society being a little world to itself, he reached the topmost round of honor in it.

Among those with whom he lived, labored and achieved, he was a Napoleon in deeds, but unlike Napoleon he did not have to meet death an exile, his remains were not buried on other than his own lands; but his ashes will rest surrounded by those who lived and died in

the same cause, who were devotees to the same creed.

About thirty years ago I first met him. for more than twenty-five, I knew him well. He was not only kind, but friendly; he was sincerely, my friend. He accredited to me, honesty. He appreciated and was proud of my partial success, and was sadly sorrowful when my reverses came. I had hoped to have had the pleasure to receive his kindly welcome, to look into that strong conscientious face once more, to tell him of my trials, the battles I have made against adversity, the partial victories I have won. He is dead. The patient ear will listen no more; the encouraging smile is not to be seen; the words of advice and wisdom no longer fall from his lips. He has gone hence,—crossed the river. We too will soon follow. Old age is following us fast. Its infirmities are on our tracks.

I regret your sufferings, but hope the worst is over and that you will regain your strength. That was too sad about Eldress Louisa. Give her my sympathies. I trust she will be able to join you soon.

You will remember me to all my Shaker friends, and accept love from us three. Yours sincerely,

D. ALLEN.

ST. BARTHOLOMEW.

LUCY S. BOWERS.

O SUNNY France, within thy book of annals  
We have read thy history, whose pages tell  
Of many scenes, and deeds, and ways of life.  
Of warlike tribes, when Clovis was thy king.  
Who ruled thy infant monarchy with upraised [sword.

And later days, when regal splendor  
Glittered in thy gorgeous courts, and festal  
Filled out thy days and years [scenes



We read of wars,  
Of pestilence and famine : devastation,  
Crime and woe : of learning, intellect,  
Morality and power ; of many people  
Who have lived and died, and varied instan-  
ces

That seem to mark the centuries of a Nation.

But 'mong it all there is rehearsed a dreadful  
Tale, more terrible perhaps than other wrongs  
Committed, a fault, a sin, a woeful crime.

The only question is, who can forgive?

What can atone for it in heaven or earth?—

It was the Massacre of St. Bartholomew.

Unto the conscience of thy children

Had God appeared, to work his will,

And each spirit aimed to be a loyal subject

In his cause, but man-made creeds and biased

Judgment, blinded by unconquered evils

Of the heart, gave rise to controversies

Which indeed unlocked the gates of hell.

\* \* \* \* \*

The sky was dark above the wooded hills,  
And vales, and hamlets rested in the quiet  
Of serene repose.

The starry Virgin  
Walked with noiseless tread above the rip-  
pling

Sheaves of harvest-time, and happy stillness  
Left unborn all thoughts of ill.

But hark !  
Mid'st dreamings all unfinished, thro' the si-  
lence,

Sounded out the peals of bells that echoed—

What? The joys of Celebration? that told

The coming of the anniversary whereon

Would be high homage done to greatly

Honored Saints? Not so. It was the knell

Of death, the solemn knell of death.

Deceased.  
Not only one or two dear friends whom some  
one

Strongly loved, 'mid deep and aching grief,  
But eighty thousand souls gave up the ghost,  
Before the dismal sounds died out upon the  
air.

'Twas not a dreaded blighting pestilence,  
Disease, nor accident that caused this havoc  
Among human lives, but worse, far worse ;  
It was a brother's hand with treachery  
Uplifted 'gainst a brother : foul plots con-  
ceived

And executed when the light of day  
Was not, which made more infamous the deed

When but a tiny meager badge distinguished  
The living from those who were ordained to  
die.

The fiery flames of bonfires shot athwart  
The gloomy sky, from hills that raised their  
Verdant summits to the free, clear air of  
[heaven,

And signaled but again the terrors  
Of the impending fates.

Oh base and wicked  
Heart ! Oh cruel hands ! that with the sword,  
The pistol, spear and every deadly  
Missile, and instrument of death, could thus  
Deprive so many of the right to live ;  
And all beneath the folds of that fair cloak  
*Religion*.

Could God once tolerate such crime?

Could it be else but fearful frenzy,  
Stirred and heated by the burning passions  
Of a truly unconverted mind? Could Jesus  
Have walked the frightful streets afloat with  
[human blood

And not be weighed with grief at the sad  
Mistakes of man? Could saints whom many  
Worshiped have listened to the groans and  
[crying

Of terror-stricken ones, and not with words  
Of stern rebuke, condemned the falacy  
Of such a faith, by no means born of Christ,  
Our Guide and Helper? but was in truth an  
Enmity, wreaked by one upon another.

Whole towns were left as lifeless as the  
Pallid corpses strewn along the streets.  
Friends, neighbors, kindred, innocents all  
[gone

Together to a world where mortal fear goes  
[not.  
From Sabbath unto Sabbath, seven whole  
[days

Did these feigned Christians stalk the land  
More merciless than fiends, and woe to every  
Protestant who dared to do as conscience bid  
And serve his God according to his light.  
Brave souls there were, who heard the king's  
[command  
Imperative, but shrunk from stains of guiltless  
Blood, and saved in sympathy whom they  
[could.

The deed of death was done, nor was that all.  
Strong condemnation rose in living words  
From countless millions, the sound of which  
Will echo through the ages yet to come.

Kind Sister  
Nations, England and Switzerland with others  
Were horrified at that fierce massacre.  
The tale has been rehearsed from sire to son,  
And now, Geneva holds her days of prayer  
And fasting, an anniversary time of sorrow  
For the dead

In sorest grief warm-hearted  
Scotland bowed her head, and Knox, her peo-  
[ple's  
Voice, exclaimed in language of prophetic  
[nerve;  
"Sentence has gone forth against that mur-  
[derer  
The King of France, and vengeance of high  
[God  
Will never be withdrawn from off his house.  
His name shall be upheld in everlasting  
Execration."

But Spain and Italy, and Rome!  
What destiny for those who in exultations  
Full, so freely countenanced such infamy  
As this? "These tidings are the greatest and  
Most glorious that could have been received,  
So wrote the king of Madrid to the soulless  
Queen of France, the instigator of the crime.  
'Twas in the sorry days of 1793,  
One cried,—when led up to the guillotine  
To sacrifice a mortal life, whose only  
Aim had been for human weal—"O Liberty!  
What crimes have been committed in thy  
[name!"

And in Religion's has the same been done.  
And now we ask again, who can forgive?  
What can atone for it in heaven or earth?—  
There is above, a living God who in  
His wisdom can give retribution meted  
By the law of justice: according to the  
Day and knowledge is received the balance  
Of returns.

The king, upon whose infant  
Hands rested the fearful weight of this grave  
Tragedy, gave up his life an offering of  
Conviction upon the altar of remorse.

O, let us learn by things long past and pres-  
[ent,  
To honor Christ thro' love and not thro' hate.  
*Mt. Lebanon, N. Y.*

Zeal and wisdom hand in hand  
Success in life may well command.  
—A. E. N.

## COLLOQUY between PROCRASTINATION and ALACRITY.

EMELINE HART.

*Procrastination.*

"A SUBJECT to my mind was brought."

*Alacrity.*

What can it be, pray tell.

P. Perhaps I might, but please, Will not  
To-morrow do as well?  
And I'm reminded of a task  
I promised to complete  
This very day! The time is past—  
I'll finish it next week.

A. But what about that great event?  
The word should come to-day.

P. "O please excuse, by me 'twas sent,  
I went another way—and,

A. How could you fail to bring report  
Since on it we rely.

P. I hardly know—presume I thought  
'Twould answer by and by.

A. What is this bustle all about,—  
The messenger was sent  
In time to put the fire out  
And give to steam a vent!

P. Why let me tell you that instead  
Of going right away,  
I stopped to hear what some one said,  
This came through my delay.

A. (*aside*)

And thus—excuses one by one,  
Fetter the passive mind;  
Till left of confidence and tone,  
'Tis aimless, weak and blind.  
Unnumbered triumphs have been won  
By promptness to an hour;  
While quite as often, failures come  
Through lack of this same power.  
What agony filled Pilate's soul,  
When learned his troops were late;  
Just one day sealed beyond recall  
Our loving Savior's fate!



## THE MANIFESTO.

AUGUST, 1889.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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## Editorial.

EVERY ray of divine light that enters the soul is a witness of God's love to man. As this love is boundless, including all the gifts and graces of the spirit, it must remain infinite in its manifestations and quite beyond our ability to surround it. On every hand we witness the wonderful work of an over-ruling Providence, which serves to inspire the mind with reverence, thankfulness and with thoughtful care for the unnumbered blessings that are vouchsafed to man as well as to "the earth and all that therein is."

Among the rays of light we find the gospel of the kingdom of Christ which shall be preached in all the world. It has come to us as a revelation of God, as a harbinger of peace, and as a gift

of good news. In its ministration it gives grace to the humble and a divine blessing to the pure in heart. It becomes the power of the resurrection and all who accept it are made alive. God's love is our spiritual armor, and those who are clad in the whole armor of God have nothing to fear while engaged in obedience to the call of the divine Teacher. Even the fiery darts of Satan can do no harm.

A growing confidence awakens in the soul, and every duty is accepted as an inspiration from on high. Beautiful examples of unshaken confidence are written on the pages of history where men and women have dared to do right.

When God is for us, who can be against us? Neither the depths of the Red Sea nor the floods of Jordan could form a barrier against a pleasant and safe march to the shore nearest to the promised land.

"Though thou walkest through the waters I will be with thee, and through the fire it shall not burn thee."

God's love was beautifully illustrated when Jesus called the attention of the Jews to the fact that God was no respecter of persons in his distribution of the common blessings to man. The Jews claimed that God had prospered them as a people in a marked degree over that of all other nations. He had taught them to love their friends and to hate their enemies. He had permitted them to walk through the sea as one would walk on dry land, had rained manna down from heaven, and with this had fed their nation during forty years.

Other wonderful and miraculous

things had been brought about as a special favor to their name and nation, and warranted them in making the assertion that God loved them as a nation, and as a special mark of favor, hated their enemies.

Jesus, however, did not hesitate to spread before them a system of religious life, much more in accordance with the rights and the privileges that should belong to our common humanity. He urged them to love their enemies that they might be known as the children of God, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

God's bountiful goodness is proffered to every one, in every nation upon the earth, and none can say that the distribution is wanting in wisdom or remains unappreciated. If we are made able to accept of these treasures with a pure and thankful heart, we may rest assured of the influence that will rule in our own mind, but we may not be at liberty to judge the depth of appreciation that is in the heart of another.

The keeping of God's love is the fulfilling of the whole law. It stimulates us to active works of kindness, of mercy and of forgiveness, and gives to its possessor a power to bear the cross of Christ and to live a life consecrated to God and to his people.

TURN straight away  
From seeming wrong,  
And thus you shun  
temptation;  
None are too gracious,  
Or too strong,  
To need this wise

precaution.—*M. W.*

## Sanitary.

### WASH YOUR HANDS.

SURGEONS understand how readily disease may be carried by the hands, and under favorable circumstances, communicated to others, particularly, certain specific diseases. In referring to the subject of unclean hands, the *Sanitary Era* says that cases of infection, that could be accounted for in no other way, have been explained by the fingers as a vehicle. In handling money, especially of paper, door knobs, banisters, carstraps, and a hundred things that every one must frequently touch, there are chances, innumerable, of picking up germs of typhoid, scarlatina, diphtheria, smallpox, &c. Yet some persons actually put such things in their mouths, if not too large! Before eating, or touching that which is to be eaten, the hands should be immediately and scrupulously washed. We hear much about general cleanliness as "next to godliness." It may be added that here, in particular, it is also ahead of health and safety. The Jews made no mistake in that "except they washed, they ate not." It was a sanitary ordinance as well as an ordinance of decency.—*Sanitary Volunteer.*

### TREATMENT OF FOREIGN BODIES IN THE STOMACH.

A METHOD of treatment for foreign bodies in the stomach, which appears to be generally known and practiced with almost uniform success in both England and the Continent, consists in the administration simply of large amounts of potatoes, to which the diet should be restricted. It is stated by Professor Cameron, of Glasgow, that this plan, which, so far as we know, is almost unknown in this country, originated with the London pickpockets, whose custom it is to immediately swallow small articles of jewelry acquired in the pursuit of their profession, and then depend on their recovery through the evacuation which follows the abundant use of the potato diet. Several cases are on rec-

ord where this method has proved eminently successful. Thus, Dr. Salzer (*Deutsche Medizinische Zeitung* for January 24, 1889) reports the case of a child who had swallowed a brass weight of three hundred grains in September, 1887, and in whom the physician was on the point of performing gastrotomy. According to Dr. Salzer's advice the child was put in bed, kept on his right side, so as to facilitate the passage through the pylorus, and then fed with as much potato, prepared in different methods to stimulate the appetite, as he could be persuaded to take. In five days the foreign body was evacuated in the feces. He also refers to a case of a patient who had swallowed a set of artificial teeth, and another who had swallowed a breast pin one and a half inches in diameter, in both of which cases the foreign bodies were removed without difficulty.

At the meeting of the Society of Physicians in Vienna, at which the above cases were reported, the discussion which they stimulated led to the report of several other cases, one especially, by Hochenegg, which is especially remarkable in that it dealt with the case of a young carpenter, who, in 1884, swallowed a long nail, which was removed by gastrotomy. Two years later the patient was so unfortunate as to swallow a second nail similar in all respects to the first. The potato cure was employed, and the nail was secured after nine days. In the *Deutsche Medizinische Zeitung* for March 11, 1889, Dr. Deichmüller refers to a case of a young girl, ten years of age, who had accidentally swallowed a pin. Pain was complained of under the breastbone, and Dr. Deichmüller, acting on the suggestion acquired through the report of the above cases, restricted the patient to the potato diet. Very shortly afterward the pain disappeared from the chest and was felt in the stomach. Six days later it appeared in the right inguinal region; two days subsequently, having increased in severity, it was felt in the left inguinal region, while in the evening of this day the foreign body was evacuated with the feces.

It is hardly necessary for us to call attention to the principles upon which this method is based. Potatoes, as is well known, are composed of nearly twenty per cent. of car-

bohydrates, eighty per cent. of the solids being starch and cellulose. On account of this large amount of carbohydrate, a great portion will resist the action of the digestive juices. The cellulose and other carbohydrates increasing greatly in volume from imbibition with water, lead to an accumulation of an immense amount of indigestible residue; consequently the intestinal tube is, throughout the entire time of the administration of this food, filled with large masses of non-absorbable matter. The folds of the intestine become obliterated, and fixation of the foreign body in the intestinal tube is thus avoided. It seems that from five to nine days, or even longer, are required for the evacuation of the foreign body, and in every case which does not seem desperate, a trial of this simple plan of treatment should precede resort to gastrotomy. In fact, at the recent meeting of the Vienna Medical College, Prof. Billroth said that since the introduction of this procedure, gastrotomy for foreign bodies should become an obsolete operation.—*Therapeutic Gazette*.

#### WHAT A WORLD.

"THE best general statistical work is Daniel's *Lehrbuch der Geographie*. Of this the 64th edition has recently appeared, which contains some interesting statements and figures. According to these the inhabitants of the world are about 1,435,000,000. There are 3,664 distinct dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious ideas, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000, the Greek, or Oriental Orthodox Church, 88,000,000; the Protestant Church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites, the Shiites, and Wappabites, while there are about seventy smaller

Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other religions embrace 135,000,000 adherents. There are thus yet one thousand millions of souls who are not Christians.

And what is christendom doing about it? Well, Boston has in five years 1883—87 sent over 3,500,000 gallons of liquor to Africa to debauch, degrade, and . . . the natives; has prosecuted and fined about a dozen men for preaching the gospel on Boston Common—has locked up three preachers in Charles street jail for the same crime; one of whom was sent there for a year, another of whom writes these lines. Is it not time for Christians to arise and shine!—*Good Way.*

**HARD WORK AND LONG LIFE.**—The writer of the following has been known to us as a vegetarian ever since 1842. He never had the appearance of great natural vigor, but possesses the faculty of Scottish tenacity and industry. He has been for many years the respected and beloved Elder of one of the Families at Shaker Station, Conn., and now writes: "I am sometimes surprised at the amount of business I perform and burden I bear at the age of 75 (on the 14th of April); I am credited with doing more work than any man I hire, and besides all that, it is small to the mental and spiritual burden I am under, for I am called to fill three offices: Farm Manager, Trustee and Elder of the Family."

**OVER FIFTY YEARS' EXPERIENCE.**—Elder F. W. Evans, Mt. Lebanon, N. Y., writes: "I am pleased to learn of the existence of such a society in the city where Wm. Penn established the first peace society. For over fifty years I have lived, whether at home or abroad a strict abstainer from food obtained by taking life. Am now 80 years of age."

—*F. H. and Garden.*

TRUTH can be blamed, but it can never be shamed.—*Saith.*

### GIVING THE BEST.

LET us not be content with serving the Lord a little, with giving Him the odds and ends of life; the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if their discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact their sole purpose seems to be to solve the problem how to grasp the world with one hand, and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in their garner. "A starless crown and a third-rate harp in heaven," they seem to say, "are good enough for me, if I can only keep from getting shut out forever." Such service is little better than no service. In fact, we are not sure that it is considered service at all. If we read our Lord's life correctly, He would not have allowed such people to count themselves among his disciples. If there was one thing about which He was emphatic, it was that if any one would be his disciple he must take up his cross. What sublime courage it was for a friendless young man, as He appeared to be, to turn away the rich young ruler from his standard, when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing—because he would not give up all for Christ! His demands are just as imperative now. He asks our all and our best, or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ, and gives Him anything less than all it is or hopes to be.—*The Good Way.*

### A HERESY CASE.

THERE was an interesting trial for heresy recently before the Winnebago District Convention of Congregational Ministers at Oshkosh, Wis. The person accused was the Rev. Edward H. Smith, and the charges were as follows:

1. "That Mr. Smith teaches that the Bible will perish with the using of it; that the

Word of God is in the Bible and not that the whole of the Bible is the Word of God; that the Bible contains historical and scientific errors.

2. That he holds that Christ, though of a high order of being, is yet a created being, created for the specific work of revealing God's love, and that Christ is not a being to be worshiped.

3. That he doesn't believe that the sufferings and death of Christ of itself made an atonement for the sins of mankind, or is a sufficient ground and procuring cause of forgiveness, but, on the contrary, that God pardons on the grounds of his essential love, and Jesus Christ is the revealer of that love.

4. That he doesn't believe in the eternity of future punishment in the popular sense: that souls will experience eternal loss, but not be eternally lost. That he does not believe in such a thing as eternal banishment from God, but that punishment is a reminder, preventive and restorative, both in this life and the life hereafter; that the end of punishment is to deter from sinning; that the future state is one of probation, and in it man doesn't get beyond God's operative love."

Mr. Smith admitted the substantial truth of the foregoing charges as regarded the statements of his opinions therein contained, and upon them submitted the question of his membership in the convention. A motion to dismiss the charges was lost. A motion to declare that Mr. Smith's views were not in harmony with the creed of the convention or the general consensus of belief among Congregationalists was carried. But a motion of expulsion, which was next made, failed to carry, and the result is that a minister whose views upon these important questions are greatly at variance from those of his brethren remains in full fellowship.—*Boston Journal*

*Teacher to the class.* I have received a beautiful little paper, having many pictures and nice stories, entitled "The Dumb Animals." Can any of you tell me what is a dumb animal?

*Little Boy.* A dumb animal is a person that don't talk.

FOR THE MANIFESTO.

TO LESSING'S NATHAN.

*"The genuine ring has probably been lost."  
Nathan.*

THE ring was never lost, no, Nathan, never! Deep rests the jewel in the human breast, And 'twill be born again to sparkle ever With purest joys of heart by heaven blest. No, Nathan, no, man's faith in God undying, Shall prosper still all human speech defying.

In vain shall atheistic mind endeavor To pluck this treasur'd jewel from our hearts, To foster selfishness and curb forever The feeling, that a holier life imparts.

But while we yearn for nobler things and higher

No pow'r shall quench our soul's most sacred fire.

In vain shall priests with thoughts sectarian teeming

In pious frenzy strive to dim the light Of God eternal; vain the craftiest scheming, For reason still shall conquer in her might, And while the stars shall gleam above us nightly,

The lasting light of life shall glimmer brightly.

The ring was never lost, no, Nathan, never! Deep rests the jewel on the human breast And 'twill be born again to sparkle ever With purest joys of heart by heaven blest, No, Nathan, no, man's faith in God undying Shall prosper still all human speech defying.  
—FRED. GERHARD.

## From the Bible Class.

*"The Lord shall rule over us."—  
Judges viii, 23.*

AFTER Gideon had delivered the children of Israel from the hand of the Midianites, they were inspired with great confidence in his ability as a Leader, and very naturally desired to do him some honor, and therefore said unto him,—*"Rule thou over us, both thou and thy son and thy son's son."*

Gideon who had won the victory by his strict obedience to the commands of God, refused to accept approbation or honor from



men and replied,—“The Lord shall rule over thee;” giving in this brief sentence the honor and glory to God who had given the victory. Do we remember why Moses failed to enter the Promised Land? Was it not because he took to himself the power and authority belonging only to God? It may be that Gideon had learned dependence upon God through the sad experience of those before him. How much respect arises in our minds toward those who manifest a humble dependence upon a superior power.

Jesus said at one time to those who doubted that he was the Messiah, “Though ye believe not me, believe the works.” Another example of recognizing the power of God, is found in Mother Ann’s dealings. To those who would kneel to her she would say, “Do not kneel to me, kneel to God, I am but your fellow servant.” We are all privileged as Christian Disciples, to achieve victories in the formation of a spiritual character. Let us remember in the battle, as in the victory, the words of the apostle, “God forbid that I glory save in the cross of Christ.”

Sarah F. Wilson.

Canterbury, N. H.

### FORGIVENESS.

PETER asked Jesus how often his brother should sin against him and he forgive him. Jesus answered until seventy times seven. It seems that Peter thought if he forgave his brother seven times, that was enough, but Jesus taught him, and the lesson teaches us, to forgive seventy times seven, which means we must forgive all our lives. When we forgive a person, we should not do it in the spirit that we will forgive him, if he will never do the wrong again, but forgive in the spirit that we are just as bad ourselves, only we did not happen to do the same thing that our neighbor did. If we have this spirit it will lead us to forgive aright. Alice Floyd, 12 yrs old.

Canterbury, N. H.

THINK, speak and act for God; and the needed strength to meet Life’s every emergency is thine. M. J. T.

## Juvenile.

### PROPER LANGUAGE.

DEAR CHILDREN:—Listen while I talk with you a few moments. Can any of you tell me what slang is? It is low vulgar language, often without sense in form of expression, although it conveys a meaning, coarse and base, which is generally understood by that class of persons who habitually use it; but it is never elevating to mind or morals. The English language abounds with choice words, which are capable of expressing the most beautiful thoughts and sentiments. We may judge of the refinement of people by the purity of their speech, which is an external symbol of thought and feeling. So if you would be chaste and cultivated, you must be very careful in speaking.

You need not employ ambiguous words on any occasion; I mean those of uncertain or doubtful meaning; but simple, direct and truthful words that all can understand.

There is another habit in speaking much to be deprecated, and that is, extravagant and equivocal expressions. You strain the smaller occurrences to the proportions of awful, dreadful, terrible and shocking; when very, extremely or exceedingly would be much more appropriate; for if you use adjectives in the superlative degree for trifles, you will have no words to express great calamities or misfortunes.

Now I want you to think seriously on what has been said, and see how much improvement you can make the coming week, month and year. You can all help each other to speak nicely, by a gentle reminder when any one of you are in fault.

Your Friend, MARTHA J. ANDERSON.

Mt. Lebanon, N. Y.

ENFIELD CONN., 1889.

DEAR CHILDREN:—“Watch and pray that ye enter not into temptation,” was the Savior’s wise command. Watch the stealthy approaches of the tempter. As the Adversary watches for opportunities to destroy your souls, so should you watch, and by heavenly

power, win victory. Watch for occasions of doing good; for storing durable riches; for all means of increasing your purity and happiness. Watchfulness will strengthen you where you would falter, encourage where you might fail. You cannot progress heavenward without constant watching. Watch well what you gather and scatter again. Watch in little things. "Avoid the appearance of evil," is advice worth taking. Shun little temptations and you will resist great ones. The danger of evil beginnings is often overlooked. Take them in time. It is far easier to follow the self-denying way than to retrace your steps after having swerved from it. But with every temptation there is a way of escape. The right path may be regained. Heed the counsel of the pure and wise and you will be saved from many wrong steps and much misery.

Watch! This is the secret of success in the Christian warfare. Watchfulness is wisdom. Be ever wise. Learn valuable lessons for the world to come. Rely on God's unchanging guidance. "Trust Him through the sunshine and the storm." Oh, the comfort that comes from this. The whole life of Jesus was constant watching and prayer. How worthy of imitation. Copy as much as you can of his holy character into your own lives. He loves the little ones who deny self and win victories in his cause, for He sees the love in the heart that prompts the action. Be not discouraged because you are little. May the sweetness of an approving conscience be yours. May your years be many and bright with virtue and truth. May your ways be ways of pleasantness and your paths paths of peace, is the earnest wish of

Your Brother,

DANIEL ORCUTT.

THE Catholics of New York City have \$30,000,000 invested in Institutions. 40,000 students in church, colleges and schools. Asylums and homes support 15,000 inmates. There are 75 Catholic Churches and 40 Chapels in New York City. The Catholic Church claims fully one half of the population of the city. So useful are the Sisters of Charity, that other denominations are con-

templating the establishment of orders of Sisters. Foundling children are under good care to the number of 15,000. They have secured homes for 4,000 children within ten years. In the city are forty convents. Aged men and women of sixty and more, are cared for regardless of creed by the little Sisters of the poor.—*Albany Eve. Journal.*

*Rules for Pleasant lines.*—A book published a year ago, "The Five Talents of a Woman," gave the following rules for beauty of expression, which the writer of the book claimed was much more attractive than beauty of features:

"1. Learn to govern yourselves and to be gentle and patient.

"2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayers and a sense of your own shortcomings and errors.

"3. Never speak or act in anger until you have prayed over your words or acts.

"4. Remember that, valuable as is the gift of speech, silence is often more valuable.

"5. Do not expect too much from others, but forbear and forgive, as you desire forbearance and forgiveness yourself.

"6. Never retort a sharp or angry word. It is the second word that makes the quarrel.

"7. Beware of the first disagreement.

"8. Learn to speak in a gentle tone of voice.

"9. Learn to say kind and pleasant things whenever opportunity offers.

"10. Study the characters of each, and sympathize with all in their troubles, however small.

"11. Do not neglect little things if they can effect the comfort of others in the smallest degree.

"12. Avoid moods and pets and fits of sulkiness.

"13. Learn to deny yourself and prefer others.

"14. Beware of meddlers and tale-bearers.

"15. Never charge a bad motive if a good one is conceivable.

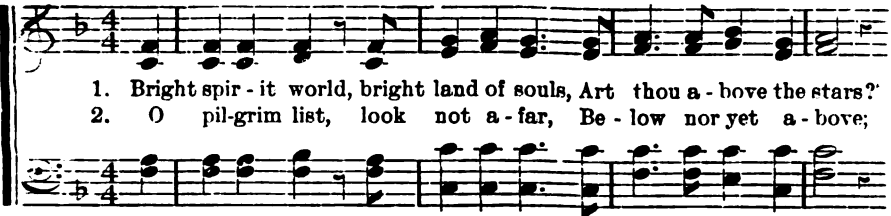
"16. Be gentle and firm with children."

GET atop of your troubles, and then they're half cured.—*L. M. Alcott.*

## SPIRIT WORLD.

“BEHOLD, the kingdom of God is within you.”—St. Luke, xvii., 21.

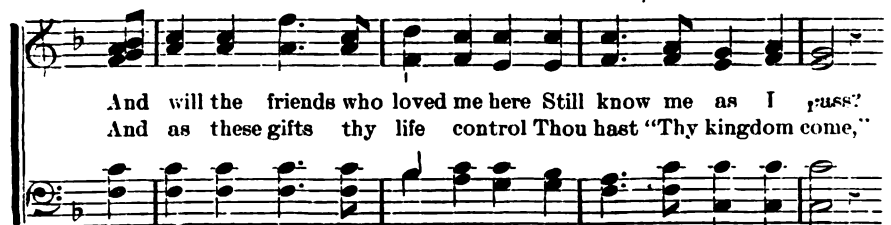
CANTERBURY, N. H.



1. Bright spir - it world, bright land of souls, Art thou a - bove the stars?  
 2. O pil-grim list, look not a - far, Be - low nor yet a - bove;



Hast thou for me in - mor - tal joys, No grief or sigh that mars?  
 The spir - it world is Truth and Light, Is Mer - cy, Peace and Love.



And will the friends who loved me here Still know me as I pass?  
 And as these gifts thy life control Thou hast “Thy kingdom come,”



And shall I hear the welcome song Ring o'er the “Sea of glass?”  
 E - ter - nal Life, en - during bliss, With kin - dred souls a home.

## Books and Papers.

HALL'S JOURNAL OF HEALTH. July. Contents. Health Resorts; Health and Hell; Health without Medicine; Haste and Health; What drags the Life out of a Woman; The Jak Tree; Prevalence of Suicide; Ventilation; The Corset; Modern Indulgences; etc., etc. Office 206 Broadway, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL. July. Contents: A King's Disguise; Operatic Biography; Rossini; Editorial; Feuilleton; Local Musical Notes; Educational Department; Neally Stevens and Liszt; The Tonic Sol-fa Method; The Violin; The Teacher; A Singer's Story; Players and Musicians; Reminiscences of Gottschalk. Published monthly, by Gould and Woolley, 1416 Chestnut St. Philadelphia, Pa.

THE TEACHER'S OUTLOOK, is a new work and No. 1. of Vol. 1. is before us filled with articles that are interesting and instructive to both Teachers and pupils. It is published by the Teacher's Publishing Co. of Des Moines, Iowa, and will be devoted to "Literature, Science, Health, Industrial and National Affairs."

The Magazine will contain a review of the Month, and present to its readers a fund of information that cannot be found in any other educational Journal. An essentially new feature in this work, will be to awaken an inspirational interest in the Teacher, in his high calling, and at the same time to place before him all the Literary questions that are receiving the attention of active minds.

For the outlook we may anticipate an extended circulation, as we wish for it the success of earnest labor.

Office 120 Fourth St. Des Moines, Iowa.

THE JOURNAL OF HYGEO-THERAPY. July. Contents: Good Looking People; Health Hints; Human Culture; Unphysiological Foot Apparel; Living on Condensed Sunbeams; Anti-Vaccination; Hygiene vs. vaccini; Horticultural; Help for the Helpless; An appeal for Bath Rooms, etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

## NOTE

What is probably the most important pro and con discussion that has ever appeared in print of the great question regarding religious instruction in the public schools is published in this week's issue of PUBLIC OPINION, of Washington, D. C. Cardinal Gibbons opens the controversy in a most remarkable paper. The other writers are ex-President Hill, of Harvard; Rev. Minor J. Savage, of Boston, and Prof. Wm. T. Harris, editor *The Journal of Speculative Philosophy*. PUBLIC OPINION has long since taken its rank among the great periodicals of America, and has added another good feature in opening its columns for original discussion of timely topics by leaders of the various lines of thought.

## Deaths.

Amos Babbitt at Union Village, O., June 23, 1889. Age 83 yrs. 4 mo. and 6 days.

Br. Amos has been a worthy member of our Society from early childhood. C. C.

Mary Robbins, at Harvard, July 7, 1889. Age 88 yrs. 10 mo. and 10 days. Seventy-five years of active service in the Society, and fifty-three as family nurse.

To those who knew her whole consecrated, unselfish and devoted life, she needs no other eulogy. She is among the "many Daughters who have done virtuously" and excelled.

Physical disability—infirmary of age—seemed to heighten, rather than impair her desire for doing good. Her kindness and benevolence, like the rain and dew fell everywhere without discrimination. A life so well filled with diligence in business, and generous hospitality will have its merited reward—"treasures in heaven," in the hearts of those she loved; and whose love was reciprocal. E. M.

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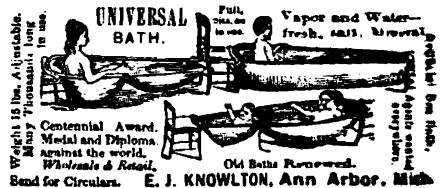
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SEPTEMBER.



THE  
MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange for  
his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.



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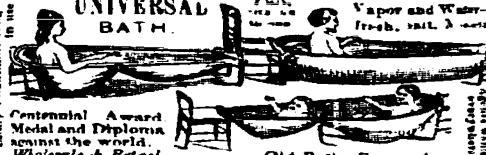
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# The Manifesto.

VOL. XIX.

SEPTEMBER, 1889.

No. 9.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO 3.

### Condition of the Church.

THE year 1791 was one of marked interest in the history of the Church. The Brethren and Sisters were deeply interested in the prosperity of their gospel home and made a willing sacrifice of their time and strength for the general good. They worked with an assurance that they were laying a foundation that would endure for ages.

The different branches of domestic business became better established, and were managed more in harmony with the general wishes of Society. The Brethren not only built two dwelling houses in New Lebanon, but they sent members from the church to assist in the building of a dwelling at Hancock and a Meeting House in each of the Societies of Watervliet, N. Y., Harvard, Mass., and Enfield, Conn.

The spiritual prosperity of the Church was, during this time, in active operation and Church Order was the watch-word in all things.

1791. This was a memorable year as the Church was fully established in the permanency of order, government, and general management. The principles upon which the Church was founded,

were agreeably to the life and testimony of Jesus Christ. These may never be excelled by any other church, as this was one of consecration;—the Lord's house. Those who entered were expected to dedicate soul and body to the service of God and his people.

Although the office of Trustees had been partially established, Elder David Meacham was now appointed to the office of senior Trustee, and was the director of all business transactions which took place between the Believers and those not of the Society. An order was also established bearing the name of Family Deacons which was expected to have the oversight of the temporal affairs of the family. The several orders of the Church as now appointed for the protection and prosperity of the Community are as follows,—

The Ministry—Elders—Trustees and Family Deacons. After this arrangement every order was expected to manage their own business affairs, and to maintain a good union with the others and be responsible, in all their transactions, to their superiors.

The Ministry now withdrew from the management of all temporal duties, to attend more directly to that which was spiritual, while the Elders took the immediate oversight of the family.

