

The Manifesto.

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No. 1.

MARRIAGE.

DANIEL FRAZER.

MARRIAGE is not a Christian Institution. Why? Those who marry, fulfill the desires of the flesh and of the mind. "Any man who will be my disciple, let him take up his cross daily." Against what? Against the lusts of the flesh and of the mind.

"The flesh lusteth against the spirit, and the spirit against the flesh; these are contrary the one to the other." "Ye cannot serve two masters."

Marriage is not a christian Institution. Why? Because Community of goods cannot be maintained therein. Marriage is not a Christian Institution. It is an animal one. All animals marry. It is of the world. The children of this world marry, etc. But those who are resurrected into newness of life,

do not marry. "I am the resurrection and the life;" all who come unto me in that life, I will in no wise cast off. Those who for Christ's sake—for the higher life's sake, forsake the marriage order, with its private relationships and property, shall have in my kingdom of communal life an hundred fold.

Marriage is not a Christian Institution; the Law of the marriage order is "Me and Mine." Touch me and mine and I will fight. The Law of Communal life is,

"Each shall care for others:
And each to each shall bend:
And all shall fare alike,
Hence wars shall have an end."

Marriage is not a Christian Institution. It is an Adamic one. Its function is to multiply and replenish the earth. The order of Christ's kingdom is to harvest the earth. "An angel came out of the temple crying with a

great voice to him who sat on the white cloud. Send forth thy sickle and reap, for the harvest of the earth is over ripe. And he who sat on the cloud cast his sickle upon the earth, and the earth was reaped.

From the foregoing, we find, that virgin purity is the order of Christ's kingdom. The order of marriage is not purity, therefore, it is not a Christian Institution. Even should that order become perfected, it would still be of the earth, earthy. It will ever remain under the Law of carnal or animal commandment. "Multiply and replenish etc." Should the perfected man and woman come up to the standard of purity manifested by the animal creation, they will do well; but let them not presume to enter the Holy of Holies. Animal life—emotions, have no place therein. Angelic purity, communal life, and divine emotions, can alone enter and abide in the Holy of Holies.

The law of the order of Christ's kingdom is "The love of others, at the expense of self;" and its temporal procedure corresponds thereto. "Unto this last, even as unto thee, will I give a penny." All shall fare alike, as in the virgin order of the Shaker church. The Law of the marriage order, as generally manifested, is, "The love of self, at the expense of the neighbor." Therefore it is not a Christian Institution. Its temporal procedure, is to monopolize the productive forces of creation for selfish ends. And thus prevents the possibility, of all, to fare alike.

Turn the marriage order round and round; and gather up all the facts; and they are found to point but in one direction. That Marriage is not a Christian Institution.

Private property is inseparably connected with the marriage order. Monopoly, Wages, Slavery, and War; is the trinity of that order. The Gentile, or Pagan Christian Church (so called) married, and held slaves. It was not a branch, was not an integral part of the Pentecostal Church. They were distinct bodies; the latter merely allowed and tolerated the former, as an outer court. The Pagan Church was composed of foolish Galatians, carnal Corinthians, of heterogeneous materialists. The Greek, the Roman, and Protestant churches of today, are made up of just such materials. They are the lineal descendants of said Pagan Church, and within the folds of their drapery is found "The sum of all villainies,"—monopoly of the elements of human subsistence, War, Usury, Wages, Slavery and Sexual Abominations.

Mt. Lebanon, N. Y.

PURITY.

MARTHA J. ANDERSON.

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

"God is light, in Him is no darkness at all." The purer we become, the nearer we approach Deity; for, "Blessed are the pure in heart, they shall see God." This is the greatest and most precious of the promises given by the Christ-inspired Jesus, whose life exam-

ple—as well as precept—was virgin purity.

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

What is it that stultifies the sensibilities, beclouds the intellect, drains the vital forces, sears the conscience, turns love to hatred and disgust, and creates on earth a hell? The carnal mind, unreached by moral law. Lasciviousness is the cancer that is eating out the very heart of Society; its dens of infamy are the plague spots of every civilized community, the bottomless pit, where virtue is swallowed up, and demons of vice are generated.

The slimy serpent crawls over every threshold, victimizing the young, the beautiful, and would be lovely, by the secret charms of its magnetic power. It stealthily holds its sway, in our schools, colleges and halls of science, robbing our youth of the potency and vitality of noble manhood.

What hearth-stone boasts of purity's unsullied altar? Whoso still worships there, may "sing of Love, of Home, and Heaven," three words holy and sacred in their significance, and all the outcome of a truly virtuous life.

What means the cry we hear all over the land, the "social evil," domestic

unhappiness, ungoverned households, family brawls, infanticide, fœticide, matrimonial dissolution, and an army of neglected vagrant children? God, and his divine laws in nature, are both ignorantly and willfully disobeyed. The earth reels drunk with crime of every name and nature; all springing from the hydra-headed monster Lust! It is the ghoul that is gnawing out the vitals of humanity!

"Whence come wars and fightings among you? come they not hence even of your lusts that war in your members?" "A man is tempted when he is drawn away or enticed by his own lusts." The evil lies within each human heart; and there must the battle begin, for the subjugation and crucifixion of the carnal, generative life, which has brought sorrow and woe to mankind.

The greatest of all wrongs is the sin of transmission, through which, depraved influences are stamped upon the embryotic brain; the consequence is, thousands walk the earth and mingle in society, in whom the inclination and impulse, is stronger to do evil than good. True love is the offspring of purity; and only under its benign control, can properly developed beings be generated.

The praises of virtue were sung by the bards of olden time. Seers declared the glory of the ransomed! Prophets, sages and philosophers, inspired by the Christ-spirit, conquered the impulses of passion, and took upon themselves a perpetual vow of celibacy. In ancient temples, vestal virgins were sheltered and secluded far from the eyes of a carnal world; kept for holy purposes, they were vessels of honor, through which the word of God could flow to man.

The baptized Jesus inculcated purity

foremost in his system of ethics. The teachings of the apostles, whether to Jew or Gentile, held up this heavenly principle, or attribute, as the highest point of human attainment; recognizing the fact, that because of low conditions, few would be able in this life, to bear the cross and practice the self-denial necessary to reach the perfect state of angelic purity.

In every heart—no matter what the education or the ignorance, there lingers a hope of probation; and though long and dark be the night of error and sin; there will sometime be kindled a desire for something superior and more soul satisfying, than the fruits of a sensual life. Then will come an awakening. God's pure spirit, brooding over the chaotic elements of the soul, shall find access to its most secret chambers; in its deepest recesses. His searching light will shine; the dawning of a new day will break upon the vision; the first thought that shall fill the mind will be purity! The first step of spiritual progress will be to "cleanse the heart from all filthiness of flesh and spirit;" then will the ascent upward be comparatively easy.

Purity is light, it gilds the mountain tops of God's everlasting goodness, and in its fullness alone, will the soul ever find peace and rest, or realize the blessing—that is vouchsafed to every human soul,—immortality and eternal progression!

Mt. Lebanon, N. Y.

It is not the changes of stature, or position, or circumstances, or anything else that can be seen outwardly that makes or unmakes character. but it is the changes that are made silent and unnoticed in the hidden chambers of mind, where formless and vague lies the material out of which motives are shaped and character is builded.—E. A. S.

SELFISHNESS.

GILES B. AVERY.

WHAT keenness of the vision e'er can spy,
Or what expanse of imagery descrie
The myriad varying forms of selfishness,
Its giant growth, or pigmy littleness!

In one sense, selfishness is ogle eyed, but, its fondness is with the hope of bringing *all* the treasures home to self. Its side glances are to lure for *personal*, not *social* enjoyment; for the sake of personal gratification and advantage, selfishness disregards *all* the rights and feelings of other persons; and the character of selfishness assumes as many forms, and different hues, as there are different dispositions in men. So each selfish person has a shrine of his own, at which he worships in greed!—A self-sanctum, within which no other being may intrude.

The existence of the monster is only possible, in the immediate neighborhood of other beings; it could not exist in a person living alone, on a desolate island! Thus its pigmy littleness and meanness is manifest in an habitual longing for, and reaching after, that which justly belongs *to*, or should be shared *by* another.

Selfishness aspires to make the Universe its tributary, for it the ocean should disgorge its pearls; the mines their glittering gold; the fields their gorgeous flowers and sumptuous gustatory fruits; the air its feathered songsters; and the earth its teeming millions of servile life to man. To selfish greed and ambition unnumbered millions of the human family have sorely worn harsh slavery's galling chain; for sordid self's lust of power unnumbered millions have been shorn of life, and made to bite the dust in pangs of sorrow too deep for human tongue to utter.

But, whose lives alone for self, dwells in a narrow prison cell, bereft of all the blissful benedictions and grateful oblations of hearts gladdened and blessed by liberal, generous souls! Those sweet sympathies of loving spirits that steal softly into the memories and beguile the otherwise lonely hours of the benevolent, like doves bearing in their beaks an olive branch of peace, or like the fitting humming bird that has sipped from flower to flower of their generous grace returns with sweet mellifluous contribution to give gustation pure and heavenly to every thoughtful moment, all these blessings which make for liberal souls consecrating life, time, treasure to the greatest good of humanity a heaven, these, the pigmy selfish soul has barred from his home, his closeted mind and imprisoned spirit and interest! To him no voice they speak, no soothing tune they sing, no taste to sweets is made a guest!

The honest agriculturist, or orchardist, who plants the noble tree for fruit in a rich and mellow soil with wide expanse for nourishment, in quick returning years finds ample growth of trunk and limb, profuse of bloom, and, following bounteous stores of golden fruits to feed, not only himself, but the hungering multitude, and, in its harvest home his heart is glad. This is the characteristic of the "liberal soul that shall live by liberal things,"—the character of those who are truly consecrated to toil in the vineyard of the Lord.

But, the character of the selfish soul is like an orchardist who should set an infant apple tree in a quart bowl, hewn out of a solid rock, and filled with sand, no expanse of earth, rock-bound on every hand; no richness of soil; of nour-

ishment bereft; no room for expansion of root, no growth of trunk, nor expanse of limb; no fragrant foliage or flower, no recompensing fruit!—The baby plant shrinks in its tiny field, and, withering, dies!

And, now, in vision thus we behold the final goal of utter selfishness, Enthron'd upon a pillar, pois'd in ambient air,
Its narrow walls hide all its treasure rare!
Beneath, above, around no int'rests meet nor blend,
No love flows to it, nor affections trend!
And, though from hoarded wealth, like Andes high,
And though its art with Phidias may vie,
Its monumental bulk, like Babel's tower,
Reached upward to the skies, and dazed with power,
'Tis art without a patron to commend,
A tower, without a chieftain to defend!
'Tis prowess, ne'er a patron to its throne,
A Shrine! No worshipper, but self alone!
And, though a hoard of all that earth may boast,
Exiled from time, 'tis emptiness, at most!
The Selfish Captain, anchor'd at his goal,
Of sailors 'rest, anchor'd in waters shoal,
No more his merchandise can bring him gain,
No more his fragile bark a freight sustain!
The Selfish mariner, on time's wide sea,
Is lost to all the world, but selfish Me!
Mt. Lebanon, N. Y.

IMPETUS.

MARY WEITCHER.

My impetus is love to God,
And love to all his creatures;
For Him I walk the narrow road,
For him, extend my labors.
The flowery mead affords a joy,
The song of birds a pleasure;
But without heart to do for man
I've no abiding treasure.
The eye and ear ne'er satisfied,
The selfish heart still craving,
Must for a goodness be denied,
Which is, the world-wide saving.
To follow Christ in very deed,
We're broad in our endeavor,
And feel our own, another's need,
As felt the lowly Savior.
Canterbury, N. H.

OUR thoughts are character moulds, they shape our language and actions.—*E. A. S.*

TREASURE IN HEAVEN.

BY JOHN G. SAXE.

[What I spent I had; what I left I lost; what I gave I have.—Old Epitaph.]

EVERY coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small,
It has perished with the using,
We have had it—that is all.

All the gold we leave behind us,
When we turn to dust again
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost.

But each merciful oblation
(Seed of pity wisely sown,)
What we give in self negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in Heaven
What is lent unto the Lord!
Selected.

EDUCATION, No. 3.

The Folly of Ignorance.

CALVIN G. REED.

"THE truest characters of ignorance
Are vanity, pride, and arrogance;
As blind men use to bear their noses higher,
Than those who have their eyes and sight entire."

"By ignorance is pride increased;
They most assume who know the least;
Their own self balance gives them weight,
But every other finds them light."

"Ignorance is the parent of many injuries."

"The hopes of a man void of understanding are vain and false."

"Wisdom is very unpleasant to the unlearned: he that is without understanding will not remain with her."

"He that wanteth understanding, will think upon vain things: and the foolish man erring, imagineth follies."

"Go not to him that hath no understanding; beware of him, lest you have trouble."

"Sand, and salt, and a mass of iron, are easier to bear than a man without understanding."

"Sloth is the mother of poverty. Idleness is the root of all evil."

"The way of the slothful, is a hedge of thorns. Idleness is the sepulchre of a living man."

"The sluggard is wiser in his own conceit than seven men that can render a reason."

"Idleness is the parent of want and shame."

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down."

"An idle brain is the devil's workshop." "The devil tempts others, but an idle soul tempts the devil."

"Though thou shouldst bray a fool in a mortar, among wheat with a pestle; yet will not his foolishness depart from him."

This is the experience and testimony of Solomon, and of the wise and the intelligently good of all times and of all nations. The entire catalogue of wise maxims, like the ones quoted, characterize sloth and idleness as the morphia of ignorance; and ignorance as the vacuity of indolence; and the united obnoxious trinity, the incubators of all vice and of all crime, as the demon offspring of Folly, clothed with the tawdry garments of shame, dishonour, pride, vanity, arrogance, insipidity, servility, and superstition; the true insignia of the slaves of temptation and of sin.

When the avenues of knowledge are free to all, as water, air, and sunshine, it will be a positive sin of omission to remain ignorant. It is not only a great wrong to one's-self, but to society. No one has a just excuse for being ignorant, when he might and ought to be intelligent and wise. The secular law does not exculpate the transgressor from the penalty of his crime, on the plea of ignorance; for it claims, that no one has fulfilled his obligations if he does not understand his legal responsibilities. This is true of every system of laws, be it physical, intellectual, ethical, or psychical.

Time was, when ignorance, was counted bliss; blind faith, wisdom; mystery and superstition, religion; and physical tortures, the portals to the mansions of the blest. But these dark clouds of irrational belief, are fast being dissipated from the atmosphere of the educated, who intelligently trace consequence to sequence, effect to cause.

One of the marked characteristics of ignorance is, a servile acceptance of the teachings of the past, especially where they assume a religious aspect; as though infinite wisdom and understanding centered there, and it was only left for the present and future generations, to gather virtue from the overflowings of their superior wisdom and knowledge, or imputed plenary inspirations. Hence arise the divine right of kings and potentates, and the more divine right of priests, to rule the common people with despotic sway.

So long as tradition formed the chief source of transmitting information from generation to generation, this assumed and accepted divine right was easily exercised over the ignorant multitude,

whose superstitious fears urged them to the commission of almost any and every inconsistency, and the acceptance of the most revolting rites and ceremonies.

Hence the past is only beneficial to us for the truths it contains, and the ability it confers upon us to eliminate truth from error. But when we trace the historic page, whether sacred or profane, we find:

"More proselytes and converts 'accrue
To false persuasions than the right and true,
For error and mistakes are infinite,
While truth has but one way to be ' the right."

A prime cause for the perpetuity of error, lies in the morbid inclination of the masses to leave investigation to the few, and to accept deductions without apparently questioning the truth or falsity of propositions. Finding it easier to follow than to lead; to imitate than to originate; to accept than to reason; to be dependent than self-reliant; to be ignorant than to toil for knowledge, understanding, wisdom, truth; mankind, in general, have groped their way through the mazes of error, blindly following blind guides.

History, and the literature of the nations, present more of human weakness, error, and degradation, than of wisdom, virtue, and strength. Ante-deluvian traditions characterize the race as monsters of folly and wickedness: whose hearts were only evil and that continually. Post-deluvian records exhibit the blind folly of the people in fulsome measure, instanced in the building of the tower of Babel; the forty years wandering of the Israelites in the Wilderness; the superstitious creation of myriads of tutelal deities and demigods with idols to represent them; and the demoralizing rites and ceremonies practiced by them in their sacrifices and offerings at their sacred altars and festi-

ities, by all nations down to the Druids of the British Isles. Added to these are the irrational beliefs in metempsychosis, incarnations, stonements, and their mythical marvelous legends, rendered hoary by age, and sanctified by the imposition of bloody priests, gladiatorial shows, inquisitorial tribunals, and cruel deaths.

Down to the invention of movable types, and the blessing of the enlightening and redeeming printing press, rendering the dissemination of knowledge easy, it was an age of inconsistent and impractical marvels. Immoralities, rapine and turmoil and terrorism prevailed, that never would have had an existence, had it not been for the stupid ignorance of the people.

But the end is not yet. The millennial day of triumph lies still in the future. Vast areas of mental, fallow ground and wilderness land remain to be brought under cultivation and fruition. Dense clouds of mental, ethical, and psychical darkness are to be dissipated from the etherean sky, before the Sun of Righteousness shall arise with healing and refulgent glory, and humanity shall be eliminated from the thralldom of ignorance and error, by the knowledge of the Lord that shall cover the earth as the waters cover the sea.

It is written: God winked at these times of man's ignorance, but now he calls upon all to repent, and be wise, and to know the Lord from the least, even unto the greatest of them; to arise and shak themselves from the slavish bands and chains of ignorance, and to shine with the glory and splendor of intelligence, understanding and wisdom.

The divine Teacher of Nazareth, oft-

en hurled his incisive philippics of condemnation at the ignorance of his hearers, and by the wise demonstration and application of a grand proposition, taught them an important truth. What could have been more apropos, or what could have more strongly condemned the religious intolerance and ignorance that prevailed among his disciples, than the utterance of the humiliating truth: "The children of this world are, in their generation, wiser than the children of light!" A statement paramount to saying: "This is to you a dishonor! It ought not so to be!"

In the memorable sermon on the Mount, in which Jesus propounded some very important principles of christian ethics; when about to close, he enjoined it upon his disciples, to seek first the kingdom of heaven and its righteousness,—light, wisdom, intelligence, truth; and not follow the example of the foolish gentiles, who sought earthly treasure in eating, drinking, and clothing. Seek the greater which includes the lesser, and you will ensure both. This was counseling to observe Heaven's Order; things of first importance first, leaving the broad uncertain road of ignorance which leads to destruction, and take the straight and direct highway which leads to perpetual life and bliss.

The very commencement of the mission of Jesus Christ, was to a people who sat in darkness, and the region of the shadow of death:—Gross darkness. The lightening which rifted the clouds of this intense Plutonian darkness: "Repent, for the kingdom of heaven is at hand," is still lighting the dark recesses of ignorance, revealing the truth that God is not only love, but that in his eternal archives, are stored all the treasures of wisdom and knowledge.

Mount Lebanon, N. Y.

(TO BE CONTINUED.)

SIGNS.

WHERE spades grow bright,
 And idle swords grow dull;
 Where jails are empty,
 And where barns are full;
 Where field-paths are
 With frequent feet out-worn,
 Law court-yards weedy,
 Silent and forlorn;
 Where doctors foot it,
 And where farmers ride;
 Where age abounds,
 And youth is multiplied;
 Where poisonous drinks
 Are chased from every place;
 Where opium's curse
 No longer leaves a trace—
 Where these signs are
 They clearly indicate
 A happy people
 And a well-ruled State.

—From the Chinese.

NOTHING TO DO:

"NOTHING to do!" in this world of ours,
 Where weeds grow up with the fairest flowers,
 Where smiles have only a fitful play,
 Where hearts are breaking every day.

"Nothing to do!" thou Christian soul,
 Wrapping thee round in thy selfish stolt?
 Off with the garments of sloth and sin,
 Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay
 On the altar of incense, day by day;
 There are foes to meet, within and without;
 There is error to conquer, strong and stout.

"Nothing to do!" There are lambs to feed,
 The precious hope of the church's need:
 "Strength to be borne to the weak and faint,
 Vigils to keep with the doubting saint."

"Nothing to do!" and thy Savior said,
 "Follow thou me in the path I tread."
 Lord, lend thy help, the journey through
 Lest faint, we cry, "So much to do!"

—Baptist Weekly.

If you wish to appear agreeable in society,
 you must consent to be taught many things
 which you know already.

A MAN should never blush in confessing er-
 rors, for he proves by his avowal that he is
 wiser to-day than yesterday.

DAVID PARKER.

BY H. C. BLINN.

"My weary feet have found a resting place,
 No longer need I roam;
 For in the blessedness of perfect love,
 I've a home sweet home.
 I've a place to lay my heavy burdens down,
 A refuge from the storms that come.
 O blessed tho't! the hope of life fulfilled,
 I've a home sweet home."

David Parker was born in Boston,
 Mass., May 12, 1807 and was admitted
 to the Society in Canterbury in the year
 1817.

Entering the religious order at so early
 an age he grew gradually and substancially
 into every interest that made it his
 home as well as the home of his many
 gospel fathers and mothers.

At this date the Society was able to
 afford their children a good and thorough
 education, sufficient for all practical pur-
 poses.

This privilege was so well improved
 in connection with a religious discipline
 that at the age of nineteen years David
 was appointed assistant Trustee. From
 that time till the date of his death Jan'y
 20th, 1867 he was known as one of the
 most active, as well as honorable busi-
 ness men of the State.

He was genial and in conversation
 very interesting.

A characteristic notice was published
 in the *Boston Journal* in 1862 which
 may be said to quite fairly represent the
 man. "Everybody knows David Par-
 ker, one of the chief managers at Shak-
 er Village, N. H. I have known him
 ever since he was a boy. Brought up
 under the direction of the honored
 founders of the Society, Francis Wink-
 ley, Israel Sanborn and others, he com-
 bines their industry, thrift and shrewd-

ness, with a remarkable development of the New Hampshire yankee, which has enabled him to keep up with the progress of the age in transacting the extensive business of the Society.

Mr. Parker is an upright man. Nobody except some poor specimen of humanity, who may, perchance, have undertaken the difficult task of outwitting him in a bargain, ever pretended anything to the contrary. In the matter of attending to the peculiar rites and spiritual welfare of the Shakers, his people know how to appreciate him better than many others.

He is a man of business,--Now I see him at half past eight o'clock in the evening, after the arrival of the last train from Boston, ready for a hasty supper at the Eagle Hotel, and then a drive of twelve miles to Canterbury to sleep. Now you will find him looking over Shaker wood lots in the wilds of New York. Again you will meet him in Washington, Buffalo, Philadelphia or New York, always with an eye to business, whether he happens to make a call on the President or the proprietor of a wholesale drug store."

In May 1837, David Parker was appointed to the order of Ministers. While officiating in this capacity he made his home, about one half of the time, in the Society at Enfield, N. H.

In October 1846, he was again called to take charge of the financial interests of the Community.

During the inquisitorial arraignment of the Shakers before the Legislature of New Hampshire in 1848, he acquitted himself as an able advocate in defense of his home and friends, against the vilest insinuations as well as the direct defamatory charges of a class of men and

women, who had at a former date been members of the Shaker Societies.

Assailed, as he was personally, by a modern Jeffrey, with the most vituperative appellations, he withstood the charges with all the calmness of a Baxter. The poisoned arrows fell short of their mark.

Enjoying as he did a remarkably strong constitution, with an active elastic mind, he was enabled to project and execute a very large amount of business till within a few weeks of his death.

Surrounded by a large circle of friends, and in the glory of his usefulness, he passed from this life in the 60th year of his age.

Canterbury, N. H.

THE SHAKERS.

—
AGNES E. NEWTON.
—

WE occasionally find, in the periodicals of the day, candid descriptions of this people and their religious belief, by those who have, or are, honestly investigating the same. We also find the most absurd articles written by those who have made, as they state, a visit of two hours or more to some Shaker Settlement; and from this brief acquaintance attempt to describe a people, of whom they know so little.

Whether the Shakers are at fault for the wide spread ignorance concerning themselves, or whether as Paul declared to the Corinthians: The natural man discerneth not the things of the Spirit of God, we will not attempt to decide; but will make reference to the question so often asked. "Do the Shakers consider themselves the only true Christians?" The word Christian, clearly defined, signifies, one whose life inwardly and outwardly comports with the doctrines of

Christ. Wherever individuals of this class are found, whether within, or without the pale of the Church, we must acknowledge them to be the followers of Christ. He declared, My kingdom is not of this world, My disciples will not engage in the practice of war. We infer from this, that he intended his followers to be advocates of the principle of practical peace.

How different from the testimony of Christ, was the course pursued by Constantine, who through scenes of blood and carnage, established himself at the head of the so called Christian Church. How unlike the cross of the meek and lowly Jesus, was the interpretation which he rendered concerning the one that appeared to him in a dream.

The forsaking of all the selfish relations; which constitute the generative earthly life, was clearly enjoined by Christ upon those who would be his followers. "He that forsaketh not all that he hath cannot be my disciple." Observe the comforting promise made, by him, to those who had made this sacrifice for the Kingdom of God's sake. Luke, xviii., 29, 30.

Again, "A new commandment I give unto you, that ye love one another as I have loved you." John, xiii., 34. The words of the poet in the "Vision of Echard" harmonize with this beautiful text.

"Who counts his brother's welfare
As sacred as his own;
And loves, forgives and pities
He serveth me alone."

This is a faithful criterion, by which churches and individuals may be judged. Where this evidence of discipleship is wanting, has the testimony and life of Christ been fully recognized?

The Shakers have accepted the Christ

life while upon earth, as did Jesus, who himself declared, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Matt. vii., 14.

Canterbury, N. II.

GROWTH.

ANDREW BARRETT.

THE soul which cannot die, merits all the moral, intellectual and spiritual improvement we can possibly give it.

A spirit form to live forever, should be making continual advances in virtue and wisdom. A well cultivated mind regards the body, merely, as a temporary prison, holding it until the long looked for hour comes when it can break the prison doors and soar to the heights of heavenly felicity; become the associate of advanced minds who have gone before, to that blissful Eden where their longing spirits are to be satisfied by the realization in full of those joys for which they have so earnestly prayed.

Are we not living for Eternity, and our life record, will it not condemn or approve in the ultimate?

Our heaven is to be formed of our life, thoughts and actions. Like the Mason who places one block upon another in the rearing of the earthly mansion, so do our thoughts and actions stand upon one another in rearing our heavenly mansion, that is to be our Eternal Home.

Jesus said, "The kingdom of heaven is within you," meaning that all the faculties for enjoying heaven is given to every understanding soul, and to insure a certain passport and safe anchoring in that beautiful haven, we must grow and develop those faculties at every opportunity.

Growth consists in action. Where there is no action, there is no growth. Action invigorates and warms up soul and body. It puts fire into the individual, that keeps the blood (which is the life) in circulation.

On one of the Huguenot churches, stands the emblem of a flaming cross, with these words,—“ Burning but not consumed,” emblematical of the true Christian character. The Cross is every where a sign of both war and peace. War against sin until the banishment brings perfect rest and peace. The Prince of Peace brought the sword and the sword shall finally bring peace.

A Romish conception of the sacred heart, is a heart of flame. Why should not the new heart be the same? The work of God always was and always will be, forever onward and upward, from the earthly to the spiritual; from the terrestrial into the angelic.

The Church of Christ should be the lamp, giving forth light to the nations around; a city on the hill, all aglow as it catches the first rays of the rising “ Sun of Righteousness.” Should not the church be also a living body, a center of attraction to draw souls into its embraces for life and salvation? Let its members be alive with the spirit of God, and let their singing ring out like peans of victory, and prayers throb with faith and desire, and testimonies come warm from experience; then will be the evidence of the presence of that life giving Spirit, and souls are born anew into the resurrection order.

Harvard, Mass.

THE proper way to check slander is to despise it; attempt to overtake and refute it and it will outrun you.—*George Eliot.*

GOD'S SCHOOL.

RECITATION FOR ADVANCED SCHOLARS.

ONE by one, as the days go by,
To learn our lesson we bravely try;
For every hour some task is set—
Difficult, easy, short or long;
Whether we come to it weak or strong—
Somehow or other it must be met.
Graded well is this school of ours;
Each one's duties within his powers.
His task the thing that he needs to know;
Many a time does the page grow dim—
Before tired eyes the hard words swim,
And the hours go by so slow—so slow!
Various ages the class room share—
Flaxen ringlets, and thin, gray hair
Both fall over the lesson books.
Often the little ones laugh in glee
As beautiful words their bright eyes see,
While the aged sigh with thoughtful looks.
Skillful teachers assembled here
Toil unceasingly year by year;
Never mistake in their work was known.
Only the scholars, weary and vexed—
Idle, impatient, tired, perplexed—
Suffer from errors all their own.
The Spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few,
While Experience, Care and Pain
Treasures of knowledge help us gain,
And Memory hears the grand review.
But patiently learning, day by day,
We are waiting to hear the Master say
That our school day's work on earth is done
And after this last, long term shall pass
To be transferred to this upper class,
Where advanced work is begun.

—*New Eng. Journal of Education.*

“ It is far more blessed to give than to receive.”

ASENATH C. STICKNEY.

As I peruse the neatly printed pages of our “ Manifesto,” and take special cognizance of the names of its liberal contributors, I am forcibly impressed

that in this regard, as in alms-giving, "It is far more blessed to give than to receive." My thoughts linger more especially upon the names and characters of our honored veteran writers who in our view justly belong to the class of the "more blessed," in every sense of the expression.

Therefore, we the army of happy recipients feeling ourselves under great obligations to you as public teachers ask you to accept this day a tribute of gratitude for your constancy in advocating the principles of a religious truth which has sanctified and blessed your individual efforts, for so many long years.

"Venerable worthy friends! ye come down to us from a former generation, as it were," bringing us well-earned treasures, greeting us with your practical testimonies, and laying your precious pearls of thought, at the very feet of inexperience; thus guiding and blessing those who should be your successors in the life and ministry of a pure, an exalted christianity.

Is it possible? we ask ourselves, for us to forget to love, appreciate and honor the names and characters of such representative writers.

We trust not, and hereby we pledge ourselves anew to live by the precepts which you have so wisely given. For we are witnesses that a life-time of personal practical goodness enables you to present us a genuine religion a proof of self-denial. Yea, Self-denial the only key yet fashioned to unlock to souls the mystic realm of spiritual peace wherein you dwell. May God continue to bless you as "givers" in His cause is our prayer.

Canterbury, N. H.

Do to-day the nearest duty.

THOMAS.

FLOYD C. FIELD.

THOMAS was a faithful follower of Jesus, although by some he is called the doubting disciple, yet among all of the disciples of Jesus there was not one who obeyed his mandates more willingly than Thomas.

His doubts were the results that would naturally follow, a man of deep thought and careful investigation.

Comparatively speaking we know but little of his life, but wherever he is spoken of we can not help but admire his spiritual heroism, and all Believers can undoubtedly see that his obedience to Jesus is worthy of emulation.

The first notice we have of Thomas was the speech he made when Jesus had concluded to face the dangers which awaited him, in Judea, on his journey to Bethany. Previous to this the Jews in Judea were about to stone him but he escaped the danger by going beyond Jordan.

While teaching in that region the sisters of Lazarus sent word to Jesus that their brother was sick. After remaining two days he said to his disciples "Let us go into Judea again." But his disciples began to oppose him; they said "Master, the Jews of late sought to stone thee and goest thou thither again?" Yea, here were chosen disciples of Jesus coming up in opposition against him seemingly forgetting that he was the lead that should be obeyed. Thomas joined them not in their opposition. He had too much faith in Jesus as his spiritual guide to oppose him in any particular.

"Let us also go that we may die with him," were the heroic words expressed by Thomas. What faith he must have had in the Bridegroom of the regeneration, willing even to sacrifice his own life if by so doing he was acting in obedience to the wishes of his Master and leader.

If all who dwell within Zion's walls were obedient to the will of God, and had faith in the Bridegroom and Bride as the foundation pillars on which rests the new heavens and the new earth, and possessed the courage and heroism of Thomas, Zion's walls would again shake with the power of God and we could

feel the presence of the beloved Father and Mother of the new dispensation in our midst, and realize the shower of divine love which would be wafted to us from the throne of the Infinite. Yea, Thomas' own brethren opposed him but he could say as did Paul, "None of these things move me neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." The next notice we have of Thomas was during the last supper, Jesus was endeavoring to comfort his disciples for he knew that he would soon be crucified. Therefore he said to his disciples, "Whither I go ye know and the way ye know." Thomas immediately spoke and said, "Lord we know not whither thou goest and how can we know the way?"

Look at the cautiousness of this disciple. He was afraid that he might make a misstep or go contrary to the will of God, therefore, he wanted Jesus to make known to him what he should do and how he should walk.

What wisdom and childlike simplicity is here shown in Thomas. He knew who to ask for light. If he had doubts he made them known at the proper place. He did not open his mind to his brethren in the gospel and ask them what he should do or burden them with his troubles, but they were all carried to the first anointed in God's order.

The last, important notice we have of Thomas transpired a few days after the crucifixion of Jesus. His ten brethren were trying to convince him that they had seen their Master and conversed with him since his execution. Thomas was astounded, he doubted, he thought they might be mistaken; he thought strange that this occurrence should happen while he was absent from them. He no doubt listened to them attentively, but it gave him no comfort. He remembered the language of Jesus, viz. "I will not leave you comfortless I will come to you." Thomas realized that he had been a faithful disciple, therefore, he was entitled to the same privilege that the other disciples had enjoyed. Jesus had promised to comfort him as well as his brother disciples. Therefore he would not be satisfied until he could see the same

truth demonstrated, He wanted to know for himself. Hence, he said, "except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side, I will not believe."

God will manifest his power to any people who will show by their life that they have faith and implicit confidence in his promises. "Heaven and earth shall pass away, but my words shall not pass away." "I will come to you." These words Jesus spoke and Thomas realized that they were spoken to him, therefore, he relied upon them and expected their fulfillment.

God wants all of his people to realize for themselves the truth of the gospel. The testimony of others will not suffice but he wants us to feel the presence of his Holy spirit within our own heart. That only will bring comfort and consolation to a true child of the kingdom.

The next time the disciples assembled Thomas was with them. After the doors were shut, Jesus came and stood in their midst and said, "Peace be unto you." Then saith he to Thomas reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side and be not faithless but believing."

"And Thomas answered and said, My Lord and my God." Jesus saith to him, "because thou hast seen thou hast believed," blessed are they that have not seen and yet have believed.

What satisfaction Thomas must have derived from this demonstration, so ardently longed for. Yea, this disciple was not easily deluded. If he saw Jesus he wanted to recognize him. He knew he was going to preach to a world of unbelievers; those who would assert that he was laboring under a delusion, therefore he wanted positive evidence concerning the presence of Jesus, then he would be better prepared to battle the world and meet the arguments which would emanate from Satan and his emissaries.

The print of the nails, the pierced side he clearly recognized, not in the midnight darkness but on a bright spring morning. This was a spiritual demonstration under test conditions therefore Thomas was thoroughly satisfied.

God is willing to satisfy the longings of all honest seekers after truth. Wherever there is a fundamental want inherent in man there must be a corresponding provision.

"My Lord and my God." How much is there involved in these words. It clearly demonstrates that Thomas was a "Believer" for he recognizes God through him who began the blessed work of "regeneration" which finally culminated in the second appearing of Christ being manifested through the female by which a spiritual relation was formed between the two Anointed Ones. Thereby they have become the foundation pillars on which rests the new heavens and the new earth.

Thomas saw and believed but "blessed are they that have not seen and yet have believed."

God saw that Thomas required a powerful demonstration to prepare him for the work which was set before him. God deals with men according to their needs but the same manifestations have never been repeated in the world's history, therefore all cannot be eye-witnesses to the demonstrations of God. It was so in the days of the disciples, and it is none the less now.

Many believed the gospel that were not present at the Pentecostal Baptism. Many to-day believe in the Second Appearing of Christ who beheld not the glory of his coming; many are to-day believers in the Christ life that never were eye-witnesses to powerful manifestations of God. "Blessed are they that have not seen and yet have believed."

May we all have faith in the Gospel of Christ and stand firm on the principles which were manifested in the days of Mother Ann and we will be endowed with heavenly wisdom which will free us from all the errors of the world and place our feet upon the solid foundation of truth which will stand forever.

South Union, Ky.

UNION.

FLORA WILLIAMS.

"So we being many are one body in Christ, and every one members one of another. Rom. xii., 5.

All mankind are bound together by a certain bond of fellowship. The remoteness of the situation in which we are placed does not affect this connection, but rather tends to strengthen it, as we see in the commerce of different nations and in mutual exchange of commodities.

The inhabitants of one country cultivate fruits for the consumption of those of another; and the inhabitants of other countries in return produce articles of manufacture for their use, thus one gives that which the other needs, and both are provided.

There are various distinctions or grades in life; the lowest are useful as well as the highest; the rich benefit the poor, and the poor labor for the rich. Governors protect their subjects and every loyal subject contributes to the support of its Governor; in this way the interests of leaders and people become one.

There is no such thing as independence, and were it not for ignorance and pride, we should never think of it.

The laboring class are the basis of society, and why not? The foundation of the wall sustains the superstructure. A larger building requires more support than a smaller. The higher we rise, the more we possess, the less claim we have to independence; now if this be true in the natural order of things, it is pre-eminently so in the christian life. And it is in this light that Paul so frequently speaks of it. "I say through the grace given unto me to every man

Do not be troubled because you have no great virtues. God made a million spires of grass, where he made one tree. The earth is fringed and carpeted, not with forests, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man a measure of faith."

To show how important it is to manifest a mutual dependence he remarks, "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of thee. Nay much more those members of the body which seem to be more feeble, are necessary." They all have their respective places and uses. Each is necessary; essential to the beauty, strength, happiness, and the perfection of the whole. Why then should we set at naught a brother?

The Christian church would never have been reduced to its present disjointed state if the members had not been beguiled from the simplicity found in the religion of the meek and lowly Savior; and instead of the peace and harmony that should pervade the Christian world we have strife and discord.

Indeed how can we call ourselves the disciples of the Prince of Peace if we do not abide by the principles so clearly wrought in the life of our pattern? He said, "Then are ye my disciples if ye love one another."

According to this we must not live for ourselves. Each is to live for the good of each and for all. "With brotherly love; in honor preferring one another."

Even an indulgence harmless in itself, is to be avoided if the peace of a weak conscience will thereby be destroyed.

Such was the example of Jesus Christ and such is the duty of those professing to be his followers.

Canterbury, N. H.

◆
IDLENESS is inconsistent with a christian life.—P.

THE REWARD.

NANCY G. DANFORTH.

WHEN Jesus was asked by the rich man what he must do to inherit eternal life, his reply was, The first thing to be done, is to sell and to give to the needy, all your selfish, private property. You cannot receive the blessing you seek, or live the life of self-denial which I live, while you are encumbered with earthly cares and anxieties.

When you have parted with every thing, that claims your attention alone and beyond the work which I am called to perform, then follow me, live as I live, daily denying yourself for the good of others, being willing to lay down your natural life, if need be, rather than deny the anointing power, which rests upon me for the salvation of humanity. It is by following this advice that eternal life is obtained.

What is eternal life? Does it consist in standing around a great white throne bowing and singing psalms through all eternity? Is there nothing more? The throne of God in every man is his conscience, and when strictly obedient to its dictates according to light and truth, he is worshiping at the throne of God, no matter what honest labor employs his hands. Peter speaks of having left all to follow Christ, then asks what shall be the reward? Jesus says: 'To these who have followed me in the regeneration (not generation) shall be granted to sit on thrones judging others and again, they are to be "kings and priests," still farther in the parable, to those who had wisely improved the Teacher's gift, after being commended, were given more duties, as the care of five or ten cities. These things are very signifi-

cant, first, showing that we shall not be idle after our earthly labors have closed; secondly, that probation does not cease with our mortal existence. The very titles, King, Priest, or Judge implies onerous duties, as the welfare of a kingdom ministering at the altar, to discern between right and wrong; so to decide wisely in all cases of equity. These duties bring care and burden, not a condition of ease.

Those servants were examined and having been found faithful in their stewardship they were rewarded accordingly. Thus it seems to be self evident that we are to work for souls after entering spirit life; for were there no sacrifice of what use is the office of Priest? So also of the offices of King and Judge.

Should any say these promises are fulfilled in this life, we would ask where the twelve Apostles sat on "twelve thrones judging the twelve tribes of Israel?"

This is what Christ declared they should do. They suffered cruel persecution until they yielded their lives in the hands of their enemies. They had no throne but the throne of martyrdom. Still we believe the promises will be verified, not only to the Apostles, but to every faithful soul. God grant we may merit the reward.

Canterbury, N. H.

Letter Box.

Enfield, Conn., 1888.

DEAR CHILDREN;—It is time to turn over a new leaf in the volume of your lives. Let the page be free from blots. You cannot recall your past mistakes, but they may serve as warnings for the future. Profit by dear bought experience. Form good vows and keep them. You must deny self, to gain im-

mortal riches. Selfishness should be despised, fought and conquered.

Perform the duty of the moment, whatever it may be; prepare for the future, by improving the present; prepare for death, by living aright now. Truth and purity are sure to win. Strive for a life that shall realize these virtues. No good effort is lost; what you desire, you endeavor to obtain. By desiring what is virtuous, you may become a power against evil. Abound in goodness, grow in holiness.

Let the daily service of your lives be an offering of "a sweet savor unto the Lord." Let each moment tell for good. Life is none too long for repentance. "As every grain of gold is valuable, so is each moment of time." How much time is lost! Wasted hours count up fast.

Gather the fragments of precious time, and make of them something of moment that will benefit you. Gather the crumbs of happiness, to give brightness to your lives, and make the way more cheerful. Garner the fragments of spiritual food into your souls, to nourish, and strengthen, and beautify; let none be lost.

Your Brother,

Daniel Orcutt.

WRITTEN FOR THE MANIFESTO.
CHILDREN AND HOME CONVERSATION.

CHILDREN hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to learn from books, and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening to the conversation of intelligent people. Let them have many opportunities of learning in this way. Be kind to them and do not think it beneath you to answer their little questions for they proceed from an implanted faculty which every true man and woman should take a great delight in cherishing.

AFFECTATION in any part of our carriage, is lighting up a candle to our defects, and never fails to make us noticed, either as wanting sense, or wanting sincerity.

THE MANIFESTO.
JANUARY, 1884.

"HAIL! HAPPY NEW YEAR."

THIS simple term has a talismanic charm to the many thousands who in their pilgrimage through this life accept the opening of a new year as something of more than ordinary significance.

It is the breathing of a "Happy New Year" to all, to the aged and no less to the youth and little children. All alike have the anticipation of happiness in some of its multiplied forms. It awakens a thought for brighter days, for prosperous days, for days in which righteousness shall dwell permanently among men, and in which a spirituality from the abode of the pure in heart shall direct our minds and guard us on our heavenward journey.

The worldly-wise man makes it a data from which to begin anew in the accumulation of perishable treasures, where moth and rust must forever dwell. He looks forward to the time when he can have dismissed the old year with all that it may have lost or gained, and anticipates in the new, greater fame in his relations toward the world, and a more abundant increase of gold and silver and precious stones.

The religious mind also looks forward with pleasure to the opening of a new season, to the beginning of a new year in which will be found renewed demonstrations of God's goodness to man. In our preparation let us arrange a new order of resolutions which shall govern our conduct, and in this make our system of self-denial of greater practical benefit, so that while it affords a Happy New Year and a better result to ourselves, it may at the same time enhance

the happiness, more particularly, of our immediate friends and then in the good Providence of God gladden the hearts of all who know us.

Readers of the Manifesto will appreciate this very much and make the incoming new year one in which the anthem of "Good news and glad tidings" shall awaken a harmony in every heart. Our lives should be known by the good deeds that are made manifest rather than by the enumeration of weeks and months, and the introduction of a new year would then present to us a most fortunate season when we may renew, effectually, our obligations to God, and to his people, and step forward into newness of life that shall be an inspiration of love and good will to all with whom we may meet.

Increasing wisdom in truth and righteousness must follow the increase of Christ's government. The testimony will then bear a close relationship to the spirit of Divine Light, which like the refiner's fire will consume everything except the pure gold.

The anticipated New Year brings an inspiration of love and joy and even of beautiful visions. We see the heavens opened and the angels of God ascending and descending, we hear the revelations of great and good gifts and they betoken most emphatically the wonderful days that are to come. The whole world are in marching order and we see them moving on toward the beautiful Kingdom of God. In this inimitable future when the ransomed of the Lord shall return to Zion; in these millennial days when the knowledge of the Lord shall cover the land as the waters cover the sea, when the swords shall be beaten into plough-shares and the spears

into pruning hooks, are the days when righteousness shall dwell among men.

Indeed, and 1884 belongs to this glorious future. The days and weeks and months will move along with unerring precision, and as faithful workers for this wonderful day of God's grace, let us accept the baptism of the Holy Spirit and become the messengers of a gospel truth that shall save the world from sin.

A HINDOO has been preaching in Boston Mass. in a Unitarian church, and we trust that the church members have been made better by his presence. He does not profess to be a christian and may not see the necessity for such a change. He says "We believe in the grand doctrine that God in his spiritual glory has come down to earth, and that now access between him and us is direct. That glorious doctrine of true Christianity has been obscured and dimmed by men who lack the appreciation of the teachings of their own scriptures, but the time has come when the claims of the Holy Spirit shall be vindicated. If the spirit of God is a living presence, if he is a consuming fire, if he is a ready counselor, if he is one to whom every appeal may be made in a moment of perplexity and sorrow, we are bound to tell the world what the responses of that Spirit are."

This catholic spirit and clear view as seen by the distant light of a hindoo mind, would compare favorably with the greater light of a Christian dispensation. St. Paul has said, "As many as are led by the spirit of God, they are the sons of God," and no doubt this influence may be felt in India as well as in the United States.

THOSE who write for the Manifesto should not forward the Mss. till they have affixed their full name. If desired, the name can be withheld when the article is published.