Some bye-laws or orders had been established at an earlier date, but none had been committed to writing. These orders were founded on necessity and indispensable to the protection and harmony of every family of Believers. Their object was to enjoin what was right and to forbid what was wrong. In the experience and growth of the Church these orders were liable to be changed or modified to meet the necessities of the day. Already the people had learned that "Order is heaven's first law," and without a system of order there could be no permanent protection to the Believers. As an illustration of the rules given we append the following:—

No one shall buy nor sell in the Church, nor trade with those not of the Church, except by the union of the Trustees.

No one shall hold private property.

A selfish, private union should not be maintained, nor a private correspondence held with any person in or out of the Society.

These orders were aids in the securing of equal rights, according to several needs, and well calculated to promote a practical righteousness.

The Society at Watervliet, N. Y., after the decease of Father James was included in the same Bishopric with New Lebanon, as the organizing of the Community in that place was effected at the same date.

Elder John Hocknell who resided at Watervliet was very helpful in assisting the people to enter into the Community relation and to establish the order of the Church. So soon as it could be made

consistent with other duties, the Ministry of New Lebanon delegated from the parent Society, Timothy Hubbard and Anna Mathewson to be the senior Elders of the Church of Watervliet. Aaron Wood and Sarah Bennett were appointed as their associates.

1793. The estate of the Society, although limited, had up to this date been quite sufficient for the Community, but it was now considered best to purchase still more, and several farms were added to the consecrated inheritance, and dedicated to God and his people, so that no one called aught his own, of all he possessed. Neither was any one in debt or bondage to those not members of the Society.

They were now much better prepared for the inward work of the gospel, and able to bring forth the fruits of their faith in righteousness, peace and order, undisturbed by those without. They had already become permanently established as a religious and spiritual order of Brethren and Sisters, and disciples of our Lord, Jesus Christ.

After the organizing of the Society the Believers remained very quietly in their home, and industriously working for the increase of the temporal and spiritual interests of the Community. Even the Trustees were very careful of the relations which they held with those not of the Society. In their manners, however, they studied to be kind and respectful, and in their business relations, honest and above reproach.

Those who had been chosen as the spiritual leaders, were rigidly cautious in all their deportment, that they might maintain a gift of God in their respective callings. The same care was manifested in their general manners, in walk-

ing, in keeping step, and even in the quality of their manufacture. All this was kindly impressed upon the minds of the whole Community by example as well as by precept. So thoroughly was this careful spirit accepted by the whole body of Believers, that it dispelled much of the crudeness, the vanity and the self-love from the mind.

The Church was now fully established as to its external organization, yet it was but the beginning of the real inward work of redemption, a mere starting-point, from which there must be a progress through many degrees of spiritual travel. As saith the Apostle, first that which is natural and outward: then that which is spiritual and inward. Up to this date one important point of gospel order, which was indispensable to the true relation of the Church had not been perfected. It had existed only in the kind and friendly relations which the gospel of Christ had so far revealed. As its office was more directly felt in the work of spirituality, it required more time for its full completion.

The faith of the Believers had shown to them that the disorderly union of men and women had been the sin of the world, and to avoid this dangerous point they must set a double guard, in carefulness and watchfulness, against this besetting sin of the race. As the burdens of the Community increased, it was found necessary for the Brethren and Sisters, in their management of the general business, to confer with each other as to the means and methods that should be used. Every order that had been established soon saw the necessity of this new demand, and meetings were appointed every other day or oftener if necessary.

This union of the officers, in the order of the Church, gave the Sisters an equal privilege with their Brethren, in consultation, and in the management of all their business relations. It was soon ascertained that it was promotive of protection, and contributed to the peace and comfort of the family. This system of union meetings was soon universally adopted.

#### OF THE WORSHIP.

Previous to the building of the house of worship at New Lebanon, the Believers had no regular manner of holding their meetings. They were scattered in various little families and spent their hour of worship in their own houses. Sometimes several families would meet at a designated place, where the residence would afford more room, and at the same time be the home of a Minister or Elder who could direct the order of service.

All who could, however, depended upon making a visit to Watervliet, as at that place, they would meet Mother Ann and the Elders, and be privileged to attend meeting with them, and be profited by the ministration of their spiritual gifts.

These first Believers manifested great zeal in their efforts to live a religious life. Many men and women would perform the journey from New Lebanon and adjacent towns, to the Society at Watervliet on dark, stormy days and nights, leaving their comfortable homes, and their pleasant surroundings, to enjoy a short season of spiritual communion with their gospel friends.

At this date no fixed form was used for the opening of the religious service. The people would assemble in the house,

and after sitting a few minutes in silence, would on a given signal prepare for worship. Usually the service began by the singing of a solemn song, or by the speaking of one of the Elders. This season of devotion was often attended with diverse spiritual gifts, of signs, of tongues, shaking and turning. At other times it took the form of prayer, exhortation and a searching testimony against all evil, or it would be a manifestation of thankfulness, of love, of simplicity or repentance. The prevailing theme, in all these gifts was the crucifixion of pride and of self-love.

(TO BE CONTINUED.)

### "HOW HAST THOU FALLEN."

MARTEA J. ANDERSON.

STARS have gone out from stellar space  
Which once in brightness burned,  
Thus many souls illumed with grace,  
To darkness have returned.

The prophet Isaiah applies this satirical sentence to the king of Babylon. "How hast thou fallen, O Lucifer, son of the morning!" And to show clearly the cause of his destruction, continues. "Thou hast said in thine heart, I will ascend unto heaven; I will exalt my throne above the stars of God; I will ascend above the heights of the clouds; I will be like the Most High."

The elements of that great humiliation were long ripening to fruition. Pride, arrogance and injustice surely go before destruction, and judgment comes sooner or later as a just recompense for disobedience. The mightiest of earth cannot with impunity disregard the laws of God. Ability, power and position are too often the means of lifting souls above their proper sphere of duty and

action; and the greatest gifts prove snares of temptation and ruin.

Alas! how sad the sight, "When he who might, Have lighted up and led his age, Falls back in night." Talents, God-given and holy, prostituted to ignoble purposes rob the soul of true glory. "Ichabod" is clearly written on the characters of many who have fallen through plighted faith, and in disobedience to the gift of God manifested in their souls, which teaches them in humility to follow the guidance of the divine light within.

"So fallen! so lost! the light withdrawn which once he wore," might be said of many whose knowledge of the higher life has been clouded by sensuality and sin, until they walk in the blackness of spiritual death.

There is always a blight resting upon those, who, having been blest with light have departed from grace; who, having gained eminence in spiritual things, have felt too secure in their surroundings; and tempted by the yet unsubdued passions within have descended by degrees from morality and virtue. till, lost from God, they have become a by-word and a stigma to mankind. "For if that light within you becomes darkness how great is that darkness."

"When faith and honor both are lost, the soul is dead." Better never have known the truth than disobey its teachings. Better never have been enlightened, than fall in sin and obliquity. To retrace lost steps will cause more bitterness and anguish, than a straight-forward course in self denial and obedience.

Let us look to our eternal interest, and obey the promptings of conscience if we would find abiding happiness and peace. Wisely hath the heathen sage

instructed, and the good poet interpreted,  
 "Heed how thou livest, do no act by day  
 Which from the night shall drive thy peace  
 [away.]

In months of sun so live that months of rain  
 Shall still be happy. Evermore restrain  
 Evil and cherish good; so shall there be  
 Another and a happier life for thee."

*Mt. Lebanon, N. Y.*

---

### OUR FAITH.

CHANCY DIBBLE.

It is our faith that all the revelations from the heavenly world to mankind have been given for the special purpose of redeeming the race. That the all-wise Parent has purposed to establish, on earth, a home for his people. This home cannot exist without the combined efforts of both orders of humanity, man and woman. The holy spirit of truth the comforter of which Jesus spake, whom the world could not receive, signified the Second appearing of Christ in and through the female order, constituting the mother spirit in the work of redemption. As woman was instrumental in causing sin and sorrow, so should inspiration operate through her to restore innocence and happiness.

This faith has come through authentic revelation approved by our highest intellect. It is a component part of our faith which has grown stronger with our growth as a people. We should be lost in doubt, in regard to our future destiny, should we lose sight of the merciful attribute of Mother in Deity. The plan of redemption would be imperfect without a clear manifestation through her spirit. We are aware that this view has to contend with old established theology. The idea that woman

has a voice and interest in the order and prosperity of Society is rational. We cannot see how the order of primitive purity can be sustained unless woman is fully represented. No Society is thoroughly furnished with the elements of progress until woman is permitted to exercise her God-given prerogative as the other half of humanity.

*Waterliet, N. Y.*

---

### WHAT IS PRAYER?

HAMILTON DE GRAW.

(The thoughts are suggested by the Poem in "Lucifer" of May 3rd. 1889.)

The question is asked and will be answered from the stand-point of a Believer in the spiritual Philosophy. The Materialist will fail to comprehend our definition. What is Prayer? It is the divine unfolding of the innermost soul, bringing it into rapport with those subtle elements of the spiritual world which are the fountain and source of life to the soul.

Can appeals change the infinite plan and cause it to turn from those immutable laws that govern the spiritual world as well as the material? Nay, to whom then do we pray? Not to a personification of great sovereign power that resides somewhere in the universe of mind, dispensing rewards to the meritorious and punishments to the guilty, but to the Divine Father and Mother of life, personified in angels and spiritual beings that are daily ministering to our necessities.

Ask the blind or those whose olfactory nerves are dead, if the rose is beautiful and if it smells fragrant. The reply will be that those terms are dead

sentences to them. But never-the-less the rose is beautiful and fragrant to those whose senses are alive to its subtle impressions. As well tell a hungry man who is seated before a table loaded with luscious and nourishing food that it does not taste good and will not revive him, as to tell the soul who is spiritually hungry that by entering into rapport with the fountain of life he will not be refreshed. Then why is prayer not always answered? Because we pray amiss; if we ask for the impossibilities then we are disappointed. If I pray for the lightning to strike my neighbor's house because I have a grudge against him; that does not imply an answer to my prayer. His house was simply on the line of the least resistance to the electric fluid and therefore it was struck.

The writer says "Pray not, the darkness will not brighten." Pity to the individual that is so wrapped in the wind-sheet of doubt and buried in the grave of materialism, that never felt the "darkness brighten" while in the sweet and silent communion of prayer.

"Within yourselves deliverance must be wrought." True that each individual must work out his own salvation, but the fact remains that each individual is helped by every other individual that is in spiritual sympathy with their hopes and desires, and retarded in the same ratio that they come under the magnetic influence of opposing forces. It is a fact well known to Believers in the spiritual Philosophy, that there are malignant forces operating against mankind, as there are benign forces working for his elevation, and it is absolutely necessary to understand and discriminate between these two elements if the race is to make any real advancement and not be carried

back to barbarism. Viewing it from our stand-point,—Prayer is not that mysterious unknowable force by which concessions are granted to man by the Infinite mind, but a harmonious blending of the human with the Divine spirit by which the human is polarized and made more positive in its power for good the more it comes in contact with the divine mind.

*Sonyea, N. Y.*

### FROM PERRY'S PEAK,

LOUIS BASTING.

THERE are few incidents of Scripture story so sadly impressive as that of Moses, the servant of God, standing on Nebo's lonely mountain and beholding the Promised Land before his eyes. doubly beautiful by the vivid contrast of the barren desert behind him, yet not permitted to set his foot upon it, but called upon to die in the solitude of the hills, unaided by human sympathy and kindly offices in his last extremity.

This was the reflection in the writer's mind as he stood upon Perry's Peak, one of the many prominent elevations in the Berkshire hills. It rises but a few miles to the west of Shaker Village; the ascent is not very difficult and the outlook from the summit is grandly beautiful. When fortune has favored one with a bright day and a clear atmosphere, and you are provided with a good telescope and a substantial lunch-basket, you can spend the better part of the day there, looking, thinking, dreaming, rejoicing in the simple fact of living with a satisfaction long to be remembered.

Perry's Peak rises to the height of

2400 feet above sea level, receiving its name from one of the early settlers of the last century; it was also one of the stations of the U. S. Geodetic survey, the evidence of whose labors remains in a tall signal staff. The partly wooded slopes of the mountain do not prevent an unimpeded view of the valley below. At our feet cluster the buildings of Hancock Shaker Village, the most striking among which is the Round Stone Barn, which in its solid massiveness as it rises from a rocky eminence, reminds one of grim Castle William in New York harbor; but no frowning guns look out from its embrasures and a peaceful weather-vane (which points the major part of the year to the north-west) takes the place of the proud stars and stripes. The smoke, that busily crowds up from a tall chimney in the grounds of the East Family, marks the location of an iron-ore mine, the product of which is shipped to the furnace at Chatham, N. Y., 20 miles away. Close by are the neat buildings of Shaker Station on the Boston and Albany R. R., one of the finest roads in the country, double tracked and kept in first-class condition. A short distance to the east looms up Shaker Mills, situated on a large tributary of the Housatonic river, which furnishes a powerful and unailing water power. Here Brother Ira Lawson, the popular and energetic trustee of the Society, does a large business; his monthly freight-bill for grain amounts to over \$2000.

Pittsfield, a village of 18000 inhabitants, occupies almost the center of the valley; around it cluster many manufacturing hamlets, which utilize every water-course, supplementing it by steam-power. The range of vision is limited

by the Hoosac mountains, here pierced by the world-famed tunnel, five miles long; from their midst rises Mt. Greylock, 3500 feet high. Turning our gaze southward we behold the Blue Catskill mountains, the identical region of the immortal Rip Van Winkle's exploits. Through a gap in the hills we see a stretch of the noble Hudson river, and even as we look, a mighty tug-boat heaves in sight, towing a whole fleet of canal boats towards the great metropolis by the sea. Almost beneath our feet glisten the waters of Queechee lake, and upon one of the hills which cast their shadow into its bosom is a quaint group of pink-colored buildings, constituting Canaan, an outpost of Lebanon, where Brother Clark and Eldress Miriam are gallantly holding the fort. Broadly sweeping toward the west and north opens Lebanon valley, dotted with many villages and farm houses till it is lost among the lofty mountains of Vermont. But where is Mt. Lebanon, the parent-Society of all Zion? We shift our point of observation somewhat to the north, and then on a broad shelf on the hill-side we behold the five families of Lebanon.

God bless Mt. Lebanon! Beautiful for situation, spoken of throughout the world as a center of spiritual activity, may it long continue to be a true Jerusalem to every good Believer, and a city of refuge for many a sin-sick soul!

The ground we have so rapidly sketched over is historic in the annals of America, and in the history of Believers. Over yonder road traveled in hot haste Parson Allen and the Pittsfield militia in 1778 to the help of their comrades at Bennington, which lies 25 miles away at the foot of that blue mountain.

The chronicler records how on that memorable day the parson, true to his calling advanced alone to the fortifications which sheltered many Tories whom he personally knew, and how he exhorted them not to fight against their country and their brethren, to become loyal citizens, etc. But his words were thrown away; for when they recognized him they cried, "Let's pop the parson!" and fired upon him. Then the preacher's wrath waxed hot within him and he answered with the same sort of an argument, firing the first shot on the American side.

That many storied hotel marks the site of Lebanon Springs, where Washington, Lafayette, and many other famous ones tarried for health and rest.

This old-fashioned mansion is the birth-place of Samuel J. Tilden, Governor and almost President; his tomb is among the cypresses on yonder hill.

Stockbridge, Lenox, Barrington, hidden away in deep valleys, bring to mind the names of Bryant, Holmes, Hawthorne, Sedgewick, Edwards, Warner, Field,—names known the world over.

How grand this view, bounded by the Green mountains, the Hoosac, the Catskills, the Helderbergs, the Adirondacks! How beautiful the shimmering lakes, Pontoosuc, Onota, Richmond, Queechy, Mackinac! How lovely in this smiling month of June this expanse of hill and valley, town and hamlet, lake and field, forest and meadow, all in green! No wonder they come from the cities and pitch their tents in the valleys and build costly mansions upon the hill-tops. But wandering over these Berkshire mountains one often comes across the ruins of former habitations, overgrown orchards, gaping wells, broken-down

walls, and, most pathetic of all, perhaps some rudely sculptured marble slabs that mark the resting place of decaying mortality. Where formerly many thrifty fields and pastures supported a large population the land is now left to grow up to woods. There is as much good land to-day unoccupied in Massachusetts as is included in Oklahoma; and it can be had very cheap too. When the waste lands of the west are once taken up and the restless spirits are compelled to settle down, the now-despised hill-sides of Berkshire will be sought out again to be forsaken no more.

Meanwhile the land rests. And what a grand domain of fruitful land is in possession of Believers! As that sweet singer of Israel, Benjamin Moorehouse, who now sings tenor in the celestial choir, has it:

"And yet to many thousands more  
We such a home could give,  
If they would leave a carnal world,  
And learn for Christ to live."

But that is what they do not want to do. A tramp to whom every tree affords shelter and almost every house food, infinitely prefers his independence to the abundance and comfort of a Christian household where steady labor and orderly lives are required; and well-to-do people, notwithstanding all the vexation and cares they are complaining about, prefer them to the true liberty which is in Christ.

How thankful we ought to be! Bless a hundred-fold with houses and lands and faithful Brethren and Sisters, with exceeding great care ought we to preserve that precious gospel under whose life-giving influences Zion has grown and become beautiful. Lord Beacons-



field said that true progress consisted in returning to first principles. When the first order: "Believers must not run in debt to the world," was religiously kept, their temporal prosperity was very great: and when the chief principle—a virgin life in a Christian community—was rigorously and without compromise carried out, spiritual progress and growth in numbers were commensurate. The stream cannot rise higher than its source; the disciple is not wiser than the Master. Never were people situated so favorably to practically realize the idea of the kingdom of heaven on earth. With a glorious heritage in a fruitful land, where mosquitos are not and malaria is unknown; with health-giving breezes and sparkling water from the hills; where the choicest of apples and the sweetest corn, the most perfect potatoes and the most delicious strawberries, raspberries and currants, the toothsome bean and the fragrant onion, all unitedly testify of kind nature's abundance; with the invaluable experience of more than a century to guide and direct; with a free government in a free country; with no one to molest or make afraid, having only ourselves and our still unregenerated natures to contend with; having the cause of God for our own, and having heaven's daily blessing upon our labors, how can we fail to carry to a successful termination the work so nobly begun! The eyes of the world are upon us, and God will surely require his people to give an account of what use they have made of their privileges. Let us be helpful to each other; don't pull one against another. If the shell has grown too tight for comfort, learn of the clam, O fellow pilgrim! and kick it off, and the

Lord God will give thee another one more suitable for the present time. Go up on the mountains and you will find that the higher you climb, the more the horizon widens. Hook on to some star and sweep through the heavens, and when you get back you will be better fitted and more willing to serve your brother and your sister. Don't stay in the old worn-out shell; expand with your day and time; adapt yourself to new conditions; study to be able to meet the arguments of unbelievers and of worldly-minded people with enlightened reasoning; let non-essentials go by the board; but hold fast, I charge thee, forever and forever to those eternal principles of righteousness which must ever and always distinguish the Sons and Daughters of Light from the children of this world.

*West Pittsfield, Mass.*

### TESTIMONY OF JOSEPH MAIN.

HAVING been one among the first of those who embraced the gospel of Christ's second appearing, I therefore feel it my duty to bear witness to this gospel, and to the godly character of those faithful witnesses of God from whom we first received it. A little sketch of my former experience and exercises in religion, may serve to show the reader that I was not a stranger to the operations of the Spirit of God, previous to my embracing this testimony.

In my early youth, even from childhood I had some convictions of sin. When about twelve years of age, I was awakened by hearing a preacher, in a religious revival, deliver a powerful testimony against sin, and in favor of ho-

liness, which wrought so forcibly upon my feelings, that it was as much as my youthful soul was able to endure. I endeavored to reform my life; but having no one to lead me in the way of holiness, my convictions gradually wore away, though not without frequent awakenings which caused me much tribulation. In this manner I grew up to manhood. In a revival of religion which took place when I was about the age of twenty, I was again greatly awakened. I felt myself separated from God by wicked works, and was convinced that, unless I could find the mercy and favor of God, I must be forever lost.

My trouble of mind and conviction of my lost state increased upon me until I was borne down with the weight of excessive tribulation of soul. In my distress I betook myself to prayer, and made it my constant practice to go out into the woods, near by, and there kneel down and pray to God in the best manner I was able. I continued in this practice, and under this distress of soul, till my flesh wasted away, and my bodily strength diminished so much, that I was at last obliged to take my bed, and felt no strength nor heart to perform any business; but spent one part of my time in the woods, crying to God for his mercy, and the other part mourning and pining. I felt myself a condemned sinner, unless I could obtain the mercy of God. But the great depth of my loss, and the enmity of my fallen nature against God were still unknown to me.

At length, while I was one day engaged in prayer, I had a complete view of myself, and saw plainly what I was in the sight of God; and I found that there was nothing in me but what was as pointed arrows against God and

against all good. This view of myself so affected my feelings that I felt no confidence to look for mercy, or even to lift my eyes towards heaven. I therefore went away dumb and unable to open my mouth. After suffering awhile in this state, under the keenest anguish of soul, I again ventured to try what could be done by prayer. Accordingly I continued to pray in the best manner I was able.

One night, as I was praying, in great agony of soul, I fell into a trance. Suddenly my senses were withdrawn from the things of this world, and I was carried into the world of spirits, where I beheld an innumerable multitude of people, praising God in the highest strains of glory. They were all of one heart and one mind; and I was allowed to join with them. It was Heaven itself. My soul was filled with such love of God, and such transports of joy as I am not able to describe. How long I continued in that situation I know not.

This vision inspired me with hope. I believed that God had visited me in mercy, and I resolved to maintain his cause, and devote myself wholly to his service. I felt the burden of my sins taken away; and such was my deliverance from all sinful feelings at that time, that I thought I should never more fall into any known sin.

I related my experience to the professors of religion in that revival, and was considered by them as a converted soul, and born of God. Upon their solicitation, I was baptized and received into the Baptist church, at Stonington, in Connecticut, where I then lived; and I felt determined to walk uprightly, and be faithful in my Christian profession. While I kept this resolution, I was

blessed with bright manifestations of the goodness of God. I was often in secret prayer, and could find and feel the notice of God in it. At one time, while kneeling before God, in secret, and in great tribulation, fearing that God's spirit had departed from me, I saw myself entirely surrounded with a glorious circle, which resembled the beautiful colors of the rainbow. This I considered as an evident manifestation of the notice of God to me; and thus my tribulation was taken away, and my fears vanished.

At another time, as I was sitting in an assembly on the Sabbath, with my feelings looking to God, these words passed through my mind: "And the angels are pitching their tents round about thee." Suddenly a mighty shock of the power of God fell upon me, and in a moment all the things of time were struck from my senses. I then saw the angels of God descending in white robes, and pitching their tents round about me. I felt an inexpressible transport of joy, and my soul was filled with love and fervency in the cause of God.

Such were the notices of God to me, while under the veil of the flesh. Though they were but temporary visitations of the Spirit of God; yet so long as I took up my cross against sin, and did the best I knew, I was favored with these heavenly visitations. But whenever I gave way to any known sin, then these bright visions were withdrawn from me, and my soul was overwhelmed with darkness and tribulation. While I continued to walk in uprightness, and experience the divine manifestations of the Spirit of God, I felt no confidence in the flesh, and was free

from all impure desires and inclinations: but through the carnal spirit and influence of those who belonged to the same church, and whom I considered as members in good standing, I was brought under the power and influence of the same spirit. This, together with the darkening influence of my own fleshly nature, so blinded my spiritual sight and sensation, that I concluded there was no other way in this world, but to live in those things, and thus "fulfill the desires of the flesh and of the mind." Eph. ii., 3.

The more I turned my mind after carnal things, the more dim my spiritual lamp became, and the more my darkness increased, till I lost all spiritual life out of my soul. However, I still pursued my object, and entered into a matrimonial contract; yet I was not at ease in my conscience. I felt troubled; something was not right, but what it was I could not tell. I reasoned upon the subject. Other Christians marry and it is a common practice among Christians. Why is it not right for me to marry? Why should I feel troubled about it? I went to enquire of the Lord to know his mind and will, and obtain his approbation. But I could get no answer. I felt conscious that the Spirit of God had departed from me. What could be the cause? Why truly, I had taken my own way; and instead of seeking, in humble submission, to know and do the will of God, I was acting for myself, and doing my own will. I persisted and strove to take all the comfort I could in the marriage state; but to no purpose. My imaginary hopes of happiness were soon frustrated, and all my enjoyments ended in disappointment. I had turned my heart from

God, and sought happiness in the flesh ;  
God had forsaken me, and my soul was  
in trouble.

After having lived in the marriage  
state about a year and a half, my tribu-  
lation of soul increased upon me to such  
a degree, that I knew not which way to  
turn, nor how to find deliverance. I  
felt conscious that I had nothing that  
could save my soul, and knew not how  
to obtain anything. I looked back to  
the comfort of my former experience ;  
but it afforded me no relief. It was out  
of my reach. I could not recall it, be-  
cause I could not recall the state in  
which I stood when I enjoyed that com-  
fort, and experienced those divine mani-  
festations which then produced it. I  
strove hard to obtain something that  
would afford me the means or the hope  
of salvation, and ease my troubled soul ;  
but nothing could I find ; and it ap-  
peared to me, that under my then pres-  
ent state, I must be lost, for I could see  
no remedy.

(TO BE CONTINUED.)

### SOMETIME, SOMEWHERE.

ROBERT BROWNING.

UNANSWERED yet? The prayer your lips  
have pleaded

In agony of heart, these many years?  
Does faith begin to fail ; is hope departing,  
And think you all in vain those falling  
tears?

Say not the Father hath not heard your  
prayer ;

You shall have your desire sometime, some-  
where.

Unanswered yet? though when you first  
presented

This one petition at the Father's throne,  
It seemed you could not wait the time of  
asking,

So urgent was your heart to make it  
known.

Though years have passed since then, do  
not despair,

The Lord will answer you sometime, some-  
where.

Unanswered yet? Nay, do not say un-  
granted ;

Perhaps your part is not yet wholly done.  
The work began when first your prayer was  
uttered,

And God will finish what he has begun.  
If you will keep the incense burning there,  
His glory you shall see, sometime, some-  
where.

Unanswered yet? Faith can not be unan-  
swered,

Her feet were firmly planted on the Rock :  
Amid the wildest storms she stands un-  
daunted,

Nor quails before the loudest thunder  
shock.

She knows Omnipotence has heard her  
prayer,

And cries, "It shall be done," sometime,  
somewhere.—*Christian Standard.*

### EVIDENCES OF CHRISTIANITY.

E. P. SEVESTER.

ACCORDING to the understanding of  
the writer, we possess in our own souls  
a plain evidence of Christianity, if the  
spirit of Christ dwells in us. That  
manifests itself by living a better and  
holier life. If we feel an anxious de-  
sire to grow pure and holy, living hon-  
estly the principles and precepts of the  
gospel, according to the best of our un-  
derstanding, and the highest light we  
possess, we shall make no reserves.

Christianity when it is received whol-  
ly in truth and in reality, causes us to  
grow wiser and better ; to grow in virtue  
and to rise above our surroundings  
which will have no influence over us to  
mar our spiritual natures, but heavenly

inspirations will flow into our souls. When a person has contracted bad habits which by long continued practice have grown strong and has bound the soul as with iron bands, it becomes almost a second nature. He realizes his lost condition, and if he desires to break these iron bands, he must make a determined stand, and resolve to conquer all his evil propensities. He must make a full sacrifice of all that is near and dear to him, if it is not owned of God. This also is the blessed fruit of Christianity. It gives us power to overcome sin, and to turn away from all evil companions.

This becomes imperative if we desire to save our own souls and make ourselves able to help others. Very truly hath the poet said :—

"How shall I a habit break?  
As you did that habit make.  
As you gathered you must unloose,  
As you yielded, now refuse.  
Thread by thread the strands we twist,  
Till they bind us neck and wrist,  
Thread by thread the patient hand  
Must untwine ere free we stand.  
As we builded stone by stone,  
We must toil, unhelped, alone,  
Till the wall is overthrown."

Every soul that struggles against his inbred foes, is helped by and receives strength from God and from his angels. A protecting influence is thrown around him, so that the evil one cannot touch him.

*Sonyea, N. Y.*

#### THE CROSS.

I'LL brace myself against the cross,  
And stand upright and truly,  
The greatest strength that can be gained  
Is doing duty fully. M. W.

"THE padlock should be upon the mind."

#### WALKING WITH THE WORLD.

MATILDA C. EDWARDS.

THE Church and the World walked far apart,  
On the changing shore of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.  
"Come, give me your hand," cried the merry World,

"And walk with me this way ;"  
But the good Church hid her snowy hands  
And solemnly answered "Nay,  
I will not give you my hand at all,  
And I will not walk with you ;  
Your way is the way to endless death :  
Your words are all untrue."

"Nay, walk with me but a little space,"  
Said the World with a kindly air :  
"The road I walk is a pleasant road,  
And the sun shines always there ;  
Your path is thorny and rough and rude,  
And mine is broad and plain ;  
My road is paved with flowers and dews,  
And yours with tears and pain.  
The sky above me is always blue ;  
No want, no toil I know ;  
The sky above you is always dark :  
Your lot is a lot of woe ;  
My path, you see, is a broad, fair one.  
And my gate is high and wide ;  
There is room enough for you and me  
To travel side by side."

Half shyly the Church approached the World,  
And gave him her hand of snow.  
The old World grasped it, and walked along,  
Saying in accents low,  
"Your dress is too simple to please my taste ;  
I will give you pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."  
The Church looked down at her plain white robes,  
And then at the dazzling World,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the Church with a smile of grace ;  
Then her pure white garments drifted away,  
And the World gave in their place  
Beautiful satins and shining silks,

And roses and gems and pearls;  
 And over her forehead her bright hair fell,  
 Crisped in a thousand curls.  
 "Your house is too plain," said the proud  
 old World;  
 "I'll build you one like mine;  
 Carpets of brussels and curtains of lace,  
 And furniture ever so fine."  
 So he built her a costly and beautiful house;  
 Splendid it was to behold;  
 Her beautiful daughters and sons dwelt  
 there;  
 Gleaming in purple and gold;  
 And fairs and shows in the halls were held,  
 And the World and his children were there.  
 And laughter and music and feasts were heard  
 In the place that was meant for prayer.  
 She had cushioned pews for the rich and  
 great,  
 To sit in their pomp and pride,  
 While the poor folks, clad in their shabby  
 suits,  
 Sat meekly down outside.  
 The Angel of Mercy flew over the Church,  
 And whispered, "I know thy sin."  
 Then the Church looked back with a sigh,  
 and longed  
 To gather her children in.  
 But some were off at the midnight ball,  
 And some were off at the play,  
 And some were drinking in gay saloons,  
 So she quietly went her way.  
 Then the sly World gallantly said to her,  
 "Your children mean no harm—  
 Merely indulging in innocent sports."  
 So she leaned on his proffered arm,  
 And smiled and chatted and gathered flowers,  
 As she walked along with the World;  
 While millions and millions of priceless souls  
 To the horrible gulf were hurled.  
 "Your preachers are all too old and plain,"  
 Said the gay World with a sneer,  
 "They frighten my children with dreadful  
 tales,  
 Which I like not for them to hear;  
 They talk of brimstone and fire and pain,  
 And horrors of endless night;  
 They talk of a place, which should not be  
 Mentioned to ears polite.  
 I will send you some of the better stamp,  
 Brilliant and gay and fast,

Who will tell them that people may live as  
 they list,  
 And go to heaven at last.  
 The Father is merciful, great, and good,  
 Tender and true and kind;  
 Do you think He would take one child to  
 heaven,  
 And leave the rest behind?"  
 So he filled her house with gay divines,  
 Gifted and great and learned;  
 And the plain old men that preached the  
 Cross  
 Were out of her pulpits turned.  
 "You give too much to the poor," said the  
 World,  
 "Far more than you ought to do;  
 If the poor need shelter and food and clothes,  
 Why need it trouble you?  
 Go take your money and buy rich robes,  
 And horses and carriages fine,  
 And pearls and jewels and dainty food,  
 And the rarest and costliest wine;  
 My children, they dote on all such things,  
 And if you their love would win,  
 You must do as they do, and walk in the ways  
 That they are walking in."  
 Then the Church held tightly the strings of  
 her purse,  
 And gracefully lowered her head,  
 And simpered, "I've given too much away;  
 I'll do, sir, as you have said."  
 So the poor were turned from her door in  
 scorn,  
 And she heard not the orphans' cry,  
 And she drew her beautiful robes aside,  
 As the widows went weeping by;  
 And the sons of the World and the sons of  
 the Church  
 Walked closely hand and heart,  
 And only the Master who knoweth all  
 Could tell the two apart.  
 Then the Church sat down at her ease,  
 and said,  
 "I am rich, and in goods increased;  
 I have need of nothing, and naught to do  
 But to laugh and dance and feast;"  
 And the shy World heard her and laughed  
 in his sleeve,  
 And mockingly said aside,  
 "The Church is fallen, the beautiful Church,  
 And her shame is her boast and pride."

The angel drew near to the mercy-seat,  
 And whispered in sighs her name,  
 And the saints their anthems of rapture  
 hushed,  
 And covered their heads with shame;  
 And a voice came down through the hush of  
 heaven  
 From him who sat on the throne,  
 "I know thy works, and how thou hast said,  
 'I am rich,' and hast not known  
 That thou art naked, poor, and blind,  
 And wretched before my face;  
 Therefore from my presence I cast thee out,  
 And blot thy name from its place."  
 — *Baltimore Christian Advocate.*

### CHRISTIAN WARFARE.

EMILY OFFORD.

"Come forward ye noble, brave-hearted soldiers,  
 Stand for the cause in which you've engaged;  
 Fight for the victory, gain a crown all-glorious,  
 For lo! the trumpet soundeth, the war is waged,  
 The call is for warriors with undaunted courage,  
 Those who will stand the test in each trying hour;  
 I will be one, for my faith I have planted  
 On the Rock of Ages, an eternal power."

The above song was sung many years ago by earnest truth-loving souls. In looking over the songs, and recalling to mind many sayings of those whom we term "The Old Believers," we find this figure of speech often used, warfare, mighty battles against a crafty and insidious enemy, while to-day we seldom use such expressions. Love, union, peace, are more generally spoken of now.