Sanitary,

[From The Herald of Health.]
HOW TO PRESERVE THE EYESIGHT.

THE editor of the Huntsville, Ala., Democrat, who has passed his three score years without the use of eye-glasses, and can still, with his natural eyes, read fine print, wishes to give other people nearing the sere and yellow leaf the benefit of his ocular experience. Therefore, he tells them that in 1865 he found his eyesight failing, indicated by dark specks flitting over the page and a hazy appearance of the letters when he was reading. Remembering to have heard his mother say that ex-President John Quincy Adams (who lived to about 80 years) had preserved his eyesight and read without glasses by pressing the outer and inner corners of the eye together, the editor tried the experiment. After retiring to his bed at night, he has, ever since the fall of 1875, before going to sleep, pressed gently together the outer and inner corner of each eye between the thumb and fore-finger of the of the hand corresponding to the right and left eye, applying equal, simultaneous pressure to both eyes. Or, using but one hand, he has put the middle finger on his fore-head above his nose and pressed together the corners of one between the thumb and forefinger, and the corners of the other eye between the third and fourth fingers, striving to give equal pressure to both eyes. The philosophy of the experiment is explained in this way: As people pass the middle age, there is said to be (and we believe it) a tendency of the balls of the eye to lose their convexity—in common parlance, to flatten. The habitual pressure of the outer and inner corners of the eyes together prevents flattening, and thereby preserves the original normal convexity of the eyes, and thereby the original power of seeing. Near-sighted persons are exceptions to the rule. Their near-sightedness (as we un-

derstand) is caused by too great convexity of the eye. Oftentimes, as they advance in years, their eyes flatten; that is, lose their original convexity, and become more nearly like the good eyes of young people, and they can see better without glasses, and lay them aside.

Whether our philosophical explanation is right or wrong, this one thing we know, that whereas we, over seventeen years ago, were losing our original power of seeing, now, by the manipulation of our eyes as above explained, we can see clearly without the use of glasses, we can read small print almost, if not quite, as well as in our youth, while men and women many years our juniors, some of them our near blood relatives, who have not resorted to our mode of improving the eyesight, are compelled to use glasses. Believing it our duty to mankind to do them all the good we can, we overcome our native modesty about writing of ourself by the consideration that we may benefit others by relating our own experience.

The reason why both eyes should be subjected to the equal simultaneous pressure is, that to see clearly, both eyes should behold objects at the same focal distance, and this cannot be if the two eyes have not the same convexity. If the two eyes should see objects at different distances, the object would present different images on the two retinæ of the eyes, and produce a confusion of images, and, of course, impair distinct vision. Instances occur of persons who have a natural infirmity of the eyes with different foci—one eye seeing at one focal distance, the other seeing at another focal distance. In such cases oculists provide eye-glasses of different foci, so accommodated as to correct the natural defect and make both eyes see alike.

[From the Phrenological Journal.]

THE INFLUENCE OF CHEERFULNESS ON HEALTH.

HENRY REYNOLDS, M. D.

CHEERFULNESS exerts an important influence upon the health as well as contributing much to the happiness of mankind. The cheerful man, woman, or child is more likely to be healthy than the gloomy one. Cheerfulness promotes digestion of the food, quick-

ens the circulation of the blood, and facilitates the proper performance of all the healthy functions of the body. The food eaten with pleasant companions is less likely to disagree with the dyspeptic than that eaten in solitude. Some dyspeptic persons have often remarked, that when dining with friends and agreeable acquaintances, whose companionship cheered them, they might eat freely, without subsequent harm, of substances which were sure to occasion distress when eaten at home alone. Not a few have noticed that when feeling despondent or feeble while alone at home, the arrival of pleasant acquaintances, or a visit to friends, would at once make them cheerful and cause them to feel like new creatures. If short seasons of cheerfulness will do so much for improving the condition of a person's health, it is easily conceivable that habitual cheerfulness would be a potent means of maintaining a constant state of healthfulness and physical enjoyment.

It may be urged, however, that good health promotes cheerfulness, and, consequently, instead of cheerfulness being the cause of good health, it may be the consequence. It is true, that good health is conducive to cheerfulness, yet there may be good health without cheerfulness. The two, however, have been designed by nature to be intimately associated. Every healthy child is generally cheerful and happy. So universally is this the rule, that many are disposed to regard childhood as the most enjoyable period of human existence, and regret that they are no more to experience the pleasant joys of youth. The child, however, has its troubles and sorrows, but is more cheerful than those of a "larger growth" simply because it sooner forgets its griefs and gives itself to the enjoyment of the pleasant things of its existence. The child is really a better philosopher than the man, and, consequently, finds more enjoyment in life, thus preserving its cheerfulness.

Some persons are notably more cheerful than others. For those who are naturally cheerful, it seems easy for them to maintain their cheerfulness; but, how are the naturally gloomy to put on cheerfulness? Will cheerfulness come at the bidding? The despondent can not become cheerful by willing

it. The proper conditions must be complied with, and cheerfulness comes as its result. Well directed efforts promote the attainment of cheerfulness. The mind must resolutely put aside corroding cares, keep aloof from worry, and take a hopeful view of the future. The mind may be active and devoted to the business of life, and yet so held itself that life shall be full of cheerfulness. The cheerful mind is more likely to succeed in life than the gloomy one. Cheerfulness strengthens the power of mind as well as the body, and the cheerful mind is better able to cope with the difficulties of life than the gloomy mind is. The man who is busily engaged in business does not need to shut out cheerfulness from his life in order to succeed; on the contrary, by so doing he is less likely to succeed. By persistent effort every one may attain to a fair degree of cheerfulness. Well-directed efforts are almost sure to be crowned with success. Every one who will, may be cheerful.

Cheerfulness is one of the good things of life and is well worth possessing. Ralph Waldo Emerson well said: "The best part of health is a fine disposition." It is more essential than talent, even in works of talent. Nothing will supply the want of sunshine to peaches; and to make knowledge valuable, you must have the wisdom of cheerfulness. Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. Genius works in sport, and goodness smiles to the last; and, for that reason, whoever sees the law which distributes things, does not despond, but is animated to great desires and endeavors. He who desponds, betrays that he has not seen it. As we advance in years and in knowledge from youth upwards, instead of becoming less cheerful, as is frequently the case, we should become more cheerful. Cheerfulness not only best promotes health, but it also facilitates success in all of our undertakings, besides contributing to the enjoyment of life.

THE desire to be loved is human nature in its purity. It is the first impulse of the opening heart, and it lives and breathes in the bosom of all until the hour of death.

Lines written upon the occasion of the demise of our good and worthy Sister Mary Ann Emerson. Nov. 26th., 1883.

JAMES G. RUSSELL.

O HAPPY soul! most nobly hast thou done
 Thy work below. A treasure thou hast gained,
 Exceeding far Peruvian gold; and now
 Thou goest home to thy eternal rest;
 Unto that mansion now awaiting thee,
 Which thou thro' faithfulness hast well prepared.
 O dearest sister, while we truly know
 The blessedness of thy immortal lot,
 We can but deeply feel the loss of thee,
 That thou shouldst leave us, even at the time
 We cherished fondly such exulting hope,
 That thou wouldst tarry with us yet a while,
 A goodly while. Ah, sister, all in vain.
 'Tis past. And we are left to move along
 Without thy blest companionship to cheer
 In many toilsome hours and walks of life,
 But wilt thou not in spirit be with us,
 To bless and comfort us? O be it so.
 And tho' our earnest pleadings failed to hold
 Thee longer tangible within our midst,
 We hope and trust thy blest angelic way
 Will move to ceaseless energy each soul,
 That, struggling oft', seems faltering betimes,
 And growing weary in the gospel strife.
 We know what power thy spirit can impart,
 For many years, within the gospel field,
 Hast thou to many given evidence
 Of stirring qualities thou hast possessed,
 The young and tender minds of trusting youth,
 Have been protected, molded into forms
 That beautify the Zion of our God.
 And Oh, how very much they owe to thee,
 Dear sister, guardian, parent—all in one,
 They rise up now and call thee blessed. Thou
 Who hast through every scene in life been true
 To gospel principles, since first thou heard
 The voice that called thee from a life of sin,
 Art truly blessed. Thy reward is sure,
 And thou hast gone to reap what thou hast sown—
 A harvest of abundant golden grains.
 It needs no eulogy to bring to view
 The merits of our worthy sister dear,
 For many here are witnesses most true,
 Of her devoted spirit year by year.
 These lines are written simply to portray
 The deep emotions of affection'd hearts,
 And as our sister passes thus away,
 No wonder that the sadden'd tear-drop starts.
 A constant burden-bearer all along
 From early life to three score years or more,
 Tho' frail in body, still in spirit strong,
 Her exit now most deeply we deplore.
 But she is gone, gone from our mortal sight,
 Tho' still in spirit near us all the same;
 While unto spirit realms she takes her flight,
 Her blessed ministrations still we claim,
 Thus, like our sister may we toil with care,
 Thro' life till all its transient scenes are o'er,
 That we may find our portion ever there,
 In that bright world where parting is no more.

Enfield, N. H.

IN MEMORY OF ELDER ROBERT M. WAGAN.

ELSIE E. MCFARLAND.

"He crossed in the starlight gray and cold,
And the pale mists hid him from mortal view."

Onward the boatman came, regardless of our prayers and entreaties, regardless of our ceaseless watching and thoughtful care, and quickly transferred our brother across the dark river to the other shore. Up the shining way he went, to the golden gate, and passed in with a glad welcome from myriad voices of those who had long claimed him as a kindred spirit and co-worker in the cause of purity, truth and humanity. Hand clasped hand, as brother met brother, in that sphere of fraternal love, where temptation and sin are not permitted to enter.

In early life, a guiding hand from this spirit sphere, turned the thoughts, feelings and spiritual aspirations of our departed brother; away from the inharmonies of earth life, away from the strifes and ambitions of a merely worldly existence, to the cause which he so heartily espoused, and for which he so long and faithfully labored. As a child he was tractable and teachable, as a youth he was kind, courteous, loving and obedient; as a man, his noble qualities of head and heart were manifest in all that he said and did. Abroad he always showed himself the true christian gentleman. In business with the children of this world, he was prompt and decided, and honest to the last farthing, yet friendly and affable. At home we had reason to bless him every hour. To the children and youth he was a kind, tender, loving brother, never too tired, or too hurried or worried to say a pleasant word, or present some little token of appreciation, that was helpful and encouraging. To the aged he was particularly deferential and respectful, looking after their interests, anticipating their wants, and ever striving to make them feel that they were a blessing. In temporal things we leaned on him as on a staff that could never fail us. As a leader we were sure he would never lead us astray. As a teacher we had implicit confidence in the truths he taught. As a brother the best beloved. All about us lie tokens of his tender

love and care. On every hand are evidences of his ability to scatter blessings in the pathway of those under his charge. Self was ignored, and selfish interests and selfish motives found no place in his noble soul. Each year was a well rounded period in a life well spent.

Farewell brother, though our cup of affliction is brimming over. Rest beneath the shadow of the Tree of Life and we will toil encouraged by thy bright example and beautiful life of entire consecration. Safe beyond the rolling tide—safe from mortal suffering—safe from temptation—safe from the power of sin—safe in the companionship of angelic guides who will minister to thy every need—safe in thy Father's house of many mansions—safe in a home of perfect purity and love, we will leave thee. With sorrowing hearts we must say farewell,—dear brother, farewell.

Mt. Lebanon, N. Y.

ANGEL ADMONITIONS.

Be true thyself, if thou wouldst teach
The striving ones to love thee;
Be true, thy gentle words shall reach
The heavenly realms above thee.
For angels pause to catch the sound
Of words so blest and tender,
And hear the news to earth around,
Christ reigns in regal splendor.—*L. H.*
Canterbury, N. H.

"CLEANSE first that which is within the cup and platter, that the outside may be clean also." The words we speak, and the acts we perform are as the contents of the cup and platter, if they are free from selfishness and all that pertains to the world, that world to which Christ referred when he said, "I am not of this world," our characters which may be likened to the outside of the platter will inevitably be without reproach.—*E. A. S.*

GOOD resolutions are an honor to every heart that forms them. But that honor takes to itself a new luster, and that heart is noble still, when the resolutions are not broken.—*The Guardian.*

TRUST IN GOD.

"Though thy sun may for a season cease to shine."

ENFIELD, CONN.
Affetuoso.

MT. LEBANON, N. Y.

1. Brother, is life's morn - ing clouded, Has the sun-light ceased to shine,
2. Brother, all things round are calling, Call-ing with u - nit - ed voice,
3. He from His high throne in heaven, Watches ev - ery step you take,

Is the earth in dark-ness shrouded, Wouldst thou at thy lot re-
Tho' the wrongs of earth are gall - ing, They must lose their strength ere
He will see each fet - ter riv - en, Which your foes in an - ger

Allegretto.

pine? Cheer up, Brother, let thy vision Look a - bove, see! light is
long. Yea, my Brother, tho' life's troubles Drive thee near to dark de-
make. Cheer up, Brother, He has power To dry up the bit - ter

near, Soon will come the next tran - si - tion, Trust in God and perse-vere.
spair, Soon they'll van - ish like a bub-ble, Trust in God and perse-vere.
tear, And though dark-est tem-pests low - er, Trust in God and perse-vere.

Books and Papers.

HERALD OF HEALTH. Dec. This number contains an extended list of articles on Health which is well worth the perusal by those who love long life and happy days. The drinking of hot water as a remedy for the many diseases that afflict the human family is fully illustrated in the several rules that are given for its use. The department which contains "Studies in Hygiene for women" has also articles of real value. The work for 1884 will be enlarged by eight additional pages. M. L. Holbrook, M. D. Publisher, 13 & 15 Laight St. N. Y. \$1.00 a year.

[A first class monthly Magazine.]

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. Dec. Contents: Prof. Nicholas Joly, the eminent French Naturalist: Foot prints in the Ancient Sand-stone, Illustrated; The Trance; Monsignor T. J. Capel, with portrait; Grand-mothers; King Cetewayo, with portrait; Investments which pay; General observations on Amativeness; The first gun for Peace; Slaves of Fashion; Genesis of Alcohol; Diet of the Chinese, also Notes in Science and Agriculture; Answers to Correspondents, etc., etc. Fowler & Wells, Pub., 763 Broadway, N. Y. \$2.00 a year.

A Famous Galaxy.

PEOPLE who delight in beautiful and good books will be astonished when they see, if they have not already seen, the announcements of the "Caxton Illustrated" and other editions of standard authors, issued this season. The typography, and all mechanical qualities of printing and binding are simply superb, and the prices a veritable marvel, to the old-time book-buyer. The list includes the works, complete, of Dickens, 15 volumes, reduced in price from \$22.50 to \$9 net; Thackeray's, from \$16.50 to \$6.75; George Eliot's, from \$12 to \$3.75; Washington Irving's Works, from \$20 to \$4; Scott's Waverley Novels, from \$30 to \$7.50; Hawthorne's Works, from \$21 to \$6.50; J. Fenimore Cooper's, from \$32 to \$12.50; Bulwer's, from \$31.25 to \$8.50; Wm. Black's, from \$15 to \$4; De Quincey's, from \$18 to \$6.50. The publisher sends them to any one for examination before requiring any payment, on reasonable evidence of good faith, and will send a 100-page catalogue of these and other works free upon application. John B. Alden, Publisher, 18 Vesey St., New York.

A SIGNIFICANT PRAYER.

WE know that thou art the Infinite love—the healer and not the destroyer of all thy people—the Father who pitieth his children more than a human father ever yet pitied—yea, the Mother, who comforteth all thy little ones more than a human mother ever yet comforted the children of her travail—and so we know that the hopes with which this

mortal life is inspired are but as buds which will bear beneficent fruit for us in the immortal life that is to be. We pray that we may believe in the immortal life—that we may aspire after it, and yearn for it, with an unconquerable yearning—not because we would lead therein a life of slothful ease, but because, in toil and in endeavor, in self-sacrifice and in devoted love, we would become all that which immortal life, and immortal life only, will enable us to realize. But O Father and Mother! even here, while "the muddy vesture of decay doth grossly close us in," may we be supremely content to serve a glad apprenticeship to that toil and endeavor, to that self-sacrifice and that devoted love. So will eternal life begin in us, and thy kingdom come in us, and thy will be done in us, even as the eternal life has already commenced for, and thy kingdom already come to, and thy will already done by, those supremely beatified spirits who are nearest to Thee because they stoop the lowest to those of thy children, who, even in the immortal life, are yet sad and sorrowful. Amen and amen!—*Inspiration of Rev. James K. Applebee in Boston Commonwealth.*

Deaths.

Mary R. Dow, Nov. 10, 1883, at Enfield, N. H. Age, 83 yrs. 4 mo. and 23 days.

Mary Ann Emerson, Nov. 24, 1883, at North Family, Enfield, N. H. Age 63 yrs. 10 mo. and 16 days. (See page 21.)

Abigail Shaw, Nov. 27, 1883, at West Gloucester, Me. Age 77 yrs. 7 mo. and 20 days.

Robert M. Wagan, Nov. 29, 1883, at South family, Mt Lebanon, N. Y. Age 50 yrs. 6 mo. and 5 days. In him we have lost a dearly beloved leader.—A. E. C. (See page 22.)

Amanda Olmstead, Dec. 10, 1883, at Union Village, Ohio. Age 77 yrs. 4 mo. and 19 days.

She has been a faithful member for 60 yrs. living a pure virgin life and devoted to community interests. She honored her profession and zealously supported the cause of the Gospel and has now gone to a happy home in the better Land.—O. C. H.

The Manifesto.

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FEBRUARY, 1884.

No. 2.

UNSATISFIED DESIRES.

ANTOINETTE DOOLITTLE.

As far as our knowledge extends, there has never been a time in the history of the American Nation, when there was greater prosperity in different departments pertaining to its material wealth, or its educational advancement, than the present. Science continues to reveal new modes of agriculture and machines are invented to meet the growing, expanding ideas which are requisite to carry the new methods into practical operation, which with the combined skill and energetic labor of the tillers of the soil, the land is made to yield a rich and bounteous supply of cereals, fruits and vegetables, for home consumption, and to contribute in considerable degree to the demands of foreign markets.

Ships, heavily laden with all kinds of merchandise go out upon the seas, to bear to other lands the products of our own and in return, bring from other ports to our shores fruits and fabrics from soils, and climates, in distant lands. Many of these staunch vessels are unable to cope with the fierce winds, and go down beneath the billowy waves which rise mountain high, and are seen no more. Still, others continue to plough the great deep, and press their way, and pass from port to port.

Fires and floods, devastate the lands, and yearly consume a large amount of the nation's wealth, as 1883 has proved in a marked degree; but as an off-set, the population is increased by emigration from other countries, and large tracts of land hitherto untilled, are brought under the plow and worked by those who emigrate to America from

isles beyond the seas, to find a home and take shelter under her national flag.

Why repeat these facts so often told, and so apparent to all, that they who run may read and easily understand? Our reason for so doing, is to show that with all the accumulated material wealth and financial prosperity, there still exists a restless unsatisfied condition of mind and feeling, in all ranks of society; which go to prove that there are soul wants and needs, that earthly material things can never supply. Hence we find in all ranks of society, an anxious expectancy, looking for some new thing to transpire that will bring change and fill an aching void in the chambers of the soul, and feed the immortal part.

Pulpit orations from the clergy, it matters not how eloquent they may be, or how pleasantly their words may fall upon the ears of the hearers—fail to touch their hearts. The Bible has been used as a text-book by many thousands of professed ministers of the gospel, for a long period of time, until nearly every verse has been repeated over, and over again and turned, and twisted, and explained, until it has become as sounding brass and tinkling cymbals: for priests and people, by lack of true charity, or practical love to God and to their neighbor, under the guidance of Christian faith, fail of ministering or receiving even a spark of living inspiration from the Source of divine light.

Thousands at the present time, are looking and waiting for some sudden revulsion in the spiritual elements, that shall bring about a better state of things and are hopeful and joyful in the anticipation. Others fear lest a sacrifice of some of their dearest earthly idols may be called for, if coming events which

they feel are rapidly drawing near, and are casting their shadows before, actually transpire.

As a general rule, the majority of those who profess to want something better than what they now possess, do not want to give an equivalent to obtain it. Like one class of the ancient Jews, who were looking for the long promised Messiah; they expected a prince in pomp and regal splendor to come and establish a throne and kingdom, and sway the scepter of power, and strengthen the then existing hierarchy, and upbuild the aristocracy of that day. They were greatly disappointed; so much so, that only a few were prepared to receive the Anointed Nazarene, the medium of the Christ Spirit, who came to them in an unostentatious manner, and they did not recognize him, nor understand his mission. Thus it is, and will be with the major part of those who at the present time are hungering for soul food; they desire it, but are not willing to sell *all*, or even a part of their worldly gains to obtain it. The selfish, ease-loving, pleasure-seeking multitude, cries, "give, give! but do not take from us our earthly treasures that we love so dearly!"

Jesus, without doubt, was educated with the Essenes of his time, who were numerous in Palestine and Syria, and were practically progressed and virtuous. Philo said of them, "They do not sacrifice animals; do not hoard up riches for themselves; yet they regard themselves the richest of mankind; because contentment of mind is riches. No war implements are found among them; neither slaves nor slave owners; they hold that virtue and freedom belong together." Their trinity is, "Love of God, love of virtue and love of mankind."

Their Order was not founded upon natural descent, but upon virtue and integrity of character. They required new converts who joined them, to sell their private possessions and divide with their poorer brethren; thus mutually share the burdens of life, and serve one another in love. They enjoined upon all the necessity of meekness and lowliness of spirit, and purity of heart and mind. They commended celibacy which enables a man or woman to abstain from connubial intercourse for the kingdom of heaven's sake; but acknowledged that *all* could not receive, or enter into that state, only as was given them thus to do.

Gensburg said; "It can hardly be doubted that the Savior himself belonged to this holy brotherhood, that existed during a period of two hundred years before Christ. At the advent of the Messiah, the Jews were divided into three parties; Pharisees, Sadducees and Essenes. Jesus often reprov'd the former, but not the latter."

May we not reasonably gather the idea from ancient history, that Jesus brought many doctrines which he taught from the schools of the Essenes, which was the fruit of preceding generations, instead of all those beautiful lessons which he gave, coming directly to him, as a new revelation? And that the quickening Spirit that descended upon and abode with him vivified and intensified those heaven-born principles, and enabled him to carry them forward to greater perfection?

If those in our own time who are waiting for what they call the millennial day, would prepare themselves for the event as did the ancient Essenes who were looking for the Messiah: How long would they have to wait before the Com-

forter, the true Witness, who now stands at the door knocking, would find entrance and sup with them and break the bread of life with them?

Mt. Lebanon, N. Y.

◆

**The Government of Christ's Kingdom,—
a Theocracy.**

ABRAHAM PERKINS.

It should be thoroughly understood that the Government of the Kingdom of Heaven is neither a Monarchy nor a Democracy; yet, we find in its nature the elements of both forms prefigured. It is a Theocracy. In its administration, it partakes so much of a Monarchical form as to establish a central power, a throne or tribunal for final decision on all questionable matters; and so much of the Democratic form as to embody the voice of the people to sustain it and make its acts legitimate. It is not all throne nor all the voice of the people; either of which would produce absolutism and monopoly, and furnish a direct fruitful support to self, the arch enemy of the Kingdom.

Monarchy fosters and builds up an Aristocracy: it creates in society castes of high and low, from which condition, neither merit nor demerit removes the stamp of honor or degradation. In its extreme, it becomes despotic and most unjust.

Democracy tends to the leveling of humanity to a common plane: and when carried to an extreme, would ignore the respect and dignity justly due to office and that legitimate authority necessary for the power and strength of society. In a Theocratic Government, the lessons as taught by Jesus for the maintenance of order and harmony gave officers and

endowed them with power to bind or loose on Earth, even as bound or loosed in Heaven.

The Apostles also commanded subjection to Principalities and Powers; all of which, both in Church and State, should be received as admonitions and lessons of instruction, sufficient to fit man for the duties of life in all things pertaining to human interest and the development and progress of the human mind.

No institution or body formed for religious, social or political purposes, neither for any other relation or economy of life can possibly exist without order, the first law of Heaven. For the protection of any organization, the body must be properly officered, having a tribunal whose decision must be final; otherwise, institutions and societies breed contempt, become confused, divided, disorganized, wrecked, lose their power and fall to pieces, not unfrequently bringing in their destruction mutiny and rebellion, which conclude their history.

Because of system for business, for existence and growth, it does necessarily follow, that in society there must be high and low, rich and poor, master and servant. The principle that reduces to equality of condition regulates that feature and gives to the supervisor and menial, priest and layman equal honor; and each in their turn may be called to the same position or vocation in a Theocratic as in a Republican form of Government.

Enfield, N. H.

THE thing can be said of fresh, cool water, when needed by the system it is most grateful to the sense; when not needed it offers no temptation. So much cannot be said of beverages that intoxicate.—*Fanny B. Johnson.*

FOR THE MANIFESTO.
A VISIONARY DREAM.

ALONZO G. HOLLISTER.

ANNA Cogswell was born in Pittsfield Mass. in 1761. In her written testimony given March 1827, she relates as follows; Sometime in Feb. 1780, being in great trouble of mind, I dreamed I was with a large company of people and a man came and told us that Christ had come to judgment, which greatly shocked my feelings, as I feared I was a false professor and should have no part in his kingdom. He told us we must all walk in procession to a certain place, where we would find a tree in full bloom.

Each one must pick a flower from the tree, and those who gathered a flower containing seed, it would be a sign to them that they had the grace of God in their souls. We were placed to walk in order, the men two by two on the right, and the women in the same order on the left. While on the way I trembled with fear, and the woman at my side asked what made me feel such trouble. I told her I was afraid I should be found a false professor. She said she felt no concern for herself on that account. I turned to look at her and perceived she was an adulteress, though I never saw her before.

We picked each a flower and returned. The man who sent us, met us at the door, and told us to lay our flowers on a table, and let them be examined.

The woman who walked with me laid down hers, which was fairer than mine, and I laid mine by its side. Some seed fell from my flower and consumed hers in a moment. I was so overjoyed at the result that I awoke, and for a season felt very happy.

Having heard of Mother Ann Lee and the Elders, I went in company with others to visit them, while they were in prison at Albany. After entering, we stopped in a narrow passage on the lower floor. Elder James Whittaker came down stairs, and the moment I saw him I knew he was the man I saw in my dream. He looked at me and said "Young woman, honor God in Heaven," and immediately conducted us up stairs, where Mother and the Elders were. He soon began to speak of the coming of Christ to judgment, of the manner of his coming, and how we were to be judged.

In conversation with Mother afterward, I related my dream to her. Do you call that a dream? said she, it was a vision of God. The woman you saw walking by your side, represented false professors, who profess to be espoused to Christ and yet have other lovers, and their confidence is in the flesh. But this seed of the gospel will consume it. She then called Elder James and said Anna has been telling me a pretty vision—tell it to brother James. Accordingly I related it to him. Do you call that a dream? said he. Yea, I said, because I was asleep. He answered, it was a vision of God, and a great gift to you. Anna Cogswell became a Savior, in saving herself.

Mt. Lebanon, N. Y.

THE CHRISTIAN WARFARE.

MARION JOHNSON.

Nor as a bannered Host
With plume and steel in martial rank arrayed;
With all the pomp and glitter and the boast
Of holiday parade:
Nor yet as armies come,
When hastening to the conflict and the strife,

With deadly panoply of war's dread doom,
And fearful passions rife:
But in the calm retreat,
Secluded from the turmoil and the glare;
They turn the spirit's sword within, to meet
The foe in ambush there.
Bearing a daily cross
Against the dearest idols of the soul;
Turning from wealth and worldly fame as dross
They press toward the goal,
Seeking the aid of heaven
In earnest fervent prayer, with purpose true;
Beyond the joys of earth, to them is given,
Eternal Life in lieu.

Canterbury, N. H.

THANKSGIVING.

MARINDA M. KENISTON.

How many hearts with joy will greet
This Nation's cherished festal day;
How many loving friends will meet
In happy homes to praise and pray.
May each, may all, that blessing share
Which crowns the day with mem'ries bright;
May love outweigh the din of care,
And darkness be dispelled by light.

O Earth! what treasure dost thou hold
That vies in worth with Christian love?
The richest mines of purest gold
One half the blessing ne'er can prove.
The love that dwells in kindred minds
Safe linked in friendship's golden chain,
Through all the lights and shades of time
Unchanged forever will remain.

May all who've gathered here to-day
Within these ancient hallowed walls,
Where oft our Fathers met to pray
And pledge themselves to give up all,
Renew again their lives to God,
While angels list to catch the sound,
And in the "Book of Life" record
That loyal souls still here are found.

O may each soul uplifted be,
To feel a tender Mother's care,
Thanksgiving anthems full and free,
Be wafted on the morning air.
May all who pray, and all who wait
Upon the Lord, to do his will,
An inspiration new partake,
And through all changes trust Him still.
It is the lot of some to sow,
While others reap the golden grain,
And many here may never know
The fruits of all their love and pain.

Blest be the hands that toil with care,
The hearts that live, mid hopes and fears;
Not all unheeded are their prayers,
However dark the day appears.

While those upon whose furrowed brow
Are seen the telling lines of care
Give thanks, their lives are spared till now
That children may their blessing share;
Give thanks, that when life's strife is o'er,
The shoals of time are safely past,
Awaiting them on yonder shore
Are those whose friendship pure will last.

Thrice blessed souls! whose patient toil
With trusting hearts and willing hands
Planted with gospel seed this soil,
A goodly heritage to stand.
E'en now we feel their presence near,
These faithful waiting ones to bless,
And welcome tidings soon to bear,
"Receive thy crown of righteousness."

Let those before whose vision lies
Yet longer service to be given,
Rejoice, that they may win the prize,
And be the perfect flowers of Heaven.
If loyal they are ever found,
And to their Maker freely give
The first ripe fruits that e'er abound
Where virgin principles are lived.

So let all hearts give thanks and praise
Who've joined the lovely Virgin throng!
Thanksgiving fill the matin lays,
And be the theme of evening song.
For who like us can truly sing
The song of freedom ever grand?
Who better offerings can bring
Throughout our Nation's cherished land?

As days and weeks glide swiftly on,
Each bringing duties to be done,
We'll chant a never-ending song
And hold the bond that makes us one.
Through all the varying scenes we meet,
Vicissitudes which mark life's way,
Unchanging in our hearts shall beat
The love we feel renewed to-day.

Engfeld, N. H.

PROGRESS AND ORDER.

O. P.

LITERATURE and mathematics may be greatly unfolded, yet A, B, C, will ever remain at the root of one, and One, Two, Three, at the root of the other. So we may be assured, that in all branches of human progress, initial principles will ever be recognized.

The progress made by the Jews from heathenism, was due to a measure of obedience to Hygienic and Moral Law. This statement is self-evident from the fact, that all human manifestations refer themselves to morals and hygienic.

Science and Art, may be greatly unfolded, yet essentially, no real human elevation may occur. Such was the case with the Egyptians; they represented ancient heathen civilizations; and such is the case exactly with modern civilization. The Pyramids are evidences of human vassalage, and of its consequent immoralities. The proverbial diseases of Egypt, attest violations of the Law of health. Modern civilization swarms with diseases, they attest its identity with the heathen civilizations of the past, as does also, the degradation of the wealth producers of Christendom.

Hygienic and Moral Law, and their fulfillment; will ever remain the fundamentals of human elevation.

There is a wide difference between the light of ideas, and the light of life. A person may see and acknowledge the fitness of things, and in his life be practically dark. A scientific fact can be presented, and all is right. A hygienic law applied to heathen habits, and the result is otherwise. From this cause, there is much confusion appending to the matter of progress. However, we may assure ourselves, that if a people in their conduct ignore Hygienic Law, there can be no real human elevation.

With regard to the location of an increase of living testimony. Shall it be at the center, or at the extremities?

"The wind bloweth where it listeth."

"Limit not the Holy one of Israel."

"Hurt not the Oil nor the Wine"—the

love of truth, and the inspiration thereof.

An organized body is not obliged to accept any increase of testimony: but if any member, or a family manifests an increase of hygienic, or moral conduct, they ought not to be crushed down, nor retarded by the inertia of the body.

The question has been asked, Shall an increase begin at the center, or at the extremities? Let us look around for emblematic illustrations. The rocks can instruct, the sunbeam enlighten and the plants of the earth give us knowledge. There is that wide spreading tree; we inquire of it; how is it that thou hast acquired such dimensions, and yielded such beneficent results? giving us food, fuel, and shelter. The tree replies, I am an assemblage of individuals; every bud I bear, is a tree in embryo. Our united labors during past years give the results you have stated. But what of progress? Well, I am a fruit bearing tree; I was but one bud when I was planted; I grew and produced a number of buds, these again did likewise, and finally, I attained the size you see. Strictly speaking, I am a community; composed of many members working harmoniously together. My progress, growth and strength, have been at, and from my extremities. When thou wast a single bud, didst thou bloom and bear fruit? I did not; the united labors of a great many buds were necessary before I matured and could do that. How didst thou behave under such an innovation as blooming all over into white flowers? I continued to grow, supported the increase, and left the growth and fruit buds to their respective duties. I have indeed manifested a degree of diversity in Unity, but there is a tree by the river, which yields twelve

kinds of fruits, and its leaves—divine ideas are for the healing of human ills. It manifests a greater diversity than I do, it being a higher organism.

Human Society is like me, an assemblage of individuals, and is truly an organism; and if of the highest type, twelve manner of fruits may be forthcoming. Low organisms do not admit of much diversity.

It is the province of my roots and trunk to support the buds, and it is their threefold office, to strengthen the trunk, bloom and bear fruit. Unity of action is Order; growth and fruit is Progress. Order will become stonified, if not fully compatible with Progress. Progress cannot be established, unless compatible with Order. Where Order is stonified, an increase will be out of unity.

My conditions of growth, are light, warmth, moisture, air. The conditions of the tree by the river of life, are divine light, love, and an atmosphere which invigorates and gladdens all divine forms. Its every bud, is a divine human spirit, accessible to Progress, and ever tending to Order.

Mt. Lebanon, N. Y.

PIONEERS OF THE WESTERN RESERVE.

Notes referring to the Shakers of North Union, Ohio, as published by HARVEY RICE in a work entitled, *Pioneers of the Western Reserve*. Some explanatory remarks are added by J. S. PRESCOTT, a member of the Society of North Union.

"In 1822 a religious community known as Shakers was organized in Cuyahoga County, under the supervision of Ralph Russell, a devout man of that faith. He was aided in this work by the Elders of Union Village, Warren County, Ohio. They purchased a tract of wild land in the township of Warrensville, cleared the central part of it, erected a small village of log cabins, and gave it the name of "North Union." Here they tilled the soil,

grew in numbers, erected mills, established factories, a school-house, and a church, and for many years flourished, but of late have rapidly declined in numbers and in wealth, and in fact have become but a remnant of what they were in their prosperous days. Yet there are other communities of the same faith that still flourish in different parts of the United States.

It must be admitted, that the Shakers have become a power in the land, and are justly regarded as an honest and industrious people. In their mode of worship they introduce a shaking,* shuffling dance, keeping step to the music of a monotonous song or chant, and for this reason are generally called "Shakers"† by outsiders; yet they prefer to call themselves "Believers,‡ because they believe in the divinity of Ann Lee, and in living a life of pure celibacy.¶ In other respects their creed is substantially orthodox.

Ralph Russell, who led in organizing the community at North Union, was not only sincere in his faith, but a man of tact and enterprise. He was born at Windsor, Conn. Aug. 3, 1789, and received a good common school education. He loved books, and soon acquired a fund of general information. Influenced by a desire to go "West," he settled in Warrensville in 1812.

Accidentally, or rather providentially, as he thought, he soon came in contact with two eminent Shakers of Union Village, who convinced him of the truth as it is in Ann Lee. He then commenced to indoctrinate his neighbors in the principles of the new faith, and soon acquired a goodly number of adherents. Thus encouraged, he organized a community of Shakers at Warrensville.

"Ralph," as the brother-hood called him, was a man of imposing presence, tall, grace-

ful, and winning in his manners, and persuasive in his logic. He was not only one of the first founders of the community in Warrensville, but its principal leader until 1826, when, owing to some disturbing elements of doctrine and rule he withdrew from the community, and settled on a farm in Solon, where he died Dec. 23, 1866, at the age of seventy eight years. He was superseded by the Elders from Union Village.

The number of Leaders and Elders who have from time to time succeeded Russell are somewhat numerous. Though subordinate to higher ecclesiastical authorities, this class of officials share a degree of independence and power which renders their position one of great influence as well as honor. Among the number, there are several individuals who have an interesting record.

This is true of James S. Prescott, one of the founders of the community at North Union. Though advanced in age, he is still active and faithful in the discharge of his duties. He comes from a good family, being akin to the late William H. Prescott, the renowned historian. He was born Jan. 26, 1803, at Lancaster, Mass. His mother was a pious lady, who instructed him at an early age in the lessons of Christianity. He received a good academical education, and commenced his career in life as a teacher in a missionary school, consisting of some fifty § Indian youth, at Oneida, N. Y.

In 1826 he came to Cleveland, where he found employment as a mason, a trade he had partially learned while in his boyhood. In the course of a few months he left Cleveland and engaged in a job of mason work for the Shakers at Warrensville, North Union. Here he became interested in their religious views, adopted their creed, ¶ received their faith, and united with them, and still remains with them. He is a man who lives a pure life, and is highly esteemed by the brother-hood and by all who know him. He is an intelligent, modest, and truly amiable man. He has

* Shaking was introduced by the first founders, by the operations of the Spirit. Dancing was introduced as an act of divine worship. See Jeremiah, xxxi. † The term Shakers was given to the people in derision.

‡ They call themselves "Believers in Christ's Second Appearing," not in the divinity of Ann Lee, but in the divinity of Christ. Christ is a "Spirit," and can come in a woman, as well as in a man.

¶ They believe in living a life of virgin celibacy, because Christ lived that life, and he was our example. See Matthew, Mark, Luke, and John, on this subject.

§ The average daily attendance was about forty, including both sexes, taught on the Lancasterian plan.

¶ The Shakers have no creed, except what is contained in the life of Christ, or, in the four Evangelists, Matthew, Mark, Luke and John.

recently written a History of North Union,* which is highly interesting in its details, and which should be published in book form. He was never married; yet he worships his ideal of a woman, and thinks her divine. †

Ann Lee was born of humble parentage at Manchester, England, about the year 1736. Her early education had been neglected; yet nature had endowed her with unusual mental powers and with a spirit of religious enthusiasm. She married young, was the mother of four children, all of whom died in infancy. She deplored her bereavement with a grief which was inconsolable.

This induced reflection as to a remedy for human ills, and led her to advocate celibacy, and to become a dreamer in matters of religious faith. She commenced preaching strange doctrines in the streets of her native town. The populace gathered in crowds to hear her, and in such numbers as to impede public travel.

*The history of North Union was written expressly, for the "Western Reserve Historical Society," by request, and published in the *Cleveland Herald*. By the Hon. JOHN BARR, Judge of the Police Court.

†The term Divine cannot with propriety be attached to any human being, abstractly, Jesus made the discrimination between the human and the divine, when he said, "Thou art Peter, i. e. the human, and upon this Rock, i. e. Revelation or divine, will I build my church and the gates of hell shall not prevail against it." Matthew xvi; 18. and "that Rock is Christ," the divine Revelation compared to a solid substance because it endureth forever. 1 Cor. 10., 4. It prevailed against the human, but not against the Rock, it stands good yet, i. e. Revelation.

Ann Lee, made the same discrimination when she said, "You ought to have your faith grounded in the power of God," or power of his Christ, "for that abideth forever. But if your faith is only in persons, and they should fall, you are liable to come under loss." Millennial Church, p. 337. We admit that a woman living a divine life makes her appear beautiful, and so it does a man, but neither of them are objects of worship, because they are human, the creature, and not the Creator.

CHRISTIAN CONTENTMENT.

FANNIE GILLESPIE.

PAUL gives us a good lesson on this subject in 1 Tim. vi., 6. "Godliness with contentment is great gain."

We think he referred to those who when trying to be content, still were restless, wishing to be more than God in his wisdom intended or made them to be. We are too prone to move along desiring most, that which affords selfish pleasure, rather than spiritual growth.

Christian graces are developed by adherence to christian principles; contentment is found, by daily bearing the christian cross against discontent, impatience with ourselves, and dissatisfaction with our lot in life.

Discontent leads the mind "into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Let us use every talent we may possess as a divine gift and thus return to our Master his own with usury.

The root of Content is found in the recognition of God's love, his mercy, his truth, and a trust in his promises which are sure to the upright and faithful.

"He giveth power to the faint, and to them that have no might He increaseth strength."

No child at our table needs his daily bread; more than every child of God needs the Christian grace of true Contentment.

Canterbury, N. H.

Shaker Village, N. H.

DEAR SISTER MARCIA;—In the September number of the Manifesto I found an article entitled "The Voice of Age" which agreed so perfectly with my ideas of faith and gospel principle, that I wish to make mention of it to you, with my sincere thanks. Every sentence seems written as with a pen of fire never to be obliterated, and should be so deeply impressed in the heart of every church member, that a slothful selfish spirit can find no place in their abode.

I have thought it unwise to measure health and strength by age, if one should retain their youthful vigor at eighty years of age: why not enjoy the precious blessing of moving in active labor and not fearing any sad results therefrom? Longevity is becoming more universal with the people of our country, and is it not because the laws of life are more carefully regarded?

I also endorse your sentiments concerning a want of energy to work for the things of the spirit as we advance in years, for unless we watch and pray we are liable to become dim-sighted and lose a portion of our well-earned treasure, this would bring discouragement to others and a burden to the leaders of the flock, whom we should delight to aid and bless in every act of our lives by our faithful exertions and love in the cause of God.

Sally Ceeley.

RELIGION.

ANNA ERVIN.

RELIGION is not ours, until we live by it, in thought, word, and deed, when it goes with us into every place and sits uppermost on every occasion, also forms and governs our hopes and fears our cares, and pleasures.

The truly religious person is ever watchful and guarded in spirit; and by a purity of behavior is fearless. Religion is the name of all that is good, the Angel of Mercy, given to the dwellers of this transient life. It expands and beautifies the affections of the soul. It strengthens the bands of unity. It is the guide of youth in the path of duty, and should be the chosen companion of the inexperienced youth, that its light may illumine their pathway through this life.

It is my faith in practical religion that makes my declining years serene with the light that shines from heaven, and a sure refuge is found in Him who watches even the sparrow when it falls. In this faith this consolation is found, that life here is the vestibule of another, bright with immortal hope.

Enfield, Conn.

THERE is no accuser equal in severity of self-examination. Exercise it often.—*M. E. II.*

SOUL OF LIFE.

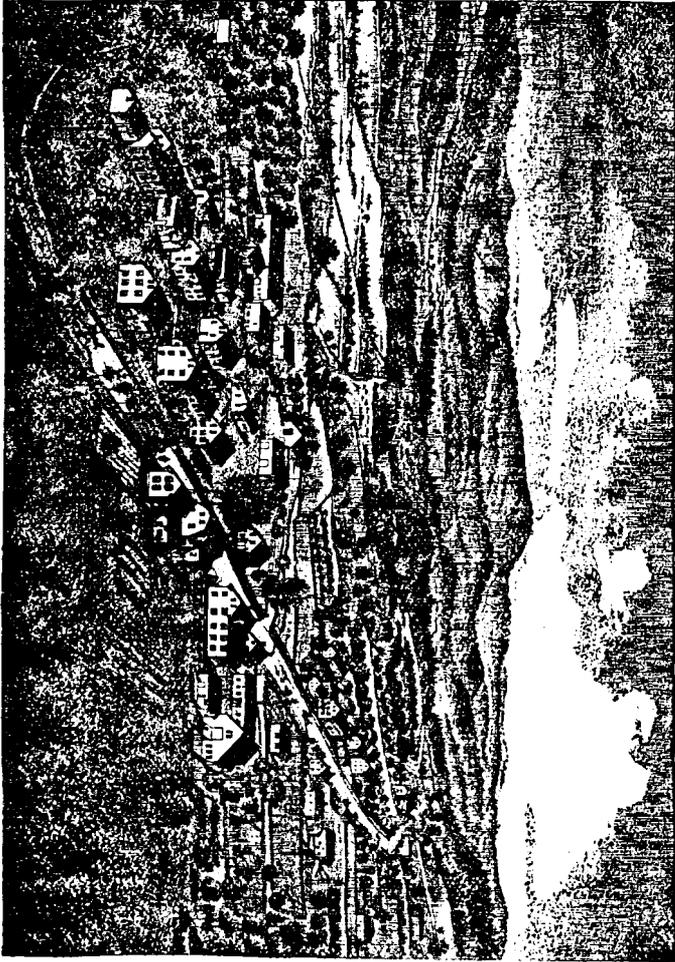
MARTEA J. ANDERSON.

WITH thy abiding presence, Lord,
And with Thy mantle of encircling love
Enfold us as the light envelops earth.
O Sun of life! O Fount of blessings new!
Shine on us still, and still pour out Thy good.
As morning mists roll up before the day
That floods the earth with light ineffable;
So in the glory of Thy countenance,
May every shadow that bedims our way
Retreat; may every care be turned to joy,
And every duty wear fair pleasure's smile;
May the tongue of murmuring be dumb,
And the full rich spirit of thanksgiving
Pour forth in songs of ecstasy and praise!
As flowers expand, in beauteous robes arrayed,
As blades of grass spring up from earth's dark sod,
So may Thy life—inherent in the soul—
Bring forth the types of things imperishable.
We yearn for higher thoughts, for holier wings
That lift above materiality,
And bring our souls in rapport with the Infinite
Soul of Life that permeates all worlds.
Removed from passion's storm and hate of men,
From envy, jealousy, and bitter words
That pierce like scorpion fangs or poignant spear,
Destroying human happiness and peace—
We would enjoy communion sweet with Thee.
One hour, O Lord! is better far than years
Spent in the realm of sensuous delight;
One quaff from the celestial fount of truth,
Would satisfy the immortal longing,
More than perpetual draughts from pleasure's spring;
Who dips life's cup therein, shall find
The bitterness of *Marah's* waters there.
Ah! who would taste of sweets clysiatic,
Must find the main-spring of their joy in Thee,
Relax their hold on sublunary things,
Nor deem what earth calls honor worth the strife.
Her wealth takes wings, her knowledge flies
Before the soul who opens with glad surprise
Her vision to the glories of Thy truth.
O how my spirit mounts! intensified
By the upwelling fullness of the love
I feel expanding in my soul to Thee.
Take all, all that this boastful world can give,
But unto Thee forever I would live;
Thy love supplants the transient loves of earth,
The banquet of Thy peace all want supplies,
And in the covert of Thy boundless grace,
My soul would find indwelling life for aye.