It is said that extremes balance each other. Our gospel predecessors were intensely religious, ardent, enthusiastic and thoroughly sincere; imbued with ideas firmly impressed by their previous orthodox education, and intensified by the soul struggle they had to go through in order, as pioneers in a newly advanced cause, to break off old habits and leave old associations for the pur-

pose of forming new and better ones. And is there not still a necessity for earnest labor? and must we not still carry on an interual, relentless, individual warfare in order to subdue in the heart those giant evils, "the lust of the flesh, the lust of the eye and the pride of life," with all their concomitants, carnal thoughts and desires, vanity and frivolity, arrogance and selfishness? These are not of the divine Father and Mother and do not build up the new heavens, but continually destroy the peace of society; and not only to subdue, but to utterly destroy them is the duty of every Christian; this holy warfare we are called to engage in, and all who fight this good fight will not fail to find growing in the heart the principles of love, union, peace, brotherly and sisterly kindness toward each other; no longer will be heard railing, backbiting and slander, but harmony and concord will abound. But it is a fact true as truth, that the latter is never gained until the former is experienced.

Yea I know of a truth that to love my brother and sister with pure Christ-like love, I must sever all carnal fleshly, selfish ties, and this is the blessed privilege of each and every one who enters into the gospel desirous of becoming a follower of the blessed Savior.

In my youth I vowed to my God that I would consecrate my life to this cause and from time to time have renewed my early vows and boldly testify that I find comfort and happiness herein, and I am bound to continue in this conflict, not only in this life, but in the life beyond, till I can say, as did Jesus "the prince of this world cometh and hath nothing in me." Yea till all longings and desires for the earthly and inferior are displaced by the possession of the heavenly and superior.

*Mt. Lebanon, N. Y.*

## THE MANIFESTO.

### SEPTEMBER, 1889.

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### Editorial.

IF the simple assertion of belief could have any intrinsic value in its influence upon the mind for good or ill, it would be an expeditious way to accomplish what might often be anticipated as a much desired result. Conditions could readily be made to change "in the twinkling of an eye." and any degree of exaltation reached that found a response in the mind.

Many consciences have been lulled into a morbid security by the teaching of a false theology. Every form of crime as well as every degree of guilt fades instantaneously before this magic charm. A life of dissipation and crime, in which the "sins have been as scarlet" has now, under the wand of a theological magician, "become as white as wool."

A corresponding state might be experienced through the acceptance of that word which is so thoroughly incorporated into the theology of the churches, and yet so speculative in the form in which it is used. Faith according to the apostolic definition is "an evidence of things not seen." It is a word of subtle meaning and thousands are led by it into labyrinths where nothing permanent is ever reached. It often serves as a cloak to cover the most absurd movements and to sanction almost any anticipated project that may spring up in an excited mind.

Faith in God, as taught in the evangelism of Jesus, is inspirational and in its combination with the principles of practical righteousness, forms the armor of God, through which no power of evil can enter to do harm.

St James, in his sermon before the church, does not hesitate to say that Faith, unassisted by good works, is without life, and consequently, cannot impart life to the soul. It was the living waters that were to "spring up unto everlasting life," and not the water from the well in Samaria. It is the living faith in the over-ruling Providence of God that inspires the soul to hope, to work and to endure to the end of the Christian race.

In acceptance of the cross of Christ we need so much, this living faith in God, believing that he is the rewarder of those who diligently seek Him. Here comes the place for the application of an inspirational faith that shall illumine our pathway as we travel on toward the city of our God. A faith that shall inspire us with confidence to



trust in Him who has promised to be our God, and also promised that we shall be his sons and daughters. To dwell in this faith, is to dwell in an assurance that no obstacle can impede our progress, or deprive us of the treasure of a present or a future spiritual kingdom.

"We believe," said Peter, while speaking of Jesus, "that thou hast the words of eternal life." If we so live in the world and before the world, that to be called the sons and daughters of God, is not arrogating to ourselves an unmerited title, we shall be baptized into the same spirit and with the words of eternal life, build upon the same spiritual foundation. Nothing short of this determined purpose, to put on the whole armor of God can be of any permanent value. The neglect of any part, however trifling it may be, would expose us to the snares and temptations of the adversary of souls.

"Follow me," said Jesus, and in following him, we are to be like him. As a son of God he was clad in this armor of God. To be like him we must make the same preparation for the battles of life, if we anticipate a victory over a worldly inheritance. In this spirit we enter the contest for faith, and in faith, which will redeem the world and make its kingdoms the kingdoms of our Lord, and also make his people a praise in the earth.

Consecrated communities must form the nucleus of such anticipated kingdoms. For God and for the peace, happiness and prosperity of mankind must be the life object of his people. Anything less than this is conserva-

tive of selfish interests, making mine and thine the idols of the heart and most effectually closing the avenues which lead to the peaceful reign of the spirit of Christ.

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## Sanitary.

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### ECCENTRICITIES IN DIET.

"THE preference of the Chinese for food that seems to our appetites absolutely disgusting, is well known. In Canton, rats sell for fifty cents a dozen, and dog's hind quarters command a higher price than lamb or mutton. Fancy eating birds' nests worth thirty dollars a pound! This is what a mandarin revels in. The French have beguiled us into eating frogs' legs, which were once tabooed in this country, and we have even come to esteem diseased goose liver, in the form of *pate de foie gras*. The writer has met Brazilians who rave over boa-constrictor steaks, and count monkeys and parrots a very good meal. In the West Indies, baked snake is a common dish, as the reptiles abound, and it is a good way of getting rid of them. But when it comes to frying palm worms in fat, one would think the stomach would rebel. It is not so, however, though, by a strange inconsistency, stewed rabbit is looked upon with disgust.

On the Pacific Coast the Digger Indians eat dried locusts, and in the Argentine Republic, skunk flesh is a dainty. Our own favorite bivalve, the oyster, is very disgusting to a Turk, while the devil fish, eaten in Corsica, is equally so to us. We cannot understand, either, how the inhabitants of the West Indies and the Pacific Coast can eat lizards' eggs with a relish; still less, how the eggs of the turtle and alligator can become a favorite article of diet.

The Brazilians eat ants, probably, to get rid of them, for they literally infest the country, and are of an enormous size. It is easy to pick up a handful of ants almost anywhere, though the wary do not go about it in this way, as the pestiferous insects bite in a most

vicious manner A curry of ants' eggs is a great delicacy in Siam, and the Cingalese eat the bees whose honey they have stolen. The Chinese, who seem to have stomachs like the ostrich, eat the chrysalis of the silk-worm, after unwinding the cocoon. Spiders are used in New Caledonia as a kind of desert, while caterpillars are also relished by the African bushmen.—*Hall's Journal of Health.*

## DEATH-PENALTY.

FRED'R. GERHARD.

AFTER the State of Michigan in 1846, and Rhode Island in 1852, had abolished the death-penalty, the State of Wisconsin in 1853 followed this laudable example of justice and humanity, and so it has been in these states for about forty years. During the last sessions of the Legislatures of Wisconsin and Michigan attempts were made to revive death-penalty, but rejected by a large majority, proving beyond doubt the public sentiment against the innovation proposed.

In the last session of the Legislature of the State of New York, there was appointed a commission for the purpose of finding out a death-penalty "more in accordance with humanity" than hanging. This commission, which has for said purpose been traveling in Europe, has reported recommending electricity.—But is not the death-penalty in itself an inhumanity, a cruelty and a barbarism, belonging to former dark ages? Is not each and every mode of carrying out the death-penalty, be it by hanging, decapitation, shooting, garroting, electricity, poison or any other way a *witful* killing, a murder? Should not our century, which has abolished the inhumanity and barbarism of slavery, following the example of Rhode Island, Michigan and Wisconsin, abolish also the inhumanity and useless barbarism of the death-penalty in all the other States of the Union, showing to the world by this new step forward, that the United States in *every* respect are at the head of civilization?

Let us consider this question in an unprejudiced way. The writer sincerely hopes,

that his arguments for abolition set forth in the following lines are so strong and indisputable, that even those, who until now thought death-penalty indispensable, will come to another conclusion.

The Bible says: "He who sheddeth man's blood, by man shall his blood be shed" But, on the other hand, the Bible also says: "Thou shalt not kill," and we find here two passages diametrically opposed to each other, so that the advocates as well as the opponents of the death-penalty can base their arguments on the Bible. Let us, therefore, treat the question whether the death-penalty be just and fair from a purely human standpoint.

The penal code has several theories for the death-penalty—namely, determent, retaliation (revenge) satisfaction for the state, and security for the state. The three latter have been pretty well abandoned, and the justification of the death-penalty is now mainly based on the theory of deterring by intimidation, insisting or supposing that an execution must be a warning to others not to commit a similar crime. But the penal code recognizes still another theory as the warrant for punishment *in general*, and that is the reformatory theory—the only one which is morally justified, but which cannot be considered in the case of a death-penalty; because, if a person be executed, there can be no intention of reforming him, and if we hang a man we deprive him, through violence, of all possibility of reformation; we rest satisfied with simply taking his life, murdering him. According to the passage: "He who sheddeth man's blood, by man shall his blood be shed," in the death-penalty merely a remnant of "vendetta" is exercised. In the course of time, a milder practice has taken place even with regard to capital-punishment, horrible as it may be in itself, inasmuch as the law has ceased to torture the condemned, contenting itself with simply slaying them; the number of the crimes for which this punishment is prescribed has also been diminished, and has been reduced in all countries to that of murder—a great progress in comparison with the last century, when, in England, about a hundred different crimes were punishable by death. Among

these was theft to the value of forty shillings—truly, a contemptible price for a human life! How morally debased were the opinions entertained at that time concerning punishment and the value of human life, is most strikingly illustrated by the fact that even a man of the high position of Lord Chancellor Eldon should have exclaimed, horror-stricken—on the occasion of a motion in Parliament for the abolition of this forty shilling law—“Why, by this innovation all I possess would be left entirely unprotected!”

All this has been changed. Murder alone receives the death-penalty. Is it warranted even in this case?

The celebrated authority of criminal law, *Tomme*, speaks in one of his works as follows concerning punishment by death: “Why do we still have the death-penalty, which is no punishment, but a cruelty, a barbarity? They say, to murder a human being, to annihilate a human life, is something so horrible, inhuman, unnatural, that it can be expiated only by the severest punishment? And in what do they find this severest punishment? They murder the murderer. They annihilate in cold blood his life, a second one in addition to the first! And the second murder they call right, justice, and for the murderer, who is to be murdered, special tortures have first to be created. The death-sentence is announced to the murderer weeks beforehand, and it is said to him: ‘Thou shalt die a violent death. We will lead thee to the gallows, and there the servants of the executioner will seize thee, strap thee, and then the executioner will come to thee, and hang thee.’ Thus the murderer will be murdered, after having had before his eyes for weeks and months the picture of his approaching cruel death. ‘But, after all’ they say to him, ‘it is possible that you may be pardoned,’ in order to make still more terrible, by the seconds of hope, the weeks and months of deadly anguish! And this they call justice, even Christian justice!”

The first step of the abolition of death-penalty was made in 1764, by the celebrated Italian criminal lawyer *Beccaria*, the champion against capital punishment, by proving

that this penalty had never deterred criminals from inflicting harm upon society. But a long time elapsed before his endeavors bore the first fruits. In Tuscany the death-penalty was abolished in 1786, and in Austria 1797. It was, however, re-enacted in Tuscany in 1852, but this roused such a storm of indignation, that the Government found itself forced to annul it once more. In Austria it was also re-enacted. In Germany the National Assembly of 1848 passed a resolution of abolition, which was put into effect in Oldenburg, Bremen, Nassau, Anhalt, and the kingdom of Saxony, but not permanently; for, at the establishment of the German Empire, when the reaction regained full power that resolution of the National Assembly of 1848 was annulled; and, since that time, intelligent Germany can again be proud of the fact, that in its domain murder will again be committed *de jure*. In Switzerland the death-penalty has been abolished in several Cantons, but has been re-enacted in some of them. In Holland it was abolished in 1870; and the same has been done in Portugal, Belgium and Roumania. Among the states of the American Union it was abolished in 1846 in Michigan, in 1852 by Rhode Island, and in 1853 by Wisconsin. The remaining states and the remaining foreign countries have not yet been able to attain the moral elevation requisite for this act of humanity, though in the States of Maine, Minnesota, Indiana and Vermont the law prescribing the death-penalty must be considered a dead letter, as no executions have taken place there for years. In 1887 the Central American States Honduras, Costa Rica, Nicaragua, and Guatemala entered into negotiations for forming a Union, similar to the United States, with the express condition, that the death-penalty in those states should be abolished.

That the death-penalty as a means of deterring from crime is a complete mistake; that, on the contrary, the abolition of the death-penalty lessens the number of the worst crimes, whilst executions increase them, is proved by the experience of various countries. In Holland no parricide or matricide was committed in the ten years following the abolition, whilst these crimes oc-

current frequently in the fifty years preceding the abolition. In Tuscany it was shown that the abolition of the death-penalty led to no increase in the number of the crimes considered worthy of death; and the same result has followed the abolition in States of the Union. In Wurtemberg no death-sentence was executed under Karl Wilhelm: in Gotha, none in fifty years, and in Russia, under the Empress Elizabeth, none in twenty years, without this being followed very soon by further crimes punishable by death. An English prison-chaplain, who during his official career prepared 167 criminals for execution, has testified that of these 167 persons, 161 had been proved to have witnessed executions. There is evidence that people who had just seen an execution, only a few hours afterward, themselves committed murder. Can one, in the face of such testimony claim any validity for the theory of deterring by intimidation? Considering the frightful brutality in the intentional killing of a human being, considering the profoundly demoralizing effect which executions entail, and, from their very nature, must entail, one can indeed not wonder that their result is not a decrease, but an increase of heinous crimes.

(TO BE CONTINUED.)

### ONE AT A TIME.

ONE step at a time, and that well placed  
We reach the grandest height;  
One stroke at a time, earth's hidden stores  
Will slowly come to light;  
One seed at a time, and the forest grows;  
One drop at a time, and the river flows  
Into the boundless sea.  
One word at a time and the greatest book  
Is written and is read!  
One stone at a time and the palace rears  
Aloft its stately head;  
One blow at a time, and the tree's cleft  
through,  
And a city will stand where the forest grew  
A few short years before.  
One foe at a time, and he subdued,  
And the conflict will be won;  
One grain at a time, and the sands of life

Will slowly all be run;  
One minute, another, the hours fly;  
One day at a time our lives speed by  
Into eternity.  
One grain of knowledge, and that well  
stored.  
Another and more on them,  
And as time rolls on, your mind will shine  
With many a garnered gem  
Of thought and wisdom. And time will  
tell,  
"One thing at a time and that done well,"  
Is wisdom's proven rule.—*Golden Days.*

## NOTES ABOUT HOME.

### Mt. Lebanon, N. Y.

Aug. 6.—OATS are standing in the fields. They are black and decaying. We have more or less rain, every day. Potatoes are being injured by the wet weather.

We have had a lovely and profitable visit with our dear Sisters from Canterbury. They attended our meeting on Sat. evening.

A. W.

Aug. 15. It is rain, rain, rain. The earth is literally soaked, yet we rest in hope of a change for the better. We commenced haying in June, and closed in good season, but the harvesting still hangs on. We will strive to be patient. The crops still growing look finely, especially Sweet Corn, Beets, Carrots, Tomatoes and Turnips. At the Center Family we are doing a little toward beautifying our Mt. Zion. The Old Dwelling is having a coat of light paint. The horse barn roof is being changed, from that of a flat, gravel roof to a gable roof to be covered with slate.

T. R.

### Watervliet, N. Y.

Aug. We have had a very wet season so far. Our string beans almost an entire failure. Oats very much hurt. The hay crop was not so good as was anticipated. We shall not have a full crop of apples.

### Enfield, Conn.

It has been hard work to secure the hay this season. The Brethren went to turn one lot and found some of it quite under water. Apples and peaches will be quite plenty. If the rain does not hurt the peaches, we shall have a good supply, but some of the early ones are now decaying on the trees.

**Canterbury, N. H.**

THE five Sisters who have been on a visit to the following Societies,—Harvard, Shirley, Watervliet, Mt. Lebanon, Hancock and Enfield, Ct., reached home on July 30. We mention the Societies in the order in which they were visited. They report a very pleasant season among gospel friends and one long to be remembered for its temporal and spiritual benefits.

Elder Elijah Myrick, of Harvard, Mass., calls July 20 and leaves the 21st.

Aug. 2. Two Sisters visit the Unitarian Grove meeting at the Weirs. They sell some articles made by Believers, also some pamphlets, and interest themselves in the religious work around them. The Sisters return home on the 13th. inst. As the Universalists began their Grove Meetings at the Weirs on the 16th. inst., the Sisters were witnesses of their religious exercises.

Washington Jones of Mt. Lebanon, calls on the 29th. of July and leaves the 31st.

**Enfield, N. H.**

The Brethren have just finished the painting, outside, of four buildings in the Church family, which improves the general appearance of the Village.

The North Family have a piece of lovgae that is the wonder of passers-by. It has gone to seed and the stalks are full six feet tall.

The Mascoma Lake is five miles long and three-fourths wide. The Society is on the west shore. The waters of the Lake pass into the Mascoma River at the north end, and then on to the Conn. river.

Elder Elijah Myrick, of Harvard, Mass., calls on the 18th. of July and leaves the 19th.

Aug. 8. Several members of the first and second families, and all the school children of the Society have an excursion on Mascoma Lake. They go on board of a small steamboat which is under the management of Capt. C. Packard.

**Alfred, Me.**

We have just finished painting twelve buildings which gives our Village a much improved appearance. Apple crop will be small. Of peaches and plums we have none.

**Gloucester, Me.**

P. O. address, West Gloucester, Cumberland Co., Me.

Aug. 10. Apples are scarce. Potatoes so far are not injured by the wet weather. Sister Mary Ann Hill is 90 yrs. old to-day. She retains all her faculties to a remarkable degree.

**Union Village, Ohio.**

Elder Oliver C. Hampton has just returned from a visit to Pleasant Hill, Ky.

July 6. Wheat, oats, corn and potatoes are good. Wheat all cut.

**South Union, Ky.**

Elder Harvey L. Eads has removed to Pleasant Hill, Ky., and will have his residence in that Society.

**The Bible Class.****IDOLATRY.**

JESSIE EVANS.

THE book of Judges, in our estimation, is of double interest to the Bible student. First, it contains a very interesting account of the Children of Israel, and second, because the travels and experiences of the twelve tribes, in journeying from Egypt to Canaan, are typical of Christian progress from error to right, in this day. Many lessons given to them by their leader Moses, are worthy of attention from professing Christians now. The Ten Commandments embodying the Moral Law, is one of the wonderful revelations of that period. The first one reads, "Thou shalt have no other gods before me," and the second emphasizes it, "Thou shalt not make unto thee any graven image or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth," inducing the opinion that idolatry was one of the besetting sins of the Children of Israel, and was therefore forbidden first by their divine teacher. And so it afterward proved. Each time that the people were deprived of their leader, we read that "they remembered not the Lord, but turned again

to serving false gods." Judges viii., 33, 34. Some writers are of the opinion that the journey of the Israelites through the Wilderness is but an allegory, portraying the opposition of the human heart then as now, to the divine hand that would direct and guide to the spiritual Land of Promise. Whether taken in this light or otherwise, the history of their strange wanderings is a wonderful lesson. The condition of society in the days of the Children of Israel necessitated the commandment referred to; but to-day there is no need of its literal injunction, for civilization has done away with the graven images and false gods of ancient days; but the words, "Thou shalt have no other gods before me,"—are they not applicable to our lives? Where is our God, when fame, wealth or intellectual attainments claim the first and last consideration? When we deem ourselves and selfish interests, wherever centered, worthy of the best efforts of mind, might and strength, are we not guilty of idolatry, and in its most degrading form? The gods of the heathen, we think, are almost incomparable with the varied, yet none the less adored gods of to-day, at whose shrines so many "bow down and worship." If we live in conformity with the first of the ten commandments given so many years ago, we may understand the words of Jesus, when he said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," for this can be made a reality only where the soul is free from the sin of idolatry.

*Canterbury, N. H.*

### SOLILOQUY.

MARY E. KING.

ONE morning in Autumn while contemplating the comparatively desolate aspect of outward surroundings, I was led to think how silently the laws of God, governing Nature are carried into effect, and how unlike the noise and bustle characterizing all of the works of man! Only a few weeks ago, and we were anxiously watching for the seemingly tardy growth of vegetation. How

imperceptibly, as it were, the fair earth had been clad with its many shades of green. and ah, how silently too has this marvelous growth been fulfilled! I mentally queried, "Is not the law which enhances the growth of the soul as silently fulfilled? And is not one obscure worthy deed of far greater value to the Christian than many performed merely to be seen by human eyes, or praised by human lips? Too often we regret to find that the motives prompting our daily acts are hardly in accordance with the dictates of conscience! I realize, more and more that the reward arising from conscious integrity and the approval of "Him who seeth in secret" is rather to be chosen than any words of human praise. \* \* \* \*

Sober Autumn having come again, another lesson presents itself to my thought, for to-day, I perceive that by the same silent forces noticed in Spring, Nature is being disrobed of her leafy mantle, and that each plant and shrub will, ere long, be revealed in its true character, and while one at our right may disclose an ill-shaped, uncomely figure, another at the left is well-defined and symmetrical, and I see that each is presenting its individual outline, revealing its undisguised merits and defects. Just so, I think, must every soul sometime appear before the sunlight of truth. I involuntarily closed my eyes to the earthly scene and the following questions seemed to be put to me audibly. "Are you willing to be stripped of all false coverings and to lay aside your claim to a name, a profession of religion, and to aught that appears well in the eyes of men? Are you willing to stand in the light of God alone clothed in your just merits? What kind of a character have you been forming, what degree of growth found in spiritual life? Are you willing to display the treasure you honestly claim as yours, gained by the work of the heart or that of the hands?" While pondering these weighty questions, the rays of an autumnal sun began to gild the distant horizon, and gradually, yet surely rose above the hilltops, until I could see the whole of its broad disk. Unwonted joy thrilled my being, for by the accompanying impressions I was assured that the Intelligence which had questioned me so closely, had also giv a

evidence that the rays of the Sun of Righteousness had not only appeared upon the horizon of my soul's vision, but reassured me that though apparently slow in its progress, it would yet rise above the mountains of self-love, pride, vanity and other worldly influences, surrounding me, and finally illumine my whole life, if faithful to my conscientious trust.

*Canterbury, N. H.*

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"AM I MY BROTHER'S KEEPER?"

CORA C. VINNEO.

THE first record we have of the use of this sentence is in the fourth chapter of Genesis, when the wicked first born of Adam slew his own brother. Oh! shocking deed. I seem to see the children, Cain and Abel, in their childhood innocence, before sin had set its seal upon the brow of Cain, and marked him as a fugitive in the earth.

When they grew to the estate of manhood they chose different occupations, one tilling the soil, and the other keeping sheep. I imagine with what delight Cain took Abel through his fields, confiding every feeling to him as they went, and he in return would climb the mountain heights to see the products of Abel's care. All seemed to be prosperous. In course of time they desired to make an offering unto the Lord. Cain brought the first fruits of the land, and Abel the firstlings of the flock. The Lord, it is said, had respect for Abel's offering because he was righteous, but unto Cain and his offering he had not respect. This stirred within Cain the feelings of anger and revenge, and when he saw his brother he lifted up his hand and slew him. When the Lord asked him where Abel was, he replied, "I know not; Am I my brother's keeper?" Thus he added falsehood to murder, and justly deserved the punishment which was inflicted; and in his own conscience he felt, no doubt, that he should have been his brother's keeper, but had proved most unworthy of his trust.

We are all each others keepers, and under the law of sympathy and dissimilarity it is impossible to be otherwise. "It is the uni-

versal law of all that exists," says a modern philosopher, "not to have in itself either the reason or the entire aim of own existence." What is taken to supply life from is sure to be given back in some way, for this world is built upon a vast system of exchange. It is utterly absurd for human beings to style themselves independent. "No man, no class can be exclusive, each lives by the help of all, and is bound up in the welfare of all, in one living, sympathetic organization."

We do not comprehend how much we rely upon others, how much we live in them, nor how much we should miss them if suddenly taken from us. One has one gift or power of adaptability which another has not, thus through our different individual gifts we become our brother's or our sister's keepers. "So the carpenters encourage the goldsmiths, and he that smooths with the hammer, he that smites the anvil. There are other ways still in which we may be the keepers, guardians or friends of our associates. When we see them sinking under infirmity, or overtaxed with weighty duties, or drooping under discouragement, let us then remember that "a friend in need is a friend indeed." But above all other assistance, let us acknowledge that which comes from a truly Christian life, and be exceedingly careful lest through any thought, word or action, we hurt the oil and the wine in any soul.

Let us watch over and pray for all as we should like to be prayed for. that at the end of time it may be said of us in sincerity, that we were all each others keepers, spiritually as well as temporally.

*Mt. Lebanon, N. Y.*

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IGNORANCE ON BEACON HILL.

An old lady who lives within the shadow of the gilded dome, asked her son within the week:

"Who is this Sullivan I hear people talking about?"

"Oh, he is a pugilist, mother."

"A pugilist? Where does he live?"

"Right here in Boston when he is at home."

"Well," said the old lady, "it's strange I never heard of him, but Boston is always getting up so many new religions, its no wonder I don't know about all of them. What do the pugilists believe?"—*Selected.*

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### KIND WORDS.

SHAKERS, N. Y. AUG., 1889.

THE MANIFESTO, to me is as a choice friend in lonely hours. I never fail to find good gospel teaching on its pages. I think it was never better filled with wholesome truth, than at present.

CHANCY DIBBLE.

ENFIELD, N. H. AUG., 1889.

THE MANIFESTO comes to us every month. a messenger of glad tidings. I should be very sorry not to receive it.

CHARLOTTE HART.

WHEREVER duty summons man, woman has a corresponding duty in the same place.

It is difficult for a famished man to believe he has a Father in Heaven, till he feels that he has a brother on earth.—Grindon.

## Deaths

Abigail Ricker, at Alfred, Me., July 16, 1889. Age 84 yrs. and 4 mo.



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OCTOBER.



THE  
MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.  
VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange for  
his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.



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# The Manifesto.

VOL. XIX.

OCTOBER, 1889.

No. 10.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO. 4.

1785. AFTER the building of the house of worship the exercises became more uniform and regular and the marching and dancing were more moderate. Previous to this there was not much order observed among the Brethren and Sisters, in the occupation of a special place, but a Christian care was taken not to trespass upon the privileges of each other. The meetings on the Sabbath were generally in the Church, and open to all who wished to attend. The Believers occupied a standing position, and arranged in ranks, with the Brethren on one side of the central line of the room and the Sisters on the other. The first ranks at the head of the meeting were separated about four feet, while at the other end they were some ten feet apart.

The many violent manifestations of power which had attended the religious exercises of the Believers before the forming of the Community, had become less frequent and gradually faded away. This public service of which we have been speaking was attended by the several families except those in the Church. This family held their meeting in the

afternoon, but did not admit any persons who were not members of the Community. The exercise known as Square Order was introduced at this time by Father Joseph. It was a matter of much earnest exertion for the Believers to perfect themselves in this form of worship. Forms that had been laid aside, were occasionally revived, as some one or ones were moved by the inspiration of the hour, and in this revival they shared the ministration of the divine spirit.

In 1774 the Square Order was omitted, and in 1776 all exercise in time of worship was discontinued during a term of two years, and by the advice of Father Joseph a season of rest followed. The time in worship was now occupied in exhortations to live "soberly, righteously and godly in this present world." On many of these occasions the assembly would unite in singing one of the solemn songs and then retire. It was a remarkable change to bring about in so limited a space of time, and is a manifestation of the union and love that pervaded the order. During this period of five years the religious services were of a very solemn character. The revival gifts had ceased; no general exhortations were given, and if any word bearing upon the life work of the Believers

was spoken, it was the gift of the presiding Elder.

The early Believers in their seasons of revival were not particular as to the time when the assembly of worshipers should be called together, but accepted any time during the day or evening, when it was most convenient. Living as they did in different parts of the town or state, this was the only way that could prove satisfactory to them. But after the organization of the Society more system was observed and regular hours appointed for every meeting that was to be attended.

For several years a meeting was held in the early morning, in which speaking, singing and other exercises formed the order of the service.

In 1798 the Square Order was again introduced and at the beginning of the year 1800, the meetings assumed a much more active form. The gift of exhortation was encouraged, and the spirit of praise and prayer found expression in many honest and faithful souls.

The year 1805 is made memorable on account of the wonderful work of the Lord that came to the people of Ohio and Kentucky. Three missionaries were sent from the Church, Benjamin S. Youngs, John Meacham and Issachar Bates, to preach the faith that had been received by the Believers. The journey of more than a thousand miles was made on foot and attended with many privations and hardships. The Brethren knew they were under the blessing of God, and that a fruitful prosperity would attend all their labors of love for God and his people. It was a great sacrifice for the family to make and the farewell of the Brethren was

one of deep sorrow, commingled with joy.

The letters that were subsequently received from the Brethren, gave an account of the great revival and of present progress of faith among the people. Hymns were composed in the spirit of the work and sent to the Believers in New Lebanon. They were read and circulated and sung. Zeal awakened zeal and the life of the gospel was manifested more freely among the people.

In the summer of 1807 the singing of hymns was fully established in the Church, and the worship now consisted, especially, that at the close of the day, in singing a hymn, and the exercise in the Square Step. Exhortations were frequent and a great change took place as the worship became more actively spiritual and less formal.

A hymn entitled "Gospel Trumpet," was composed and formed quite a prominent feature in the hour of worship. More active exercises were introduced and the solemn songs, without words, were laid aside.

In 1810 the singing of short songs or those having only one verse was introduced. Words were also selected from the exhortations made in time of worship, and these were arranged to music and used with much satisfaction. This soon led to the writing of anthems of various lengths, which in many instances took the place of hymns, as the introductory singing for the season of worship.

Some elementary lessons in music were taught, at this date, as but very few persons had any knowledge of the rules of music. All the songs and tunes were learned by the ear and re-

tained by the memory. After the more universal introduction of hymns and anthems, with music attached, it became quite a labor to learn and to retain all that were brought forward. Visitors to and from New Lebanon, also became interested to learn one or more new hymns or anthems, to take to their own homes.

In the year 1815 an anthem was written and the music attached and then sent to the Believers in Ohio. This was the first instance where an anthem set to music had been forwarded to a western Society. The knowledge of music gradually increased in the several Communities and in 1819 an exchange of several pieces was made between the Society of New Lebanon and Union Village. No singing schools had been established and but few of the singers engaged in the study of music. The round notes, only were used, but by some were considered very obscure. In the course of eight or ten years, a great improvement was made in the writing of music and the round notes were thrown out of use. The Community at Harvard, Mass., suggested the using of letters for notes, and this manner was adopted. The various length of the notes were designated by capitals, italics, etc. This was soon followed by another degree of improvement, in the use of small letters, and by attaching brevitures and other characters to indicate the length of the notes. This system originated at New Lebanon.

The modes were used as formerly written until 1835, when there was a thorough reform made in the system of music, which was generally adopted by the Believers.

A small work was published in 1833

entitled, "The Rudiments of Music." It contained 158 pages. In 1842 a music book was published by the Society of New Lebanon.

The Society at Enfield, Conn., rendered much assistance by the writing and publishing of articles on the science of music. By the use of the letters of the alphabet, it was thought unnecessary to retain the staff, and that gradually was thrown out of use, and by the year 1858, it was rarely used in any of the communities.

We now return to the form of worship as used in 1817. It required great care to retain the forms of exercise, to walk or to march in a body, across the room, and to keep a regular step and correct time, was a work of much anxiety. A programme of the leading hymns and anthems to be used during the week was brought forward and read in the meeting of Sabbath, P. M. The selection was made by the Elders of the family, or by any of the interested singers. Several forms of exercise were introduced from time to time, but did not long continue in use.

In 1822 more freedom was given to the speaking, during the hour of worship which proved both pleasant and profitable. Sometimes the whole family would march into the highway and while in the enjoyment of some beautiful songs, pass on to the Center Family and share with them a union gift.

In 1827, a new spiritual wave passed over the Community and gave life and zeal to the season of religious service. Gifts of repentance, of love, of simplicity and of new songs abounded. It was a baptism of gospel fire, the good effects of which lasted for several years. In all of the beautiful gifts there was,

however, a measure of sorrow, as it had the effect of throwing off the dying and dead branches, which at one time were so promising of life.

In 1837 a new era commenced as the windows of heaven and the avenues of the spirit world were opened. Gifts of visions, of revelations, of inspiration and of spiritual songs were among the heavenly treasures that were showered upon the Believers. Messages were spoken and written, and the number of inspirational Hymns and Anthems, largely increased.

This manifestation of the spirit, made its first appearance, among the children, in the Community at Watervliet, N. Y., while they were engaged in religious devotion. Some of them passed into a trance state, and became wholly unconscious of all external surroundings. The visionary sight which had opened their spiritual eyes, unfolded most beautifully the invisible things of God. In this new life they were attended by spirit guides, and taken from place to place as one would be while on the earth.

The attendant, spirit guide would, sometimes, hold conversation with those in the body and ask and answer questions through the one that was entranced. Persons falling into this visionary state or accepting any form of inspiration were from this time designated as "Instruments."

This work soon manifested itself in an older class, and young men and young women were baptized into the new element of spiritual life. The work began to assume varied and strange forms, and was looked upon with surprise and astonishment by more mature minds. The influence had come among them, as an uninvited guest, but had earned

on its introduction, a most cordial welcome from every person. The gifts and exercises attracted the attention of all and captivated the feelings of the whole assembly.

(TO BE CONTINUED.)

### LIFE'S JOURNEY.

ORREN N. HASKINS.

WHAT is life? A mystery sublime,  
A form and existence, a spirit divine;  
Outreaching all knowledge that we can control,  
We're here for a purpose, a body and soul.  
Life's journey though transient is fraught with delight,  
Its visions all brilliant with beauty and light:  
With cheerful endeavor we enter the strife,  
And enjoy our existence in this sphere of life.

Life's journey though dotted with pleasure and pain,  
Has much that invites us onward to gain;  
Inspired with the beauties of everything new,  
We're anxiously looking for something to do.  
As we enter the field of labor and toil,  
Whether mental or physically tilling the soil,  
All manual labor whatever it be,  
Has always been health and interest to me.

Surrounded by guardians who're gentle and kind,  
To aid and direct through the journey of time;  
We shun many evils we meet on the way,  
If we are but careful their voice to obey.  
What comfort and peace as we journey along,

Our souls reaching upward, our hearts growing strong;  
O beautiful home with the pure and the blest,—  
A heaven on earth a home of sweet rest.

O, who would exchange a life that is pure?  
Or who would not crosses and trials endure?  
Than dwell in the homes of gloom and distress,— [blest.  
O give me the home with the pure and the



O lovely companions, ye heaven-born few,  
I'm thankful I've spent my life here with you;  
Come ease or come pleasure, come sorrow  
or pain,

My heart's entwined with you to ever remain.

The pathway of life is quite rugged we know,  
And sometimes grows rougher as onward we  
go;

But keep the eye single for truth and for  
right,

We'll press through the darkness and land  
in the light.

Though many may miss and get on the  
wrong track,

The soul that's in earnest will never look  
back,

But onward keep moving as true as the clock  
Till firmly established as truth and the rock.

And when life's journey is finished and gone,  
And we are at peace with ourselves and each  
one;

We'll count o'er the blessings of life and its  
joy,

When there's nothing of earth our peace to  
annoy.

And then if the angel of truth can record,  
Well done, come and enter the joy of thy  
Lord;

The battle well fought and the victory is won,  
Come in faithful servant, thy work is well  
done.

Then what of the struggles and toils of this  
life,

They vanish in haste like the dews of the  
night;

All earthly afflictions disappear as a scroll,  
And leave just the spiritual body and soul.

Away on the wings of victorious love,  
To rest in the mansions of Heaven above;

Leave a life here on earth for a life there in  
God,

With Father and Mother the Christ and our  
Lord.

*Mt. Lebanon, N. Y.*

## CHRISTIANITY.

DR. CARL.

CHRISTIANITY is that system of religion which Christ founded in his First and Second Appearing on earth for the good of all mankind to lift them up from sin and the lower order of passion which is bringing all to one sad end. This only true system of religion is to transform man into the image of heavenly saints. Like a great ship set off in a rough sea, it had to break the waves of opposing elements of the world and with Satan's hosts, which has ever been combined for its overthrow, as we learn from the Testimonies of the Life, Character, Revelations and Doctrines of Mother Ann and the Elders with her.

O what a glorious gospel we have given us through their tribulations for our good. Let us shout praises to God for these precious truths given to us, which are truly glorious in their origin. Glorious in their aim, glorious in their conquests—God owns them, angels smile upon them, saints rejoice in them, and devils dread them.

But my dear reader, though this Holy Gospel be so glorious, so benevolent, and so energetic in its nature, none can by any means share its triumph but those who accept it in their faith, enjoy it in their hearts and practice it in their lives. To accept the Gospel of Christ, Christianity, is to believe and accept Christ; to follow in his footsteps, in accepting his teaching, precepts and examples these must go together in our lives. And every man stands in the way of the gospel, who does not accept Christ. Christ said, "He that is not with me, is against me and he that gathereth not with me, scattereth abroad."

God sees us through our guardians,  
Our parents and our friends,—  
'Tis here his eye is watchful,  
Through these his love extends.—*M. W.*  
THE first virtue is to restrain the tongue.

The Gospel has evidently suffered greater loss at the hands of many who claim to be its friends than from those who have sworn hostility to it. Many, too many, indeed, have made it a cloak that they may be the more efficient to accomplish their work of ruin.

The dagger concealed in the heart of the hypocrite is more to be feared, than the uplifted hand of the open foe. Brethren and Sisters, the Christ whom ye have received is a Shield. Keep him between you and the world for every one who receives Christ, is made a voluntary, resolute agent on his own part. a determined, moral hero. who works, who strives, who fights, in prayer, that he may overcome self. To such, Christ is a present help in time of need, but he helps no one to live a Christ life who does not try to help himself, and abides in no one who does not abide in him, but whose desire is to give and to bless, to make men better and Christ-like, and labor to transform the whole earth into God's kingdom.

This Christian spirit breathed into the heart by the Holy Spirit, finding expression in all forms of benevolence, in all efforts to elevate the race, and spread the blessed Gospel to all mankind is the only true Christianity.

Paul was so filled with this burning Christian love, that he regarded the claims of humanity upon him as a debt—and am a debtor both to the Greek and the Barbarians. Both to the wise and the unwise.—Yea a debtor to the whole world. Not to the rich only, but to the poor, not to the Greek only, but to the ignorant barbarian—and am in debt to all is the language of Paul's great heart of love for all mankind. Shall we not labor for this spirit of

Christian love and then fulfill the command of Christ; he says, "Go ye into the world and teach the gospel to every creature."

*Mt. Lebanon, N. Y.*

## TWO RESURRECTIONS.

F. W. EVANS.

*"I saw a New Heaven and a new Earth for the first Heaven and the first earth were passed away, and there was no more sea or world."*

THE first resurrection heaven is composed of those who stand with the Lamb on Mt. Zion,—becoming Virgins. They learn the song of the Lamb, have the name of God written in their foreheads, and are redeemed from both the first and second earth.

These constitute the white clouds of the New Heavens. "I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man—she was a daughter of man—having on her head a golden crown, and in her hand a sharp sickle. To her it was said, "thrust in thy sharp sickle and reap, for the time has come for thee to reap, for the harvest of the earth is ripe." And the earth was reaped. This is the first resurrection—Shakers, who are in the New Heavens.

And another Angel came out of the Temple, having a sharp sickle, who was commanded "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great Wine Press of the wrath of God, and it was trodden without the

city." It belonged to the New Earth. This was the *Second Resurrection* from the first earth to the New Earth. It was the "Song of Moses." "In the days of these kings the God of heaven shall set up a kingdom—a Republic not in name, but in reality—and it shall break in pieces all other kingdoms, and stand forever." He will have come whose right it is to reign in justice and truth, henceforth he that would rule over men must be just, ruling in the fear of God.

The Rulers of the "first earth" government were conquerors and Kings, with Lawyers, Doctors, Priests and a literary and monied aristocracy, to support them, all living as *paupers*, upon the labors of the "common people." There has been antagonism—perpetual war—between the rulers and the ruled.

The people "cursed their God and their king and looked upwards for redress, and it came at the American Revolution.

The "first earth" is passing away and being supplanted by the "new earth wherein dwelleth righteousness." Its rulers are chosen by the sovereign people to rule in their name and as directed by themselves.

This is the first and second resurrection.

*Mt. Lebanon, N. Y.*

[The following articles are from the records of those who were living witnesses, and had either lived with or had enjoyed a visit among those early Believers. Ed.]

MOTHER HANNAH KENDALL of Harvard, Mass., was a beautiful minister of the word of God. The spirit of her ministration may be seen in the following: Do to others as you would

wish others to do to you, and always speak the truth. Keep your consciences void of offence toward God and each other. Purge your souls from all sin, and be careful to state every thing in its true light.

Govern the tongue for it is an unruly member. Labor to know the will of God and do it in all things. Strive to forgive and forget supposed injuries, and put away all hard feelings that may have arisen.

Be kind and condescending to each other, for this is the requirement of the gospel. If you are faithful you will be able to help others, as you have been helped. Where much has been given, much will be required.

SETH BLANCHARD.

DURING a visit of Father James Whittaker to the Community of Enfield, N. H., he remarked, "There never was a people on earth who had so great reason to bless God as we have, for there never was so great an opening of salvation made known to the lost children of men."

MARY BECKWITH.

FATHER JOSEPH MEACHAM gave the Believers very particular lessons in regard to honest dealing. In the selling of horses or cattle or any live stock it was right to inform the purchaser of any fault or defect in the beast, which would not otherwise be known. If in a bargain both parties were ignorant of the value of the article in trade and if the Believers subsequently ascertained that the other party had been wronged, it was their duty to make it right. As an illustration, he spoke of some timber that the Believers bought and found it was worth more than the one who sold it had supposed it was worth.

Father Joseph recommended the Brethren to make good to the man the present market price of the article.

[The above by Father Joseph Meacham is an excellent lesson in practical righteousness. It is the gospel of "glad tidings," to teach humanity to man, and is also the fulfillment of that testimony through Jesus,—"Whatsoever ye would that men should do to you, do ye even so to them." Ed.]

STEPHEN CLEVERLY received a fine education, through the kindness of his uncle, of Boston, Mass. He became a merchant and was very successful in his business. Stephen often called at our house, as we had long been intimate friends, and while speaking of a law suit, soon to be brought forward, he remarked, "You need not fear, you will get the case. The wicked cannot prosper. They will try to afflict and do all they can to overthrow the work of the gospel, but they cannot do it. No weapon formed against you can prosper."

I said to him, Stephen you have faith in the mission of Christ, why do you not obey it?

"I have faith," said he, "and I should have obeyed it. I have seen and conversed with your Mother Ann."

I then asked him to relate his interview with Mother Ann and the Elders, which he did as follows:

"Some of my companions came to me and wanted I should go with them to see Mother Ann and confound her. On account of my advantages for a good education they thought I could do it.

Mother and the Elders received us very kindly, and we were soon engaged in conversation. Mother Ann spoke of the evils that were abroad in the world.

Some philosophers, said I, think that what people call evil, is real goodness.

Mother Ann then referred to some of the sins that abounded in the world, and said, "Are not these, evils?"

I soon found that I could not obtain the least advantage and was glad to excuse myself and leave the place.

At the time of this interview I obtained faith in the life of Christ, but as I was a young merchant I did not wish to forsake the worldly prospect before me, nor to turn away from my young companions."

HANNAH LYON.

### WELSH POETRY.

BELOVED EDITOR—MANIFESTO:—I enclose a piece of poetry written in a Welsh mining village, by a girl fifteen years of age, whom the villagers pointed out to the traveler as "daft." F. W. E.

### THE CHRIST.

THEY cry: "He comes—

The signs are sure, all lands are armed for war,  
The mystic number is fulfilled—He comes!"  
We answer: O that He would come! We want  
The Christ! We want a God to burn the truth  
Afresh upon the forehead of the world!

We want a Man to walk once more among  
The wrangling Pharisees, to drive the beasts  
And money mongers from the temple courts:  
To bring the Gospel back again, and prove  
How all unlike the Churches are to Christ!  
We want that Christ again to tell the "saints"  
Their sins, that they were sent to bless the  
poor,

And they have sold themselves unto the rich;  
That they were sent to preach the works of  
peace,

And they have filled the earth with war of  
words;

That they were sent the messengers of love,  
And they have driven love out of their creeds:  
That they were sent to teach men not to lie,  
Nor tremble when their duty led to death.

O for that Christ again! He—He who would dare

To tell the Churches how they lie and cant,  
And talk of serving God—and serve themselves;

And talk of saving souls—to save their  
“cause:”

And pare and narrow God’s divinest truth,  
Until a man can hardly be a man  
And member of a Church.

\* \* \* \* \*

Already Christ is coming. Hear ye not  
The footfalls of the Lord? He tramples  
down

The cruel hedges men have built about  
The gate that leads to heaven. He rends the  
creeds,

And give their tatters to the merry winds.  
He does not come as bigots prophesy,  
To choose a handful and to d . . . the rest,  
To found a Jewish-Gentile kingdom here,  
And roll the world into the past again.  
He comes the Spirit of a riper Age  
When all that is not good or true shall die—  
When all that’s bad in custom, false in creed,  
And all that makes the boor and mars the man  
Shall pass away forever. Yes, He comes  
To give the world a passion for the truth;  
To inspire us with a holy human love:  
To make us sure that, ere a man can be  
A saint, he first must be a man.

#### TESTIMONY OF JOSEPH MAIN. No. 2.

WHILE in this state of mind. I heard reports about a singular and strange people, who taught a new system of religion. The accounts given of them were various and very remarkable, and seemed to excite much attention among all classes of people. What to make of them I could not tell; but it appeared evident that there was something wonderful among them, or they could not excite such general attention. I therefore determined to go and see for myself, whether they were really good or bad people, and to act accordingly.

When I came there, I was still at a loss what to think of them. They were indeed a very singular people; their religion was new and strange to me. I disputed them some; but to no purpose; they were able to comprehend and answer me. This confounded me still more. I concluded I had better stop and wait till I could discover what they were. And being in a great labor and concern of soul, I did not feel disposed to cavil about things which I could not understand. I tarried several days, and was in a serious and conscientious labor; for I felt my soul at stake. All the spiritual sensations of my former experience had left me, and all my past hopes of salvation had failed. And though I had made a public profession of the religion of Jesus Christ; yet I was blinded with antichristian doctrines, corrupted by their practices, and deeply lost in sin; like thousands of others in this day, who know not the pure gospel of salvation, nor the power of eternal life; and I was convinced that if I could not find relief, I must sink into despair.

As I was passing through a room where Mother Ann was, I saw her sitting in a chair, and singing very melodiously, with her hands in motion; and her whole soul and body seemed to be in exercise. I felt, as it were, a stream of divine power and love flow into my soul, and was convinced, at once, that it came from Heaven, the source and fountain of all good. I immediately acknowledged my faith, and went and confessed my sins, honestly and conscientiously. I could then say with the apostle, Sin appeared *exceeding sinful*, even beyond expression. Indeed it felt so loathsome and hateful to me, that I

resolved at once never to commit another sin.

After this I went and righted all my wrongs, and set out, once for all, with a determination to live a righteous life, according to the counsel of God through these strange people, whom I verily found to be his true witnesses. In so doing, I have ever found protection; yea, in obedience to the counsel of God, through Mother Ann Lee, and the Elders with her, my soul has been saved from sin. This answers the very purpose for which Christ came into the world; that is, "to save his people from their sins." I then received the gifts of God in very deed; and they became an abiding treasure in my soul. I was greatly blessed of God, and received the gifts of vision, prophecy and revelation, and also the gift of healing. These gifts are sufficient to confirm the Believer that this is the second appearing of Christ. But the greatest gift of all is, *salvation from sin*.

I thank God that I am able, from personal knowledge and acquaintance, to bear witness of the purity of the lives and characters of Mother Ann and the Elders. I have been with them frequently, in various places, at all times and seasons, and well knew the manner of life they lived; and can testify before all men, that I never saw any thing in them, which gave me the least cause of jealousy that they indulged themselves in anything contrary to the strictest principles of morality, purity and holiness. On the contrary, they always bore a powerful testimony against every evil, in word and deed. Their faithful labors were constantly employed in purging out sin and all manner of impurity from among the people, and in

ministering the gifts of God, and teaching purity and holiness wherever they went. The unfaithful were reprov'd and admonish'd with the most heart-searching power; while the faithful were encouraged and filled with heavenly comfort and consolation.

Their testimony was so plain and pointed against the corrupt nature of man, that many who were determined not to take up their crosses, became the violent and bitter opposers of this testimony; and therefore levelled all the arrows of their spite and malice against the Mother of our redemption, unto whom was committed the oracles of God for the salvation of a lost world; and from whom I have received the gifts of God, and the baptism of the Holy Spirit, as really as ever the apostles did at the day of Pentecost. From that same blessed Spirit in Mother Ann and her successors in the gospel, my soul has often been filled with heavenly blessings, even to overflowing. Thus have I drank of the waters of life, and been fed and nourished with the bread of life, for more than forty-six years.

These things are not the dreams of imagination, but substantial realities, which are well known to every faithful Believer, who truly follows Christ in the regeneration, "who walks not after the flesh, but after the Spirit." And all such can bear testimony to these things, according to the measure of their travail and experience in the work of the regeneration.

But, however different the gifts and manifestations of Divine power to different individuals, yet the Spirit is one and the same in all; as saith the apostle:—"There are diversities of gifts, but the same Spirit." 1 Cor. xii., 4. Every

true Believer is led and governed by the same Spirit, which is the Spirit of Christ; and thus we become one with Christ, as he is one with the Father. As the blood, which is the life of the body, circulates through every member of the body; so the Spirit of Christ, which in Scripture is sometimes called the blood of Christ, circulates through every member of the body of Christ, and is *the life of his body*, which is the CHURCH. Every true and faithful Believer is a member of that body, and receives strength and nourishment from it.

These things being well known to us by living experience, and having been confirmed beyond the smallest shadow of a doubt, through a period of many years, we feel ourselves fully qualified to bear testimony thereof to our fellow creatures; and therefore they need not think it strange that we are able to do it with so much boldness and confidence: for the evidence of experience is the strongest proof that can be given of the truth of any principle whatever.

*New Lebanon, 1826.*

### THE MALE AND FEMALE PRINCIPLES IN DEITY.

THE writer in the *Methodist Recorder*, who criticises Mrs. Hannah Whitall Smith for saying "Our Mother God," does not show himself to be better acquainted with the ancient language than Mrs. Smith does. If he had more information he would know that different words applied to the Deity signified different things in Him. When God is regarded as having *more power*—not brute power, but spiritual power—one word is applied to Him. Then the idea

conveyed his regard to Truth. And this is the *masculine* element in the Deity. And Truth is the masculine attribute in God, or Truth is *God Himself* in the old Testament.

But when another attribute in Him is considered, then, in the original language, another name is applied to Him. The additional element or attribute regarded, giving another appellation, is Love. This is the female principle in the Divine Being. These two elements in the Divine Being constitute the Jehovah of the New Testament, and the Lord Jesus Christ of the New Testament. Or God in the New Testament is Love, while Jesus is truth. In the text, God is Love. '*O Theos agapa est*,' love is in the feminine gender, though Theos is masculine.

In the Old Testament, where the Deity imparts the two qualities of truth and love to the race, as the race is composed of the male and the female, the result is called "man," not a man, but man. God created man in his own image, in the image of God created He him; male and female created he them. Then "male and female" constitute "man." There is a *male* man and a *female* man, both created of God in his image.

In the original, the race name of *Adam* is given to the male and female, which constitutes the race. *Ish* is the name for a man, *Isha* is the name for a woman, but *Adam* is the name of the race, constituted of male and female.

Thus is the race female created—not *the woman* that was formed of the ribs of Adam. This woman was the one that deceived Adam. She was *formed* of Adam's rib, not created in the image of God. She was a form of Adam's

rib, or she was the self-hood of Adam, the selfishness and the self-conceit of Adam, or the race, under the seductive influence of the serpent—Nature, the self-hood that is in love with the things of the senses.

This is the man that tyrannizes over the woman—is the sinner that sternly and stubbornly refuses to her the simple justice that is her axiomatic and inalienable right—the right to say how she shall be hung, if die she must, at the bidding of her tyrant. The full argument to sustain this view cannot be given here, but it stands on an impregnable basis of the clearest criticism, a criticism based in the highest reason and in the nature of things.

God is called *Elohim* all through the first chapter of Genesis, because the Truth is represented as acting. But in the second chapter, where the Deity is represented as acting by Truth united to Love, He is called *Jehovah*, or Lord God. Here Love, the female element is considered in relation to truth. The higher element is added to the lower one, when *Elohim* becomes *Jehovah*.

The male element comes first and makes preparation; and then the female element, the higher one, comes last or second. Love is first in excellence, but truth is first in action. God is love. Jesus is truth. Jesus was begotten of God, born of a woman, and made externally one with the Father by Glorification. God is love. Jesus is truth. The Holy Spirit is a proceeding from God, dwelling in Jesus; and it was not given till after Jesus was glorified. The Holy Spirit is not *he*, as the writer in *The Methodist Recorder* erroneously affirms. The Greek word for *Spirit* is in the *neuter* gender, while Holy is an

adjective. The Holy Spirit is not a person, but is the Divine Proceeding, emanating from God as love and Jesus as truth, the feminine and the masculine principles which constitute Deity, making Him the *Divine Man*.

The love-element in God is second in activity but first in excellence; but woman, who represents the love-element is neither as such, superior or inferior to man as such. Each is the equal of the other by virtue of the sex-constitution. Woman, as such, acts from *love* and truth; and man, as such, acts from *truth* and love; while the two things are so adjusted as to make male and female exact equals as images of God. As equals, in a state of society which is Christian, equal rights, justice, equity and privileges will be awarded to both sexes. Less than this is not Christian, is not justice, is contrary to natural rights and to the equity that is called conscience.

If there are differences in the sex-constitutions, in a truly Christian state of society, the tastes of the individuals will guide in selection of callings and employments.

That woman may fail to attain her own ideal by having the elective franchise, the writer, one of the masculine gender, has not a single doubt. But by having it, she may succeed in removing from the statute books some laws too cruel and infamous to be justly characterized in the use of language. Give her, her axiomatic rights, and let her use the rights for the good of her sex and for the elevation of the race as she deems best.

For a thousand years man has played the tyrant, leaving the race the victims largely of the lusts, passions and ambi-



tions to the vast detriment of our kind. Now give woman the opportunity of mere naked justice, and let her have a word to say where man has signally failed. Cease to withhold in the grasp of the tyrant, her clearest rights and let time afford results. No man of thought and heart can or will fear consequences.  
—J. M. Washburn, Terrell, Texas.

[Contributed by W. L. Lincoln.]

### THREE THINGS.

THE church in Philadelphia was commended by the Lord for three things: we hear him saying (1) "Thou hast a little strength;" (2) "and hast kept My word;" (3) "and hast not denied My name."

If you find a company of believers of whom it can be said that they have a little strength, you may conclude that God is there. What little they have is real. They may have but a scant supply of the gold of earth; but they have nobler treasure—even the "gold tried in the fire" spoken of in Rev. iii., 18. What value the Lord puts upon a little strength! A little strength means that there are dealings with God in that church, and that more strength is coming; for unto him that hath shall be given. But "a little strength" does not remain inactive. Wherever there is a little strength there is obedience—"And hast kept My word." It is vain to talk of being endued with power from on High, if that power does not lead to obedience to the Word. There must be "fruits meet for repentance;" and one fruit of "a little strength" is this: that God's Word will be kept. True enlargement of heart is ever followed by obedience. "I will run in the way

of Thy commandments, where thou shalt enlarge my heart." Psa. cxix., 32.

Neither does "a little strength" remain silent. *It testifies*: and its testimony has to do with a Name—the Name that is above every name—"And hast not denied My Name." Where there is "a little strength," reproach will be suffered for the Name. It will be confessed and honored accorded the chiefest place, even in the midst. Unto that name shall the gathering of the people be. Where there is "a little strength," and the Word kept, and the Name confessed, the fragrance of that Name will go forth like spices on the breezes. Amen; so be it, Lord. Though but a "*little flock*," with only a "*little strength*," we would seek, during the "*little while*," to keep Thy Word, and not to deny Thy Name.—*Times of Refreshing*.

### GRATEFUL THOUGHT.

MARTHA J. ANDERSON.

Not for a favored spot alone  
The sun its radiance gives,  
But for the wide world's joy  
Its blessed influence lives.  
The lone pine on the mountain top,  
The floweret in the vale,  
The verdant grass and waving grain  
All tell the same sweet tale.  
"Thou art my sun" is whispered softly  
From each living thing,  
And day bears up this grateful thought  
Upon expanded wing.  
So, with effulgence God infills  
This universe of life,  
And none so low, or sad, or worn  
With Time's embittered strife;  
But may look up with confidence  
To light and love divine  
And say, O Father Mother God,  
I feel that Thou art mine.  
Mt. Lebanon, N. Y.

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## THE MANIFESTO.

OCTOBER, 1889.

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## Editorial.

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THE History of the Church at Mt. Lebanon, which has appeared in several numbers of the MANIFESTO, brings forward some very important points, well worthy of a careful and studied inspection. It was a new, religious work, the outgrowth of a deep, spiritual interest for the prosperity and happiness of humanity.

The first Elders, or witnesses, who came to us with the word of God, had been the favored recipients of that inspiration which led them into prayer, and into that form of gospel life which is so fully set forth in that inestimable sermon on the mount. It had been shown to them through their religious experience that the loving-kindness of God was extended over the whole world, and all who walked

uprightly would be made partakers of his boundless love.

It had also been shown to them that the selfishness of man had become one of the strongest elements of his being, and that in the development of this quality, everything standing in the way, must be sacrificed. Mine and thine seems to have been the watchword upon which all business transactions were carried forward and the foundation upon which all worldly interests were established. Thousands and thousands of years had faded away, while this element, in the character of man had been in process of development. Its right to command and to demand had been acknowledged throughout the whole world, and neither civil nor ecclesiastical authority moved to place a barrier in the way, or to define any limits to the acquisitions which were made.

In God's good time, however, came the spiritual messengers of his word. It was the kingdom of Christ. Jesus had already warned the selfish, rich men that their accumulation of treasures would waste away by moth and rust, and had given lessons for the living of a better life. Mother Ann Lee and the Elders, in their love and zeal for God and humanity, through revelation and inspiration, had revived the testimony which, had been thrown aside, so carelessly, and urged upon their hearers the necessity of making a full consecration to God.

It was a heroic work! a wonder in the earth!! That any man or woman could rise so far above the selfishness of their own hearts and give their lives to God, that others might live

more happily upon the earth, was indeed, a great wonder. It was the "strait gate," the "narrow way" and but few went in thereat.

We need not look with surprise upon the fearful journey which these Elders made, but rather with surprise as we learn that they were able to maintain their Christian testimony in the midst of such a fierce persecution. It was the privilege of the Elders to lay the foundation for a more successful community than had ever been known, and their successors in the Ministry carried the inspirational work on to a high state of perfection.

This form of consecration, this ignoring of every selfish claim and giving to God all that one possesses, brought them into the Church of Christ and gave them an assurance, that in this, God would be their God, and that they would be his sons and daughters.

Father Joseph Meacham, the leading spirit in the work of organizing the Community, followed the inspirational teachings of the Elders, and successfully consummated their work. With "one accord" the people gathered to the new home. They came out from the relations of the world, sold their possessions, dedicated their souls to God, and gave all that they possessed to the gospel work. No higher incentive could inspire the minds of men. In this they were laying down their lives for their friends, and yet, the foundation remains sure.

Those of the present day who build must stand on the same foundation and build with materials equally as pure in the sight of God, and in the

same spirit of consecration, if they think to acquire a corresponding success in this world. An amalgamation of the two orders can never work satisfactorily. "No man can serve two masters." The old inheritance with its mutual associations, the customs and practices of the children of this world, cannot otherwise than result in a failure, to an individual, to a family or to a community.

Indeed, it would seem that the admonitions which have been given in a past age might be, even at the present time, sufficiently vital to protect any church from falling into those conditions which will ultimately result in its entire failure. Father Joseph and his faithful, zealous co-laborers entered the gospel work with an assurance that they could and would endure to the end, and be among those living witnesses who would see the salvation of their souls. They were crucified to the world, as was the apostle, and they were assured as positively, as they were assured of the existence of God that the gates of hell could never prevail against that work which had its foundation in the spirit of truth, nor against those who put on the whole armor of God and kept the faith.

To the present generation is committed this sacred trust, and it should be made a savor of life unto life. God's blessing cannot otherwise than attend those who "put their hands at work and give their hearts to God." The promise can never fail. It is to be a hundred fold of houses and lands and gospel kindred in this world, and in that which is to come, eternal life.

ARTICLES published in the MANIFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

☞ Through the kindness of a friend we are able to distribute several copies of the MANIFESTO, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them FREE by forwarding to us their address on a postal.

### DEATH-PENALTY. No. 2.

FRED'K. GERHARD.

Now let us hear what a murderer said, at the last moment before his execution, about the death-penalty. A physician—consequently an educated man—had murdered, some time before, a girl whom he had previously seduced, and he was condemned to death in Cleveland. Standing under the gallows, he addressed those present, saying, among other things, the following: “I will concede, gentlemen, that life is a precious gift, and that it must be protected; and that, if anybody murders, human nature’s natural instinct demands his life. Consequently, if the people of Bedford had killed me at the time I committed the deed, I would have said it was not inhuman, and was done in passion; but if, after six months of deliberation and preparation, people demand my life, then they are murderers.

“What would be the most advantageous for you, gentlemen—to put this rope around my neck, or to send me to the penitentiary, to keep me there as many years as you may deem proper; to dismiss me then as a peni-

tent, so that I might use for the benefit of my fellow-men what little of talent and power the Creator has given me?

“Capital punishment is annihilating. One life is as good as another. I admit that; but what advantage will my death bring about? None. I do not even remember the moment when, in madness and drunkenness, I found a mark for the pistol. Still, such is law. This law, however, is made by man, and is not the law of God.

“I do not enter into the land of annihilation, but into the land of progress, and whilst I acknowledge the law of Ohio, I say that it is foolish and vain. Or do you think that, because this rope puts an end to my life, crimes will be prevented? The same influences which surrounded me will cause the same effects in others, and no example can prevent this. I submit to the law of the land, and leave you. I hope that this execution will be an example for everybody, not in favor of capital punishment, but to demonstrate its folly, and that you may reflect on this.”

The way in which this man has reasoned out his rejection of the rightfulness of the death-penalty well merits attention. It indicates the sole moral purpose of any punishment, namely, the reformation of him who has committed a crime. Or can it be doubted that even the worst criminal may arrive at intelligent remorse and honest repentance? And when he thus repents, honestly and truly, is he not then a reformed man? And if such reformation is possible, have we then the right to deprive him, who has sinned, who has committed a crime, of life, and to cut him off from repentance and reformation? Ample experience in penitentiaries furnishes the proof that it is not necessary to destroy the criminal; that, on the contrary, he may, by judicious treatment, be reformed, be led to true repentance, and his guilt be thus properly expiated: God does not want the death of the sinner, but that he repent and reform. “Verily, verily, I say unto you, there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons which need no repentance.”—St. Luke xv., 7.

The intimidation theory, the idea of kill-

ing the one in order to strengthen thereby the virtue of others, is an absurd perversion of all moral thought. Of all the means for exercising good moral influence on society, this one of shedding human blood, or of killing in any way a human being, is probably the most mistaken, the most dreadful and revolting. The most efficient protection of life is its sacredness; and this sentiment is weakened by every execution. The great Roman philosopher, Cicero, expressed himself as follows on capital punishment: "Far be the death-penalty from us, far its executors and implementers; for every mention of it is painful to a free man." And in the criminal work, "The New Pittaval," Vol. 27, we find the following passage: "When the champions of capital-punishment enter the lists for it armed with *one* well known quotation from the Bible—"He who sheddeth man's blood, by man shall his blood be shed"—it is just as if something were decided as of right, on the strength of *one* passage in a code, though it were an insult to the sense of justice of a whole nation."

But if it should be thought necessary to secure, besides the only moral end of any punishment, some deterring effect in the case of those crimes called deserving of death, this will be reached in the surest way by *prompt* adjudication. Do not procrastinate proceedings for murder for months and years, but have punishment follow as speedily as possible. Yet do not condemn to death, but to imprisonment for twenty years, or for life. That will have a really deterring effect, and will bring to their senses people of violent nature predisposed to crime.

But can confinement for *life* be justified even in the case of murder? The law allows for every misdeed or crime a time of limitation, after the expiration of which the culprit can no longer be held responsible. In almost all countries this limitation is fixed at twenty years for murder; and if a person who has committed murder cannot legally be punished after the lapse of twenty years, ought not, then, the maximum penalty for murder to be twenty years? Had the culprit succeeded in escaping judicial prosecution for twenty years, he would then be entirely free, and could not be touched.

Would it not be fair, then, when he has not evaded punishment, but has borne the penalty during twenty years, to restore his liberty to him just as much as if he had not been punished at all?

A further argument against the death-penalty is furnished by the many judicial murders, the many condemnations of innocent people, which criminal history reports. It is bad enough if innocent people are condemned to imprisonment, their innocence established only after the lapse of months or years, and are then restored to liberty. But how—and that, too, has occurred often,—if an innocent person is condemned to death, executed, and his innocence found out only afterward? Life once taken cannot be restored. Frederick the Wise says: "Nothing is easier than to take human life." But is it right? Can we restore it to him, should he be innocent; and would we not be criminals toward him in that case? And when experience teaches that in all countries sentences of civil and criminal courts are every day set aside, as unjust by higher courts, and when this is clear proof of the human weakness of judges, who, nevertheless, are undoubtedly honest as a rule—cultivated men, well-versed in law, who certainly have no intention of doing wrong—and when one sees how the decisions differ, dare one, under these circumstances, expose a human life, be it that of the vilest criminal even, to the vacillations of human opinion? But whoever does not believe that many really innocent people are executed, need only look into the transactions of the English Society for the abolition of capital punishment, by which it is demonstrated that in two hundred years, about two hundred *innocent* people have been butchered. And this by no means includes the many hundreds who—as previously shown—were hanged in England in former years for theft and other minor crimes. I myself am in possession of a list of more than sixty cases, where people were sentenced to several punishments, innocently, and this list I have collected in only a few years. Another argument against the death-penalty is the repugnance of many jurors to giving a verdict of "guilty" against a murderer, because they know that the sentence

entailed thereby will be that of death, and their human feeling refuses to deliver a fellow-being up to death. Rather than do this, they give a verdict of "not guilty," and in this way, criminals deserving punishment often escape, to the great injury of society.

It was said before that in modern times all torturing of convicts has been abolished by law; but has this been done so far as custom is concerned? How often has it occurred in places where decapitation is still effected by the axe, that the stroke missed, the instrument burying itself in the shoulder instead so that the unfortunate creature had to be executed under additional tortures! And how innumerable are the instances in the United States, where hanging is still practiced, in which, owing to the bungling of the hangman, the culprit had to go through the process of hanging two or three times before being allowed to give up his miserable life! In McKean Co., Pa., in 1879, a murderer had in this way to undergo the operation twice; at Sioux Falls, Dakota, in 1882 another one three times, and a third one, a boy of eighteen years, in Georgia, in 1883, twice; and between the two operations an hour expired before he was dead. Are not such cases alone sufficient to give every person of feeling a perfect horror of capital punishment?

But executions have still another dark side; it consists in the blasphemy of the priests. They represent to the condemned that they will enter now directly into heaven, and be received by Christ; there stands the culprit, instead of being deeply humiliated by the sense of his criminality, actually jubilant, and rejoicing that he will soon be with Christ, and that Christ will receive him with all glory! Is not that rank blasphemy? The priests who seduce these miserable sinners to such fantastic visions, ought, instead, to exert all their influence to induce them to really repent of their bloody deeds. Such a conversion, at the moment of going to the gallows, is utterly worthless, and nothing but a self-deceit and a deception of others.

True, serious, profound and saving repentance can be arrived at only gradually, and will never show itself in jubilant outpourings under the gallows.