Mt. Lebanon, N. Y.

THOSE who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave and that they assume.

—*Burke.*



SHANON VILLAGE, AUMB, MAINE.

BIBLICAL. NO. 1.

BY H. C. BLINN.

THE Bible is certainly a wonderful book. It is now *the book* of the christians, sacred to that order while all other publications may be denominated profane.

Its impartial history of God's people from the time that Abraham left Babylon to the prophecy of Malachi, embracing a period of some 3,600 years, is a work over which hundreds and thousands never become weary, while its exhortations, admonitions and promises have served, no doubt, to make a large per centage of those who have carefully read it, better men and women than they would have been without it.

Theodore Parker says of this sacred book, "This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up, week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the King. It is woven into the literature of the scholar, and colors the talk of the street."

This sacred book of the protestant order of Christians so far as it has preserved an account of the manifestation of God's work among men, free from the errors of translators and revisers, may with all propriety be designated the scriptures of truth. It is said to contain the best record that has been preserved of the creative work of God and has also furnished us with the historical account and religious experience of the Hebrew nation. From its great antiquity and the reverential regard in which the book is held, no other publication, under present circumstances, can take its place.

It can be no argument against the book, that it admits of war and slavery and many other things which the present state of society condemns. It is the history of an infant age, of a barbarous age, when to a great ex-

tent, Might was Right. In this respect it may bear a close relation to all ancient history. Babylon was filled with its deeds of barbarism and religious licentiousness. Carthage with its savage deity was a city of horror. Greece with its mythology and corrupting religious influences was not, certainly, in advance of the Jews.

Cassell speaking of the writings of Moses, says, "Such a code of laws as is embodied in this portion of Sacred Writ, is nowhere to be found in the jurisprudence of any other nation under heaven. Never had laws their basis in such profound wisdom, never were they as benevolent in their character, and never so salutary in their influence."

A testimony like this, in favor of a work that was written some three thousand years, in the past, should enlist the careful attention of every reader.

While a diligent study of the Bible may reveal to us conditions not in harmony with our views of righteousness, it may at the same time afford us many useful lessons, for the journey of life. No one thinks of throwing away all his books and papers because two or more chapters in each may not agree with his understanding of religious and scientific knowledge. He would dwell upon that which appeals to the better qualities of the mind, and allow the other to fade away. So read the Bible.

It is readily admitted that the New Testament or Covenant was written by a very different class of men, and that the inspiration of the work was as much beyond that of the old Testament, as the mission of Jesus Christ was in advance of the Mosaic law. This holds us directly, pleasantly and intelligently in correspondence with its doctrine of God's love to man. It foreshadows a dispensation of glad tidings, of peace and of brotherly love to which we as yet remain strangers. Unlike the old Testament dispensation the testimony of Jesus dwells upon the spiritual education of the mother and children as well as of the father. It gives us the outline of the life of Jesus, who walked with God very differently from either Enoch or Noah. A careful study of this part of the Bible and a discipline of the mind to its best instruction would transform men and women into mes-

sengers of love, into angels of God, and this world into a Paradise of peace.

Many persons have the idea that the Bible is a verbal inspiration from God and hence every word and every letter is mysteriously correct, and those who could not accept this chimerical view have been denounced as unbelievers in the Bible, as schismatics and as heretics.

Although the Bible may give a very vivid account of the manifestation of God among men, and of the visitation of the Holy Spirit, yet it is as true that the Scriptures are only historical and do not contain that Spirit. "The Word of God is quick and powerful, sharper than any two-edged sword, and a discernor of the thoughts and intents of the heart." But the book or Bible can never hold any such place.

That part of the Scriptures which comprises the Law and the Prophets was held as a sacred book by the Jews, as is the whole Bible by the Protestants of to-day,—the only guide. It was examined with great diligence to ascertain whether Jesus was a true descendant from the house of David or whether he was an impostor.

Jesus took the opportunity on several occasions to rebuke this narrow, bigoted idea, by saying to them, "Ye search the scriptures for in them ye think ye have eternal life!! and then as much as to say to them,—how very stupid! If you read the scriptures correctly you would readily see that "they testified of me." Paul was no less emphatic and denominates the word on Sinai the ministration of death, engraven on stones, for "the letter killeth," but that his brethren were the declared epistles of Jesus Christ, written not with ink, but with the spirit of the living God.

To denominate the Bible the "Word of God" and the only rule by which man should walk originated among an arbitrary sectarian class of religionists to prevent others from accepting the ever present revelation of God. The two great christian denominations, the Catholics and Protestants have each a translation of the Bible, which they are pleased to denominate the only, true Word of God, while they look upon each other as antichristians, and upon the Bible *not* of their own order as a false and spurious translation. It

was by this sectarian work that the most inconsistent ideas relative to the goodness of God have been established, creeds been formed and an arbitrary worship formulated. It is quite certain that if the Scriptures were all consumed, the Word of God would ever remain the same, and that those who are led by the spirit of God would be denominated the sons and daughters of God.

Canterbury, N. H.

TRUST.

MARY WHITCHER.

The wing of an angel
May shade for a time,
At which thou would'st neither
Complain nor repine,
Well knowing the spirit
Of God lieth near,
And thou hast no reason
For doubt or for fear.

How gracious to trust
Though thy sky seems o'ercast,
The heavens remain
Through the tempest and blast;
Even so all thy good
Shall securely remain
Through every tempest,
Through sorrow and pain.

Canterbury, N. H.

DUTY.

JOANNA J. KAIME.

"STERN daughter of the voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod,
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe,
Give unto me made lowly wise,
The spirit of self-sacrifice."

To conscientiously regard my highest conception of truth; by rendering obedience thereto as a line, or path of duty regardless of the issue, was a lesson early impressed upon my understanding with few rose-colored tints to gild the setting of the pearl to my then ideal,

rather than practical view of life. As I advanced in years however, the benefit derived from giving heed to this injunction has been of inestimable value, and I venture to assert that as persons are guided by this inflexible rule or law, they will accomplish a corresponding amount of work in that field of labor wherein their energies are directed. Indeed little good would have been achieved had not this stern and unyielding principle incited to action the world's great benefactors. Had the human triumphed at the cross when Jesus was called to meet its ignominy, who can say the tide of progress would not have rolled backward (if that were possible) until another instrument was found able for the sacrifice? Had Ann Lee when called to her noble mission halted to "confer with flesh and blood" where would her name and honor be to-day but with the multitude who have been "weighed and found wanting" because unwilling to be as "clay in the hands of the Potter"—unwilling to forego earthly appetites and inclinations in deference to a higher law, and this as clearly revealed to their understanding as to the honest earnest seeker after righteousness.—Where rests the responsibility to-day that so many are found in our Communities singularly blest with a knowledge surpassing the wisdom of this world and yet indifferent to the sacred trust committed to their charge, while the earnest few, who are lost to personal considerations are working with more than human energy for the wholesome growth upon which rests the maintenance and perpetuity of our virgin Order.

All of us who have placed our names as supporters of our Covenantal relation

have thereby pledged loyalty to the vital principles which constitute us a living church. We are bound by all that is high and holy in our profession to walk circumspectly and unselfishly with an eye single to the glory of that being who has called us out of "nature's darkness" or a generative life into his "marvelous light" or the work of regeneration. "All that defiles or makes a lie" should be consumed by honest confession and genuine repentance.

Let us as Brethren and Sisters of one household awake to a deeper sense of our spiritual duties, to our God, to each other, and to the whole human family, believing that we shall all find sooner or later, "The path of duty is the only path of safety."

Canterbury, N. H.

THE FUTURE LIFE.

F. W. EVANS.

WE must not believe in two places only hereafter, heaven and hell. It is not likely that all are to go either into perfect joy or unmitigated sorrow. This is a very crude and irrational notion, founded on the literal interpretation of some phrases of Scripture which our prosaic theologians have not had imagination enough to understand. God has made this world infinitely diversified with every degree of being—a long scale of musical gradations. Is God's law in this world a law of variety, and is his law in the other world a law of monotony? Has he a million different conditions for his creatures here, and only two there? Believe it not! The other world is, no doubt as full of variety as this. It has an outward nature as rich in air, earth, water, light, fire,

plants, vegetables, as this, our old familiar world; only more graceful, more lovely, more various, more sublime, more tender. So, long ago, Milton wrote:—

“What if earth
Be but the shadow of heaven, and things therein
Each to the other like, more than below is thought?”

The old theory was based on the parable of the Sheep and the Goats. It was inferred that there are only two classes in the other world, saints and sinners; only two places, heaven and hell. But while each parable teaches some one special truth, all truth is not put into each parable. The particular truth taught by the “sheep and goats” is, that those who have heard of Jesus—the Gentiles, or heathen—will be judged according to their fidelity to the law in their hearts, which is a law of universal love. The essential difference between men is that they are selfish or unselfish. This parable declares that all generous, unselfish people are essentially Christians, whether they ever heard of Christ or not.

But Jesus says explicitly, and without a parable, that there are many different conditions in the other world, as in this. The law of degrees prevails there as here. If we expect all to go into one place when we go into the other world I think we shall be mistaken. There is a special place for every one to be born there, as there is here. Every child born into this world comes into a home of its own; has its own father and mother, brothers and sisters, its own nation, country, town, language; he is born in the country or city, among the mountains or by the sea, into the home of a farmer, a mechanic, a minister. One little child is born in Spain, one in India, one in New England. Each of us, as we pass into the other world, will go

into a particular home there, suited to us, and which we are suited for. It is said of Judas that “he went to his place,” the place that suited him, the place where he belonged, the place where it was best for him to go. So the Apostle Paul went to his place which suited him, the place where it was best for him to go. All this is not only scriptural, but reasonable; so reasonable that Jesus seems to think it almost unnecessary to tell us of it. “In my Father’s house are many mansions; if it were not so, I would have told you.”

We are also told that while a good deal of what we learn in this life will pass away, much will remain. “We know in part, and we prophecy” (that is, teach) “in part; but when that which is perfect is come, then that which is in part will be done away.” But there are three great elements of spiritual life which remain: faith, hope, and love.

The faith which abides is not any particular creed or belief; but it is that confidence in God, that trust in universal law, in the order of the universe, in a pervading, providing intelligence, in a blessed fatherly love, which is at the root of all intellectual activity, all intellectual progress. This faith is the “substance of things hoped for, the evidence of things not seen.” It is the spring of all thought, reaching out from the known to the unknown. We go into the other world believing there is there plenty to know, that the laws of nature are infinite and inexhaustible; and that this faith is to abide in us proves that the other world is like this world in its inexhaustible opportunities for knowledge. There, as here, there will be infinite variety, boundless adap-

tations, facts of observation for the senses, beauty for the imagination, problems to be studied, deeper mysteries of science. There will be something corresponding to sunlight, to stars and moon, to ocean and mountain, to forest and meadow, to summer and winter. This little world has not exhausted the creative power of God. We here see but the border of his works, and listen to but a faint whisper concerning him.

Mt. Lebanon, N. Y.

Letter Box.

Shaker Village, N. H.

MY DEAR YOUNG FRIENDS;—Feeling desirous that you may find a permanent increase in faith and good works, we thought, perhaps, an expression of our interest in you all, through the medium of the Letter Box, might be a source of encouragement.

We are pleased with the degree of earnestness manifested in desiring to become true christians by those whom we best know, in our own church and trust that all of the class addressed in our homes, from Maine to Kentucky are at heart seeking to do just right. But do not rest satisfied or yield the strife, until you wear the clear impress of virgin souls, until by obedience to godly principles, you become beautified and adorned with the graces of simplicity, truth and purity, knowing no will of your own, but subject in all things, that no temptation of a worldly nature may have power to allure your minds from the blessing of all blessings—purity of spirit.

Keep near to the fountains of life, and they will overflow to nourish you. Walk in the vale of humility, with a spirit of warfare against all haughtiness and vanity, that you may "grow in favor" with God and his people. Now is the most acceptable time of life to make strong the foundation of a christian character.

See to it that you do not build upon the sand. You are blest with faithful guides be-

fore you, who have eyes of discernment, able to see your needs better than you can discover them yourselves; be obedient to their counsels which we believe will always accord with your inward convictions, if you seek to know your duty. Gentleness of manners is a beautiful quality in the character of young persons—not superficial manners, put on and taken off according to your associations; but cultivated from motives of principle.

Persons that are truly humble are always mild in their ways; not given to idle conversation and loose habits, but reverential to superiors, to sacred places and subjects. This reverence grows from real love of virtuous principles; unless you cultivate this in your daily life you cannot bring forth its fruits.

Herewith accept our best love for the principle, and as we all increase in the beautiful gifts of the spirit, the interest will daily accumulate until the bond will fortify us against the strongest elements of the world.

Be truthful, simple, obedient, gentle, kind and enduring, these virtues will adorn you above rubies, pearls or diamonds.

Your Sister and Friend,

E. Martin.

THE COVERED BRIDGE.

BY DAVID BARKER.

TELL the fainting soul and the weary form
 There's a world of the purest bliss,
 That is linked as the soul and form are linked,
 By a Covered Bridge with this.

Yet to reach that realm on the other shore
 We must pass through a transient gloom,
 And must walk unseen, unhelped and alone,
 Through that Covered Bridge—the tomb.

But we all pass over on equal terms,
 For the universal toll
 Is the outer garb which the hand of God
 Has flung around the soul.

Though the eye is dim and the Bridge is dark,
 And the river it spans is wide,
 Yet faith points through to a shining mount
 That looms on the other side.

To enable our feet in the next day's march
 To climb up that golden ridge,
 We must all lie down for one night's rest,
 Inside of the Covered Bridge.—*Selected.*

THE MANIFESTO.
FEBRUARY, 1884.

NOTES.

IN the cultivation of the religious element no sacrifice should be too great. No obstacle should be too large to be removed by the faithful teacher in Christ. It is a work that exercises not only a salutary influence upon us while on our pilgrimage through this life but also gives us, at the same time, an assurance, according to the promise of the holy Spirit, of life eternal and a dwelling place among the redeemed.

That we are called, as Believers, through the love and mercy of our God, to live "soberly, righteously and godly in this present world" is quite well understood. It was the apostle's admonition to the primitive Christians as an essential rule for their spiritual protection. If in this day, however, greater privileges have been vouchsafed to us, than were shared by those of a former age, then it most assuredly becomes to manifest an exceeding righteousness and be the honorable representations of the life of Christ.

Our treasures should be of the heavens rather than of the earth, lest moth and rust should consume them or that thieves should break through and steal. Called in the name of disciples away from the world, from its sins and its sorrows as well as from its enchanting pleasures, our lives are now to be remoulded by the life of Christ. Old things are to be done away and all things are to become new. Instead of a life of neglect where the laws of God are carelessly passed by as of but little

worth, we have the warning which should never grow valueless;—To live soberly and righteously.—

To be temperate in all things must be the rule so that we may willingly and cheerfully reap the reward of that which we have sown in our own or in another's pathway. If we should bear in remembrance that all of the duties which pertain to our temporal, as well as to our spiritual interests should be tested by our highest conception of right, we might, possibly, by carefulness in speech and in manners, by our eating and drinking as well as by the general tenor of our lives, induce others by these good works to accept the testimony of truth and at the same time be made able to glorify our Father in heaven.

As we are privileged, even while in this life, to grow in the Knowledge of the Lord, we shall also be formed anew as living souls. The character that was wrought out while we dwelt in Egypt, although it may have been the best that a land so dark and selfish could afford, would most assuredly need some radical changes before it could pleasantly harmonize with the spirit of a consecrated Community where every life should be devoted to God and to his people.

Chosen as we are, from among the children of this world, to stand as the witnesses of the voice of Truth, our duty must be apparent. "Say not ye, There are yet four months and then cometh harvest? Behold, Lift up your eyes and look on the fields; for they are white already to harvest." This was a valuable, practical lesson. Jesus would have his disciples understand, in all clearness, that they were God's spiritual reapers, and it was their divine mission to harvest souls from the elements of

the world and gather them into His heavenly Kingdom.

The disciples had not been called to become specially interested in either wheat or barley fields but called rather as teachers of righteousness and to invite souls to repentance; to amend their own lives by a discipline to the cross, to live soberly, righteously and godly, and then as carefully and as faithfully assist others who might be led to accept the same holy calling.

Our gospel work, as Believers, runs parallel with that of the disciples; to publish the good news and glad tidings of a free and full salvation, and to give as liberally as we have received. If we shall become negligent of this sacred duty it would be a sad departure from the original, foundation principles upon which the Church of the Second Appearing of Christ was founded.

GOOD and strong words from the pen of Justin D. Fulton are found in his article of "What shall the outcome be?" "For Christian men to be inactive is to betray God. They cannot withdraw from labor without lowering the standard of piety, without making a truce with Belial and surrendering to evil. Faithful Christian men believe in the aggressiveness of truth. They fight to win. Cold hearted and lukewarm Christians clamor for piety, but they will not denounce sin."

It is very fortunate that witnesses for the truth are still able to bear a testimony before the world, which shall encourage the spirit of righteousness and peace. To hate iniquity, is a warfare in which a Christian can engage with a good conscience.

EDUCATION, No. 4.

CALVIN G. REED.

WHO can peruse the sickening, and heartrending history of the Jewish wars, which put an end to their existence as a nation; and of the scattering of them, as with a whirlwind, to the four quarters of the earth, and not feel a sorrowful regret for their consummate folly? Or what does the dark age of the Christian era present, but the incontestable evidence, that ignorance is the greatest curse that can rest upon a people?

England manifested her folly in her treatment of her American colonies, and the dissenter from her Episcopal Church. These in turn exhibited their ignorance by persecuting those who differed from them, and in their mad career in the Salem Witchcraft. The French gave evidence of their arrogance in their Atheistic, bloody reign of terror, and their cruel persecution of the Huguenots. Spain demonstrated her cold-blooded inhumanity and fool hearted tyranny in the foul blot of her red handed curdling courts of the Inquisition. And so it runs: the more uncivilized, ignorant, and barbarous a people are, the more inconsistent, cruel and servile they become.

England sought to enforce taxation without representation. This produced eight years of sanguinary conflict and heathenish barbarity, and the loss of thirteen of her American Colonies. The belief in the divine authority of kings, had a strong hold on the ignorant masses of America; and even the more intelligent, revolted at the idea of precipitating what they considered treason. This feeling delayed the Declaration of Independence, and lengthened the period of the Revolutionary struggle, according

to Gen. Francis Marion, at least two years.

This noble, humane officer, called the "Washington of the South," charged all this to the ignorance of the Southern States; and that this ignorance prevailed, for the want of Free Schools, which would have cost them less than the expenses of the war. Said Marion; "Oh! knowledge, is wanting, knowledge is wanting! Israel of old, you know, was destroyed for lack of knowledge; and all nations, all individuals, have come to naught from this cause."

"Happiness signifies nothing, if it be not known, and properly valued. Satan we are told, was once an angel of light, but from want of duly considering his glorious state, he rebelled and lost all. And how many hundreds of Carolinians have we not known, whose fathers left them all the means of happiness, elegant estates, and, in short, every blessing that the most luxurious could desire! Yet they could not rest until by drinking and gambling they had fooled away their fortunes, and rendered themselves the veriest beggars and blackguards on earth."

"Why was all this, but for lack of knowledge? Had those silly ones known the evils of poverty, what a vile thing it was to wear a dirty shirt, a long beard, or a ragged coat; to go without a dinner or to sponge it from growling relations; or to be run over in the streets, by the sons of those who were once their father's overseers; Had those poor boobies, in the days of their prosperity, known these things as they now do, would they have squandered the precious means of independence, and have brought themselves to all this shame and sorrow? Never, never, never!"

"And so it is, most exactly with nations. If those that are free and happy, did but know their blessings, do you think they would exchange them for slavery? If the Carthaginians, for example, in the days of their freedom and self-government, when they obeyed no laws but of their own making; paid no taxes but for their own benefit; and, free as air, pursued their own interests as they liked; I say, if that once happy and glorious people had known their blessings, would they have sacrificed them all, by their accursed factions, to the Romans, to be ruled, they and their children, with a rod of iron, to be burdened like beasts, and crucified like malefactors? Surely they would not."

"Well, now to bring this home to ourselves. We fought for self government; and God hath pleased to give us one better calculated perhaps to protect our right, to foster our virtues, to call forth our energies, and to advance our condition nearer to perfection and happiness, than any government that was ever framed under the sun. But what signifies even this government divine as it is, if it be not known and prized as it deserves? And this can best be done by establishing Free Schools."

Notwithstanding all the efforts that such noble, valiant men as Marion put forth in defense of the cause of education, pointing out its benefits, and contrasting it with the disastrous influence of ignorance; Yet the South clung to their folly, their idols of slavery, and of caste, till they produced the lamentable results of the late Civil War, which spread devastation in all their States, and caused the slaughter and death of a million men, the flower and strength of the nation; the expenditure of billions

of money, and a like amount of waste of valuable capital, in industries and homes and improvements, and wasted opportunities, besides the breeding of moral pestilence and ruined character, in the lives of those who entered into the conflict. At the close of the Revolutionary War, and the acknowledged independence of the Colonies, had it not been for the influence of the Crisis and Common Sense, coupled with the judgment and keen foresight of such men as Washington, Franklin and those of their class, instead of a democratic government, with the power in the hands and keeping of the people, we should now be under the dominion of a monarchical rule with all its concomitant evils.

But thanks be to the honored father of our country. He would not be a king, holding a scepter and wearing a crown. He had learned to detest tyranny, having with a suffering people deeply felt the fangs of its bitterness. With noble heroism, he set a worthy example to all future generations, that sovereignty is the inheritance of the people. For this, poets and orators have vied in speaking his praise. Proud Byron did him reverence in his song :

“ Where may the wearied eye repose,
When gazing on the great,
Where neither guilty glory glows,
Nor despicable State?
Yes—one—the first—the last—the best,—
The Cincinnatus of the West,
Whom envy dared not hate—
Bequeathed the name of Washington,
To make men blush there was but one.”

But why seek afar off to find the bitter apples of ignorance, when they lay so plentifully on our own domain? Can any thoughtful mind dwell complacently on the results of a century's experience of our own development, and not feel a pang of regret that the frosts of igno-

rance, and the blights of indifference, have produced such waste and decimation among us as a people?