And to what scandalous, outrageous, immoral behavior on the part of the public does not a condemnation to death lead! The condemned receives from all sides proofs of sympathy, women and girls present flowers and delicacies; and people importune those in charge to allow them to see the condemned or to exchange a few words with him. It is a glorification of crime. Many an honest, poor fellow, on the other hand, is allowed to die in his lonely chamber; for him no sympathy is felt, and nobody sends him dainties.

However much it may be in accordance with the spirit of modern times not to bury the body of the culprit any longer, as formerly, in the spot receiving the offal of the shambles, but in the cemetery, where so many sinners are lying—even such as have not been condemned judiciously—it is, nevertheless, very unwise, on the other hand, to give executed criminals public and pompous interment and obsequies, as is often the case, particularly in the United States. This, too, is a glorification of crime and must make an impression on the lower classes—those from which criminals mostly come—not conducive of good morals.

The fact that in 1878, the executioner of Berlin gave a grand dinner, accompanied by music on the day of the execution of Hoedel, who had fired on the Emperor; and the other fact, that twelve hundred—actually twelve hundred—people applied for the position of hangman of London, which had become vacant by the death of Marwood—these facts, I say, ought to fill our century with burning shame.

When will the old barbarism, belonging to the dark past, be finally cleared away, and capital punishment be abolished everywhere? When will the Legislatures of all the states of the Union, and of all foreign countries at last consider it their sacred duty not to tolerate the death-penalty any longer? When will citizens, called for jury duty, refuse to serve in murder cases so long as the murderous law of capital punishment exists? When will judges insist earnestly on the abrogation of the murderous law, which surely has often caused them bitter qualms of conscience? When, finally, will rulers recoil

with horror from lending their assistance to an execution, refuse to commit themselves, and aid directly in premeditated murder? Or is an execution, perchance, not a real, premeditated murder, murder in the first degree? According to the laws of all civilized countries, every premeditated and intentional killing of a human being is murder in the first degree. Well, then, are not premeditation and intention to the greatest possible extent the preliminaries of every execution? Even in those times when capital punishment was still considered as something indispensable, the executioner, the hangman, was considered dishonorable, and no decent, reputable man would shake hands with him, or would drink with him, or enter into any connection with him. And this shrinking from him sprang from the truly human feeling of horror at a man who could be bought with money to slay his fellow-men. And should we, perhaps, try to palliate executions by saying that the law of the state exacts them? There is a higher law than all State-laws, and that is the law of common human morality, which we find laid down in the precepts of the most diverging confessions. Already the old Mosaic law, known as the Decalogue contains the commandment: "Thou shalt not kill:" and the same injunction we find in the Koran, as well as in the law-books of the Hindoos and of other creeds. Bad State-Laws must be annulled.—Civilization has put an end to former still more horrible modes of capital punishment, such as breaking on the wheel, impalement, quartering, burning at the stake, &c., and has simplified executions; but the nineteenth century, which has already given birth to so much progress, ought not to come to an end without having abolished also this last horrible remnant of capital punishment, and without having expunged it from the law-books of the civilized world. Away, then, with this relic of a long-passed dark age, this mockery of the civilization of our century, this blot on our generation! Every one who has human feelings in his breast, every one who still recognizes even in the criminal the human being, the unfortunate, erring fellow-brother, ought to lift up his voice, to assist in attaining this noble, this truly human end.

I repeat, the foremost and only *moral* end of *any* punishment is the reformation of the criminal; and for this high purpose capital punishment does not only not answer, but has even the diametrically opposite effect; for the so-called conversions which the priest forces upon the condemned in the last hours or moments, in plain view of the gallows and in the face of death, are no real reformations, but mere outward forms, by which the priest thinks to fulfill his duty. Reformation requires time and calm reflection uninterrupted by external influences. He who is once slain can neither reflect nor reform any more. It cannot be predicted or asserted of any criminal, not even of the worst, that he is *incapable* of reformation. Even the worst criminal may repent—repent profoundly; and he will and must repent, if he be only given time for mature reflection, and subjected to impressions, whose influence is in that direction. Repentance brings forth reformation, and to make the latter possible, the criminal's life has to be preserved. Confine him for many years; but do not take his life, do not cut him off from the possibility of repentance and reformation, from the recovery of his better self. *We have no right to do that!*

I have above referred to the fact, that the opponents as well as the advocates of capital punishment can base their arguments on the Bible; and further I have referred to two texts, which have also reference to the death-penalty, and declare against it. But I must repeatedly call the attention of those, who look to the Bible as the only fundamental law for all actions of man, to the beautiful teaching, which we find in Ezekiel xxxiii., 11: "I have no pleasure in the death of the wicked, but that the wicked turn from his way *and live*."

I have no doubt, that even those, who until now have been advocates of the death-penalty, if they consider well all the arguments for its abolition, laid down in these lines, cannot but become opponents to it. I repeat, our nineteenth century, which has put an end to the inhumanity and brutality of slavery, should not go to rest without also abolishing the inhumanity and useless barbarism of the death-penalty. Let us work for this noble end!

## NOTES ABOUT HOME.

### Mt. Lebanon, N. Y.

Aug. 18. BELOVED ELDER HENRY:—Who would care for any notes about our home? Well, we have not, in my remembrance, had such a season as the past. For eight consecutive days we could do nothing in the hay field, and in July we had rain for fifteen days. Not a single Sabbath have we staid at home from public meeting on account of rain. [Good! such a record as that is worthy a place in the *MANIFESTO*. Attend the public Service, and if it rains, dress accordingly. Ed.]

Now, if we take fifteen rainy days and four Sabbaths out of a month, we have only twelve days left. This makes the farmers look rather blue. To see much of the labor of the season, with the fertilizers and manures that were spent on the potato crop,—so great a loss, to say the least, is quite discouraging. Some of our sheep have been destroyed by the dogs, and all in all it makes a mournful story. In the near future all this sadness may be turned to sunshine, and our notes to joy. D O.

Aug. 27. Sister Amelia has a night blooming Cereus, and at 9-30 P. M., she cut off a flower that was nine inches in diameter. By placing it on the ice, it kept fresh all the next day and could be placed on the table at meal time. The plant has produced three flowers this season.

On Sabbath August 18th. Elder Calvin G. Reed and brothers Washington Jones and Dr. Carl, with several Sisters went to Lebanon Springs to attend a camp meeting. The place of the meeting is two miles from the Shaker Village. [We trust they imparted and received much good, and were persuaded to go the second time. Ed.]

### Watervliet, N. Y.

Sept. 3. Elder Harvey L. Eads of Pleasant Hill, Ky., was with us on the 1st. and 2nd. inst. He was much revived in health. He shares our unbounded love.

### Hancock, Mass.

Aug. 21. This has been a season of almost perpetual rain, and our large oat crop

has been very much damaged. We have harvested some of our potatoes and think we shall not have more than one third of a crop.

Sept 3. Sisters, Eliza A. Stratton and Julia Briggs, of Canterbury have been with us for a few days. We are all pleased to meet with our beloved gospel friends.

Sept. 7. Berkshire hills and dales, have yielded an abundant supply of Blackberries this season. The East family Sisters have canned nearly or quite three bushels, for home use. A delicious substitute for apples.

L. W.

### Enfield, Conn.

Our new hay-loader is an interesting machine. It looks like a huge spider. [Is a huge spider interesting?] The Brethren think it saves them valuable time and much hard work. They unload the hay with a horse-fork, which is also a great invention. The crops on the farm have been good, except the damage done by the rain. Potatoes some injured. Apples scarce.

The weather fine for harvesting. The second crop of grass is being cut and a very good yield. Corn is also commenced cutting and is very much better than was expected. A considerable tract of meadow land is being stocked down. Carrots and Beets have somewhat recovered from the long rains, and look well. Everything looks prosperous at the present time.

M. W.

### Harvard, Mass.

Harvard has had too much of that evenly dispensed blessing which is shared alike by the just and the unjust; spoiling potatoes and beans; hindering the harvest and injuring much of the forage crops.

Sept. 4. Ensilage corn is being cut and stored, and estimated to be about one hundred tons. The experience of one year with ensilage of an inferior quality, (damaged by frost,) induces the belief that a good quality will give satisfactory results. The Silo is twelve by fourteen feet, and twenty-eight feet deep.

When filled it was covered with hay, and overlaid with boards,—then thick sheathing paper,—then boards; and where there was any indications of excessive fermentation, bran was used to prevent it.



The gospel,—the religion of this world, is to know how to extract the most and the best from the elements,—the blind forces of nature, and to keep abreast of the moving, living, progressive world in all things. This is laudable.

Avoiding alike, antiquity and the fashionable idiocy of the times. To make this world a little more of a paradise,—better for those who follow. To elevate the social line and heighten the joys of those around us, and make acquaintance with the other angels when we meet them. E. M.

### **Shirley, Mass.**

We have secured a large hay crop, and considering the state of the weather, in good condition, besides some five acres of nice winter wheat. Apple crop, short.

### **Canterbury, N. H.**

Aug. 30. Have gathered about 60 bushels of pears and will have many more. The farmers are digging the potatoes, and the yield is satisfactory although rust has to some extent, injured the crop.

Have had one case of scarlet fever, but the patient has wholly recovered.

Two Sisters have been to Boston, Mass., and to Providence, R. I., on business. Two other Sisters have been to Albany, N. Y., and to the City of New York, on business.

The Summer school closed on the 22nd inst. The exercises were quite interesting and the pupils passed a very commendable examination.

For several Sabbaths our Church has been closely filled. A great many have come to see and hear the Shakers. Services generally, continued from an hour to an hour and a half, and the best of attention given to the singing and speaking.

Sept. 13. Br. John Cumings of Enfield, N. H. made us a visit of one day.

### **Enfield, N. H.**

Aug. 26. Summer school examined on the 16th. inst. Some forty persons were present. The visitors were from Vermont, Mass. and Penn. All appeared interested in the exercises. Great satisfaction was expressed by the Board of Education.

The first family enjoyed a very pleasant banquet on the lawn in front of the Family Dwelling. Tables were tastefully spread and well supplied with a variety of food. Some forty or more enjoyed the repast. The children marched to the place singing a beautiful harvest song, and the time passed very pleasantly.

Sept. 9. Brs. Freeman White and Robert Clark, of Canterbury, have been with us, on a visit, since the 2nd. inst.

Several companies have attended the Advent Camp meeting at White River Junction. They return very favorably impressed, and will, no doubt, profit by the privilege.

### **Gloucester, Me.**

Sister Lucy Ann Shepard, of Canterbury, was with us on Sabbath, Sept. 1st.

### **Union Village, Ohio.**

Aug. 19. The season thus far has been propitious for all kinds of crops. Fruit may not be as plenty as in some former years.

Sept. 1. Mer. at 95. Pastures look gray and withered, and corn suffers for want of rain. C. C.

### **White Water, O.**

Not a hired man on the premises.

Sept. 3. Br. Benjamin Gates, of Mt. Lebanon, calls to see us.

### **Watervliet, O.**

Aug. 25. Wheat on our farm, averages twenty bushels to the acre and oats twenty-five bushels. Farm products have, as a whole, been very good, but we need rain for our pastures.

### **South Union, Ky.**

Preserve making is the principal source for cash.

---

How can we judge our brother unless we see as God doth see, and know inheritance in full? M. W.

---

“A BROKEN heart is like an unsealed letter spread before us, full of comforting intelligence.” G. B. A.

## Correspondence.

AUGUSTA, GA., AUG. 9, 1889.

DEAR SISTER JEANNETTE:—Your letter at hand speaking in praise of the articles on the Sunday School Lessons in the "Christian Standard."

Yes, I hope to put them in book form next year. Dec. next will make four years of them.

It is hard to recommend any one book on Sun. Sch. Lessons. I am a teacher of 30 bright pupils and I cannot find anything satisfactory as a help and out of an effort to help myself, the preparation of these lessons began. I also prepare them for the "Christian Oracle" 415 Dearborn St., Chicago, Ill. That paper gives my work considerably fuller than the "Standard."

I have read with much interest the MANIFESTOS and "Mother Ann Lee's Life" for which you have my thanks. My grandfather and mother were both "Dunkarls" and many things are held and practiced alike by the Dunkards and Shakers viz.

- 1st. Refusing to go to war.
- 2nd. Refusing to go to law.
- 3rd. Uniformity of dress.
- 4th. Taking care of the weak and poor.
- 5th. Meek and quiet lives.
- 6th. Abstaining from liquors, tobacco, &c.

In all these things I have followed the teachings and practices of my grandparents.

Fraternally,

CALVIN S. BLACKWELL.

Virtue grows under the cross, and tends towards Heaven.

## The Bible Class.

THE WATERS OF LIFE.

ELsie B. YORK.

*Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price Isa lv., 1*

WHAT a beautiful invitation is extended to every one who hungers and thirsts after righteousness. Not to a few favored ones is it given, but to every one that thirsteth. The waters that spring up into everlasting life cannot be purchased with the wealth of this world. Rich and poor, alike, may drink the living waters, and herein lies the difference between the bounteous love of God and the partial selfishness of man.

Does some one discover a mineral spring of curative properties? It is no sooner known than it is converted into a fashionable resort, where those may gather who are able to pay for the privilege of drinking its medicinal waters. Thus, the blessings that should be free to all, are reserved for the few. How different the waters to which the inspired prophet so generously invites us! What a welcome sound to every spiritually thirsty soul, and how passing strange that so few find their way to the fountain?

Why is it? Ah, there is a price to pay, not of money, not of earthly treasures, but of something far dearer to the natural heart, the sacrifice of the carnal life. The same price for all. Yet how mean the price in comparison with the treasure gained.

What sublimity in the words of Jesus to the woman at the well of Jacob. "Whosoever shall drink of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." John, iv., 13, 14. Then if we thirst for these waters will they not be given us? For we have the promise, "Ask and it shall be given you, seek and ye shall find." Matt., vii., 7.

Canterbury, N. H.

## COUNSEL.

CANTERBURY, N. H.

Make the Lord thy God, who shall bring thee to judgment And

lead thee to righteousness, glory and peace; Make the people thine

who are pu-tient-ly seeking The kingdom of Christ, in its truths to

in-crease. For no earthly pow'r hath wis-dom to guide thee, And kin -

dred will fail when af - flictions a-bound. From out of the depths cry "O

Lord, we will serve Thee, We'll flee to the refuge where mer - cy is found."

## Books and Papers.

THOSE who read "The Dawn," a paper published by the Progress Pub. Co., of Boston, Mass., will be quite likely to think that the sun has already risen in this messenger of light.

It seems quite time that a paper bearing this form of truth, and devoted to the temporal interests of mankind, on the basis of the brotherhood of man should be placed before the world. The "Declaration of Principles" is a paper wrought out by a high standard of moral excellence, and if persistently regarded must be conducive of much good. No. 3. of Vol. 1, is before us and is a paper of "good will" toward man. It may not be classed among the spiritual papers but it has published a Vision, and one that is worth reading. Bible students as they read will think of the good old prophet Ezekiel and may be, wonder which vision had the *best dry bones*.

We have received a copy of "The Farm Poultry," and this is No. 1, of Vol. 1, which informs us that it is new in the world. On the first page it has a very pretty illustration of Cottage life. Better than that, it will tell 'How to make money with a few hens,' and the Editor expects to tell how this may be done. We all want the money, and want the hens, and as the cost of the paper will be only fifty cents per year, we must send that amount to I. S. Johnson & Co., 22 Custom House St., Boston, Mass.

THE PHILADELPHIA MUSICAL JOURNAL. September. Our Opera; The Scratch Club; Musical Notes; Correspondence; Penn's State; Music Teacher's Ass'n; The Amateur Organist; Amateur Orchestral Society; The Violin, The Banjo, The Zither; Musical News, etc., etc. Gould & Woolley, 1416 Chestnut St., Philadelphia, Pa.

THE PHRENOLOGICAL JOURNAL for September has an interesting sketch of the American Astronomer, Maria Mitchell. This is prefaced with a portrait of this remarkable woman. The work also contains portraits of Wilkie Collins, the English nov-

elist; and of Caroline Schultz the Russo-French Physician, with accompanying notices. Practical Phrenology by Prof. Sizer affords a valuable amount of instructive information. Those who are so fortunate as to obtain a copy of the Journal will be better informed by the careful perusal of these articles. Fowler & Wells Co., 775 Broadway, N. Y.

THE NEW ENGLAND MAGAZINE. September. We have before us, No. 1, of Vol. 1, which is a beautifully illustrated work, published by the N. E. Magazine Co., of Boston. This Number is largely devoted to the history of Plymouth and the Pilgrims, which makes it, at this time, very interesting and valuable to the general reader.

As it is under the Editorial management of Rev. Edward E. Hale and Edwin D. Mead, we shall be amply compensated for all we may sacrifice in its favor. In the table of Contents, we have—A Plymouth Pilgrimage; Finding of the first May Flower; In Plymouth Woods; The Pilgrims' Life in Common; The Pilgrims in Leyden; The Pilgrim Society and the Monument; Also King James at Scrooby; Mistress Marian's Light; The Haunted Bell, etc., etc. Office 36 Bromfield St. Boston, Mass. Price \$3. per. year, in advance.

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"There's no such word as *fail*."  
—Catholic.

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C. C.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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CANTERBURY, N. H.

1889.

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# The Manifesto.

VOL. XIX.

NOVEMBER, 1889.

No. 11.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO. 5.

The "Instruments" were on some occasions, thrown into singular contortions of the body, as though in great distress, or would be seen bowing the whole body, for a long time, or turning with great velocity, or lying motionless on the floor. Those in a trance state would deliver their messages, or relate what they had seen in the spirit land and then return to their normal condition.

Some who had cherished a lukewarm or infidel spirit, were arrested in astonishment and began to reconsider the position they had occupied. This was a manifestation that they had not anticipated, and were quite unprepared to solve the problem.

To those who were spiritually minded it was a comfort and a staff. It increased their joy as they moved on their heavenly journey, and enhanced their anticipations of a future, spiritual kingdom, "a house not made with hands, eternal in the heavens." Every manifestation seemed designed to inspire a deeper love for sacred and divine things, and to establish a greater confidence in the beautiful gifts.

The wonderful exercises of the *Instruments*, gave evidence to the many witnesses, of a supernatural power, which was passing among them. Sometimes several persons would be in the entranced state, and without a word of introduction, engage in a new and intricate exercise with the most exact precision. They passed and repassed each other with the greatest care as only those could who were under a more exalted influence. During all this time, their eyes were closed, and yet, they were never known to stumble over any object that intercepted their passage, or to move in a wrong direction. The singing of new songs, and of spiritually improvised Anthems, some of which were attended with beautiful and intricate motions and all brought forward with remarkable composure and exactness, was additional evidence of the work of the spirit.

A large part of the service was now occupied in these wonderful manifestations of the unseen power, which became very interesting to those who remained as witnesses. These gifts were also manifested more or less during the day, and yet did not trespass on the time of the daily avocations.

The visionists were, sometimes, led by their guides to visit those who had

entered the spirit world, and were engaged in worship, and then would be taken into their dwellings, and gardeus, and at such times, they would speak audibly of what they had seen and heard, but were wholly lost to the things of this earth. The descriptions which they gave, of their interviews, were expressed in the choicest language as they referred to the spiritual blessings of those who were faithful to bear the cross of Christ. At other times the visionists were conducted to the dwelling places of unhappy spirits. Some of the conditions in this place filled them with fear and horror, while many of the spirits uttered solemn warnings to those who were unfaithful to the voice of God.

It was not our province to judge this work, as we could know of the spirits, only as we learned from the visionists. The Second and South families at Watervliet, N. Y., were the first places where these singular manifestations were witnessed, and for months they were of daily occurrence. As no one could determine the reason for this sudden outpouring of visionary gifts, and especially as it came, first, through the children, it was permitted to work its own development, and be, as it really was, a blessing to the Society.

In January, 1838, not less than eight individuals were under the visionary influence and eighteen visits were made to the spirit land. Many of the Believers from other Societies visited Watervliet to witness the strange phenomena. They did not go because they were entire strangers to spirit manifestations, but this was new in that it corresponded so well with the prophecy of Joel, "And it shall come to pass, that I will pour

out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions." Joel ii., 28.

During the period from August, 1837, to April, 1838, the manifestations at New Lebanon, were very limited, but many were praying for their revival and great increase. It was a time of anxious anticipation, particularly, with those who were residents of the first family.

After waiting, patiently, for several weeks, a word was received from the East family at New Lebanon, one of the least in the Community, that they were the recipients of many beautiful gifts, in songs and visions.

The Church or first family at New Lebanon, was actively interested in the reports that were received from Watervliet, N. Y., and from other places. The songs were learned and used, the visions were read and re-read and a general desire to share more and more of these precious gifts. A deeper devotion was manifested in the work of consecration, and through this an out-pouring of the spirit of God. All the gifts, that had up to this date, been received, seemed well calculated to enliven and encourage all who shared in the blessing, and to convince many of the reality of a future state, as well as to stimulate an interest in sacred things. This was, however, a preparation for the mind to be able to receive a deeper inward work.

#### Messages. 1838.

AFTER waiting, in suspense for a few months, a wave of inspiration broke over the Society, and its manifestation

in the first family was quite different from what had been anticipated. Its introduction was by the speaking of solemn messages, during the hour of worship. It was the visitation of guardian angels, and the word was spoken in the name of our Heavenly Father, of our Heavenly Mother, and of the saints and angels of God. It was a season of deep tribulation, which caused great anxiety for those who were absorbed in the work of the spirit.

The purport of the messages was that our Zion would be searched as with the candle of the Lord, and it would be shown how she had departed from that perfect order in which she was established. The time had come when an advanced work must be done. This must be a deep, heart-searching labor of soul, and the putting away of all that was sinful. God's house must be a house of order, and his people must walk in the light, by honest confession and repentance. Messages were also delivered to individuals, for blessing, for encouragement and for a better understanding of spiritual interests.

Many signs were manifested and a greater freedom obtained in the deliverance of exhortations, in time of worship. Singular demonstrations were sometimes made, and by those from whom we might the least anticipate. But it had already been written that, "Pride goeth before destruction, and a haughty spirit before a fall."

It was not uncommon to see some led into a gift of violent shaking, of turning or bowing, and for these to continue a long time. Some were thrown into a trance state and would lay as one in death. Those who spoke by inspiration would generally be seized by that

mysterious power or influence, and tremble or shake before they gave utterance to the words of the spirit. This was followed by a more passive condition, during which, the "Instruments" would speak with great clearness and composure.

We were often favored with reports which informed us of a corresponding work among the Believers in other Communities. Of course it was pleasant and interesting to learn that such was the case.

In June 1838, these gifts and messages were less frequent, having as we supposed fulfilled their mission to the people. During the month of August, we experienced a revival of the manifold gifts, as before, both in exercises and in doctrine.

Many evidences were given that Mother Ann was still solicitous for the spiritual prosperity of her gospel children. Special blessings were conferred upon those who were aged, and a prayerful hope expressed for the young.

One of the remarkable features of this work, was the deprivation of speech which, on some occasions, continued several days. Not a word of the English language escaped their lips. During this time, at extended intervals, they would for a few minutes use a form of speech, but it gave no intelligence to the general company. Some who were not able to converse with their companions, would sing beautiful songs. Some became speechless and helpless, under which influence they would remain for several hours.

(TO BE CONTINUED.)

NOTE. In the Oct. MANIFESTO, page 217, the dates 1774 and 1776, should read 1794 and 1796.

## CHRIST THE HARVESTER.

ALONZO G. HOLLISTER.

*"The harvest is great, but the laborers are few." Jesus.*

*"We pray to the Lord of the harvest, to send laborers into the field."*

*"The first attribute of Wisdom is use."—Harmonia.*

*"He hath made all things for their uses."—Ecd. These are New Testament quotations from Emphatic Diaglott.*

A POPULAR Editor of a widely read magazine, wrote "Shakerism is good for nothing if it is not good universally—if it ought not to be adopted universally. But universal adoption would be the suicide of the race, and a race has no more right to commit suicide than a man." This string of assertions by proving too much, overthrows itself. It makes propagation over-ride every other consideration, and the paramount duty of every human creature. A conclusion opposed to the common judgment, to which the sophism is addressed.

If it were true, it would make Jesus Christ and all who follow his example, guilty of suicide. Moreover, the finest moral consciousness of the best minds of the race, condemns the act of suicide, while the same consciousness approves the act of virgin continence, in a life consecrated to God, from a desire to purify one's soul, and to benefit others.

If any feel that it is their duty to multiply their species, after hearing the gospel that Jesus Christ lived and taught, Shakerism says to such, "by all right means discharge that duty first; for no one who believes that to be an obligation, is prepared to receive Christ's gospel in its purity."

The fallacy of Dr. Holland's reasoning will appear in the following syllogism. It is not good to make wheat into bread unless all wheat should be made into bread. But if all wheat were made into bread, it would end propagation, contrary to the Divine plan. Therefore, no wheat should be made into bread.

This represents the gist of his argument, which is commonly regarded by the ignorant as a knockdown against the gospel of virgin brotherhood and sisterhood. The possibility of a higher use for life than to propagate species, seems not to have penetrated their thoughts.

Incontestibly, the highest use for wheat, is as food for man. Take this away, and the main cause for its propagation, ceases. By applying a part to seed the ground, a large surplus is liberated to be used as food without periling the existence of the species. Here we perceive propagation is not the chief end for which life exists, but is a means only for multiplying individuals and continuing a species.

It is thus with man. The highest use of his existence here, is not to propagate his species in mortal bodies, nor to augment physical existence, but to prepare for a new and superior life in Christ, the Harvester of the world, in which earthly generation can no more exist, than reproduction of wheat, exists in bread. The elements are there, but not the function; they are disintegrated by the woman's "leaven," and recombined for higher uses. Hence, to forbid converting one's life to its highest use in the service of heaven, because it disqualifies him for animal propagation, is to destroy the real use of propagation, by preventing advance

to the higher life, the true end for which it was instituted. We say animal propagation, because continence and elevated aims, controlled by a holy Spirit, do not destroy propagation, but eliminates it from the animal. transfers it to mind, and sublimated in quality, it propagates a heavenly, incorruptible life, in lieu of the earthly and perishable.

The procreative function in man, was made subordinate to the dictates of wisdom in rational understanding, and designed to be controlled by the will. Man practically ignores this radical law of his being, by utterly disregarding the order of seasons and times implanted in nature,—the fitness or unfitness of parties and circumstances—the rights of offspring to be well born—and more, by making pleasure and not posterity, his object in this relation. At the same time, he practically admits that he possesses the power and responsibility of self-control, by enacting statutes, attended with penalties for violations, to operate as substitutes for the higher, wiser and more efficient restraint to use for offspring only, which a due culture and illumination of the moral principle, establishes in the mind.

Generation being an animal function, is confessedly inferior to the wisdom faculties, which are commanded by their quality and office, to subdue and have dominion over the animal. Hence, when the latter is exalted above Reason, the order of creation in man is inverted, the government through reason and judgment subverted, and the mental eye is baffled and confused into substituting effects for causes, pleasures for uses, and means for ends.

He who discards the true uses of life

and makes pleasure his leading pursuit, has or will have ample cause to ask himself, "Is life worth living?" For by subordinating intellect to passion, he becomes a slave to "the beast" that is in him, and is a worshiper of "The Beast and his Image," in his own imagination. It is written "His servants ye are to whom ye yield yourselves to obey, whether of sin unto death, or of obedience unto righteousness." Jesus declares "He that doeth sin is the slave of sin." These are truisms, not annulled by rejecting the authority which formulated them in speech.

"And the whole world wondered after the Beast. And they worshipped the Dragon (fierce devourer) because he gave authority to the Beast, saying, Who is like the wild Beast? And who is able to make war with the Beast?" that giveth pleasure and preserves the species. "And all those dwelling on the earth will prostrate to the Beast, whose names are not written in the book of the Life of the Lamb, slain from the foundation of a world." The foundation of this world is generation, and the social relations thence arising, from which the Lamb, Jesus and his virgin followers, are slain by the daily cross, and the testimony which they bear.

"Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bears much fruit." As the grain must die to its first state, in order to multiply and transmit life to offspring, so must the human soul die to life in the animal propensities, which pertain solely to the earthly and rudimental state, in order to rise in the life of those heavenly graces and virtues which come down from above, and crown the victor over the beast within

him, with immortal glory and honor. "For whoever will save his [animal] soul, shall lose it, but whoever will lose his soul for my sake and the gospel, shall find it." Mark viii. "He, loving his [animal] soul, shall lose it, and he, hating his soul in this world, shall preserve it unto *aonian* life." John. It should be observed in this connection, that the ancients applied the term soul, [psuchee] to the seat of appetite and passion, and ascribed souls to animals. In Jude 19, it is translated *sensual*, marg. animal.

Those who are called by the gospel in this life, and are faithful to overcome the world and conquer sin in the flesh while clothed with earthly tabernacles, sit spiritually upon white horses, as when heaven opened to the vision of John. These transform their affections, and conserve and transmute those vital forces pertaining to generation, into mental and spiritual powers and virtues, and raise them from the earthly, on to the Divine celestial plane. This transformation is typified in the conversion of the reproductive elements of wheat or other grains, into animal tissues and instruments of thought in man.

Emerson's fine intuition bears witness to the law of the harvest, which we have here endeavored to expound, as follows.

"The human body is a vessel in which the Elixir of life is stored. Will a man spend for pleasure? The way to ruin is short and facile. [He glides down into the animal and becomes a slave to "the Beast."] Will he not spend, but hoard for power? It passe: through the sacred alchemy according to that law of nature [and also of grace] where-by all life [disciplined on a lower,]

climbs to higher platforms, and bodily vigor, becomes mental and moral vigor. Alimentation becomes in higher laboratories, imagery and thought, and in still higher results, courage and fortitude." Infused here, with a holy spirit from above, it becomes charity, beneficence and liberality, and more and more unfolds till it is complete in every virtue, and dispenses the all-healing, creative power of eternal life, in the perfect liberty of the children of God.

"TRUE THRIFT, IS TO SPEND ON THE HIGHER PLANS; NAMELY, IN SPIRITUAL CREATION, and not in augmenting animal existence. Man is not enriched unless through new powers and ascending pleasures, he knows himself by actual experience of higher good, to be already on the way to the highest." Certainly no true disciple of the Divine Teacher will deny that the highest good is found only in Christ.

*Mt. Lebanon, N. Y.*

#### SOLILOQUY

AGNES E. NEWTON.

CAN I stand where others fall,  
Unless loyal to my call?  
Can I live unto the Lord,  
With my soul engaged abroad?  
Can I reap a harvest fair,  
From the seed not sown in prayer?  
Can I build upon the sand,—  
And the tempest's power withstand?  
Can I act the worlding's part,  
And be clean and pure of heart?  
Can I earth's vain pleasures share  
And for heaven my soul prepare?  
Can I seek for selfish gain,  
Covet wealth and name attain?  
And still claim as Lord and guide,  
Jesus Christ the crucified?  
Can I hold another's sin  
Unforgiven, my heart within?

Or resent the unkind word  
Which hath human passion stirred?

Nay! but by the Christian rule,  
I must thought and action school;  
Strait the gait the way so plain,  
E'en the simple entrance gain.

Follow Christ! Most sacred call,  
Selfish interests one and all;  
May I for his sake, resign,  
Claim Eternal life as mine.

"Not my will," but Thine be done,  
Is the test of victory won;  
"Feed my lambs," the proof of love,  
Recognized in worlds above.  
*Canterbury, N. H.*

### LABOR.

—  
ANNIE R. STEPHENS.  
—

*"In the sweat of thy brow shalt thou eat bread."*

"Blest work, if thou wert cursed of God,  
What must his blessings be."

THESE two quotations, though diverse in spirit refer to the same principle. The first taken from the most ancient Christian literature portrays the undeveloped condition of the people of that day, when mankind considered manual labor a curse of God, sent as a condemnation for their disobedience. This idea has been handed down through the ages, though somewhat modified, and those who have been so fortunate or rather unfortunate as to be placed in circumstances that did not require bodily exertion to sustain their physical needs, have deemed labor a degradation, and looked down upon those that the decrees of fate had placed differently, as inferior beings, unworthy of their association.

What a misconception of that glorious blessing, that God ordained should be a mercy instead of a curse; we are

glad that such sophistries hoary with age are giving place to progress and enlightenment.

Wealth and idleness have been the monarchs that have ruled the world with relentless sway; they have won honor, fame, distinction; while plodding hard labor, the rightful inheritor, has been degraded and oppressed by the power of accumulated wealth.

What means this great agitation of thought that is going on in all civilized countries? what mean the strikes, the great labor organizations? they seem to me the commencement of a great volcanic eruption, that is yet to shake the whole fabric of monopolies to pieces; then, can we build a structure whose foundation shall be equality; procuring equal rights to all and privileges to none.

I feel utterly incapable of solving this vast problem, but the deep conviction of my heart is, that as more of the divine spirit of love seeks to rule human hearts, selfishness and avarice will give place to its indomitable sway, and mankind will be lifted up above petty personal interests, thus striving for a universal Brotherhood and Sisterhood, where the welfare of each shall be bound up in the welfare of all.

Just now I am strongly reminded of Peter the Great, the Czar of Russia, who reigned in the sixteenth century. Though charged with many obnoxious qualities, there was one trait he possessed that is truly worthy of a noble mind. Wishing to enrich his empire with the knowledge of more civilized countries, he left the luxury of a court and traveled through various places as a private person, employing himself as a workman at the dockyards, laboring with his own hands, being fed and clad

like the rest of his fellow-workmen. Thus he gained knowledge, and a practical experience; the fruits of which he employed for the benefit of his kingdom and its subjects. Many of his successors might pattern from this example. Instead of living in luxury and extravagance, obtained by the oppression of the lower classes.

Labor is worthy of all honor! Stop the brawny arm of labor and the world's commerce is paralyzed. It is true that we have chained the lightning's flash, and bound the forces of steam to do our bidding; but what are they unless directed by the hand and intelligence of man. It is labor that has builded cities and towns, reared lofty structures that are the glory and pride of nations. It is labor that has turned a "rocky soil to gold," and made the wilderness fertile; it has spanned mighty rivers, tunneled mountains, banded continents with steel, joined hemispheres with electric wires, and channeled the ocean's tide to bear its fleets of oak and iron and their cargoes to distant lands.

Reverting to the second quotation at the commencement of this article, its beautiful sentiment speaks to our souls, and we feel that labor is an imperative duty, devolving upon us all according to ability.

The bee gathering the sweets from a thousand flowers, the ant toiling over its miniature burden, the beaver at his dam, and all the active forces of nature tell us that man is made for labor. The formation of the body, its muscles and sinews; the construction of the hand, and the divine law of right and duty, written on our own souls, issue the same edict.

Idleness is the parent of all evil;

while labor is healthful and developing to the soul and mind,—the "great principle that carries men and nations onward;" it is only when there is no heart or mind in it, that it becomes mere drudgery.

No matter how humble our avocations, let us vitalize them with earnestness, devotion and intelligence, thus proving to our satisfaction the true nobility of labor.

*Mt. Lebanon, N. Y.*

### FROM OUR DIARY.

Sept. 30. Early on the morning of the above date we, (the Ministry of Canterbury and Enfield,) left our beautiful home on the hills of N. H. to make a visit to the Society of Mt. Lebanon, in the state of New York. From our Village to the city of Concord is twelve miles. A carriage ride of two hours, over the hills and dales, proved to be very agreeable. At 10.20 we were in the cars and on our way to Nashua. At this station we had the pleasure of conversing with Elder John B. Vance for a few minutes, before he took the train for Boston.

Our company, at this place, change cars and leave the Concord R. R. for that of the Boston and Maine. On reaching the Junction in Ayer, our train, agreeably to the usual custom, stops about ten minutes. During this time Elder Elijah Myrick of Harvard calls to see us, and his angel visit made our hearts glad toward our gospel relation of Harvard. Again we are passing rapidly on our way and at 2.15 P. M., we enter the Union Station at Worcester. Once more we are to change cars, and this time enter those of the Boston and Albany. Tickets must be bought, checks for the baggage changed, and we must go into the dining room and purchase a lunch.

In this Station, we have a forced rest of more than two hours and although hundreds of people are coming and going we find ourselves in a world of strangers. While we are waiting the moments pass slowly away till



4.20 when we enter the express train for Springfield. At 5.55 we are at the new station, and soon find, that in so large a crowd, we are in sad need of a guide. We might have lost our way but for the timely presence of Br. Daniel Orcutt who gave us safe conduct to a place where Elder George Wilcox was in waiting with a carriage to take us to the Cooley Hotel. The presence of two angels with wings could not have been more welcome, than was the company of these beloved Brethren. At the Hotel, Sisters Sophia Copley and Caroline Tait met us, who with their Brethren had come a distance of nine miles for a few hours of social converse. We formed our circle in the parlor of the Hotel and our little meeting of seven souls did not dismiss till 8.30. It was a very interesting season, and to the delegation from New Hampshire it proved equally as profitable. Elder George is not the man to hide his gospel light under a bushel, and the testimony that he delivered would bear repeating before a larger audience.

Our visit over, the friends from Enfield were soon in their carriage and on their way to Shaker Village. It was dark, quite dark, but with a kind horse, and a correct knowledge of the whole road, they entertained no fears. The good-byes all said and we return to the Hotel. The R. R. track was only a few feet distant and with the rumbling of the cars, the ringing of bells, the blowing of the whistles and the puffing and snorting of the engines, the time for rest was quite different from that described by Montgomery.

Oct. 1. With the dawn of a new day we made preparations for continuing our journey. At 9.05 we were to leave Springfield. The tickets were bought and pocketed, the trunk checked and the Sisters on board of the cars. By advice we had left a large valise at the Hotel which the porter was to take to the Baggage-room and have it checked. But the baggage and the porter delayed their coming. Patience must be added to patience. The last signal was given and away went the train. The writer now had ample time for sober reflection as the next train would not leave till 11.30. When the conductor made his visit the Sisters were obliged to excuse themselves, by

saying that they had no tickets, that the Brother who had purchased them had missed the train. With a courtesy characteristic of the conductors on this road, he asked if the man who had bought the tickets was a Shaker, and receiving an answer in the affirmative, he said it was "all right," as he should, very soon, hear from them. After passing the station in Huntington the conductor informed the Sisters that two tickets had been deposited in the office at Springfield.

Patient waiting, however, is no loss, and the journey to Pittsfield on the express train was far preferable to the one that stops at every village. Br. Ira Lawson, very kindly met the writer at the station, and after a ride of about four miles, over a good road, we reach the village of Hancock.

Dinner over we enjoy a visit with our gospel friends. We walk out to see the round, stone barn. It is a curious structure. All the stock stand in their stalls with their heads toward the center of the building. There is a passage way of some four feet in front of the cattle, around the entire barn, while the hay occupies a place in the center. The feeding of the stock and general attendance is made very convenient. On the loft above is a driveway next to the walls. The teams enter by a large door, unload, drive around the barn and pass out at the same door. This arrangement has some advantages that may not be found in buildings of a different shape.

We pass through the building used for the cutting and drying of sweet corn. Every convenience is at hand to make the business a success. The season for drying was over, but the corn was passing through a winnowing mill where all the hulls, &c. &c., were thrown out and a beautiful article for food was being barreled for the market. Such care in the preparation of an article that was to be sold, reflects honor upon the Society and brings to mind the course pursued by the early Shakers. In the evening we enjoy a visit with several of the Brethren and Sisters, which closes the duties of the day.

Oct. 2. Among other places we make a short visit to the school. Some eight or ten pupils were present. The teacher, very

kindly, changed the programme of the day and during our visit we were much interested in the exercises. The reading, writing and drawing were especially interesting. Passing from this place, other visits were to be made and other dear friends to be seen. At 3 P. M., a span of horses, with a covered carriage and a youthful driver, from Mt. Lebanon was at the door of the Office. A cold breeze was blowing over the mountain from the N. W., and we found that a few extra wraps were quite acceptable. The mountain passage was rough and muddy. As we began to descend the mountain, we thought of our dear boy who had taken us in charge, then of the horses, good, faithful old servants, and then of our carriage with its inefficient brake for the wheels. We talk of mountain rides in N. H., but we should be obliged to travel many miles from Canterbury before we should find one that could equal this mountain pass, between the Villages of Mt Lebanon and Hancock. As we go down, down, down, passing one steep declivity after another, and find that our heart still pulsates as usual, we begin to think of the Arab, who on his escape from danger, cries out, "Allah be praised!" Our driver suddenly becomes a man, and a skillful guide, the horses understand their business, and hold the carriage as carefully as though it was made of glass. They have not made one false step nor manifested any nervousness on account of the burden that was pressing upon them, and our comfortable carriage moves along so easily and quickly that we almost forget the discomforts of the trip, and enjoy with admiration the wonderful landscape that is spread out before us.

We are at the Office, and soon surrounded by some of the dear friends in this beautiful, gospel home.

Oct. 3. We meet in conference with our beloved Ministry,

Elder Daniel Boler,

" Giles B. Avery,

Eldress Ann E. Taylor,

" Harriet Bullard,

and confer with them upon those subjects which are of interest to the Societies in N. H.

In the P. M. we make a visit to the workshops of the Sisters. As the time was lim-

ited to two hours the visits were necessarily brief, still it was pleasant to see and converse with our gospel mothers, Betsy Crozman, Eleanor Potter, Matilda Reed and others, so comfortable in health and happy in spirit.

In the Bakery we met a company of young Sisters who were preparing food for a picnic as six Brethren and seven Sisters were anticipating an excursion to Perry's Peak on the following day. It had been arranged by the Elders of the family, that those forming the company should have the pleasure of preparing their own food. We half wished that we were to share the enjoyment with them, of climbing the mountain and viewing from its summit the many beautiful scenes.

As Mt. Lebanon is the parent Society, the Believers situated in other states often visit this place, and present their reports to the Ministry, who stand as their spiritual leaders. The spirit of love must be the governing power of our religious Community and without this, there can be no life.

Oct. 4. The signal for rising in the morning, is a few strokes of the large bell. It is five o'clock. At six o'clock the same bell calls the family to breakfast. This over and all are now ready for any duty that may demand their attention. As our home during this visit is in the Trustees' Office, and we are sharing their kindness and care, we shall take great pleasure in calling them to mind.

Br. Benjamin Gates,

" Robert Valentine,

Sister Mary Hazzard,

" Tabitha Lapsley,

" Emma J. Neal.

At 2 P. M. we visit the Center Family. Among the aged sisters we find Sisters Rhoda Blake, Hannah Blake, and Hannah R. Agnew. These occupy a place among our faithful gospel mothers, who have earned an inheritance in all the choice blessings that abound in our Community. We have the pleasure of seeing many others who reside in this family. This season was very much appreciated and the time passed pleasantly while in the enjoyment of social and profitable conversation. On former occasions we have visited the laboratory, where large

quantities of medicinal extracts are made, for home and foreign markets. Also the printing establishment, where much of the printing is done for the Community. They have also a good fount of music type, and for several years furnished that department in the Manifesto.

In the evening we return to the church office.

Oct. 5. At 10 o'clock we walk to the North Family, and spend the day among our gospel friends at that place. We listen, with deep interest, to the remarks that flow from the spiritually developed mind of our beloved Elder Frederic. Even at the age of 81 yrs. he conducts an extended correspondence and receives many beautiful and interesting letters.

We visit a building, the cellar of which, has been rebuilt for the keeping of apples and other fruit, at the cost of \$1000. As this is a vegetarian family, where but little if any meat is ever eaten, they go to more expense in the cultivation and preserving of fruit. The apple harvest, this season, has been considered very good, and many of the specimens which were brought to the house were unusually large. Elder Frederick believes that the day is coming when "nothing shall harm or hurt in all God's holy mountain." We passed through the large stone barn, where all the stock are comfortably housed during the winter season. Everything was arranged in the best of order, and worked to the advantage of the herdsman, and for the protection and comfort of the animals. Three large silos occupy sufficient space at one end of the barn to hold hundreds of tons of ensilage. The great value of this article for food during the winter is fully appreciated.

In the P. M., we enjoyed a pleasant season of social communion with the Brethren and Sisters.

Br. Henry Cantrell called to see us. He is now in his 82nd year, and although feeble in health, is alive in the spirit. For many years, Br. Henry has been a faithful laborer in the vineyard of the Lord, and his reward is with him. Br. Daniel Fraser, at the age of 85, is still more feeble in body. We found him at the Infirmary, waiting patiently for

the good angels to accompany him to his heavenly home. His spiritual vision was clearly defined, and he conversed as pleasantly and with the same deep interest for truth and righteousness, as was his custom in former days.

Fortunately for us, Br. Levi Shaw reached home just before we left the family, and we had the pleasure of a short but very interesting interview with him.

Oct. 6. It is the Sabbath! No work is to be performed in the Community that can consistently be deferred till another day. "The day is to be sacredly kept for the worship of God." Literature that develops a moral education and cultivates an interest in spirituality should be selected for study or perusal.

The Believers had anticipated a meeting of the whole Community in the Church, and the large room was kept warm several hours for that purpose. By nine o'clock the rain came down so liberally, that the order of the day was changed, and the meetings were held in other places.

At 2 P. M., many of the Believers assembled and held their service in the Hall at the First Family. The singing and speaking, and the silent influences of the love of God, made the season one of spiritual prosperity and an aid to practical righteousness.

A social visit with the Brethren and Sisters, at a later hour of the day, was a season of pleasure and profit. A gospel relation can never grow old or become unmindful of each other, as it is formed in the union of the spirit of God and in the bond of peace.

Oct 7. At ten o'clock, Br. Daniel Offord is at the office with a span of horses and a nice carriage to take our Sisters to the Family in Canaan. Eldress Anna White accompanies them. The writer, who has accepted the companionship of a severe cold, is doing penance by fasting, and must stay at home.

Br. Rufus Crosman, who is 91 years of age, calls at the office, and we enjoy a very pleasant, social chat. Br. Rufus enjoys excellent health for one so aged, and is still able to do considerable work in his shop. During the past year he has made a large number of fancy pails. He also makes all the bales, ears and hoops. The staves are

from some four or five kinds of wood, and when finished are very pretty. Br. Rufus has no machinery in his room, but does all his work with a few hand tools. He has no use for spectacles, and taking up the Manifesto, read with ease the finest print. His hearing is equally as acute, and he enters into a conversation with the ease of a person carrying a much less number of years.

We visited several of the workshops of the Brethren and Sisters, and found faithful, industrious laborers in every place, and many thoughtful souls who were earnestly praying for the peace and prosperity of our Community.

The Sisters return at five o'clock and report the day well filled with prosperity and happiness. They had a pleasant ride of three miles to the family in Canaan. Br. George Clark, the director of the family, made them kindly welcome to the home of the Believers. Every thing in and about the premises, bore the mark of neatness, and a general prosperity was a prominent feature of the place. This family, like that of the Novitiate order, is strictly vegetarian.

In the evening, we were invited to attend to the exercises of the Bible class. Sister Amelia Calver officiated as the director, and manifested a deep interest in the work. The pupils numbering nearly thirty, of both sexes, were correspondingly interested, and their recitation and singing and reading, gave evidence that they were willingly and earnestly pursuing their studies, on the subject of Sacred History.

One feature of the school was particularly interesting to us, as the selections for reading were taken from the Manifesto. It was an appreciation of the labors in our own home, and an exercise that was worthy of commendation. Dr. Carl, a Brother in the first family was also present, and took an active part in the exercises. He illustrated the lesson of the evening by some pleasant, timely and clearly-defined remarks.

With this privilege, and the untiring interest of the teachers, these pupils in Biblical literature, will, and must remember these seasons for education with a great deal of pleasure and satisfaction. It is a study that will never grow old, and imparts a knowl-

edge that is never out of place, in any order of society, whether in the palace or in the cottage. We ask God's blessing on the whole school, for its present and future prosperity.

Oct. 8. At 8 o'clock we are taken to the South Family, a distance of nearly a mile, and almost to the foot of Perry's Peak, of which we have so interesting an account in the Manifesto of Sept. Elder Wm. Anderson and others met us with a cordial welcome, and we were soon engaged in an interesting conversation. This family seems to occupy a curious place. High and steep mountains rise on the east and on the south, and leave only a diminutive strip of land, adjacent to their buildings that is suitable for cultivation. Their farm lies beyond the mountain on the south, at a distance of one or two miles from, and wholly out of sight of the Family. The farmers take their dinner on going to the field in the morning and do not return to the house till the close of the day.

This Family manufactures the Shaker Chairs. Of these they say, "We have spared no expense or labor in our endeavors to produce an article that cannot be surpassed in any respect, and which combines all the advantages of durability, simplicity and lightness." The largest chairs weigh only ten pounds and the smallest less than five. The Believers began the manufacture of these chairs in 1776, "and chair-making has always remained with us an occupation to the present date."

Br. Wm. Thrasher, who is 95 years of age, resides in this family. His activity and endurance are surprising. He is still able to engage in an animated conversation, and his sight is excellent. In his walks over the mountains, which are taken quite frequently, he would outstrip many a man of one half his years. Br. William thought people ought not to talk about being old, till they were ninety. Old age means inaction, and the laying down of the duties of life.

At 1.30 P. M., we ride to the Second Family. Former visits have made us feel so much at home, that we need no formal introduction. Elder Clinton Brainard gave us a very cordial welcome, and with the addition-

al company of the Eldresses we were most pleasantly entertained. As we had only about an hour to spare before returning to the Office, our visit extended only to a part of the family. Those whom we did see were social and interested in the prosperity of Believers and in the promulgation of the gospel testimony. This family has a nice fence which runs, a few feet in front of their buildings, the whole length of their dooryard. A Brother was engaged in re-painting the fence, and it will, when finished, look very neat and pretty. We only had time to shake hands with Br. Charles, and to recognize other Brethren at a greater distance, as we rode to the Office of the First Family, having Elder Clinton as our guide, and a span of beautiful horses to take us over the road. As this was the closing day of our visit, we found it necessary to make some arrangements for our return to N. H.

Oct. 9. At 7.30 Br. Henry Cantrell, Jr., was at the office with a carriage, to take us to the Station at West Pittsfield or about one half mile east of the Society at Hancock. After returning many thanks for many favors, and saying our last farewell, we left the beautiful friends, and the beautiful village of Mt. Lebanon. In a few minutes we were rising from degree to degree, on the steep mountain side, and resting in all security, with the skill of the horseman, and in the assurance that the horses never swerved from their duty. We have seen horses that would not hold the least load on descending a hill, that would not pull a load up a hill, and indeed, horses that would methodically arrange to do whatever they might choose. But these horses really astonish us; they are so kind, so sure-footed, so faithful in the management of their burdens, whether ascending or descending, that we want to thank them for their animal kindness. One of our dear Brethren was on a journey and had two Sisters in the carriage. The good old horse, that is good nine times out of ten, stopped on the hill-side and looked around to the carriage. He concluded he had too much load, and no amount of coaxing could induce him to move. So soon as the Sisters stepped from the carriage, the horse kindly and gently went on his way up the mountain, allow-

ing the Sisters to have an invigorating walk of half a mile.

The horses that Br. Henry drove, at this time, entertained a high regard for their master and for themselves. They moved along up the mountain without a faltering step, and carried us safely over the summit and as safely down on the other side. In due time we reached the station and concluded that we had enjoyed a very pleasant and agreeable ride.

Br. Henry entertained us with some very interesting items having reference to the Western states by comparing the scenery of those broad, level fields with that of the Berkshire Hills, over which we were now traveling. The picture was so pleasant that we were almost persuaded to wish that our lot had been cast in that El Dorado of the west when he suddenly said, "After all, taking all things into consideration I would sooner live at Mt. Lebanon than in any place at the west, as our state, our town and our Village has many advantages, and then it is our gospel home, and 'there's no place like home.'"

We bade good-bye to Br. Henry, with many thanks, and he was soon out of sight. As our first change of cars would be at Worcester, we could obtain tickets only to that place. We step on board of the train at 8.52 and are pleased to learn that our genial Br. Washington Jones, having business in that city, will bear us company. In Worcester we are to wait just one hour. After obtaining a lunch, we bid farewell to Br. Washington and enter the cars for Nashua. Here we again change to another road and finally reach Concord at 5.45.

In a few minutes we find ourselves comfortably situated in the Eagle Hotel, and soon retire for the night, quite weary from the long journey.

Oct. 10. At 10 o'clock a carriage arrives from our own home, and we are soon on the road. A little more than two hours passes on the dial while we are traveling these twelve miles. If it was slow it was safe, as safe as has been our whole journey, for which we have great reason to be thankful.

—♦—  
"As you salute, so you will be saluted."

[WRITTEN FOR THE MANIFESTO.]

## LETTER AND SPIRIT.

THOMAS HARDING.

*"Why judge ye not of your own selves that which is right."—Paul.*

"WHAT is the matter with the Churches?" Is a question often asked and the reply might be given "The matter with them is that they cleave to the letter rather than the spirit of their profession and prefer material and visible prosperity to spiritual grace, growth and knowledge," and the consequence is that even the dull world itself is able to perceive the absence of that spirituality which "giveth life" and the deadening presence of worldliness which kills the God-ward aspirations of the soul.

The tendency of man is toward the visible and enjoyable. He naturally shrinks from anything which requires the sacrifice of self. He avoids tribulation even though he knows intellectually, if not instinctively, that humiliating exercises tend to final elevation and that the denial of self opens the way for spiritual growth. That which is next to his hand he avails himself of to enhance his self-importance even though he is aware that to allow himself to drift produces weakness and effeminacy.

The spirit points the way to a "rough and rugged road" but man tries to avoid it, he hates to travel that way, and attempts to compromise the matter by making a picture of it and then he sits down to the contemplation of what he has made, hoping to obtain all the advantages of travel while he stays at home enjoying himself. It is a burlesque of religion!

To bow down before the figure of a

cross is idolatry even though the act may awaken tender emotions. The real cross is in the life, and it is not of our making. It chooses us, we do not choose it. The cross is not a matter of mere sentiment but it is a serious and stern reality. It is a hard fact which often produces anguish of soul and sends forth the agonizing cry "Let this cup pass from me" rarely with the submissive addition "Nevertheless not my will but Thine be done."

A symbol, though good as a symbol, is not the thing symbolized, and an illustrative story, although it be parabolically excellent, (possessing deep significance truth) yet when received as a literal fact it becomes like dry-rot in sound lumber. A book may be suggestive and contain beautiful and appropriate passages but to reverence a book, because it teaches, or a man because he preaches is of a piece with the act of employing an automatic praying machine to grind out our supplications. But milk is good for "babes" and some people must be startled into believing and then held to it by some figure on the blackboard which the eye can see and the unenlightened mind can contemplate.

"To define God" said Spinoza "is to destroy him." True! for who by searching can find him out? What language can explain the "Sacred Mystery?" The Divine recognizes the Divine and soul speaks to soul but worldly wisdom is foolishness with God, (who has hidden "these things from the wise and prudent,") and material gain and worldly honor weigh light, indeed, in the balances of Heaven.

Concerning God, Hark says in the "Unity of the Truth" "We no longer

ask for or need any feeble definition of Him. We see Him. We feel Him. We love Him. Undefinable, because like only to himself. Incomprehensible because himself comprehending all things." Let the church people realize this, thinking less about themselves and the world and more about the welfare of their fellow men and the "mystery of Godliness" and the inquiry will cease to be made "What is the matter with the churches."

In a modern novel "A Midsummer Madness" occurs this suggestive passage.

Mrs. Este. "Everybody does everything for money now-a-days."

Rodney. "No they don't. Women marry for money I know and men accept the grossest materialism as the rule of their lives. But good, honest, fair work is never done for money and for money alone."

"Religious" work done for money and prestige is not honest work. The man who preaches and enforces doctrines, the truth of which he has never fairly enquired into, and even doubts, is not an honest, fair man, he "accepts materialism as the rule of his life." And the enquiring world knows it.

There is a hidden "force" which separates the Divine wheat from chaff—there is an "occult" understanding which detects the tares amongst the growing grain. But merely eloquent preaching does not make it apparent—gorgeous church edifices do not stimulate Christian humility, nor can "growth in grace" be purchased with the contents of overflowing cash boxes.

Yet there is perhaps no class of men more entitled to public sympathy than the preacher class of America. The 1st. Napoleon once said that "too much

was expected of ecclesiastics and it made hypocrites of them." Let the men have liberty, liberty to think and liberty to announce their convictions. Let them not be pinned down too closely to their creeds, let them feel that their honesty will not jeopardize their standing or endanger the bread of their families. Should that day ever come there will be fewer enquiries of "What is the matter?" For "where the spirit of the Lord is, there is LIBERTY."

*Sturgis, Mich.*

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#### STEADFASTNESS.

If true to God  
And true to one another,  
Doth not insure a blessing  
And a joy,—  
Where shall we look,  
My Sister and my Brother?  
Or what shall be  
Our otherwise employ?  
The earth may tremble  
'Neath my feet, and tread,  
The clouds may gather  
And the tempest break,—  
Yet true to God  
And true to one another,  
I hold secure  
And new exertions make.—*M. W*

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No more let us pray, Lord we are great sinners pardon us through the merits of Jesus. Rather say Lord we have sinned and we expect by the law of Justice to suffer for it. Let this teach us to do better in future, and that vice brings its own punishment, and virtue its own reward. How comforting to know that a parental spirit presides over our destinies. That all the disadvantages we struggle under are known to our all-wise Father and Mother.—*C. D.*

## THE MANIFESTO.

NOVEMBER, 1889.

## OFFICE OF PUBLICATION.

THE MANIFESTO is published by the 'UNITED SOCIETY OF BELIEVERS' on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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## Editorial.

THERE is much reason to believe, that so long as the race of man exists, there will always be classes of decided good, and decided bad with a great variety of shades between. From the origin of mankind to the present day, remarkable examples of self-sacrifice and of righteousness have been wrought out, in whose path multitudes have followed more or less correctly, and through this means preserved the government of man from falling wholly into the charge of the destroyer. So early as the days of Abel, if we may accept the history of those times, men began to call upon the name of the Lord, for protection and guidance. They were soon designated by classes and probably were as well known at that date, as we at the present time

know the Christian and the Infidel. One class styled themselves the sons of God and called the other class. the sons of men. Special spiritual favors were conferred upon the first order, while the others were sadly neglected.

The wicked and those who love to do wickedly, have by no means been a small company. They have at times filled the world with dreadful forebodings, especially at that date when it was said of them, "Every imagination of the thought of his heart was evil continually." This was, indeed, a dark day, as only one righteous man could be found in all the earth.

Noah excites our interest, and we read with astonishment of the wonderful work through which he passed in his anxiety to save himself and others from destruction by the flood. Through all the earlier ages of mankind, and even to the present, with all that might have held man in an uncivilized state, he has been moving onward and upward toward a more liberal government and a higher state of morality.

To those who dream that a golden age has been with us and gone, no more to return, and to those who picture to themselves the great glory of a future era this may not be accepted quite so readily. The garden of Eden may have been to its possessors the loveliest spot on the earth. God planted it, and coming directly from his hand it must have been preeminently beautiful.

Noah and his family may have sailed in the best vessel that the world afforded, and yet the garden of Eden and Noah's Ark might not afford



much satisfaction to the people of to-day. We have that which belongs to our age, and we trust that it is the best that can be at this time. A careful study of the race, however, will be likely to throw much light upon the subject and show us that with all the ills of this life, we are now in the enjoyment of more and greater blessings than ever were known at an earlier date.

If it so happens that a few persons may be found, who are always looking on the dark side of life, and feel assured that this world is full of iniquity, it does not prove their statements to be positively true, but offers the chance for an investigation.

Evil influences may be abroad in the earth to an alarming extent, as they have been since the day that Cain and Abel held their religious controversy. Goodness, however has always been in the ascendancy since the days of reliable history, and to-day, in a special manner, is seen on every hand, exerting a controlling influence over the affairs of man. Man's humanity for man is enlarging. Societies are forming or in active working order that carefully provide for the poor, the aged and even for the abused little children. Domestic animals, those faithful servants of man, that are not able to plead for themselves are also cared for as never before.

Indeed, God is good, in that he has provided for us a world so beautiful, and in that he so kindly cares for all the objects of his creation. As children of a merciful, heavenly Father, we should learn these lessons of good-

ness and love, and make the work of righteousness the leading feature of life, that the record of our journey in time may be a safe rule for all to follow who may pass over the same road.

ARTICLES published in the MANIFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

☞ Through the kindness of a friend we are able to distribute several copies of the MANIFESTO, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them FREE by forwarding to us their address on a postal.

### VISITING THE SHIRLEY SHAKERS.

*Something About the Life and Surroundings  
of an Interesting People.*

HOTEL PONEMAH,

MILFORD SPRINGS, N. H. Aug. 1883.

A CARRIAGE drive through the country—this I have always regarded as the pleasantest and most satisfactory way of traveling in the summer season. To-day we reach this lovely spot. Much might be written of many places and points of interest in our trip since leaving home, but I will confine myself to the visit we made yesterday to the Shirley Shakers, near Shirley Village, Mass., giving a little of their surroundings and history.

I have had the pleasure of an acquaintance for many years with John Whiteley, the elder and deacon or temporal manager of this family of Shakers. Mr. Whiteley often favors the Christian Union with a call when in Boston on business.

We were most cordially welcomed as we drove to the front door of the headquarters by Elder Whiteley and Sister Mary Elston, who soon after took great pains to show us through the several departments and buildings devoted to their work. Neatness, order, cleanliness, quiet, with busy industry, impressed us on every side.

This family of Shakers was gathered in 1793. The chapel was erected in that year, a neat, pleasant room. It now has the same paint on the walls and ceilings as put on so faithfully in 1793, and has never been touched by the brush since that time, nearly 100 years. The farm contains 2500 acres. Hay crop this year from 150 to 200 tons. They have a herd of Guernseys, Jerseys, Ayrshires, in all about forty. Their principal barn, 120x42, is built near the foot of a high hill. The loads of hay are driven in at the upper part of the barn, the hay thrown off down the sides, the team having space at the front end to be turned and then driven out at the entrance. They have beautiful apple orchards; last year they gathered 1000 barrels.

John Whiteley was born in Yorkshire, England, not far from the birthplace of Rev. Robert Collyer. He was in Manchester the day Queen Victoria was crowned, and joined in a temperance procession in her honor. After coming to this country he engaged in wool-pulling. What led him at first to take any

interest in the Shakers was in the fact that one day his employer told him to buy for him in the village some garden seeds, and to be very particular to buy those put up by the Shakers, as those they could always depend upon for a crop. This led him to look into their religion, that he might learn "why they were so honest in their dealings with the world." After much thought and study he gave up his work and became one of the Shirley Shakers. This was forty years ago.

Sister Mary Elston gave up her home at Lowell, and has for 40 years been of this family at Shirley.

Isaac Bailey is the eldest man of the family, being 84 years of age, has been a member of the family 52 years (since 1837.)

He said to us, "I came from my home in England to America before any steamer ever crossed the ocean; was on a packet nine weeks from England to Boston, and was settled here with this family of Shakers 'before the Queen was crowned.'"

The old house now stands in which Ann Lee was hidden away in a closet when the furious mob assembled, determined to carry her away. This was in 1783.

Mr. Whiteley read to us a very interesting and thrilling account of the cruel and inhuman doings of that wild mob of men who seemed to be filled with the very evil spirit of destruction to this, then, small body of peaceful and orderly men and women.—W. H. B.

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THE value of any institution is to be measured by the truth it manifests, and the good it does.—G. B. A.

"EVEN trifles have their consequences."

## NOTES ABOUT HOME.

### Mt. Lebanon, N. Y.

Item first. We have finished the harvesting of our Sweet Corn, picked the most of our pears, and dug part of our late potatoes.

2nd. Have painted the Horse Barn, and commenced on the old dairy building which assumes a vastly improved appearance. We shall have a very light crop of apples. T. R.

**VEGETARIANISM.** Elder F. W. Evans, writes, "In the North Family of some sixty people, there are but few who use flesh meat, and these few but little. Our experience is that vegetables, fruits and farinacea afford ample nourishment for all the normal wants of the system. The laborer is well supported and the cook is much relieved. The moral and spiritual advantages are just what any thoughtful person would naturally expect. With more freedom from disease comes more comfort and cheerfulness; peace flows easily, like a river toward the great ocean of universal love to God, and good-will to the animal creation, including all the races of mankind."

Oct. 11. We have had a splendid Fall; no frost to do any damage. Have finished picking our apples to-day and have about 600 bushels for winter.

Potatoes will yield us about one half a crop. Corn is first-rate. We cut up about all we raised, stalks and ears and put it in the silo. It makes the nicest ensilage and yields the largest amount of milk of any fodder that we have used. Corn put in the silo in this way, we think, makes more butter, or full as much, as unripe corn-stalks with eight quarts of wheat bran, to a cow.

On the 5th we had a lovely visit with the Ministry from Canterbury who unconsciously are commencing the second travel or cycle.

The testimony of the first cycle was against the life of generation, and the lusts of the flesh. A glorious foundation. The testimony of the second cycle is against a carnivorous life, and the lusts of the stomach.

Funeral of Br. D. F. on Sabbath-day. Elder Frederic says, "There is no mourning in our house to-day, because a long-tried, faith-

ful soul, has passed from this old earth away. He passed through Father—Heavens, above, to Christ—the Resurrection Spheres, where Mother—God is love." D. O.

### Watervliet, N. Y.

Crops are nearly all harvested; corn was hardly medium. Potatoes some rotted but better than we expected. Apples, poor crop. Tomatoes poor, weather too cold and wet. We are painting the Meeting House and Ministry's Dwelling. The Second Family have just finished filling their silo; they cut their fodder with a steam engine, four horse power, also do their threshing by the same power. Weather remains cold and damp, fall pasture, good.

Oct. 6. We are repairing and painting our "House of Public Worship," and we think we are making a move in the right direction.

We have finished the work of canning Tomatoes, for this season, which has kept us busy for some time past, as we had a large supply. The Potato crop has also been very good, but the Corn has been injured by the wet weather and the Apples to be kept for Winter will be a very limited amount. J. B.

### Hancock, Mass.

At the fair held at Pittsfield for the benefit of the House of Mercy, a department exhibiting artistic fancy work, choice sweet-meats, useful mats, rugs, etc.,—all the product of the Sisters' skillful labor, was gracefully presided over by Eldress Sophia Helfrich.

A new shaft 125 ft. deep, is being sunk at the iron-ore-mine. This is expected to reach the lowest vein of the mineral, which is pronounced by experts to be of a very superior quality; large quantities of it being present. Additions and improvements to machinery and buildings are taking place.

At the annual Berkshire Cattle Show, the inventive skill of Believers was worthily represented by a Fertilizer Sower. The machine was invented and patented by Br. Chas. Greaves, of Mt. Lebanon, N. Y.

We were delighted to receive a visit from the Canterbury Ministry on Oct. 1. They proceeded the following day to make their yearly call at Mt. Lebanon. A number of

successful business expeditions to the neighboring summer resorts, headed by Eldress Emma Strowbridge have been made.

Elder Albert Battles has shingled and repaired the wood-house attached to the Ministry's Dwelling. The Central Ministry visited Hancock on the 10th. inst. L. B.

#### East Family.

Oct. 14. The appearance of our home is being improved by the painting of the fence in front of the buildings. Apples all gathered; have not a large crop, but enough for home use. Potatoes are being harvested, will not have more than half a crop. Turnips and pumpkins, numerous, and of full growth; pumpkins weighing from 25 to 50 pounds. K. D.

#### Canterbury, N. H.

THIS Society is on a high ridge of land, about 900 feet above the sea. It is situated twelve miles N. E. from the city of Concord. The soil is unproductive and requires a liberal supply of manure to force a satisfactory return of grass or hoed crops.

For more than thirty years we have favored the covering of the buildings with gravel, and the best workmen were engaged to conduct the business. The experiment has not proved successful. The gravel has been removed from five or six of the buildings, and the roofs are now covered with tin and painted.

The honey harvest of N. H. is never very extended, and it would be difficult to count on more than four or five weeks in which to lay up much surplus honey. Some years, however, the bees and their keeper have been made glad, but this season with twenty colonies, not one pound of surplus honey has been obtained.

#### Enfield, N. H.

Oct. 10. WITH us, autumn duties are being actively performed, potatoes and apples are harvested, and of each kind we have a light crop. For poor people this is very unfavorable. Medicinal roots turning out nicely; the digging and drying of the same is now being done.

The land on the west shore of the Mascoma Lake is of superior quality for tillage, as the soil is very deep and free from stones.

#### Alfred, Me.

October, 14, 1889.