We started with a warmth of zeal which promised a fruition of glory and brilliant success. Noble principles formed the foundation of our institution. We were a century in advance of the religious world. Inventive skill produced some of the most beneficial utilitarian implements, among which are the circular saw, the planing, and the matching machine.

All that we needed to make us a successful, a prosperous, and a representative people; true examples to mankind, was wise and intelligent foresight to encourage and foster the industrial skill of the people, by establishing abroad, an educational system, which would cover all the requisitions needed in every department of life, including the physical, mental, and the psychical development of a rational being.

We glory in the spirit, perseverance, and results of our founders, and well we may. But what are we doing to sustain their honor, or to achieve one for ourselves? Is not our glory and power gradually passing from us? And for what cause? Is it any other than our ignorance? Are we not supinely waiting for God to help us when it is our duty to help ourselves? Are we not giving our strength to laying up treasure upon earth, instead of seeking first the kingdom of heaven and its righteousness, and so are becoming daily more and more liable of losing both?

Would it not be wise in us as a people, to consider carefully, prayerfully, and wisely, what we ought to have done that we have left undone, and what we have left undone that we ought to have done?

What is it to be wise?

" 'Tis but to know how little can be known,
To see all others faults, and feel our own."

Like causes produce like effects. The tree is judged by its fruits. What are we developing, that will prove for us, to be the grand anticipation of a century's future growth of noble, vanguard principles, as did our parents of a century ago? Certainly they cannot be begotten of ignorance and indolence.

We have made it our aim to be semi-monastic, by alienating ourselves from the human family by a life of seclusion, which has to a great degree deprived us feeling the pulsating life of mankind, and thus have been left to float around the center of our isolation.

Jesus Christ and Mother Ann did very differently from this. They felt that they had a mission that the people needed; so they went from house to house, and from place to place, dispensing their treasures of sacred wealth and wisdom, and many heard them gladly and thanked God that they had lived to see that day; but the foolish, the ignorant scoffed and persecuted. Nevertheless, their principles prevailed.

Mount Lebanon, N. Y.

SLANDER.

—
ELMIRA HILLSGROVE.
—

The slanderer's tongue, O, who can tame?
What antidote, will any name?
What shall we do for eyes, that see,
And ears, that hear so readily,

The thoughtless words, so heedless spoken,
The unkind look, or adverse token,
By hours and days, mature in strength,
Till, Slander, is their name, at length.

Whatever ill is on the wing,
And willingly suspicious bring
To add fresh fuel to the flame?
Pray, how can we such passion shame?

When looking at our own misdeeds,
Reflecting on our spirit needs,
So much we see to do at home,
We find no time to cast a stone.

If we, henceforth, would seek to find
The good, so often left behind,
We might, by magnifying this,
Rebuke whatever is amiss.

There is a power, ruling all,—
The just, the unjust, great and small;
And we as finite beings, fail,
When from the judgment seat we hail.

Canterbury, N. H.

WRITTEN FOR THE MANIFESTO.
IN THE ROCKING CHAIR.

I sit, and I rock in the old easy chair,
My heart full of longing, my head full of care,
So sorely depressing,
So keenly distressing,

I try to rock hope out of brooding despair.

I fancy I see a black cloud overhead;
A blank lonely silence reigns, as with the dead;
Oh hours so dreary!
Oh spirit so weary

Look out from beneath the deep shadows of dread!
Faint not in thy weakness, thou tried heart of mine
Nor murmur, tho' dark days of tempest be thine;
Thy trials and crosses,
Thy burdens and losses,

Are only the chastenings of God's love divine.

Rise not in defiance, but bow at His throne,
And say, " Ah my Father Thy will be mine own,"
And then in His blessing
Thou'lt find sweet redressing,

And joy, that the depth of His mercy be known.

I know, my young heart, that thou canst not see
Why it is that that sad Angel visiteth thee.

Why 'tis that she chides thee,
Yet trusting confides thee,

And I rock as I wait for an answer to thee.

It is this; that a lesson both needful, severe,
She has brought for thy keeping, in love, not in fear,

Wheresoever thou goest,
Whatsoever thou sowest,

The same thou shalt reap when the harvest is here.

Oh sink thou not down 'neath this chiding so sweet,
It is for thy repentance; go, lay at His feet,

The gifts in thy keeping,
The fruits of thy reaping,

The golden bound sheaves as an offering meet.

Then awake to the music of Hope, Oh my heart,
Stand not back in thy doubting, but render thy part,
The Love-angel lingers,
Her fairy-like fingers

Sweep over the string- of her beautiful harp.

And so I have rocked off my sorrow and care,
Have rocked a sweet hope out of bitter despair,

In lieu of cold sadness,
A heart full of gladness,

Thank God for my peace in the old rocking chair.

SUN OF RIGHTEOUSNESS.

GROVELAND, N. Y.

CANTERBURY, N. H.

In the Spiritual Sky there is beam - ing A Sun that will never go down;

O'er the hill-tops its light is streaming, Re - vealing the E - ternal Throne.

E'en the arches of Heaven are shin - ing, And the path of the pilgrim is

bright; All dark clouds have a silver lin - ing From the orbit of truth and right.

Books and Papers.

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. January. Contents: Distinguished Visitors; Lord Coleridge; Matthew Arnold and Henry Irving; The Oriental Type of Character, Illustrated; China, Illustrated; Observations on Amativeness; The Stormy Petrel; Mental Treatment of Disease; The Heart; Notes in Science and Agriculture; etc., etc. Fowler & Wells, Pub., 753 Broadway, N. Y.

Surveyor-Boy and President.

YOUNG PEOPLE'S LIFE OF GEORGE WASHINGTON; By William M. Thayer. Elzevir edition, 466 pages, Brevier type, leaded. With illustrations. Extra cloth, 50 cents; half Russia, red edges, 65 cents.

No other name has received such universal homage as that of Washington. Edward Everett spoke but the verdict of the world when he pronounced Washington, "of all the men that ever lived, the greatest of good men, and the best of great men." Frederick the Great, whose own name ranks with those of Alexander, Cæsar, and Napoleon, declared his deeds to be "the most brilliant of any in the annals of military achievement."

Whether as school boy, surveyor-boy, Indian fighter, member of Congress, Commander-in-Chief, or President, his life was full of striking incident, and ever an example to thrill and inspire any youth whose heart pulsates with the free and vigorous blood of the Anglo-Saxon race.

Mr. Thayer, the author of the present work, just published, has proved by his world-famous lives of Lincoln, "From Pioneer Home to the White House," and of Garfield, "From Log Cabin to the White House," a writer whose pen is wonderfully suited to its theme. He writes with an enthusiasm worthy of his subject; with vividly drawn pictures of the times and scenes through which Washington passed, quoting the language of his friends and contemporaries, and crowding the pages with appropriate illustrative anecdotes, he makes the times and the characters seem present realities to the reader. His book will at once be accepted as one of the best of the lives of Washington, not for young people only, but for older folks as well. It is not sold by dealers, but only direct by the publisher, who will send a 100-page descriptive catalogue of his attractive and famously cheap publications free on request. John B. Alden, publisher, 18 Vesey St., New York.

HEALD OF HEALTH. Jan. Contents: A lecture on Light; Sanitary Science; The Church and Health Reform; The Water Cure in Europe; Salustian; Education of Children; How to preserve the Eyesight; Sawing Wood for Exercise; Beer; Studies in Hygiene for Women. M. L. Holbrook, M. D. Pub. 13 & 15 Laight St., N. Y. \$1.00 a year.

HALL'S JOURNAL OF HEALTH. Dec. Contents: An Age; Care of the Eyes; Croup; Teething; How to Cleanse the Waste Pipes; The Sick Room; The Evils of Hot Bread; Milk as Food; Variety in the Daily Food; A Neglected Disinfectant; Choose Health or Sickness; Food Adulterations. E. H. Gibbs, M. D. Editor. No. 21 Clinton Place, 8th St., N. Y. \$1.00 a year.

Kind Words for the Year 1883.

Whitewater, Ohio, Feb. 1883.

WE desire to send to you and all interested in the editing and publishing our monthly, so full of rich treasures, our kind love and thanks, praying that it will enlighten and bless many souls with the truth, which alone can free the soul from sin.

Stephen W. Ball.

Enfield, N. H. Apr. 1883.

THE April Manifesto is very good and interesting. I pity those who would not like to read it.

Caroline Whitcher.

Mt. Lebanon, Apr. 1883.

I THINK the Manifesto is improving. Hope it may live and grow.

Amos Stewart.

West Gloucester, Me. Dec. 1883.

ONE of our greatest comforts is the monthly reception of the Manifesto which always comes laden with a feast of good things. We are glad to add our two mites to sustain our only periodical, and that growing every year more interesting and indispensable.

Elder, Otis Sawyer.

Deaths.

Polly Taylor, Dec. 18, 1883, at north family, Union Village, Ohio. Age, 78 yrs. Has been a member of the Society for sixty years and was a very faithful sister in the discharge of all her duties, both spiritual and temporal.—O. C. H.

Daniel L. Kidney, Dec. 17, 1883, at North Union, Ohio. Age, 64 yrs. 10 mo. and 25 days.

Joseph Swint, Dec. 24, 1883, at Hancock, Mass. Age, 65 yrs.

Betsey M. Hall, Jan. 12, at Harvard, Mass. Age 68 yrs. and 3 mo.

Our kind and loved sister has bid farewell to friends in the terrestrial, to join those of the celestial.

To those who knew her best she needed no other eulogy than her whole devoted life.

E. M.

The Manifesto.

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VOL. XIV.

MARCH, 1884.

No. 3.

AURICULAR CONFESSION.

—
OLIVER C. HAMPTON.
—

"HE that confesseth and forsaketh his sins shall find mercy, but he that covereth them shall not prosper."—*Solomon*.
 "If we are faithful to confess our sins, He is faithful to forgive us our sins and to cleanse us from all unrighteousness." *I John, i., 9*.
 Hardly anything seems to create greater uneasiness and dismay in man, than the idea of confessing his sins in the hearing of his fellow man. But perhaps no one ever honestly tried the experiment, without finding a wonderful releasement from the burden of his sins, and a feeling of at-one-ment with God, to which before, he was an entire stranger. When this burden of sin is rolled off and his mind is tranquil, he is in an excellent condition to begin life anew and to commence the work of

repentance, by leaving off, and traveling away from sin, and wrong of every kind.

At this important crisis in his life, he can form many serious and good resolutions to correct all sinful habits, into which he has ignorantly or willfully fallen, and lay out more virtuous paths for his feet to walk, in which to find greater peace and consolation, and live in reconciliation with both God and man. Let me assure any one who has never tried it, that whether he fully understands the fact or not, he will find himself forgiven and fully absolved from all guilt and self-condemnation, after sincerely confessing all his sins to some one appointed to hear him, and a calm sheltering feeling of security and acceptance with God, which will be more abiding and yield him more inward comfort than any previous, religious exercise of his life.

Many have tried it and all have testi-

fied to this, who have been truly honest and sincere. The deep stains of memory are erased from the tablet of conscience and the spirit left in a free, released condition, to enjoy the beatitudes of a holy life and the blessedness of well doing. This confession of all known sin, has always been considered the stepping stone into the Temple of Holiness and eternal progress, to higher and higher blessedness and perfection here and hereafter.

Believers have always judged of the prosperity of souls setting out in the gospel by this criterion of confession. If done in uprightness and sincerity the safe travel and peaceful journey of the penitent, is pretty safely calculated upon; if otherwise, there is almost if not quite a certainty of failure. The only hope remaining, consists in the contingency that the superficial novice may come up to a time, in the progress of his or her experience, when after-convictions may lead to the necessary confession—and the soul may at last find a true joining to the Church, and an abiding home in the fold of Christ. All ecclesiastic history, up to the days of the Protestant Reformation, abounds in facts going to show, that auricular confession was among the sacred obligations of all, or at least a large majority of past popular systems of Religion;—as witness the Brahmins, Budhists, Hierophants of Egypt—the Essenes, Jews and Catholics. Even the Puseyites, though a Protestant sect, have adopted the practice and acknowledged to having found great peace and comfort as well as spiritual edification and benefit therefrom.

Therefore, dear friends, Brethren and Sisters in and out of Zion, let us all be encouraged from the testimony and ex-

perience of these bright clouds of witness, and still more from the direct inspirations and revelations from Heaven through the medium of our Holy Savior and our blessed Mother Ann, to solemnly and sincerely confess all our sins in the sacred Order of God, thereby securing the spiritual boon and blessing of our Heavenly Father and Mother;—planting our souls on the Rock of Eternal Ages against which “the gates of Hell can never prevail.”

It is so sweet to lie down at night, and know ourselves to be in a state of perfect peace with God and all men, that if we are called away before the morning dawn, we are perfectly ready to depart and be at rest with the angels and “spirits of just men and women made perfect through sufferings:” the very same ordeal we ourselves have passed through that all our sins have gone before hand into the judgment, and have been sent into the land uninhabited, no more to be remembered against us forever.

Let us try this, first of all experiments, in the upward journey into higher and holier conditions, viz; confessing and forsaking all known sin, and see if we cannot exclaim with the rapt seraph whom John the Divine saw and heard on Patmos, “Now has come salvation and the kingdom of our God and the power of his Christ, for the accuser of the Brethren, He who ceased not to accuse them day and night is cast down.” What is it that “accuseth day and night,” unless it is a conscience wearied and loaded with sin and from which there is no rest or peace. In this good gift of confessing and forsaking sin, is a certain and sure asylum from all these painful scenes of self condemnation and despair, and let all who will, come and be released and forever blest.

Union Village, Ohio.

RELIGION and SCIENCE.

—
 HARVEY L. RADS.
 —

I wish to call your attention to this subject. Some writers base pure religion on a knowledge of the sciences. Not satisfied with the seven sciences of the ancients, given us nearly seven times seven to be comprehended and unfolded to the senses in order to form in us the bases of pure and abiding religion; thus making true religion impossible to the human race, for no mortal can master them all so as to have "the combined effect of these unfolded powers, in these grand departments of our being, on which to form the basis to sustain the temple of pure and abiding religion" (!) But none of them, nor all of them combined, can give internal religious light. It was St. Chrysostom who said we should study philosophy in order to be able to condemn it, but I do not agree with him, as all truth should be received and revered wherever found. The study of philosophy, logic, etc., enables us to meet those who stand on that ground, but a lifetime is insufficient for any one to master the occult sciences, though his years should outnumber those of Methuselah.

The simple one, the physical, so easily handled, still has doubts hanging over it after the labors of physiologists for thousands of years—so dark and obscure it still is, that none of them have been able to tell us with anything like a certainty what is the office or function of the milt, or spleen, in the human body, and if so simple a thing as this is beyond our reach would not the man be a maniac who would undertake to master them all in 100 years? The same may be said of nearly all the divisions and

subdivisions presented to us. Better it would be never to have learned our a, b, abs, than to endanger the intellect in such a strife. Yet I would not be understood to undervalue a literary education. All that is said on this subject may be well enough for the denizens of the underworld, as well as the religion based upon the sciences, as it is all theologica-moral, or a simple belief, without the corresponding works demanded by Christ, who said: "If any will come after me, let him deny himself and seek first the kingdom;" not seek first a collegiate education, but seek first the kingdom, and all necessary things (education included) will be given you.

It is unphilosophical to say that the sciences are illustrative of the objective and subjective worlds; in fact it is a contradiction, because the objective and subjective are not tactual—one is spiritual, the other material; and just as erroneous is it to use the words spiritual and intuitional as synonyms—spiritual pertains to the soul, touching not matter; intuitional is human instinct; differing from the animal in that it may reach the intangible as well as the tangible, while the animal reaches the tangible only. The intellect being a faculty, and not a system, is for objective and not subjective purposes; it takes cognizance of morality, but not of spirituality or religion only in an external sense, not in *essentia*. Morality is not religion. The external law may compel a man to be moral, but it cannot compel him to be religious. Environment and neighborly conditions may induce one to live morally who does not believe in a future life, but such one must be pronounced a moral man in the absence of every religious feeling.

Every word in a discourse should have a distinct signification and application to prevent misunderstanding. Then what are spirit and intellect? To speak philosophically and truly, the spirit is an entity, the ego, the inner and real person, the subjective *me*, in which the intellect is not seated. The intellect is not an entity, but a faculty seated in the brain of the objective "me," which is only a little bark for the spirit to guide on the ocean of life. The intellect perceives by brain power, while the spirit perceives by the unfolding power of God in the soul. The province of the intellect is to judge, to know, to invent—look into and see to the fitting and fitness of material things. The province of the spirit is to scan the motive of the fitting, but not to judge of the material fitness. Thus we see their functions are as different and distinct as things can be, and the one cannot be made to do the work of the other. And every one who does not go behind nor beyond the intellect is to all intents and purposes a materialist and knows nothing about pure, spiritual religion; for practical religion is obedience to the inward monitor. When this speaks, saying: Think or think not on this or that, speak or speak not, do or do not, then pause, give heed—listen not to passion, but obey, for it is the voice of the infinite God in the soul who cometh quickly, whose reward is with Him to give to every man according as his works shall be. (Rev. xxii., 12.)

But I am still asked; If the intellect does not aid the spirit, why do you preach? Or why are books written? The intellect must perceive the truth or falsehood of what is spoken or written. Answer—All that ever may or ever can be spoken or written to be effective must

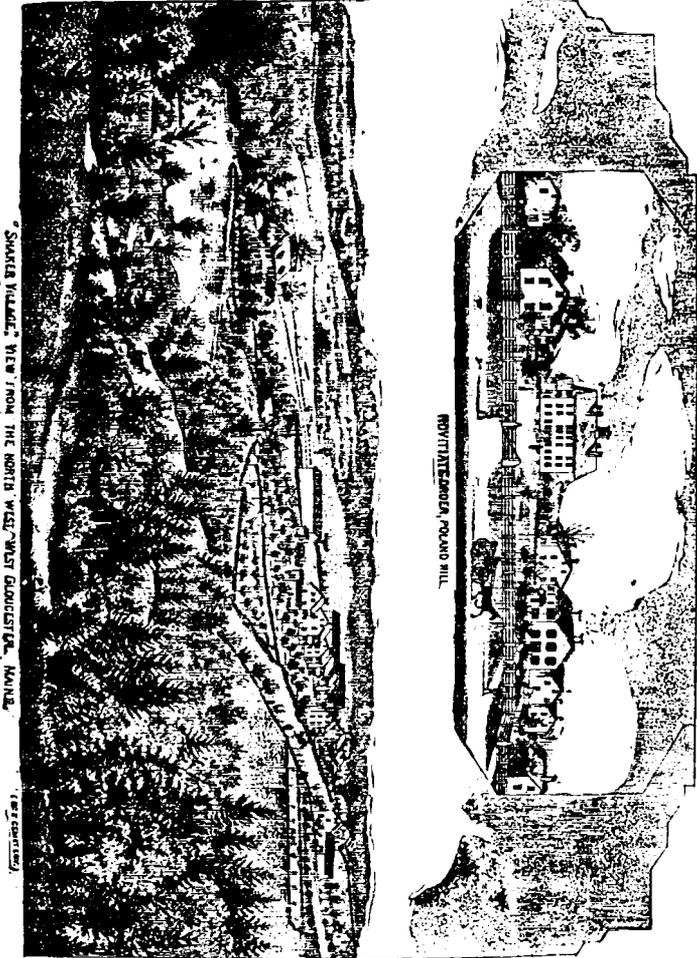
meet in harmonious rapport with the inner spiritual unfolding, or it will pass as so much idle wind. How many millions hear and see incontrovertible truths who honestly see no necessity of their application to themselves. So the light without and the light within must harmonize or all preaching is vain. Thus I think the functions of the two are made plain. If we look within, the spirit speaks; if we look without, the intellect responds; and it is in this way the world strove to get religion and failed, until the illiterate Jesus, from teachings within, "brought life and immortality to light" and introduced to the scientific world and world at large the only true, pure and abiding religion the world ever saw or ever will see; and it is worthy of remark that he selected no followers from the scientific circles, nor courted nor recommended science in any shape, for the simple reason that the sciences do not contain one iota of spiritual and pure religion. The same has now been re-introduced to the world by an illiterate woman, Ann Lee, and I doubt not but all Zion would be far better off to-day having in possession their spirit with the absence of all literary education than to be master of all the sciences, with their spirits and example ignored.

(TO BE CONTINUED.)

—◆—
 SPRING.

ONLY one Spring in human life
 Where brightest pleasures seem to flow;
 But earth hath Springs as new and rife
 With beauty now as long ago.—M. W.
Canterbury, N. H.

—◆—
 It is impossible to maintain an organized form of society based on the fitness of things, without rules of life.—D. F.



SHARPLEY VILLAGE, VIEW FROM THE NORTH WEST, WEST GORRISTON, MAINE.

ROVINTZBERG'S POUND MILL.

[THESE verses brother Gideon asked to have read after he had passed away, for said he, "I shall want to be remembered; I have ever loved this precious saving gospel. If my words can do but little good, they will do no harm."—G.]

TESTIMONY OF AGE.

GIDEON TURNER.

THOSE youthful days which God did lend to me
To be prepared for age, are gone, I see;
Now age with much infirmity appears,—
A few turns more will finish out my years.
My eyesight, memory and hearing fails,
And weakness o'er my natural frame prevails,
This native body to the dust will go,
Which is a fact that every one must know.

But though my days so swiftly glide along,
Yet in my faith, in spirit, I am strong;
In my declining years I plainly see
There's still a precious gift of God for me.
The ways of God are equal, just and true,
To faithful souls it is forever new;
Both old and young may share the heavenly prize
If they are patient, humble, meek and wise.

The work of God has been my soul's delight,
Fifty four years I've striven with strength and might
To keep the gospel in its purity,
Which was the gift that Mother gave to me,
And in return, as Mother often said,
My soul has thrived on pure and living bread,
And though this body turns again to earth
My soul will sing the songs of joy and mirth.

Mt. Lebanon, N. Y.

APPRECIATIVE.

JANE CROOKER.

WHILE perusing the varied expressions of faith and sincerity contained in the Manifesto, we are pleasantly reminded of a dearly loved circle of gospel friends with many of whom, we have been privileged to become personally acquainted. Others we have learned to love by their kindly jottings in our paper.

We are reminded of one contribution entitled "Soul Travel" in February No. 1882, that deeply impressed our mind, and led us to ask, What are we doing that shall help to build and sustain the God-like, heavenly home that was predicted and so earnestly prayed for in those beautiful sentiments?

We need to awaken to the necessities of the day and pledge our lives anew to sustain the principle of gospel truth and purity which give impetus to every "soul traveler" and are the foundation-stones of the city of God.

Henceforth we will cultivate with greater care the Christ-Life in our hearts; encourage and stimulate all with whom we associate; give more time and thought to soul-growth than to earthly claims and pleasures.

That ideal condition of heavenly happiness will never be attained unless we willingly pass through the testing furnace of self-denial and humiliation which shall effectually subjugate all selfish interests and narrow partial relations for the attainment of that element of purity and boundless charity which the soul loves. We could never rest satisfied with the untiring efforts of others, to "sustain the structure" but may we emulate and pattern their labors of love and sympathy for the good of other souls by adding our mite of influence.