BELOVED EDITOR:—Your correspondent from this place in Sept. No. of the **MANIFESTO** says that twelve buildings have been painted. It should have been **TWENTY**. We find it costs less to paint the buildings once in five or six years, than to wait longer.

From eighteen acres of sweet corn, planted, we carried to the Corn Factory, nine hundred dollars worth of corn in the husk.

Four and one half acres of light soil, which yielded but half a ton of hay to the acre, gave us forty-five dollars worth of corn per acre with no manure, except 700 lbs. of Buffalo Phosphate to the acre. From this corn planted, we had more than one hundred tons of silage, which we consider is worth at least four dollars per ton, in the silo.

When I tell you that the corn, and six acres more of potatoes and other hoed crops, were planted, cared for and harvested by our own Brethren, without any hired men, and also that one hundred and thirty tons of hay were put into the barns, you will say that they deserved the blessing that attended their labors. [Believers in every Society, will say, God bless those Brethren. It is a beautiful record. Ed.]

Have had but light frosts, the grass is still green.

Your Brother,

J. B. Vance.

#### Gloucester, Me.

SOUTH POLAND, ME., OCT. 10, 1889.

DEAR HENRY:—We came up here for a few days, and lo and behold we saw some Sisters at the Hotel with goods for sale, and learned that their Village was only three miles away. Yesterday we were driven over to the Village, and who should I meet, (and she knew me) but Sister Mary Ann Hill, (90 yrs. old) who used to be one of our deaconesses, and whom I remembered very well.

There is a Canterbury suggestiveness about Gloucester, on account of its hills. We also met a brother that I knew (Samuel Kendrick.) Sister Mary Ann is a perfect encyclopedia of Canterbury reminiscences and was very interesting. B. C. T.

**Groveland, N. Y.**

Oct. 10. A **SIL**O, 20x24 and 23 ft. deep, was completed the past week. It is our first experience with one, and we anticipate satisfactory results.

About fourteen acres of sweet corn, and fifteen of beans were destroyed by the floods of early summer. The soil to the depth of eight or nine inches was entirely washed away and drift-wood lodged in its place.

Later, five more acres of Beans were wholly ruined by continuous wet weather. Total. Thirty-four acres (of rich land badly damaged) of valuable produce, including time, labor and cash, gone where it profiteth no man. Wheat, a generous yield and of fine quality. Other grains usually good. Apples, both fall and winter, a sad failure. Never, within the history of this Society, have we known so great an apple famine.

Peaches are a failure throughout Western New York. Pears, currants and raspberries very abundant and of superior quality.

We have no public meetings, but parties from without frequently attend our Sabbath Service. G. D. G.

**White Water, O.**

**BROTHER HENRY** :—Our crops are all good, this season. During the months of May and August it was very dry. We have harvested all our grain. We have had a bountiful supply of Potatoes, and also of Winter Apples, and the same may be said of small fruits generally. Our crops of Hay and Grain have been small. C. H. S.

**Pleasant Hill, Ky.**

The youth and children of the Center Family were made happy the 22nd. inst. with a long delightful trip after hickory nuts. The party, numbering twenty-nine, left home at 2 o'clock A. M., in four carriages. (Quite a caravan.)

Twenty-four miles brought us to the renowned hickory woods. The day was perfect in its loveliness. After gathering a liberal supply of nuts, we reached home at 7-30, P. M. very tired and sleepy. The day will long be remembered by the "Little Folks," and we return our kindest thanks to all the kind Brethren and Sisters who did so

much for our enjoyment. Especially to Elder Napoleon, Bros. Alfred Vann and H. N. Daily. The West Family youth also spent the day very pleasantly at Danville, Ky.

Corn averages 50 bushels an acre. The potato crop is better than we have had for years, unusually large. A half acre in our garden yielded 200 bushels.

Quite an abundance of apples. The Centre Family made 31 gallons of apple butter. Preserving on a small scale this year.

M. A. J.

**The Bible Class.**

We place here in this little corner of our **MANIFESTO** a sweet bait to attract the attention of the *young* people among Believers, who are interested in the study of the Scriptures, which we are sure must be the case in every Society.

We have asked a question which will take research, thought, and spiritual judgment to answer, and we would like to hear from each one their *own* decision, and the result will be published in the next **MANIFESTO**.

We would like all answers to reach us by the fourteenth of the month that they may be ready for the next issue.

Let each answer be upon a separate slip of paper, written only on one side, and with name attached.

Enclose all from one family in the same envelope with nothing else so that time need not be wasted to assort them.

We think a research like this among the treasures of the Bible will bring to view many hidden gems.

We cannot say until we have tried it just how the answers will be published. If several different answers are given, we may insert them all, giving the highest choice the first place.

1. Which two verses of Psalms, used as a prayer, are the sweetest and strongest?
2. Which is the most noble act of self-sacrifice mentioned in the Old Testament, and why?
3. Who is the grandest character in the Old Testament, and why?

4. Which is the most interesting book of the Old Testament?
5. Which of all the Savior's promises contains the most comfort?
6. Which are the two wisest Proverbs?
7. Which is the most joyous Psalm?

*Editor.*

### A PICTURE IN THE LIFE OF CHRIST.

FRED M. REEG.

As I sit in meditation, one of the most beautiful pictures in the life of our Savior appears before me.

I seem to be in one of the main streets of a small village; children are playing about the doors of the cottages.

Before me a rod or two away in front of one of the largest houses stands a group of men who seem to be discussing some important question. What is it? I draw nearer.

In the center of the group sitting on a large stone served as a step I see a man who seems to be instructing those around him. I look at him more closely. I notice the high forehead, the bright blue eyes, the wavy hair and noble form. His hand is raised as though to give more force to what he has to say.

My eyes turn towards one of two houses out of which comes a motherly looking woman. She is leading a little girl by the hand while in her arms she holds another still younger whose little eyes look up into her mother's face as though wondering what it all meant.

She walks toward the crowd. As she reaches the outer edge one of the men speak to her in a reproving tone. I do not catch the words, but I see the eyes of the woman drop and her face assumes a distressed look as she turns to go.

But hark! the teacher in the center has overheard; he calls to the woman in a gentle tone and the crowd making room for her, she returns.

He takes the children on his knee and places his hands on their curly heads. His eye is lighted up with loving tenderness.

He turns and addresses those around him. The children look up into his face with inno-

cent glee and many of the eyes of those around him are moistened at the sight.

By and by other mothers come, bringing their children, and soon the gentle teacher is surrounded, not by gray-haired men, but by laughing boys and girls.

Can the imagination picture a more beautiful sight? A man in the prime of life whose dark hair is spotted here and there with gray from the many cares already borne, surrounded by innocent childhood which knows nothing of the cares and trials of life.

But this scene cannot always last, soon it is interrupted and the children go back to their plays all unconscious of the effect they have made on the hearts of those around them, and the lesson they leave to be learned wherever the gospel of Jesus is taught.

*Mt. Lebanon, N. Y.*

[Contributed by Lucy A. Miller.]

### WHAT A FAULT-FINDER IS GOOD FOR.

IN the village of——lived a man who was a bold leader of all opposition to religion, and always ready to publish abroad the inconsistencies or short-comings of any who were professors of religion. After a time he concluded to remove from the place to a distant part of the country, and meeting the leading minister of the village one day, after the usual salutations, he said, "Well, I suppose you know that I am going to leave town soon, and you will probably be very glad of it." "Glad of it? Why no," said the minister, "you are one of our most useful men, and I shall hardly know how to spare you."

Taken aback by such an unexpected reply, the other immediately asked, "How is that? What do you mean by saying I am useful, or that you will miss me when I am gone?" "Because," said the minister, "not one of our sheep can get foot out of the fold but you bark from one end of the town to the other, and so show yourself one of the most useful watch-dogs that I ever knew. I don't know where we shall find any one that can supply your place." The rebuke struck home, and the fault-finder, with a crestfallen look, went on his way.

## BEAUTIFUL SHORE.

"And God shall wipe away all tears from their eyes."—Rev. vii., 17.

MT. LEBANON, N. Y.

*Andante.*

1. Time's dark billows and tempests may roar, Yet will I sing of that beau-ti-ful shore,  
 2. Gladsome the spring of that fair happy land, Blossom and fruitage in glory ex-pand,  
 3. Pil - grims who tarry, your time yet abide, Slowly re - ceding is life's ebb-ing tide :

Where the chill win-ter of life shall be o'er, Ne'er to re-tur-n to the soul.  
 While the soft breeze from its em - er - ald strand, Scent-la-den float to us here.  
 O - ver its sur-ges your spir-its shall glide Safe to that beau-ti - ful shore.

Blest summer land, free from, sorrow and gloom, In fadeless beauty our spirits shall bloom,  
 Love builds its mansion all pear-ly and bright, Rising in grandeur in rose-tinted light :  
 Hap - py the tho't if our hearts are made pure, We an - in - her - it-ance there shall se-cure.

While the earth cas-ket in - her - its the tomb, Sea - sons su - per - nal will roll.  
 'Tis for the bless-ed, whose robes are made white, Heav-en - ly homes have been rear'd.  
 Hope still confides in the prom-is - es sure, When here our journey is o'er.

## Books and Papers.

**HALL'S JOURNAL OF HEALTH.** Sept. Contents: Looking Forward; Health without Medicine; Pernicious Swindles; The Marriage Question; Weak Hearts: Why we are Right-handed; How Homes are weakened; The Rattlesnake; Licorice Cultivation; How Glucose is made; For dandruff; Microbes in Milk; To cure Drunkenness, etc., etc. Office 206 Broadway, N. Y.

**THE JOURNAL OF HYGEO-THERAPY** for Oct., has an excellent article on the "Hygienic Outlook." We read such an article with much satisfaction. The reader will also find other very valuable information. Send \$1.00 to Dr. T. V. Gifford & Co., Kokomo, Ind., and receive the journal for one year.

**THE PHILADELPHIA MUSICAL JOURNAL** for Oct., has A Remarkable Concert; M. T. N. A. Attendance; Our Classical Concert; Dr. Louis Maas; The Zither; The Scratch Club; The Violin, etc., etc. Gould and Woolley, 1416 Chestnut St., Philadelphia, Pa.

**THE PHRENOLOGICAL JOURNAL** for Oct., has a Portrait of George B. Robert, President of the Pennsylvania R. R. Wm. Booth, Leader of the Salvation Army; and Jose Zorella, Spanish Poet, Laureate. Also article No. 24, of Notable People of the day. Delsarteism by a Teacher; An illustrated article of a great Talker; Practical Phrenology, etc., etc.

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## NEW ENGLAND MAGAZINE FOR OCTOBER.

### CONTENTS.

Dr. Holmes at Fourscore.  
Dr. Holmes's Pilgrim Poems.  
John Boyle O'Reilly's Poetry.  
The Life of Praise.  
Nashville.  
The Educational Institutions of Nashville.  
A Plea for the Readers of History.  
The Hunted Bell. II.  
My Lady.  
Did John Hampden come to New England? II.  
Pilgrim and Knickerbocker in the Connecticut Valley.  
William T. Harris and the Bureau of Education.  
The National Educational Association  
Charles Stewart Parnell.  
At Midnight.  
The Day at Two Lights.  
Tarry at Home Travel.  
Doctor Hobart.  
New England's Gift to the Republic.  
Editor's Table.

**SOCIAL ETHICS.** An essay on the Right of Private Judgment, by Ezra N. Heywood. Pub. by the Co-operative Pub. Co., Princeton, Mass. Price 15 cts.

### A COMPLIMENT.

ABRAHAM PERKINS.

I HAIL the "SHAKER MANIFESTO" in its monthly orbit with anxiety, and always with great satisfaction. As diminutive as it externally appears, it is a luminary, a star in the heavens of no ordinary magnitude, which I hope may never be suffered to go down. Its light cannot be mistaken, and serves as an important missionary in the field of true Christian progress.

The late addition of Society items, are of interest, and like a dessert at the feast-table. By these histories, as brief as they may be, we have epistles which serve to bring kindred souls nearer to each other, and well calculated to increase our interest in each other's welfare and to strengthen our holy union.

I trust each Society of our order will be liberal in its contributions.

*Enfield N. H.*

## Deaths.

Eliza Reed, at Watervliet, O., Sept. 19, 1889. Age 94 yrs. 9 mo. and 14 days.

A faithful and devoted sister. S. W. B.

Daniel Fraser at the North Family, Mt. Lebanon, N. Y. Oct. 10, 1889. Age 85 yrs. and 5 mos.

He has spent fifty-five years in devotion to the cause of Zion, and was a zealous laborer for the good of humanity through all his long life.

D. O.

When brother Daniel's hand refused to wield the pen, he thus sang from his heart.

"Come, O Death, thou great uplifter,  
Touch me with thy genial rod;  
Sever earthly ties asunder,  
Lay my body 'neath the sod.  
Then in spirit I shall triumph  
In the city of my God."



## 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 Gehälft 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 Schaker-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.

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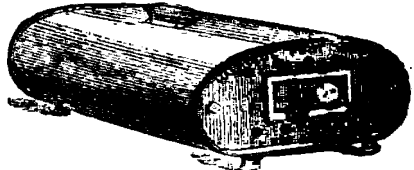
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DECEMBER.

THE

# MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

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“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.”—Matt. XVI., 26.

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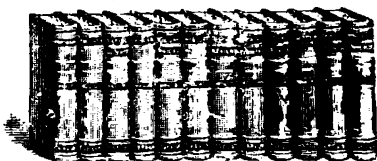
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# The Manifesto.

VOL. XIX.

DECEMBER, 1889.

No. 12.

## HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO. 6.

IN the summer of 1838, many of these singular exercises took place during the hours of manual labor. Persons would be seen bowing, shaking, or making gesticulations whether in the presence of the Believers or of those not members of the Community. After an exhibition of a few months, this strange proceeding passed away.

Another class of extraordinary manifestations of the spirit was in the receiving of a great variety of spiritual presents, as paper, pens, books, flowers, fruits, boxes, baskets, &c., &c. Implements of hand labor, and even weapons of war were often brought to our notice. The object of all this seemed to be for the purpose of attracting the attention to something pleasant or useful, and at the same time draw the mind toward that which is spiritual. It was very much after the same manner that Mother Ann worked while performing her mission on the earth. She would first awaken conviction in the mind, in order to be able to plant the seed of gospel truth, and to lead souls from wrong to right.

Near the close of the year Father

Joseph Meacham and other spirits visited the Society and were very earnest to lend their assistance in the renewing of gospel order, and a better understanding of the life of a follower of Christ.

The great number of new and beautiful songs that were received through spirit influence was quite remarkable. Visionists and impressive mediums would speak of the presence of the prophets, the apostles and others. Many of our own dear friends gave unmistakable evidence that they were with us. So many and so varied were these gifts, and withal so interesting, that we were often kept beyond the usual hour for meeting.

This year of 1838 was the most remarkable that had occurred in the history of the Community, of which but little can be known, except by those who were interested participators in it.

The new year opened with a continued manifestation of new songs and with many spiritual gifts as in the previous season. In the month of April we received word that the ministering spirits would soon close their work and return to their own home. Their visits would then be less frequent and the special work for which they were sent be accomplished.

The year 1839, however, was a year of spirit ministration, and abounded in all the various phases that had been received at an earlier date, and were communicated in a very pleasant and attractive manner. Even the service for the burial of the dead was made more acceptable, by adopting a less melancholy air, and by permitting the "Instruments" to take part by singing or speaking. We could not avoid participating with the mourners, in the loss of a dear friend, but Believers were not called to mourn as those who mourned without hope.

The year 1840 opened with new spirit manifestations. While they may have been abundant and instructive, they were, at the same time, more impressive as they dwelt more essentially upon the responsibilities of life. The messages that were delivered dwelt largely on the necessity of becoming pure in heart, and living in the light which God gives to his people. It was "to use the things of this world as not abusing them." To lay aside that which was superfluous, and seek more fully the kingdom of God.

Those who had been Ministers and Elders to the people in the establishing of the gospel work, were still as earnestly engaged for our prosperity and spiritual happiness. Fathers Wm. Lee, James Whittaker, and Joseph Meacham were known through their communications, which for the work of God, gave no uncertain sound.

In the year 1841 the subject of food and drink received much attention, and the use of swine's flesh was wholly rejected. At the same time it was thought best to discontinue the use of all alcoholic drinks, including cider. For so

large a family, however, but very little had been used, except for medicines for nearly twenty years. Foreign tea and coffee were also discontinued, agreeably to the advice of the spirit messages.

Near the close of the year these special ministrations became less frequent, and the order of the spiritual work passed into another form, quite as peculiar as any that had preceded it. A company of some twelve or more persons were selected by direction of the spirit messengers, as speakers and singers, who were to pass through all our dwellings, and indeed through all of our buildings, and manifest by testimony or through the ministration of hymns and songs, the gift by which they might be impressed. This work was attended with much spirit power, and resulted in accomplishing all that might have been anticipated in awakening souls to more spirituality, and in stimulating them to take better care of all their temporal possessions. The whole Community shared in the blessings that followed the labors of this devoted company as they visited every family and spent many days wholly absorbed in this special manifestation. This work closed on the 19th. of Dec., 1841, at which time several farewell addresses were made by the spirit guides.

On Dec. 24th. the Believers were requested to close all manual labor at 12 M. and spend the remainder of the day in meditation. Christmas, as usual was kept like the Sabbath. Another form of spirit manifestation was now opened and a company of "Instruments" or mediums and singers were appointed to this heavenly charge. While the former work was one of violent agitations, and powerful testimonies, this came as

a still, small voice, a beautiful representation of the work of Divine Wisdom. A visit of only a few moments was given to the Brethren and Sisters as this company passed silently through the several dwellings. On the Sabbath, the leading spirit made an address, which was one of blessing and love.

In 1841 the manifestations increased in frequency, and a large number of messages were written, having special reference to a life consecrated to God. The birthday of Mother Ann Lee, which occurred on the 1st. of March, was kept in loving remembrance of one who had given her life to God, for the protection and happiness of her children. The manifestation of Holy Wisdom was opened by a short address, and by words of blessing or warning to each one. To meet these requirements, a special season was devoted to prayer, and a partial fasting for several days. It was, indeed, a work of preparation, for the acceptance of the gift of Wisdom.

Our history has thus far been confined mostly to those gifts which have occurred during the hours of worship. At an earlier date, it was quite different. The people were full of faith, and zeal and they combined their temporal and spiritual gifts so thoroughly, that meetings could be held at any hour of the day, and religious services would be in operation in one part of the house while manual labor would be going on in another.

Some would pass into visions while engaged in their daily duties, while others would be exhorting or singing. As the church advanced in order and government the temporal and spiritual interests were kept more separate, so that

for many years very little attention was given to any manifestations except those that took place in time of worship.

When the great outpouring of the spirit took place in 1837, we then found that much time must be consumed, and at all hours of the day, as the singing of new songs, the passing into visions, and the writing of messages, demanded the attention of the Elders and frequently of some of the Brethren and Sisters, as witnesses of this new work. The close of the year 1841 was remarkable for seasons of worship, in which were manifested such deep humiliation and prayer. Hours and hours were spent in meditation, as being preparatory to the reception of the many beautiful gifts that in the future as in the past would be poured out upon all faithful souls. The seasons of religious service were very solemn, and frequently extended beyond their usual time. All who were active workers in this manifestation, devoted many hours to fasting and prayer. Arising at a very early hour in the morning, they sometimes met for prayer service before the hour of breakfast. At this time and at the subsequent meals, they abstained from all animal food, and partook sparingly of bread and water. The day was filled with diverse gifts of the spirit, and these extended into a late hour of the night. The year closed with this memorable record of the work of the spirits which had been to us one of astonishment as well as of great joy.

(TO BE CONTINUED.)

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THE love of God cherished in the soul, sweetens the entire life, and sheds a refining influence on all around.—*M. Witham.*

Divine love is no respecter of persons.

## A GREAT WHITE THRONE.

F. W. EVANS.

*"I saw a great white throne, and him that sat on it, before whose face the earth and heaven fled away, and there was no place found for them." Rev. xx. 11.*

## SHAKERISM.

THE great white throne is Shakerism—the Resurrection Order. In it and on it sits, rules, and reigns, the Christ spirit, in judgment. Its fundamental principle is, the duality—Fatherhood and Motherhood—of God.

## CHRIST HEAVENS.

Christ heavens as the first materialization from Deity. It is the fountain of prophecy to earth and to all mundane worlds and when the harvest time of a world has come, a Savior appears, who is an incarnation of a Christ angel, as were Jesus and Ann; and souls are reaped or cut off—resurrected—from the generative, propagative order; they become Christians.

## DEATH AND RESURRECTION.

They hate their own life as a natural, reproducing, animal man or woman; become celibates, and forsake father, mother, wife and children—all generative ties; there being in Christ neither male nor female.

## PEACE.

The counsel of peace is betwixt them both; male and female, they become equal in all forms of government, civil and ecclesiastical, in the new earth and in the new heaven.

## SELFISHNESS.

The selfish, personal property nature—mine and thine—is ignored; houses and lands are forsaken; and community of goods is established, as a fundamental principle of the new heavens; and co-operation in the new earth.

## EQUALITY OF SEXES.

Wars will not cease to the ends of the earth, until the war-element is subdued in the individual. Peace or non-resistance is therefore a fundamental principle of genuine Christianity, and of the new earth, too.

## SALVATION.

Salvation from the sins of the world pertaining to sexuality, property, wars and fightings, to ambition, love of power, to eating flesh—meat—to drinking, to tobacco, alcohol, and all lusts of flesh and mind. His name was called Jesus, because he would save his people from their sins.

## LABOR.

Work consecrated; "hands to work and hearts to God." All labor, from the Ministry and Elders to the children. "He who will not work, neither shall he eat."

## AMBITION.

He who would be great among you, let him gain distinction by doing the most good to others. Labor is worship.

## KINGDOM OF HEAVEN.

Faith that the Christ spirit has now come, the second time; being manifested in a representative woman, Ann; as it was manifested the first time through a representative man, Jesus. They are the Cherubim. The counsel of peace is between them both. The tabernacle of God is with man; the kingdom has come.

The above principles are in practical operation among the people called Shakers; and thus is formed the white throne, upon which the spirit was seen to sit, by the revelation of John. White represents the righteousness of saints; a sinless life.



## THE DEAD.

“And I saw the dead, small and great stand before God, and the books were opened. And another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, *according to their works.*”

## MEMORY.

“The books” are the two lobes of the brain, wherein is recorded, as in tablets every deed done in the body, good and bad. “I take to witness the grace of the people to come, for they shall call their sins to remembrance, and acknowledge them!”

## JUDGMENT.

As these books exist in each individual, the Christ spirit came to convict them of sin, of righteousness, and of judgment, and that is their day of judgment, when the books are opened.

## CLOUDS OF HEAVEN.

It is said Christ would be seen coming in the clouds of heaven. The earth-cloud is formed by the aggregation of individual drops of rain; and the clouds of heaven—Shaker families, Societies—are formed in the same way. And Jude saith, “Behold! The Lord cometh, with ten thousand of his saints to judge the world, and to execute judgment upon all; to convict all that are ungodly among them, of all their ungodly deeds, and of all their hard speeches. And when the enemy should come in like a flood, the Lord will lift up a standard of righteousness against him.” That standard is the testimony of Jesus, which Shakers live out.

## IMPERFECT.

The testimony of Noah made not the antediluvians perfect; every imagination of their hearts being evil continually.

Neither did it make Noah perfect, except in his generative life. He was perfect in his generations; not in getting drunk.

## THE LAW OF MOSES.

The law made not the comers thereunto perfect. The dispensation was a stepping-stone, a schoolmaster; by it was a knowledge of sin. Sin is generation; in agriculture, in physiology, in food and drink, in property, in usury; and in wars and fightings with the heathen. The sins of idol worship; and personal violence. “An eye for an eye and a tooth for a tooth.”

## FIRST CHRISTIAN CHURCH.

Neither did that bring full salvation from the sins of the world. The disciples “knew in part, prophesied in part, and saw as through a glass, darkly.” But, they united and groaned in spirit for that dispensation to come, that would make them perfect as God is perfect.

## SECOND CHRISTIAN CHURCH.

And I saw a new heaven and a new earth; for the first earth and the first heaven had passed away. And there was no more sea. The new heaven was the kingdom of heaven which Jesus set all people praying for. It has come!

## NO MORE SEA.

Babylon had fallen, and “the great whore that sitteth upon many waters,” which constitute the sea—“peoples, and multitudes, and nations and tongues,”—Church and state adulterous mixtures of politics and religion—these will pass away, and no place be found for them.

## NEW EARTH.

And the white cloud, formed by resurrection saints, constitutes the new heaven in which the Christ abides.

**CHURCH AND STATE GOVERNMENTS,—**

Are all founded in force, and maintained by fraud. The conqueror took possession by the sword, and then enacted laws by which the conquests are transmitted to posterity.

**AMERICAN REPUBLIC.**

Monarchy, aristocracy, primogeniture, national religions fled away, and no place was found for them in the American republic. The sovereign people have universal suffrage (except women,) and elect their own rulers from their own ranks.

**CHattel SLAVERY.**

This remained. It, too, has fled away, and no place is found for it, legally, in the United States; where all men are said to be born equal and free, possessed of inalienable rights to land, air, water, light, and heat, to sustain them and allow them to pursue after happiness.

**BLOOD.**

The quasi-religious governments of Christendom are all literally turned to blood. They exhaust the resources of the nations, in creating and supporting armies, navies, forts, and arsenals, and monitors—the munitions of war competing eternally with each other, in an endless struggle to each one exceed the other, even in time of peace. Thus it is war expenses and taxes, all the time; and there is no place found for the millions of poor, landless people but in the army and navy, and in the poor-houses and prisons of their ruined countries.

**WAGES SLAVERY.**

Food, clothing, shelter, the people must have, at any cost, and upon any terms, or die. They are in a slavery worse than chattel slavery, except a delusive idea of freedom. The system

has come to its culmination; capital and labor are at war; where will it end? In blood or bread. In a destructive revolution; or in restoring the robbed rights of the people back to them. Then they would have land—bread—and wages. Slavery, with poverty, war, and bloodshed, would flee away, just as chattel slavery fled away.

**ROME.**

Roman prisoners were made to fight each other, in her immense amphitheatres, for the amusement of the people; as did gladiators and savage beasts. Sometimes thousands of the prisoners were engaged, at one time, in these manoeuvres. "War is a game that kings play at." Here a republic played at it in our Civil War. In Spain, 17,000 heretics would be burned, or otherwise destroyed, for popular amusement, in their auto-de-fe exhibition of human wickedness.

**WAR-TAXES.**

Every nation in Christendom is being eaten up by war-taxes, to raise and maintain armies and navies, to build forts, monitors, arsenals, and in creating munitions of war. Millions of the best physical men, who ought to be married men, are kept in idleness during peace, and for mutual butchery in war. It is war-taxes, all the time; all the labor of the nations is turned to blood. Is not this Babylon?

**PROBATION IN THE SPIRIT WORLD.**

The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every one according to their works. They were judged as were those in the flesh; but lived according to God in the Spiritual Resurrection. And death and hell, which

Antichrist has created, and which are foundation stones in the temple in which the Man of Sin sits and reigns—were cast into the lake of fire—the fire of truth. Jesus said, “I come to bring fire on earth”—the first earth and heaven; “and what will I if it be already kindled?” It will burn the world up. What man has created, God can destroy; but what God has created, man cannot destroy. Error and wickedness are temporary; truth and righteousness, immortal. The world passeth away, and the lusts thereof; but the word of God abideth forever and ever.

*Mt. Lebanon, N. Y.*

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OUR GOD.

MARY WHITCHER.

WE make the God we serve  
As do the Heathen race,  
Whether of wood or stone  
Of tumult or of peace.

WE make the Heaven we share  
And gather, as akin,  
The lowly and the pure  
Or such as prone to sin.

Why should we not arise?  
The standard of the truth  
Is for the true and wise  
Who live above the earth.

*Canterbury N. H.*

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“NOW HAS COME THIS DAY.”

ERNEST PICK.

CHRIST has been *born* for us! Oh joy of mortals who forever are surrounded by the inheritance of sin; by evils constantly arising anew.

Christ *lived* for us! Establishing the Kingdom of Salvation, and giving us an example of a spiritual life never to be surpassed, the shining guide of fire and light whose radiant splendor, centu-

ries could not diminish; the ever fertile fountain where from we eagerly drink the water of life celestial.

Christ *died* for us! He gained the victory over death and vanquished all its powers. He denied his life to show the power of the Spirit in his Almighty will and truth. Blessed he who passed all trials and temptations of life.

Christ is *risen* for us. In joyful creation He to glory has risen, giving eternal life to all who, following him, will die in the flesh and resurge in his spirit. Alas! In agony he left us here below in the rude embrace of earth and clay. But lo! the waymark dreary and sweet at once, behold the cross which leads to him. To all fellow cross-bearers, love and greeting. Peace is ours. Out of the abyss of decay let us disengage ourselves, all earthly ties joyfully renounce for He, Christ, is waiting. “This day has come now,” He said, proclaiming his kingdom, and He is waiting for those who love Him. He will be found by all who seek him. Christ has risen, let us to him arise! Follow him, thou son and daughter of the King. He will never leave thee nor forsake thee.

Peace be with you. The grace of our Lord Jesus Christ be with you all. Greeting! Greeting!

*Mt. Lebanon, N. Y.*

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THE trials of life are apt to be more imagined than real; this is owing chiefly to mental conditions, or external influences. Trials either great or small are for the souls unfoldment and advancement, if patiently endured. A character untried is uncertain, and the person possessing it is not to be depended on. Gold tried in the fire is of great value; so is the soul when purified in the furnace of affliction. A. W.

Breathe the pure air of heaven.

*Composed for, and read at the funeral  
of Brother Daniel Fraser, Oct 10., 1889.*

### NOT DEAD.

ANNIE R. STEPHENS.

PASSED from our mortal vision,  
Stamped with the seal of death;  
Not dead,—but, in homes Elysian  
Breathing immortal breath.  
“Not dead,” I hear him saying,  
“For in these realms sublime,  
To those who truth obeying,  
Death, is life’s blossom time.”  
The floweret of the Summer  
Lies cold in Autumn’s tomb;  
But soon the soft May breezes  
Revive to bud and bloom.  
And thus the spirit groweth  
Through all life’s toil and pain;  
Its essence upward goeth,  
To bloom in Spring again.  
So our beloved hath left us;  
Yet mourn we not in grief;  
The angels have bereft us,  
To claim the ripened sheaf.  
Yea, ripened by the doing  
Of deeds of godliness;  
By duty’s path pursuing  
That leads to righteousness.  
No good thing ever dieth;  
And they who rise from loss,  
Will find earth’s struggles brightened  
By the halo of the cross.  
The tribute that we bring thee  
Our heart’s affections hold;  
Through all thy life there runneth  
Bright threads of living gold.  
No lowly one benighted,  
But felt thy pitying love;  
Each cause by justice lighted  
Thy voice was strong to move.  
No monument we rear thee,  
No costly work of art;  
Thy works and life endear thee  
Unto each loving heart.  
Blest is the soul that giveth  
Its all in sacrifice;  
Not dead,—that spirit liveth  
In Heaven’s own Paradise.

Not dead, but only drifted  
A little farther on,  
To where the vale is lifted  
In the Summer Land of song.  
I catch the strains of gladness,  
Rung from the harps of gold,  
Released from mortal sadness,  
What glories *now* unfold.  
O spirit clothed immortal!  
Yea, pure and holy one,  
Gained is the pearly portal,  
Thine are the laurels won.  
Hearken, sweet angel voices  
Float down from azure heights;  
“Not dead, his soul rejoices  
In heaven’s eternal light.”  
*Mt. Lebanon, N. Y.*

RELIGION is founded upon love to God. God’s love for us, is proved daily. He seeks to impress us with his spirit of love and tenderness, which also leads us to love one another even as he has loved us. This love is self-sacrificing, forbearing, merciful and forgiving. It sanctifies the whole life, and extends its influence over those around us,—*M. Patrick.*

### THE GARDEN OF THE HEART. An Allegory.

HAMILTON DE GRAW.

It was a spot originally covered with a dense growth of natures forming, but after the clearing up process had been accomplished, it had been sadly neglected. Weeds (bad habits) had grown up where the owner had planted good seed, but had failed to keep the garden clean of the weeds that were crowding out the good and useful plants. One day, as the gardener was reposing overshadowed by the plant of indolence, he fell asleep, and in his sleep an angel came to him and said, “What hast thou done to inherit eternal life?” The

gardener replied, "The garden that was given me was a wilderness, and I have removed the dense growth that nature enshrouded it with, and let in the sunshine of Truth. But the angel replied, "What meanest all these rank and poisonous weeds here in the garden that was given thee to till and make clean for the Holy Spirit, so that it could come and repose with thee? Sluggard, if thou would inherit eternal life shew works meet for repentance." The angel then disappeared and he awoke. Is it so, he said to himself, that I am not yet accepted of the Father; and looking up, the dark leaves of indolence seemed to lull him to more ease, but he aroused and proceeded to destroy the noxious plants that had prevented him from having a garden fit for the angels to dwell in. But the task was a hard one and many times he almost gave up in despair; but, though unseen, the voice of the angel spake to him encouragingly, "he that overcometh shall inherit all things."

Encouraged he toiled through the heat of the day, and at morn and at eve until he had eradicated indolence from his garden. Then the angel appeared to him and said: "Son, thou art now ready to begin thy life work; make clean thy garden and the Father will give thee thy reward. Adieu."

The angel again disappeared. The gardener looking around, saw what was to be done. There was envy and jealousy smothering the beautiful plant of brotherly love. Revenge must be destroyed before forgiveness can shed its fragrant odor throughout the garden. Avarice, and love for power and earthly gain must make room for humility. The gardener saw that it would not be

an easy task, but when about to faint and grow weary the words of the angel would encourage him to toil on. Day by day the gardener worked with energy of purpose, and the garden began to grow more beautiful, the task became less burdensome, for he took intense delight in the labor necessary for its improvement.

But the gardener was growing old, Time had repeatedly warned him by his tottering footsteps that he must be diligent ere the return of the angel bearing the reward from the Father. Thus it became a labor of love. Weary he again fell asleep, and the angel came to him and viewing the garden, said, "Son, thou hast well done, thy garden is clean; arise and receive thy reward." The angel placed upon his head a crown of victory, and he heard the voices of the redeemed singing a beautiful refrain.

"My weary heart hath found a resting place,  
My feet no longer need to roam,  
For in the blessedness of perfect love,  
I've a home, sweet home.

*Songea, N. Y.*

#### AT MIDNIGHT.

*By Nathan Haskell Dole.*

TELL me, glowing stars on high,  
Do I perish when I die?  
Or shall I be ever I?

Will my spirit have rebirth  
And regain the things of worth  
When my dust returns to earth?

Ye too perish, ye too fall:  
Flash a moment—then the pall:  
Is that typical of all?

Boundless depths of glowing spheres,  
Changeless in the changing years,  
Seem to negative our fears.

Yet your changeless is all change!  
Fleeting, flying on, ye range  
Through the vortex vast and strange.

Other creatures, other men,  
Cling upon you, live—and then  
Do they die and live again?

—From the NEW ENGLAND MAGAZINE for  
October.

## NOTES ABOUT HOME.

### Mt. Lebanon, N. Y.

**BELOVED ELDER HENRY:**—We have had some very nice weather (excepting Sundays which have been rainy) for some two weeks and more.

We are now engaged improving our reservoir which is about one hundred and twenty feet above our buildings and gives us a great deal of power; driving the machinery in the laundry, churn, iron mill for grinding wheat and corn, the wood splitter and sewing machines. It supplies our barn, creamery, cooling room and bath rooms with an abundance of water, and our ice houses with ice and some to sell.

Our improvement now, is in arranging it for raising fish, German Carps. A curious improvement for vegetarians to be engaged in, and somewhat inconsistent; but no more so than raising fowls and cattle for food; but we are so intimately connected to the present omnivorous generation that it will not do to jump out all at once, lest we break our necks, and the good we would do be turned to evil. But, that most lovely of all jewels will be worn yet by the spiritual people of God, and that in the near future.

We contemplate making another pond south of our reservoir for the better accommodation of the fishes.

Apple trees have about all been trimmed; and as we think in the very best time, just after the fruit has been gathered.

I should like to see a village improvement board started in our societies; so as to cultivate in a practical way a genuine public spirit. Have a union labor week, to improve and beautify the village; and the roads and road sides. To cast up a highway and gather out the stones, so that family could meet family without traipsing (as the Sisters call it) through the mud; or having our sight hurt by noxious weeds and briars that ought to be dealt with as the tares of old. Who is in favor of the village improvement boards?

In kindest love

D. Offord.

[Those in favor will please make it manifest. Ed.]

### North Family.

Nov. 3. We have been busily engaged since last April in the making of shirts, but not like the poor, factory girls, in their pent up rooms, deprived of pure, fresh air and the healthful sunlight, but in our beautiful, well ventilated room, that is lighted by seven or eight large windows. Here we cheerfully work, striving to do all we can for the interest of our home. Since the above date we have made 11,172 shirts, and during the last four weeks we have made 1920. If you could see our machines run, you would not be surprised at my statement.

### Center Family.

It is a rainy day and the atmosphere feels like spring. I believe all our crops are harvested, and preparations for winter well advanced. Looking out at one window, I see our garden has been lately plowed. Looking out at others, I see apple trees have recently been cut down and dug up, which have grown in their places from a time antecedent to the memory of the oldest inhabitant, probably since 1780. We have not more than half as many apples, I think, as we had last year—but enough to supply our need comfortably. Pears have been plenty. Potatoes badly rotting. No one on the sick list.

### Watervliet, N. Y.

#### South Family.

We send you an article from the pen of our Beloved Br. Chancy, and it is the last contribution he will write for you. He has passed on to his rest. He has left with us an influence of peace, such as the angels, alone, can bestow. We shall miss his words of comfort and his life example of holiness.

It is pleasant to report that we are making some improvements at our own gospel home. Some of the foundation of the building in which the Sisters work, is being relaid. These repairs interest us very much. The porches to our family dwelling have been reconstructed, and the building painted. Even the little girls are made glad, in having a new roof placed upon their house, while the body of the building is being treated to a new coat of paint. The building where we do our Caning is to have a new roof, and next week we expect to move our boiler and engine to an adjoining room, for the better accommoda-

tion of this work and that at the laundry. I enclose a label which will inform you of our new enterprise, and from which we may hope to reap some benefit. [Copy of the label ] Codfish and Potatoes, Prepared by Shaker Sisters. S. H. SHAKERS. Ozias T. Bogart, Agent, Albany Co., N. Y. [We are assured that the best of success will attend the good Sisters, as every thing will be so carefully and neatly prepared for the market. Ed.]

### Hancock, Mass.

Nov. 11.

**BELOVED ELDER HENRY;**—You kindly invited us to write you when we closed our school. At the close of this session we provided no public entertainment, believing the time spent in learning and rehearsing dialogues, recitations and corresponding exercises might be more profitably employed. We think that once a year quite often enough, and at the close of the first term is the pleasantest season in which to entertain our friends.

Those of the Brethren and Sisters who visited the school during the last week, seemed pleased with the progress made by the pupils and their remarks of commendation were very acceptable to both teacher and pupils. The S. S. Committee manifested special interest in the efforts which the pupils had made in the studies of Arithmetic Grammar and Drawing, and expressed themselves as well pleased with the exercises.

Several of the pupils of the "Bible Class" are very much interested in searching for answers to the Scripture questions, and we think it an excellent exercise for them. Will enclose a few of their thoughts about some of the verses of the Bible.

From your Sister,  
Emoretta Belden.

### Enfield, Conn.

Our ensilage corn is stored in good condition. It was a large crop. Buck-wheat good. Apples a fair crop and of excellent quality. A good quantity of pears. 282 baskets of peaches were marketed and plenty reserved for home use. One plum tree blossomed in Oct.

The dwelling house is improved in appearance by some outside painting. The poultry

house, with new fence, shows to advantage, and the hens are encouraged to give a good account of themselves. They should not be crowded, and they should be kept warm and comfortable. Provision should be made for fresh air in proportion to the number of hens. Egg producing food must be given in sufficient quantity and material for shell, such as ground bone, oyster shells, &c. Poultry pays if properly managed.

D. ORCUTT.

### Shirley, Mass.

Nov. 4. Our crops are well housed, and we are now getting up our wood for the winter.

### Enfield, N. H.

We are having unusually mild weather for this season of the year. We continue to have some rain and if the reservoirs are in good repair, there can be no lack of water during the winter.

The Brethren have finished the drying of the Dock root and have shipped some forty four thousand pounds to the firm of J. C. Ayer & Co., Lowell, Mass. Of this quantity the Second Family raised 27,856 lbs., the First Family 11,139 lbs. and the North Family 5,031 lbs.

### Alfred, Me.

**BELOVED EDITOR:**—Eldress Lucinda Taylor, of this place, has been appointed to the Order of Ministry and all bless the appointment.

We have a fair crop of apples for an "off year." Grain of all kinds was injured as were also the beans. We have not entered into the cultivation of cranberries, but some places on our meadows yield quite liberally and this season has been more abundant than is usual. The young people picked eighty bushels, and we anticipate that we might have secured one hundred bushels, if the rain had not made the meadows so wet, that we could not pass over them. J. B. V.

### Groveland, N. Y.

SONYEA, NOV. 6, 1889.

Our sweet corn drying was finished September 22nd. From sixteen acres unharmed by flood and frost we have realized a generous yield, the finest and best the Genesee

Valley could produce. Imperfect and undeveloped ears were not discovered among the whole sixteen acres. Some unseen agency recompensed us for losses sustained through the destruction of some other crops.

Potatoes throughout this section are decaying badly. We have harvested nearly six hundred bushels; with fair weather we should have grown several hundred more; but success in our potato culture has (we are glad to record) smiled on us as you will see. From a little less than one half acre our gardeners raised one hundred and seventy-five bushels. The variety is known as the "Stray Beauty." They are still beautiful and free from blight and decay.

Farmers here finished sowing wheat October 12th. All up and growing nicely.

Our hay crop is very good though inferior to that of last year. Constant rain injured it to considerable extent.

We continue shipping milk to Rochester, morning and evening, probably shall throughout the winter. They all want it for 'tis good and pure. Never has been to a "Water Cure." G. D. G.

### Watervliet, O.

Nov. 1889.

**BROTHER HENRY:**—I received your letter of the 6th ult and let me kindly thank you for your word of encouragement, and then for those two beautiful songs that came with the letter. Watervliet is about two hundred miles S. W. from the old home, at North Union. On the journey I took under my charge, four horses and two Holstein cattle. The journey occupied two nights and one day during which time I had no opportunity of rest. A good night's rest, however, followed this hard labor and the wearied body was quite refreshed.

This new home is all that one could desire. It pleases me in every respect. From my window in the large, brick dwelling, called the south Family, I have a beautiful view extending for many miles. The land is very productive and well watered by living springs, and this I consider one of the richest blessings. Large crops of corn and all kinds of grain are readily produced, from this fertile soil. Indeed, this is a land of

corn, and after taking a little time to look over the farm, the rich bottom land, or the *flats* as the people here would say, I must say that it pleases me in every respect.

In kindest love, from your brother,  
S. S. MINER.

### Pleasant Hill, Ky.

**ELDER HENRY:**—We have tried to answer the Questions in the Nov. MANIFESTO, that had reference to the Bible. Our Sabbath School has sixty-two pupils, ten teachers, an organist, a superintendent and a secretary.

M. C. S.

Eldress Elizabeth Downing of the Order of Ministry and Sister Emily Hampton of Union Village, have just made us a visit of about one week.

Elder Napoleon Brown has gone to South Union for a visit, and from his letters to the friends at home, we infer that he is having a very pleasant season with his gospel kindred.

The questions in the "Bible Class" column have called forth some replies, and we trust they may be beneficial. M. J.

### South Union, Ky.

Elder Matthew B. Carter and Eldress Emily Robinson of the Ministry have just made a visit to our gospel home.

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### SORAPS FROM THE BORDER LAND.

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In your beautiful faith I am with you heart and soul, and I love and respect your people much more than those by whom I am surrounded. You are more consistent in living up to your profession.

I was much interested in a paragraph contained in our "MANIFESTO" of August, entitled, "A Heresy Case." And I feel convinced in my own mind that some invisible power has allowed that man to remain in the pulpit. For although he was tried and condemned by his orthodox brethren, yet they suffered him to continue preaching, well knowing he will continue to expound his own ideas.



Such a man will prove a great power. For one holding such progressive sentiments and fearlessly preaching them from an orthodox pulpit, will have an important weight in overthrowing false and erroneous doctrines endorsed by the Church. Indeed many of the renowned preachers of our day are leaning in the same direction; the spirit world is helping them in their efforts, and as it aids them, it assists you. The Shaker faith will triumph over all at last, and the glorious time is not far distant.

Allow me to send you a few verses which I think applies to Mother Ann Lee.

#### MOTHER'S OLD HYMN.

ALFRED J. HOUSE.

THROUGH the trembling foes of the twilight  
dim

I can hear the strains of that grand old hymn,  
Which another, whose lips are now still and  
cold,

Sang 'midst her cares in the days of old.

There was something about it, undefined,  
That charmed into quiet the troubled mind,  
O'er the bleak heart breathed with a spirit  
bland,

Like the warm south wind o'er a frozen land.

And crowning it all with a strange deep chord,  
Like the throb of the heart of the blessed  
Lord,

That shed through the fainting soul abroad,  
A sense of the pitying love of God.

The songs of the singers that fame has  
crowned,

In the flood of the years are lost and drowned,  
But mother's old hymn. every pause and tone,  
With the growth of time has the sweeter  
grown.

And it seems not out of the past to come—  
An echo only of lips that are dumb—  
But down from the home of the glorified,  
It has always come since the day she died.

We know not the music which spirits hear  
As earth is receding and Heaven draws near,

But treading death's valley of shadows dim,  
I ask but to hear my mother's hymn.

Love to all my dear friends on the  
mountain.

From Sophia the Ballston Shaker.

#### The Bible Class.

WHILE we place these Scripture questions in the column for the Bible Class, we will include in this class, all the readers of the MANIFESTO, from whom we shall be pleased to receive an answer.

Only question No. 1 should have been published in the NOV. MANIFESTO, and the answers for that one received for Dec. The answers for No. 2 will be received for Jan., No. 3 for Feb., and on to the end.

Answers to Bible question No 1, as published in the NOV. MANIFESTO.

1. Which two verses of Psalms, used as a prayer, are the sweetest and strongest?

Number of writers from Mt. Lebanon, N. Y., 18: from Enfield, N. H., 26: from Canterbury, N. H., 10: from Enfield, Conn., 7: from Hancock, Mass. and Groveland, N. Y., 5 each: from Pleasant Hill, Ky., 4: and from Gloucester, Me., 1.

Psa. li., 10, has a choice of 29.

"Create in me a clean heart. O God; and renew a right spirit within me."

Psa. li., 11 and lxi., 2, have each a choice of 9.

"Cast me not away from thy presence; and take not thy holy spirit from me." Psa. li., 11.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." Psa. lxi., 2.

Psa. xvii., 8 has a choice of 6: lxxxvi., 11 and xix., 14 of 4 each: li., 1 and lxxxvi., 1 of 3 each.

#### BIBLE QUESTION. No. 2.

Which is the most noble act of self-sacrifice mentioned in the Old Testament, and why?

## THE MANIFESTO.

DECEMBER, 1889.

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## Editorial.

"God Bless Mount Lebanon!" It was our good pleasure to find this beautiful expression in a very interesting and inspirational article, published in the MANIFESTO, in the month of September. We find much satisfaction as we introduce the same manifestation of spiritual interest to the many readers of our little messenger of "good news," and with them, wish to extend its influence into every circle that may be formed by the Believers.

Through such breathings of loving-kindness, we find ourselves in harmony with the spirit of good angels, and no less with the spirit of God. As simple as it may be, it carries a potent influence to the heart of every honest worker in the vineyard of God

and makes of our Zion home, a center of interest and care, and a place to which we may look with confidence and love.

Through all the days of our pilgrimage with those who have accepted the Cross of Christ, we should be actively at work for the peace and prosperity of our gospel relation. Engaged as they are in a mission of love for humanity, in a calling of such vital interest for the promotion of practical righteousness, our prayers for them should be unceasing. Less than this speedily induces indifference, a morbid tendency to lukewarmness and ultimately to a state of inaction and death.

Mount Lebanon, during the ministration of Father Joseph Meacham and Mother Lucy Wright, received the inspiration of the Parent Society, the head of the church, and still occupies that sacred relation in all "the beauty of holiness." Through the parental love which overshadows so many kindred communities, unbounded spiritual blessings have been most liberally diffused. This has been through the ministration of beautiful songs, through the exhortation of the word of God and through the willing sacrifice of time and strength, day and night, and no less through the heat of summer and the severity of winter.

Our order has been liberally blessed with able ministers, whose souls have been filled with an unflinching zeal for God and the good of humanity. The first Elders have left a record for their children to emulate, over which we may renew our promises of loyalty, and stimulate our zeal to do and dare in the

cause of righteousness and peace. They gave their lives to God. To be able to do His will and establish, in the hearts of men, a growing interest in chastity of the body and a Christ-like purity of spirit, was the life element that gave them courage to work for God.

In this consecrated spirit our Communities came into existence, and so far as it has been made the stepping stone to more advanced truths, they have enjoyed a wonderful prosperity for a long series of years, and shared in the bountiful blessings of peace.

In connection with this we love to include the inspired words of the prophet, as he encouraged his people to remain faithful. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

The same consecration to-day, the same soul baptism in prayer, and the same determined resolution to crucify the world will, without doubt, bring the same corresponding results for God and for his people.

While we with pleasure bear this united testimony in remembrance, knowing that our reward of blessing comes in direct ratio to the blessing that we extend to those around us, we will contend earnestly for the faith, that we may rejoice in our salvation.

When we say, God bless Mount Lebanon, we are at the same time asking a blessing which will rest upon our several Communities and make us all partakers in the one beautiful gift. It is, certainly, commendable that we ask the protection of divine Providence on

that which stands, so distinctly, before and above us. It is the cementing bond of our gospel union, and that union which will shield us from all harm in the day of adversity. Through this the whole household of faith may be blest, and have the pleasant satisfaction of reaping a glorious reward which the world can neither give nor take away.

We also have the strength of God's promise which he gave to those who should abide in his law. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn, for this is the heritage of the servants of God, and their righteousness is of me, saith the Lord."

ARTICLES published in the MANIFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

✍ Through the kindness of a friend we are able to distribute several copies of the MANIFESTO, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them FREE by forwarding to us their address on a postal.

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Some of the Doctrines and Practices  
of a Professedly Religious People.

LEBANON, WARREN CO., OHIO.

JUNE 1889.

STRANGE indeed are the facts arrived at by the study of the tenets held by the several religious denominations of our land.

We find the great stream of humanity emanating from the same great Creator, governed by the same moral laws, looking back to the same examples and precedents, endowed with intellectual power by the same giver of all wisdom and knowledge, yet arriving at conclusions from their contemplation of these, which separate them so widely in some cases that the observer can scarcely trace the likeness which we naturally expect to find existing among the followers of one king, be he spiritual or temporal.

There is not, perhaps, a reader of the *REPUBLICAN-GAZETTE*, who has not heard of that queer sect of people, commonly known as the Shakers, but called by themselves Christian Communists. There is located in this county the largest existing community, and after a large number of visits to their village, and a somewhat close observation of their customs, the writer thought that a description dealing with their every-day life and occupation, as well as a general description of their creed, might not be without interest to your readers.

They originated in England about the year 1770. They were at first an offshoot of the Friends, or Quakers; but in their theological ideas, as well as in their practice of celibate life and in community of goods, they now differ entirely from the Friends. In 1747

some members of the Society of Friends near Manchester, England, formed a distinct association, of which James and Jane Wardley were the leaders. Of this society the parents of Ann Lee were members, and in 1758 she became one of its adherents. For several years this little company were only remarkable for greater physical manifestations of their spiritual illumination and inspiration than most of the assemblies of Quakers, such as dancing, shouting, trembling, etc., from which their present name, Shakers.

These manifestations excited the hostility of the populace, just as did the actions of early Methodists, only to a greater degree; they were charged with violating the Sabbath, and many of the members fined and imprisoned.

In 1770 Ann Lee professed to have received by special manifestation of divine light and inspiration, those revelations, in virtue of which her followers have ever since given her the name of Mother Ann, and have regarded her as a person inspired by the Christ of the female order, as Jesus was inspired by the Christ of the male order. Christ is applied by them as a generic term to the highest or innermost sphere, exterior to the deific sphere, called in the Scriptures eternity—"the high and lofty One that inhabiteth eternity."

In 1774, under authority of a professed revelation to Mother Ann, ten of the more prominent members of the society, including Ann Lee, emigrated to America, and eight of them subsequently settled near Albany, N. Y., where they increased to quite a number.

In 1805 missionaries visited Ohio and Kentucky, and founded four societies in Ohio—Union Village, Water-

vliet, White Water and North Union; and two in Kentucky: Pleasant Hill and South Union; a number of societies have since been organized in different States, some now being in a prosperous condition, others having gone down entirely and ceased operation.

Now I wish more particularly to describe the community which it was my pleasure to visit.

Union Village, Warren county, is located four miles east of Lebanon in one of the best farming regions of the State. The Shakers at this place own five thousand acres of slightly rolling land, any part of which would make "glad the heart" of a Pennsylvania hill-side farmer.

Driving out the broad macadamized road from the beautiful town of Lebanon, the visitor first arrives at the office building, a good substantial wood structure of considerable size. Just beyond this on the same side of the road is the largest family building of the community, a building capable of accommodating near three hundred people. This house is divided through the middle by wide halls, and was erected for one family, the male members occupying one end of it and the females the other. The property is owned by the community, a certain portion being set apart for each family, the number of acres being in proportion to the size of the family. From this land, set apart for their use, each family must make enough to meet all their necessary expenses, laying by as a reserve fund all received above this. In this way they have grown very wealthy. Each family house, as the one spoken of above, contains a chapel for family worship and a council, and consulting room for

the use of the elders, of whom there are four in each family, two men and two women. Besides these family elders they have a ministry composed of two brethren and two sisters, who have the oversight of from one to two societies. In this ministry is vested all power of admission and dismissal of members. The temporalities of each family are cared for by two deaconesses. There are three classes of members:

1. The novitiates, who, receiving the doctrines of the Shakers, still prefer to reside with their families and manage their own temporal concerns for a time.

2. The junior class, members of the community, but who have not relinquished their property to the society.

3. The senior class, who voluntarily and deliberately consecrate themselves and all their property to the society, never to be reclaimed by them or their legal heirs.

All who retain their connection with the community are amply provided for in health, sickness and old age.

In Union Village, besides the agricultural industries which must necessarily follow the owning of so much landed property, we found an extensive broom manufactory, and a large medical laboratory, in which was prepared their remedies, which are quite extensively advertised throughout the United States. Perhaps the most interesting character in this village is Elder Charles Clapp, formerly a successful merchant of Akron, Ohio, in the early days of that city, who some forty years ago came here, leaving his home and his fortune to his family, to become a despised Shaker. Too much could not

he said in praise of this man's life. He is noted for kindness, and in fact all the virtues which go to make up the ideal Christian. In the fact that he visits his family (sons and daughters) quite frequently we have proof that conscientious motives led, and not family troubles drove, him from a happy home to this seemingly foolish life.

Charles Clapp, and many others of this community, have attained very old age, he with a great many others being between 80 and 90, while quite a number have nearly reached the century mark.

The village has a school house in which the children they adopt are given good advantages for a common school education. Also a meeting house or hall. In the services there is usually an address by one of the Elders, after which they sing a hymn, then they form in a circle around a band of singers, to whose music they "go forth to the dance of them that made merry." The funerals, one of which I attended, are conducted in nearly the same manner, little reference being made to the dead; all that is said pertaining to the living.

The Shakers hold that the revelation of God is progressive; that in the first or antediluvian period of human history, God was known only as a Great Spirit; that in the second, or Jewish period, he was revealed as the Jehovah, he, she, or dual being, male and female, the "I am that I am;" that Jesus, in the third cycle, made God known as Father; and that in the last cycle, commencing with 1770, "God is revealed in the character of Mother, an eternal Mother, the bearing Spirit of all the creation of God."

This is in substance the doctrine and

mode of life of these almost unnatural beings as I found them. Yet notwithstanding all this, I think of the Shaker of this village it might be said: "No man ever entered his town hungry and he gave him no meat—naked and he clothed him not." Many poor, helpless women have entered the village with their famished and naked children, where they have been cherished, fed and clothed, and the children educated and raised.

It is worthy of note that they are the only people on this continent, if not in the world, who have maintained successfully for a century a system of living, one of the fundamental principles of which is a community of property.

In 1888 they had 18 churches. 66 ministers and 2400 members throughout the United States. A. L. S.  
—*Clarion Republican-Gazette*.

SOUTH UNION, KY. OCT. 1889.

ELDER HENRY;—The NOV. MANIFESTO has been received and is very interesting.  
H. L. EADS.

WEST PITTSFIELD, NOV. 1889.

ELDER HENRY;—That was an interesting account of your journey, as published in the MANIFESTO.  
L. BASTING.

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## Deaths.

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Melinda Russell at Watervliet, O. Oct. 21, 1889. Age 83 yrs.

Sister Melinda has been a faithful and devoted member from early youth. She was for many years one of the burden bearers in the Society at North Union. S. S. M.

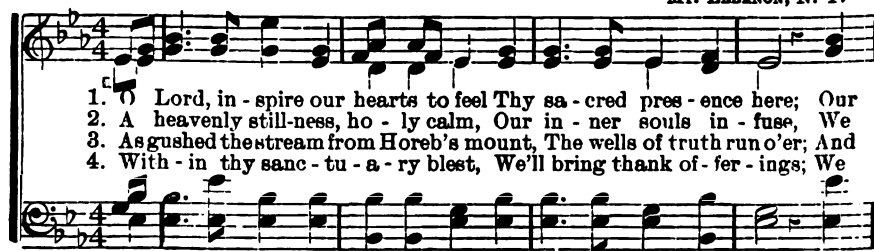
George Haffgesang, at Watervliet, N. Y. Oct. 23, 1889. Age, 84 yrs. 1 mo. and 7 days.

Br. George has lived in the Community twenty-nine years. O. B.

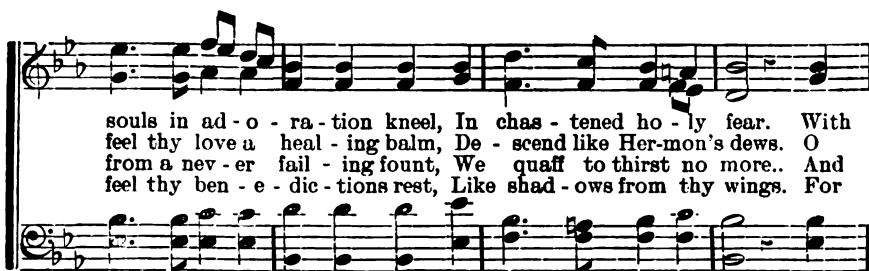
Chancy Dibble at Watervliet, N. Y., Nov. 1, 1889. Age 67 yrs. 4 mo. and 19 days.

## REVERENTIAL PRAISE.

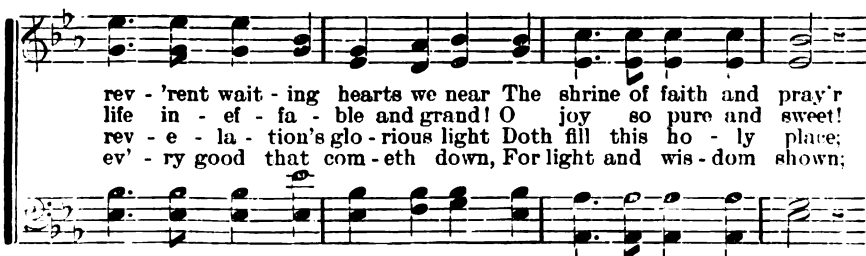
MT. LEBANON, N. Y.



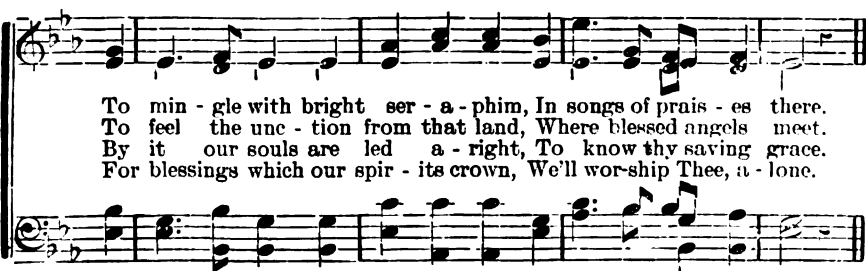
1. Lord, in - spire our hearts to feel Thy sa - cred pres - ence here; Our  
 2. A heavenly still - ness, ho - ly calm, Our in - ner souls in - fuse; We  
 3. As gushed the stream from Horeb's mount, The wells of truth run o'er; And  
 4. With - in thy sanc - tu - a - ry blest, We'll bring thank of - fer - ings; We



souls in ad - o - ra - tion kneel, In chas - tened ho - ly fear. With  
 feel thy love a heal - ing balm, De - scend like Her - mon's dews. O  
 from a nev - er fail - ing fount, We quaff to thirst no more.. And  
 feel thy ben - e - dic - tions rest, Like shad - ows from thy wings. For



rev - 'rent wait - ing hearts we near The shrine of faith and pray'r  
 life in - ef - fa - ble and grand! O joy so pure and sweet!  
 rev - e - la - tion's glo - rious light Doth fill this ho - ly place;  
 ev' - ry good that com - eth down, For light and wis - dom shown;



To min - gle with bright ser - a - phim, In songs of prais - es there.  
 To feel the unc - tion from that land, Where blessed angels meet.  
 By it our souls are led a - right, To know thy saving grace.  
 For blessings which our spir - its crown, We'll wor - ship Thee, a - lone.

## Books and Papers.

To the Cape Codder, like the Iclander and the Swiss, his native province is the best that the sun shines on. So unique, emphatic, and personal the Cape and its towns have become to those reared here, that a Cape man finds nowhere else so glorious a home, so full of such sweet memories. The Cape colors him all his life—the roots and fibre of him. He may get beyond, but he never gets over the Cape. Make him a merchant at Manila or Calcutta, a whaler at the North Pole, a mate in Australian waters, a millionaire on Fifth Avenue, a farmer in Minnesota, and the Cape sticks to him still. He will feel in odd hours, to his life's end, the Creek tide on which he floated inshore as a boy, the hunger of the salt marsh in haying time, the cold splash of the sea-spray at the harbor's mouth, the spring of the boat over the bar when he came home from fishing, with the wind rising on shore out of the gray night-clouds seaward, the blast of the wet northeaster in the September morning when under the dripping branches he picked up the windfall of golden and crimson apples; and he will see, in dreams perhaps, the trailing arbutus among its gray mosses on the thin edge of a spring snow-bank, the bubbling spring at the hill-foot near tide water, the fat, crimson roses under his mother's windows, with a clump of Aaron's rod or lilac for background; the yellow dawn of an October morning across his misty moors, and the fog of the chill pond among the pine trees, and above all the blue sea within its headlands, on which go the white winged ships to that great far-off world which the boy had heard of and the grown man knows so well.—From "*Sandwich and Yarmouth*," by Rev. N. H. Chamberlain, in the *NEW ENGLAND MAGAZINE* for November.

### DR. TALMAGE AGAIN AN EDITOR.

Beginning with January 1st. next, the Rev. T. De Witt Talmage, D. D., will become one of the editors of *The Ladies' Home Journal*, of Philadelphia. The famous preacher will have a regular department each month, written by himself, with the title "Under My Study Lamp." His first contribution will appear in the January number of the *Journal*. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.

HALL'S JOURNAL OF HEALTH for Nov., has among its many excellent articles, one in which most people will be interested, **How to live Long.**

Office 206 Broadway, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for Nov., has a Portrait of Professor Elias Loomis, followed by an excellent article; also one of Austin Corbin, the President of the Long Island Railway; and one of Ella Dietz Clymer, President of "Sorosis." Much more that is interesting may be found in the same number. Fowler & Wells Co., 775 Broadway, N. Y.

JOURNAL OF HYGIEIO-THERAPY. Devoted to a correct method of living, and a successful system of treating the sick, without the use of drugs. Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PHILADELPHIA MUSICAL JOURNAL. Published by Gould & Woolly 1416 Chestnut St., Philadelphia, Pa.

The Journal for November is full of reliable information for those who are musically inclined. In this number will be found a beautiful portrait of the boy pianist, Otto Hegner, only eleven years old.

THE modern magazine may be taken as embodying the best literature of the world, as the magazine editor pays the highest prices to novelists, scientists, statesmen, soldiers, and even kings and princes, for the best they can furnish in the literary line. The well-edited magazine becomes an educating influence in the family circle, whose importance cannot be over-estimated. The children as they grow up, are attracted by its illustrations, and so come in time to have a taste for reading. There is always something that is new, something that is strange, something that is interesting; and we consider that we are doing our readers a positive benefit if we are instrumental in placing such a publication within their reach. The proprietors believe that the *Cosmopolitan* has only to be examined to secure a permanent subscriber. You obtain a magazine which gives you, in a year, nearly fourteen hundred pages of reading matter by the ablest writers of the world, including six hundred pages of illustrations that are unsurpassed in point of interest and execution. Will it not pay you to send a subscription for the *Cosmopolitan*, immediately? Remember, it is only \$2.40.



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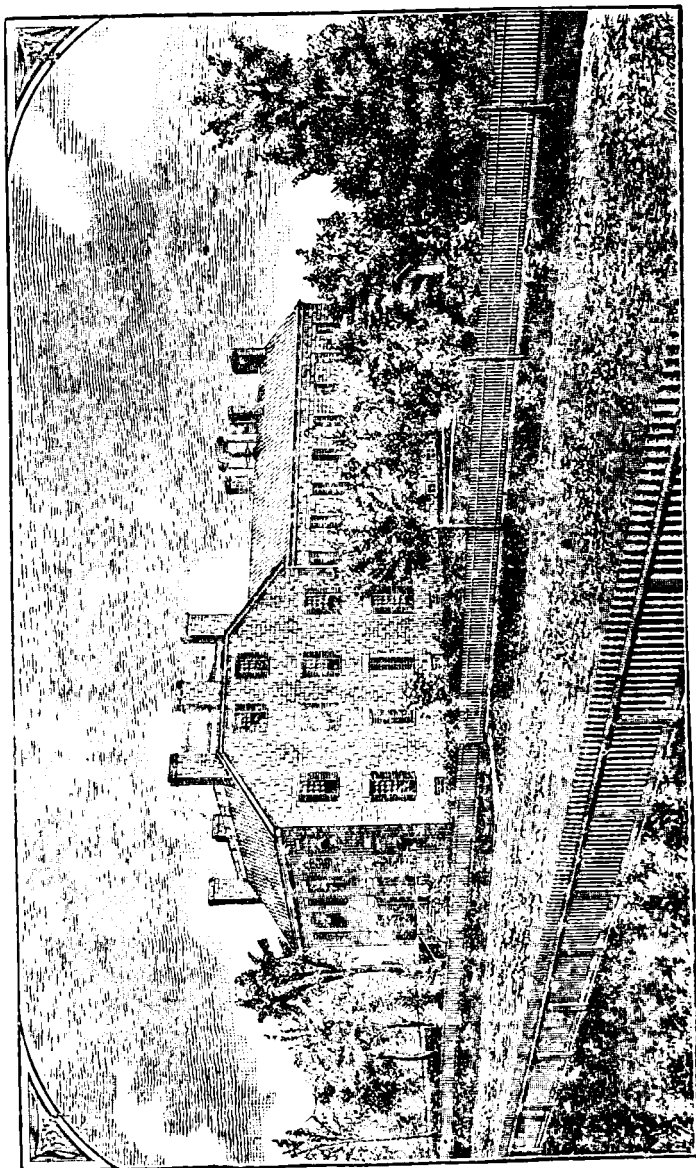
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PLEASANT HILL, Ky.

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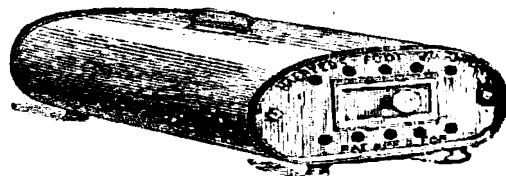
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