While we so bountifully share the protection and blessing of a religious association, may we give freely of the best and purest gifts that we are capable of bestowing, for,

"We want our names written
In letters of fine gold,
Among the pure in spirit
With the Lamb of God enrolled.

We want our souls' possessions
In the gifts of God, for where
Are centered our affections,
We find our interests are."
Canterbury, N. H.

PRAYER.

FORGET to give my thanks to God,
In humble attitude or word?
Nay, rather let me lose the thought
Of all the worldly life hath sought.—M. W.

PIONEERS OF THE WESTERN RESERVE. NO 2.

[Notes referring to the Shakers of North Union, Ohio, as published by HANVY RICE in a work entitled, *Pioneers of the Western Reserve*. Some explanatory remarks are added by J. S. PASCOTT, a member of the Society of North Union.]

The civil authorities interfered and committed her to prison. While thus imprisoned, she alleged that she saw in the night-time a vision of Christ standing before her, and that he became one with her in form and in spirit. When released from prison she announced herself as the "Bride of the Lamb." This provoked a popular storm of jeers and ridicule, with attempts at personal violence. Her fears induced her, with seven of her disciples, to emigrate to America.* They pitched their tent in the wilderness near Albany, N. Y. This occurred about the year 1775.

Here her name and fame went abroad; and in the course of a few years hundreds of American converts adopted her faith, and a society was established at New Lebanon, N. Y. She was suspected by politicians of being a British spy, and in 1780 was imprisoned for some time at Poughkeepsie, but was soon released.

She announced that she should not die, †

*It was not persecutions alone but by a special revelation she had, that induced her and all who chose to accompany her, to emigrate to America, where further tidings awaited them.

Ann Lee was born a medium. She had heavenly visions; saw and talked with angels from her childhood, and probably, would never have entered the married state, if she had not lost her mother while young, and being over-persuaded by her natural kindred, to do so, contrary to her early convictions, and remonstrances against it, but she had human nature, like all other women. She was heard to say there was enough to people the earth without those who had conscientious scruples against it.

† "For in the day that thou eatest thereof, thou shalt surely die." Genesis, ii., 17. "In Adam all die," the same death which he died, who do the same works, and this same death reigned from Adam to Moses, and from Moses to Christ, and from Christ down to the present day, and does still reign; See Ephesians, ii., 1. This was the death that Ann Lee alluded to when she said, she "should not die." It was her soul, and not her body, and she never did die, nor any of her true followers, the death of Adam, after they were resurrected in Christ. "Neither can they die any more." See Luke xx., 36. and, as was the death in Adam, so, also is the resurrection in Christ, spiritual i. e. the soul, and not the

but would at the close of her mission be suddenly translated to heaven, like Enoch and Elijah. Her followers believed this. Yet she did die at Watervliet, near Albany, Sept. 8, 1784. Still her adherents earnestly insist that this was not real death, but a miraculous transfiguration and ascension. It is certain, however, that her doctrines have survived her and seem destined never to die.

It cannot be doubted that Ann Lee was a remarkable personage, a religious enthusiast as earnest as irrepressible. She taught doctrines which her followers have somewhat modified since her death. They now hold, that in going into union, they die to the world, and enter upon a millennial life; and that death, when it does come, is but a change of form, or transfiguration, and a re-union with purified saints in heaven; and that earth is heaven. They say that those who have passed out of sight are still in union with them on earth. They also assert that the advent of Mother Ann was the second advent of Christ in the form of a woman, and that the God-head consists of the Mother-hood as well as the Father-hood of God. In other words, God is dual, both male and female.

(TO BE CONTINUED.)

MY SHAKER HOME.

JOSEPH E. RHODES.

EMBOSOMED mid the purple vine,
Close by a lucid, cooling stream,
Sweet flowerets round my casements twine
Kiss'd by the morning's sunny beam.
Adown the mead the lewiny herd,
And in the brook the minnows play,
While from each tree, some happy bird
Pours forth its joyous roundelay;
The towering elms like guardians stand,
And woo me to their cool retreat;
Ten thousand flowers bedeck the land,
And fill the air with perfume sweet.

body, hence, there can be no other resurrection than that which is spiritual. Because "in Christ shall all be made alive," and that life is eternal. She never taught any other doctrine than the death of the human body, without its ever being resurrected or translated.

'Tis here my wanderings all shall end,
 Contented, I no more will roam;
 But pray as thus my knees I bend,
 God bless our happy Shaker home.
 'Tis not because that home is fair,
 And all my wants are well supplied,—
 A nobler feeling binds me here,
 'Tis love refined and purified.
 The love of God most justly due
 Calls forth my warmest songs of praise,
 And as myself my neighbor too
 Must share with me that love always.
 O heaven-born love! thy holy bliss
 The carnal mind can never know;
 Who find the sweetness cannot miss
 The earthly joys that come and go.
 'Tis this we call the second birth
 Thus to be filled with heavenly love,
 It breaks the ties which bind to earth,
 And trains our souls for homes above.
 Angel of love, outspread thy wing,
 And may our numbers soon increase
 By those who come God's praise to sing,
 And join our home of love and peace.
Shirley, Mass.

“Whatsoever thy Hand findeth to do,
 do it with thy Might.”

AGNES E. NEWTON.

ONE by one the golden moments of our lives are passing, each having its portion of duty to be performed; which if neglected will remain forever undone. Regret and repentance, however deeply felt, cannot atone for past neglect. The faithfulness of to-day, simply meets the demand of the present.

Amid the multiplicity of earthly cares, the hurry and bustle of daily life, we often lose sight of the injunction,

“One by one life's duties wait thee
 Let thy whole strength go to each.”

Unmindful of some essential duties, in point of Christian discipline, we give to those of a non-spiritual character more time and attention than is rightfully their due.

The seasons devoted to prayer should claim our undivided attention, our whole strength, so to speak, should be given in the petition for divine guidance, which we present at the throne of the Eternal; but how often do temporal calls and selfish interests engage the mind, even when the attitude of prayer is assumed.

It is well to bear in mind, in the minor duties of life, that whatever is worth doing at all, is worth doing well. Concentration of thought to the subject, or duty at hand, when guided by a religious principle, brings the most satisfactory results; writing “Holiness unto the Lord,” upon each act of our lives; making perfect, “even as our Father in heaven is perfect.”

Canterbury, N. H.

COMMON SENSE.

ALFRED E. DOYLE.

TRULY there is nothing like it, either in quality or value. It is the golden key that unlocks and delivers to our keeping the hidden riches of rational growth and development; brings us into harmony with the world about us, giving us to see the necessity of adapting ourselves thereto to secure those nice adjustments so essential to our welfare, without which the most brilliant genius, the most profound learning, prove only a flame to burn or a light to blind the possessor.

Holiness might be written to illustrate and confirm the foregoing and still leave much unsaid. However as our observation is confined to the common-places of every-day life, a few disjointed thoughts on the subject from a fellow-worker might not be out of place.

We are all so alike and yet so differ-

ent, still the pursuit of happiness, present or future, is the aim of all although the means to attain that end differ ever so widely; some have the will and knowledge to adapt the proper means to the end that others have not, and do not, is evident.

Life is a many-sided problem with many phases; of the dark side we know but little and that only by hear-say; from even the relation of which the sensitive nature must shrink with horror, where vice stripped of every covering stands revealed in all its frightful ugliness, like "The pestilence that walketh in darkness and slayeth at noonday," drawing in its train, crime, want and woe. Much has been done to remedy these evils but the great work of removing the cause remains.

How the feelings of all lovers of our common kind must go out toward the innocent helpless youth and childhood born and growing up in these surroundings; nothing short of a miracle can save even one from destruction.

Who shall judge these justly? Where is found the wise perception, the skillful hand, that shall lay hold of the twisted, gnarled and knotted tree of Nature, in all its branches producing a healthy, graceful growth? Our faith in the right leads us to believe all good possible in time. Who has not at times prayed as one of old "Come, Lord, come quickly!" In all and through all let us not be unmindful that, "To whom much is given much will be required."

The more we are led to observe the peculiarities of individual character, the more we are convinced of the all powerful influence, early surroundings have and always will have, in moulding the mind and shaping its course, drawn

in as it were with the first breath of life becoming stronger than any process of reasoning, and by a still more subtle power even beyond this world.

A certain eminent physician once said, the reason why most people die of disease was because the doctor was not called in time, adding that the right time was about a hundred years before the patient was born. This is more truth than jest; we may go still further by saying the same rule applies as well to the mental and moral disposition, the hurtful tendencies of each to be considered as a form of disease to be studied with a view of discovering the cause and if possible, applying the rational cure.

To this end let the gospel of Common Sense have "free course to run and be glorified," teaching that Purity, Love and Peace are the only enduring riches here and hereafter, to gain which we have only to cast out Selfishness and its kindred evils, the old man with his deeds. We are of necessity and by nature compelled to associate in our various callings and conditions of life; seeing it is so, it becomes us to turn it to the best account for comparison, discipline and development. Sometimes we may think if we but had a little world of our own, secure from the intrusion of our fellows or only those of our own choosing, we might lead lives above reproach; perhaps so, but such a scheme is, and must ever remain impracticable.

It is not possible however free we may live from fault, to wholly escape censure and adverse criticism, even from our best friends, much more from the majority who are at least indifferent to our interests as perhaps a few who are hostile; in all cases if we can rely on the conscientious rectitude of our intentions we

shall triumph over all such trifles and be thankful for the experience thus gained through trial.

However much we might wish to, we cannot shield even our nearest and dearest from all the trials and temptations of life; it may be in the wisdom of an over-ruling Providence to have it so.

It is for each one after reaching years of understanding to take up the burden of life where others have laid it down, and learn wisdom through suffering; happy are they who hearken to good counsel and profit thereby; still more so such as have a conscience quickened by spiritual discernment to judge rightly, united with a firm self-reliance in the right. These are they of whom it is written—"The kingdom of Heaven by violence is taken."

If we labor for a spirit of contentment, count over the many blessings we have daily, we shall thereby develop the highest type of Common Sense receiving new and higher views of life, and each day have cause to be thankful "that our lines have been cast in pleasant places."

Waterliet, Ohio.

BIBLICAL. NO. 2.

BY H. C. BLINN.

In the revision of the New Testament, several changes have been made that are well worthy of a careful perusal. All would wish to use the best word and especially one that may be clearly defined according to our present understanding.

Wherever the term Holy Ghost occurs, it should be changed to Holy Spirit; as Matt. iii., 11. "He shall baptize you with the Holy Ghost, (Holy Spirit) and with fire."

A decided improvement is also made in other places and the reader or speaker can now have a choice of words.

For	devil,	read	demon.
"	damnation,	"	condemnation.
"	judgment,	"	justice.
"	tempting,	"	trying.
"	hell,	"	hades.
"	miracles,	"	signs
"	Master,	"	Teacher.

It is really curious to note the large number of variations and alterations that have been made, both by the addition and the erasure of words and sentences. Nearly every chapter, throughout the whole New Testament, has been more or less changed.

It had become pretty thoroughly riveted in the minds of all Protestant denominations that the book was written by direct inspiration from God, and hence not one word could be changed or erased without committing a very great trespass against the Holy Spirit.

Some have even maintained that every word from the first of Genesis to the last of Revelation was the work of full inspiration of God, and in proof of this referred to 2 Tim. iii., 16. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This the revisers have thought best to change and it now reads, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

No one would suppose that the christian revisers took much burden on account of these traditions, when we see the thorough pruning which they have given to some of the passages, as Matt. iv., 24. "And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." This verse now reads, "And the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons and epileptic and palsied; and he healed them."

As might be expected the text is very much improved, and yet all that is essential to a correct understanding is retained. In the sixth chapter, ninth verse they have changed,

"children of God" to "sons of God." We prefer the old form as that included both sons and daughters, while the revised text has the masculine, dominating sense which so thoroughly fills the old Testament.

In Matt. v., 22, two essential changes are made. "Whosoever is angry with his brother without a cause shall be in danger of the judgment." Those who wrote the Testament for King James in 1611, took the liberty to add a few words as a palliation to their own consciences. They probably wanted the scriptures to sanction their anger and hatred toward their brethren, and so added to the text,—“without a cause,” which would make their inquisitions and persecutions, justifiable.

Those who say,—“Thou fool, shall be in danger of hell fire,” but we must now think that he will be in danger of the Gehenna of fire, or of being cast into the valley of Hinnom, a place near the city of Jerusalem where “all refuse of the city was cast, and where the combustible portions of that refuse were consumed by fire.”

Kitto says that “we are so little acquainted with the state in which we shall be hereafter, and with the nature of our future body, that no strictly, literal representation of punishment could be made intelligible to us.”

Matt. v., 44. “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you.” More than one half of this verse, as good as it was, did not belong to the sayings of Jesus, and on this account is not in the revision. It now reads: “But I say unto you, Love your enemies, and pray for them that persecute you.”

The Lord's prayer, Matt. vi., has several changes, and now is in this form:—“Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven so on earth. Give us this day our daily bread. And forgive us our debts, as we have also forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.” To lead us or bring us into temptation seems very much alike, and as though God did really intend to lead or bring us into places of temptation. There are other forms of trans-

lation which, for us, read better than the above. “Abandon us not, or give us not up unto temptation.”—*Shaker*.

“Abandon us not to trial, but preserve us from evil.”—*Emphatic Diaglott*.

Paul in 1 Cor. x., 13, says “There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.” To lead one into temptation and then provide a way for them to escape would seem rather tantalizing. In the epistle of James i., 14, the matter is fully and clearly stated, so that no one need be in doubt in regard to the source of temptations.

The closing words of the prayer; “For thine is the Kingdom and the power and the glory, forever, Amen.” are now thrown out as spurious. Dean Alford says they are not found in any of the most ancient Mss., and were not noticed by the Greek or Latin fathers. Shall we ask, Who inserted them?

(TO BE CONTINUED.)

CHARITY.

ELMIRA HILLSGROVE.

“LOVE thy neighbor as thyself.”

What a wealth of happiness the fruit of this precept would bring!

Let us reduce it to the simple life of one in the household who is brought into daily association with some half dozen others of different ages and temperaments,—leaving out for a time the intermediate intercourse with nearly an hundred other associates, of ages ranging from seventy years, down even to the little children, all claiming a christian relationship. With these we profess to have given our life-interests.

Our covenant demands full consecration of time, talent, strength, aims, loves and hopes to the building up of the Christ-kingdom on earth, a church free

from all self-emulation. Now, to love every one as we love ourself, we apply the cross of Christ to our inherent likes and dislikes; instead of rejecting those personally unpleasant, and differing from our idea of loveliness, we take them into our heart's sympathy, and work, eat, talk, sing, pray, and share with them whatever good we have, all the while becoming less and less conscious of self-existence. We have ever with us our pattern, or lesson, the command to "Love thy neighbor as thyself," which conveys the idea, that, if true to our standard, we shall sacrifice for others as we would to attain the best for self. We need only ask the question, How should we feel under similar conditions,—to see this point of duty? We all wish to be forgiven of our errors, though we may tempt the spirit of charity, even beyond "seventy times seven;" yet we ask the favor, and urge that this charity should be unfailing with the saints. If this be right, then why not become saints ourselves?

There is no surer way to develop this character than to exercise the grace which we so frequently request. When we think others not quite so good as we would like to have them, if they exhibit some offensive quality of character from which we imagine ourselves quite far removed, let us call to memory the truth that "all sin is related," and so long as we are not without sin, we are neighbors.

Let us "Love our neighbor as ourself," and "Confess our faults one to another." The latter injunction frequently practiced will create love and charity, and has, in our experience, been a good agent to cast out the spirit of self-righteousness, and enabled us better to love our neighbor as ourself.

Canterbury, N. H.

PATIENCE.

REBECCA SHEPARD.

"In your patience possess ye your souls." These were the words spoken by our great Exemplar, and how needful it is to grow and cultivate this beautiful virtue. That we may more faithfully practice it, in our daily life, is our most earnest desire; that thereby we may be enabled to bear all things for Christ's sake and the gospel's. In order to do this, we must ever remember, there is a never-failing Fount from which the needy soul may draw with the full assurance of aid.

"He that cometh unto me, I will in no wise cast out." Again, "Ask and ye shall receive." All of these sayings were spoken to the disciples of Jesus, while He was yet with them; but no less for the guidance and comfort of the needy in the present day. Then shall we not strive to "Let patience have her perfect work." Very much of the christian character, we find embodied in this one gospel grace.

We have often queried whether one is entitled to the name of Christian when allowing the spirit of impatience to govern, or find a resting place in the heart. Beautiful indeed are those lives, wherein the gospel grace of gospel patience is fully exemplified.

Canterbury, N. H.

HATE vs. LOVE.

NANCY G. DANFORTH.

WHEN man first transgressed the laws of God, then came hatred and strife, and as men increased and multiplied on the earth, so also multiplied the elements of discord and enmity. Through these elements in man even God was judged to be cruel and vindictive, full of wrath and indignation.

Hence, during the early dispensation, we find God represented as being angry with the people when they sinned, and often times many lives were destroyed. Thus we read on, through all the pages

of the Old Testament and find no way of escape from the displeasures of a jealous God; even the last sentence ending "with a curse."

It is true, obedience to the law was always commanded under penalty of the wrath of God, but, as the power of obedience was lost in the first transgression, there must of necessity be some way found of restoring it. It seems that this never could be realized while man believed in a God having like passions with himself, subject to anger and hatred, for it is true no people can rise higher than their idea of God.

When, in the fullness of time, Christ was revealed, and the angels sang the glad song, "Glory to God in the highest; on earth peace and good will to man," then commenced a revolution in the minds of men, concerning the nature and attributes of God. Jesus himself declares that, "God is love," not hate, and they who live in the spirit of godliness, live in love and sweet communion of soul.

Our daily strife should be, would we be restored, or "redeemed from the powers of the fall," to live in that perfect love of God which will not permit us to look upon Him as an enemy filled with wrath at our short-comings. When we walk in humility, live holy, blameless lives, then we obey the injunction, "Fear God and keep his commandments," because we fear to grieve the beautiful spirit of love and tenderness which watches over us for our good.

It is not a servile fear, which would bid us perform some unjust or unreasonable act of penance. Love requires no sacrifice but of our own selfish natures, when we are inclined to grasp some pleasure or good at the expense of the

feelings of our companions, then we should control self and yield the coveted prize in favor of others.

By constant self-denial we finally obtain the victory over all lower, baser desires and rejoice in the reward of perfect love, not only to a few souls of our own kindred, but it is boundless as the universe and manifests itself in doing good to all mankind.

Canterbury, N. H.

[Contributed by Daniel Frazer.]
EVOLUTION.

At the recent meeting of the association for the advancement of Science, Dr. Dawson of Montreal, (the retiring president,) in reference to evolution said, "In geology nothing perishes. Heat may change clays into slates, and lime stones into marbles. And that the sudden incoming of life in varied forms baffled Biologists. And that the theories of evolution do not account for it. Suppose we start evolution with a number of organisms ready made; I ask, how can these have varied so as to give new species and genera? It is a singular illusion, that development should arise from spontaneous selection. One consideration stands in the way of the theories of Evolution. It is the remarkable fixity of leading types. Trace certain forms of life along their own line through stupendous vicissitudes and across geologic periods, and we find them substantially unchanged. The origin of whales, affords an example of the difficulties arising from referring existing forms to imaginary ancestors. A strong evolutionist candidly says, "I have questioned these gigantic sovereigns of the Tertiary oceans, and they leave us without a reply."

The Dr. adds, "the periods of rapid introduction of new forms of life, were not periods of struggle for existence, but of expansion; while the periods of struggle, were marked by extinction."

Another difficulty, is the inability of evolutionists to fill the gaps in the chain of being. Many lines of being, present a continuous

chain. On the other hand, the abrupt and simultaneous appearance of new types in many specific and generic forms over wide eras, obliges Evolutions to assumptions that Agassiz states, as being a mire of confusion.
—*Selected.*

WITH MIGHT AND MAIN.

STRIKE, when you strike, with might and main,
Pure force a crisis carries,
Whilst wavering strokes, when parley's vain,
The feeblest bulwark parries,
In every scheme some moments rise
That brook not of invasion.
No man nor boy e'er clutched his prize
Who trifled with occasion.

How oft we see a worthy mind,
With noble perseverance,
Plan, plot and toil, to scoffs resigned,
A hero in appearance.
And yet, when all the irons glow,
A call for resolution,
Faint, trembling, at the final blow,
And fail in execution.

To build an arch, the founder lays
O'er strong supports and braces,
With cautious touch through anxious days,
The granites in their places;
So nice that when the tops begin
To meet, a breath would blunder,
But when at last the keystone's in,
He knocks the props from under.

The General, o'er map and chart,
To plan a conflict, ranges
With anxious brooding mind and heart,
And thought that often changes.
But when the cannon's thunders lead
The battle's crimson story,
He must rush in with fearless speed
To win his meed of glory.

Use care and pains, weigh, shift and pinch
In getting matters ready,
But solid strength put in to clinch
And keep the rivet steady.
Then strike, when strike you must, my boy,
With might and main forever;
The crashing final blows destroy
The blocks t' planned endeavor.
—*Selected.*

NEW YEAR'S COUNSEL.

Hope and trust; press on, brother,
Fear not what to-morrow has in store,
On pale regret shut fast the door,
Be thy look upward ever—

Press on, brother!

"Oh, my past!" Let go thy past!
Is it dark? Then turn thee to the light;
Mark your radiance flashing pure and white,
While fades thy gloomy mem'ries fast—

Press on, brother!

"So weary!" Rest thee then from strife; [strain?
Why charge thy heart with things that starve and
Thou gettest heaviness with worldly gain,
Content makes sweet the humblest life—

Press on, brother!

"My duty!" Yes, do that well,
No more's required. Thou needest not yearn
For higher sphere. Zeal there will earn
Thy meed—and sound thy vict'ry's bell—

Press on, brother!

—*H. S. D. in Phren. Journal.*

THE WORLD.

ANNA ERVIN.

O WORLD of vain amusements, false pleasures, deceitful showers, bitter poisons concealed in luring sweets, mere shadows of happiness, what charms have you for the immortal mind? what food for the starving, craving soul? what healing balm for the wounded heart? Bring all your glittering, precious gold, use all your skill—try all your boasted art, and can you save one frail mortal from the tomb? Nay! ye have a thousand instruments of death, a thousand means to quench the spark of life, but nothing to preserve the flame alive. And if this mortal body fare thus in thy hands, let not the immortal soul be trusted there.

Enfield, Conn.

Alms House Nov. 27, 1863.

GILES B. AVERY, RESPECTED FRIEND;—

I received your welcome letter Nov. 23, also a book. The books I received over two years ago were quite different; they were larger in size, had the picture of the Shaker Village on the cover but this answers the purpose, in speaking of the letter, etc. Now as to joining your community, it is for the

purpose of leading a religious a different and more quiet life which a confession would more fully develop. As for becoming one of your members for temporal support you misunderstood me all together; as how to get to your place, I am completely broke both in money and clothes, my clothes are very much the worse of wear. I owe nothing, my debts are all paid, and I am tired of this life of sin and crime which you meet with in the outside world. I have studied your book and it pleases me. If nothing happens I leave here on the 18 of December, my age is about 40 years, my height is about 5 feet 7 inches.

Your Friend Truly,

C. J. S.

Blackwells Island, N. Y.

P. S. Please answer.

Shakers, Albany Co., N. Y. Dec. 8, 1888.

DEAR FRIEND;—Your letter of 27th ult. has just reached us. Why so late, we do not know. Well, in this you tell us your purpose in wishing to join our community, is to better your life. This is very good. But, under your circumstances, the most proper way for you, is to begin to better your life in outside society.

You tell us you are "completely broken, both in money and clothes," Now our Community is *not* a pauper house! You should not once think of coming here as a vagrant, seeking some institution to clothe and feed you; if your constitution is broken, and your health destroyed by dissipation, or misfortunes you are not blamable for and could not avert, the most proper place for you is to remain where you are.

If able to work, and earn your living, your food and clothing, do not presume to come to any of our communities, until you toil and earn, and save, not drink your earnings, until you are able to buy and wear a good decent suit of clothes, be free from debt, and have money enough in your pocket to bear your expenses to New Orleans; and are free from all cutaneous corruptions. Then, if you feel ready to come to some one of our Communities, cleanly and handsomely clad, and willing and determined to bear your cross against a fleshly, corrupt, demoralizing

life, against drunkenness, laziness, and every kind of evil, you may come and we will give you a trial privilege.

But, do not, for one moment, think we are going to send you money to come here, and dress you decently, and support you when you get here, by your pretensions to desire to better your life, which, however, is a good desire, and we bless it; but prove to us this fact, by going to work, earning money, and clothing yourself decently. When a decent winter suit for a man can be got for \$12.00, or \$15.00, and a man working faithfully, if able to work, can earn from \$12.00 to \$25.00 per month, in common kinds of labor, there is no reasonable excuse for a man to go in rags; and, while there are rivers of water, and abundance of combs and brushes, there is no need of his going dirty, or slovenly!

Do not think to come to any of our Institutions under the supposition that we are so needy of members that we covet filth, and idleness; far from it.

Nay, clothe, and fit yourself for decent society, before you attempt to call on the Shakers, for a home!

We do not despise poverty, when it is an unavoidable condition and for such unfortunates the Alms house is the proper home; and we pay our share for its support.

Ours, is essentially a religious Institution; and its charities are administered to those toiling in the field of God's reform for human society; beginning, by confessing and forsaking all sin; and then being sober, industrious, and self-denying.

We love all mankind! Accept a share, and wake up; go to work, and do good.

Your true Friend,

Giles B. Avery.

[Contributed by Betsey Johnson.]

A THOUGHTLESS BOY PUNISHED.

"I shall never forget," remarked a friend of ours once, "an incident of childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school children were playing by the roadside, one Saturday afternoon, when the stage-coach drove up to the neighboring tav-

ern, and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly gentleman with a cane, who got out with much difficulty, and, when on the ground, he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of each other, and every one was making motions to suit itself."

"I unthinkingly shouted, 'Look at old Rattle-Bones!' while the poor man turned his head, with an expression of pain which I can never forget. Just then to my surprise and extreme horror, my father came around the corner, and immediately stepping up to the stranger, shook his hand warmly, and assisted him to walk to our house, which was but a short distance.

"I could enjoy no more play that afternoon, and when teatime came I would gladly have hidden myself; but I knew it would be in vain, and so trembling went into the sitting room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father, as he introduced me:

"Such a fine boy is surely worth the saving!"

"How the words cut me to the quick! My father had often told me the story of a friend who plunged into the river to save me, as I was drowning, when an infant, and who in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule and a laughing stock for my companions!"

"I tell you boys and girls, I would give many dollars to have the memory of that event taken away. If ever you are tempted as I was, remember that, while no good comes of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a life time."—*Selected.*

Men sneeringly remark that religion is for women. It is because Christianity appeals so truly to their innate purity that it finds more favor with the women than with the men—not from any difference of intellect.

Letter Box.

Shaker Village, N. H. Mar. 1884.

SISTER ASENATH;—My age is fourteen and a half years. I live with Br. Joseph Woods in the Church family of Shakers.

I attended school the past Winter and was in the first class in everything. My studies are Arithmetic, Reading, Physiology, Geography, Grammar and Drawing, I like them all very much. Bertie and I am in Fractions and shall soon be in Percentage, we expect to go through decimal fractions. I have had good lessons so far and shall try and continue them good.

Last Summer the boys each had a small piece of ground to plant and take care of. I planted on my piece, some corn, melons, beets, turnips and radishes; but the melons did not do very well so I destroyed them and planted some buckwheat in their place; but I planted it too late so it did not come to anything; my corn was very good, I planted about a pint and got about four bushels.

The kinds of work I like to do best are carpentering, tinkering, and pipe-fitting.

I feel very grateful to you for the good care you take of my clothes and also for your teaching me to write well. I am glad to have some one to take such good care of me, for I have not had it for a good while before I came here.

I will try and take good care of my clothes and not give you unnecessary trouble.

I am progressing nicely in my music and can read in any key, and I will here say that I am very thankful to my teachers for persevering with me as I hope to repay them some day by making a good man.

Fred R. Newman.

"DON'T TELL."

MARGARETTE DAVIS.

Don't speak them, don't hear them, dear children,
They're words that will lead you astray
From home, from kind friends and from Heaven,
Astray in the broad wicked way.

When school-mates solicit this promise,
"Now, don't tell" your friends where you go,
Be sure it is guilt seeks the cover,
As need of deception doth show.

When your heart contains secret planning
You cannot with pleasure reveal
To father, or mother, or guardian,
Then wisely the matter unseal.

Don't think for a moment to hide them.
For mem'ry a record doth bear,
And plain as the stars that shine o'er us
The deeds of our life appear there.

Then always be truthful, dear children,
Though you have done ever so wrong;
Repentance will bring joy in heaven;
And truth ever error make strong.

Canterbury, N. H.

THE MANIFESTO.

MARCH, 1884.

NOTES.

WHATEVER else may demand the attention of the professor of Christianity on his pilgrimage through life, the spirit of Christ,—that spirit which made Jesus pre-eminently the Son of God, should become our teacher and protector. It has lovingly promised to lead us into all truth, life, light and knowledge and by a growth in these divine blessings, ultimately, to make us free sons and daughters in the kingdom of our God.

“Let names and sects and parties,
Accost mine ear no more;”

for there can be no intrinsic worth in a name, whether applied to religion or philosophy, and there can be no warrantable objection to a faith in God, although in partial obscurity from the wise and prudent of this world. Let us accept, with willing hearts, the spirit and courage of the apostle, and glory in our freedom, and then with him we may well exclaim,—“What if some do not believe, shall unbelief make the faith of God without effect? God forbid!” And we as unqualifiedly repeat with all the earnestness that our light and experience have given us, God forbid!

That some religious bodies are satisfied to abide in the rudimental work of Christianity is not strange. Accepting one degree of light, they become satisfied and fail to prosecute the journey which was to make them free in Christ. External forms and ceremonies may have captivated the mind and effectually ruled the religious life.

The doctrine of water baptism, of laying on of hands, of the physical resurrection and of the literal day of judg-

ment, have like the tithes of mint, anise and cummin, been the subjects which have claimed the most attention. A rigid exactness has been demanded in these while weightier matters pertaining to truth and righteousness have been allowed to waste away by utter neglect. The pentecostal spirit has been lost and the church forming an alliance with a secular order, has been represented as walking with the world.

“Just 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 dew,
And yours with tears and pain;
The sky above me is always blue,
No want or 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.”

Our hope as a religious body must rest upon the faithfulness which is manifested in the order, to abide as living members of a living church upon the foundation which Christ has laid for our salvation. His testimony has been denominated the testimony of the resurrection heavens, as it calls us from dead works into life and light, and out from the tombs and sepulchres of selfishness and uncleanness into the glory and beauty of the Kingdom of God.

Are we right? Can we testify with corresponding boldness and simplicity with the good apostle,—“We know we are of God!” It is indeed, better to look up and have courage to do right than to be double-minded and unstable. To be of God we must be pure, be

peacemakers, and this state can be reached only through an honest confession of all sin. To encourage us in this work of the cross it has been written, "If we confess our sins he [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Nothing short of the acceptance of the divine Spirit and an unclouded honesty can work this effectual change.

If we are now able to establish a claim as being among those who have heard the voice of the Son of God, then we certainly have a part in his spirit and in the work of the first resurrection, upon whom the second death can have no power. Christ has given us this assurance, "I am the resurrection, and the life." If we accept this we have no need to wait for some special day, afar off, at the end of time for the reanimation of our earthly bodies, as the life of Christ will dwell in us while on the earth and give us a place in the resurrection from the dead.

Having received this heavenly home and the unbounded mercy of God, we might well be called unprofitable servants if we should fail to present them in all their beauty and glory to those less privileged than ourselves.

Among the many good things in this world is "The Band of Mercy," which was founded in Boston, Mass. in 1832.

It has a care for all God's creatures whether human or dumb. Whatever teaches self-examination and self-discipline and then encourages the cultivation of the spirit of kindness and justice and mercy, must certainly spring from a good source. The Teacher recognized this fact and left for us this beautiful lesson. "Blessed are the merciful for they

shall obtain mercy." Children that are carefully taught the law of love and kindness will undoubtedly retain it, in a greater or less degree, during life. These are good foundation stones upon which to build the religious element that shall help to regenerate the children of this world.

Sanitary,

[Hall's Journal of Health.]
THE HOT WATER CURE.

It is remarkable how an old idea may be "revamped," burnished up, and made to pass for new. Reader! you may have had a mother; not the woman who considered her duty to God, to herself, to you and to society finished when she gave you birth, and then consigned you to Biddy, or Dinah to be carried off to the nursery—that tomb of "mother love," whose gloom can never be dispelled by sunshine nor all the trappings of luxury—but a real mother who blended her life with yours, anticipating your wants and ever watchful of ills that might overtake you. And if you do not remember, you have heard how she cured you of colic with warm herb teas, and hot draughts to your feet; she cured croup by dipping strips of flannel in hot water, then wringing them out and enveloping your neck with them; how she cured a cold and cough by wetting several thicknesses of flannel in hot water and laying on your chest. But the world has forgotten its experiences, and HOT WATER poses as a brand-new remedy; not only for ailments for which it is especially adapted, but is recommended by some who ought to know better for diseases where it might do positive harm.

Do not imagine that because water is abundant, is found everywhere, even in stones and metals, that it has no potency as a curative agent. It stands at the head of the list of remedies, and enters into all compounds. It constitutes five-sixths of the material from which the bodies of men and animals are made. A knowledge of these facts will en-

able us to see more clearly how water, and particularly hot water, acts as a remedial agent. Take, for example, the case of a person who has taken cold in the lungs. The circulation of the blood in the small blood-vessels in that portion of the lungs affected becomes sluggish; in some cases it is quite suspended; the general circulation is impeded through failure of an important organ to do the work required of it, and the whole system suffers; the man is ill. Now, if we know why the disease exists, by what unnatural condition it is kept up, the remedy suggests itself; as, if a water pipe were frozen up, any child knows that the remedy is heat. And here is just where water as warm as it can be comfortably borne will effect a cure in ordinary cases. Let the patient go to bed. Put bottles of *hot water* to his feet, and cloths wet in *hot water* on his chest. Let him drink *hot water* as freely as he can with comfort; it matters little whether it is clear hot water, or herb tea, it is nevertheless *hot water*. With this treatment we are employing hot water at its full value. Its internal use tends to *thaw out* the blood-vessels, and its outward application quickens the circulation in the blood-vessels near the surface; thus drawing on the deep-seated blood-vessels for supplies to keep up the activity, and thus the congestion is relieved and the patient is cured.

In dyspepsia, hot water, taken internally, under proper restrictions, is no doubt very useful, since dyspepsia depends on a congested and deranged condition of the digestive organs. But in consumption and other diseases attended by general debility it can only be detrimental. When a person is feeble from disease not marked with acute inflammation, the hot water treatment necessarily increases the debility. Here a tonic treatment is applicable—a treatment that will increase and enrich the blood and supply the fuel required to keep the machinery of life in motion. The Hot Water Treatment is useful in removing obstructions from the machinery, but only in systems where there is a surplus of vital power.

To recapitulate; the drinking of hot water at proper intervals and in proper quantities is useful in dyspepsia, constipation, torpid

liver, congestion of the stomach, chronic diarrhoea, and in various affections of the kidneys and bladder; provided that there is not at the same time serious diseases of the lungs, with debility.

The water should be as hot as tea is usually made that is,—from 110 to 150 dgs., and should be sipped, not taken rapidly. The quantity should be from half a pint to a pint. It should be taken one to two hours after meals, and nothing should be eaten until at least one hour afterward. The evening draught should be just before going to bed. The hot water treatment should continue until a cure is effected; the time required will vary from one to six months.

If a person desires to reduce this treatment to a system, and thus be able to judge for himself of the required temperature of the water, its quantity, and how often it should be taken, he should provide himself with a *thermometer* and a *urinometer*. The thermometer will enable him to get the proper temperature of the hot water, and the urinometer will show the specific gravity of the urine that is voided on rising in the morning; this being the proper time to make the test.

The specific gravity of the urine of a healthy infant is 1015 to 1020. The near approach to these figures indicates that the treatment is properly regulated. The urine should be near the color of champagne, free from rank odor and sediment on cooling.

In order to derive the full benefit of this, or indeed of any treatment, the diet and the general habits of the patient should be regulated to conform with the treatment. All excesses in eating and drinking should be avoided.

The effect of the above treatment, properly carried out, is to improve the general health by removing obstructions to the natural action of the digestive organs, upon which the condition of the other internal organs mainly depends.

A COMMUNITY having goods in common is an outflow of the divine element in man.—D. F.

ACTIVE in duty and prudent in all things, bespeaks a valuable member in community life.—M. W.

Books and Papers.

THE NATIONAL CHRISTIAN ASSOCIATION of Chicago, Ill., chartered in 1874 "To expose, withstand and remove secret societies, Freemasonry in particular ***" has compiled a selection of its tracts and published them in a neat pamphlet of 176 pages, under the title of "Anti-masonic Scrap Book." In this series of tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Rich and Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Howard Crosby, D. L. Moody and others. Price 25c per copy.

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. February. Contents: Babu Mazoomdar; The Hindu Teacher, with Portrait,—Vegetable Chemistry, Illustrated; Faith in the Verities of the Universe; Arthur E. Brinkworth, with Portrait; Language, No. 5.; Deference; A Horse is like a Child; What is Love; Apparitions; Minute Life in water, Illustrated; A Mother to our Mothers; A Series of Don'ts; Notes in Science; Poetry, etc. etc. Fowler & Wells, Pub. 763 Broadway, N. Y.

HERALD OF HEALTH. February. Contents: Hygiene of the Brain; Is Consumption an infectious disease; Short sightedness; Tobacco; Diet for a Priest; Temperance Reformers; Study in Hygiene for Women. M. L. Holbrook, M. D. Pub. 13 & 15 Laight St. N. Y. \$1.00 a year.

THE TRUTH SEEKER ANNUAL and FREETHINKERS' ALMANAC, for 1884 is a work of nearly one hundred pages, beautifully printed and has eighteen full page illustrations. The table of Contents is freethinking and liberal and points to a fund of information that may be found in the book. Among other good things an extended and interesting chronological table occupies several pages and is very valuable for reference. Send 25 cents to the Truth Seeker Office, 33 Clinton Place N. Y. and obtain a copy.

The writings of the most honored of American authors are at last made accessible to all readers, and in such varied and beautiful forms as to delight the most fastidious taste, and at prices so low as to be an astonishment to book-buyers, and a consternation to book-sellers, of whom the "Literary Revolution" makes no account. As examples, we have "The Legend of Sleepy Hollow" for three cents, "Wolfert's Roost" ten cents, "The Sketch Book" 20 cts., these in paper binding but large type; in neat or elegant cloth or half Russia bindings, his "Choice Works" are published at prices varying from 30 to 45 cents, and his complete works (excepting "Life of Washington") in the superb CAXTON EDITION, six volumes, over 5,000 pages, choice typography, elegant binding, for only \$4. Specimen pages or large descriptive catalogue are sent to any applicant on request, and orders over \$5 in amount are filled to be paid for after arrival and examination, on reasonable evidence of good faith being given. Address John B. Alden, Publisher, 18 Vesey Street, N. Y.

[Contributed by Julia A. Biggs.]
THE PILGRIM FATHERS.

THE following address to the pilgrims while at Delft-Haven, by their pastor, John Robinson, prior to their embarkation for the New World, is note-worthy for a humility, as well as a candor and liberality, which modern Religionists might copy with advantage:

"Brethren! we are now quickly to part from one another, and whether I may live to see your faces any more on earth, the God of Heaven only knows; but whether the Lord has appointed that or not, I charge you before God and his blessed Angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything unto you by any other instrument of his, be as ready to receive it as you were any truth by my ministry; for I am persuaded, I am very confident the Lord has more truth yet to break forth out of his word. For my part I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go, at present, no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God hath revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember, it is an article of your Church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what ye receive as truth. Examine it, consider it, and compare it with other Scriptures of truth before ye receive it; for it is not possible that the christian world should come so lately out of anti-christian darkness, and that perfection of knowledge should break forth at once."

[Contributed by Joseph Woods.]

JOHN AND THE MINISTER.

How to Improve the Time.

JOHN having hired out to work for the Minister, was directed by him, one morning, to take old Buck and Berry and the harrow, and harrow a certain piece of plowed land, so that it might be suitable for planting. John took the cattle and harrow and went to work.

The weather being warm and the old harrow hanging back, in about one hour the oxen began to show unmistakable signs of approaching resolution, and soon came to a halt, having their mouths open, their tongues protruding, and making sounds which John wisely interpreted to be their funeral song. Being of a merciful turn of mind and somewhat serious, he caught the inspiration of the hour, and quietly seated himself as an attentive listener,—if so be he might learn the tune. The good Minister, ever watchful, made the discovery very soon that John was idle. He thought it would not be profitable at such wages, fifty cents per day to so spend his time. Accordingly, he leisurely walked to where John was seated, his attention in the meantime being toward some surrounding objects. John could not really design what it was; but was soon enlightened by the Minister. John, said he, would it not be a good plan for you to have a scythe, and hubble a few bushes while the oxen are resting? John, knowing the Minister was hired for \$800. per year, to preach and make himself otherwise useful to the people, and that a part of his own low wages went as "Minister's tax," did not answer the question, but asked him if it would not be a good plan to carry a swingle and knife and a bunch of flax into the pulpit, so that when the choir were singing the hymn, he could swingle a few handfuls of flax?—*Selected.*

P. S.—We have not learned whether John has hubbled a bush, or whether the Minister concluded to swingle his flax in the pulpit, but are inclined to believe he kept it at home for John to swingle some rainy day.

PEACE within, found only by right doing, is the all-abiding treasure.—M. W.

A WORD ABOUT WORDS.

AH me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird"
That spicy story "you must have heard,"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.

What fames have been blasted and broken,
What pestilent sinks have been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer,—a shrug,—a whisper low,— [bow :
They are poisoned shafts from an ambushed
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave ;
Vain is the buckler of wisdom or pride,
To turn the pestilence point aside ;
The lip may curl with a careless smile,

But the heart drips blood,—drips blood the [while.
Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone,—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead ;
The heart close-barred with passion and pride
Will fling at their knock its portals wide,

And the hate that blights and the scorn that [sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love have been stirred.
By a word in kindness spoken,
By only a gentle word!

—*Sunday Magazine.*

LOSS AT NORTH UNION, OHIO.

ON Jan. 22nd, a fire occurred at North Union which destroyed one of their mills. Loss about \$5000. no insurance. It is supposed to be the work of an incendiary.

SCENES OF GLORY.

SOUTH UNION, Ky.

CANTERBURY, N. H.

1. A - way I have turned from this world's transient glo - ry,
 2. Be - hold the sweet pros - pect of life nev - er end - ing!
 3. 'Tis here you may find the true balm of the spir - it,
 4. Though tri - als a - wait me the light has de - scended,

From e - vil, and all that the wick - ed can boast;
 Here scenes of bright glo - ry will o - pen to you;
 And feast on the bread and the wa - ters of life;
 The high - way of heav - en to me has ap - peared;

And have set out for Zi - on, O! hear the glad sto - ry!
 And as all the strong ties of nat - ure are rending,
 Yea, rich treas - ures e - ter - nal may safe - ly in - her - it,
 Though my life it will cost me, I'll not be of - fend - ed,

To gain, more than gain what in E - den was lost.
 Kind heav - en will grant you a life that is new.
 Se - cure from this world of con - fu - sion and strife.
 But keep the strait way which the Lord has pre - pared.

POST OFFICE ADDRESS.

Mt. Lebanon,	Columbia Co.,	N. Y.
Shakers,	Albany "	"
Sonyea,	Livingston "	"
West Pittsfield,	Berkshire "	Mass.
Ayer,	Middlesex "	"
Shirley Village,	" "	"
Shaker Station.	Hartford "	Conn.
Shaker Village,	Merrimac "	N. H.
Enfield,	Grafton "	"
Alfred,	York "	Maine.
West Gloucester,	Cumberland "	"
Shaker,	Warren "	Ohio.
Cleveland,	Cuyahoga "	"
Dayton,	Moutgomery "	"
Preston,	Hamilton "	"
Pleasant Hill,	Mercer "	Ky.
South Union,	Logan "	"

Kind Words for the Year 1883.

Union Village, Ohio. Feb. 1883.

WE thought of writing to those who take the burden of conducting "The Manifesto," and say that it gives very good satisfaction, and we need not be backward in expressing our kind thanks to the Editor and Publisher for their good service. Matthew Carter.

White Water, Ohio. Dec. 1883.

THE Manifesto is a great boon to us. We wish you all a happy and prosperous new year. Elizabeth Gass.

Mt. Lebanon, Dec. 1883.

I DO not see as the Manifesto has lost on the whole either in interest or value. It seems to me rather improved.

A. G. Hollister.

Watervliet, N. Y. Nov. 7, 1883.

I LIKE the reading matter in the Manifesto. Give us the Shaker, first, as he ought to be. I see no good in trying to sugar-coat the gospel. It would not go down any better.

Geo. B. Price.

LIKE our shadows, our wishes lengthen as our sun declines.—*Young.*

MOST of our misfortunes are more supportable than the comments of our friends upon them.—*C. C. Colton.*

Go slowly to the entertainment of your friends, but quickly to their misfortunes.

IF there be a crime of deeper dye than all the guilty train of human vices, it is ingratitude.—*H. Brooke.*

PURE sympathy with universal ends is an *infinite force*, and cannot be bribed nor bent.

Deaths.

Andrew Wood, Sep. 6, 1883, at Watervliet, N. Y. Age, 70 years.

Ann Henrietta Wallace, Nov. 22, 1883, at North Union, Ohio. Age, 50 yrs. 4 mo. and 6 days.

Frederic Eisler, Jan. 12, 1884, at Union Village, Ohio. Age, 83 yrs.

Odilon B. Elkins, Feb. 7, 1884, at Enfield, N. H. Age, 36 yrs. 1 mo. and 1 day.

The Manifesto.

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VOL. XIV.

APRIL, 1884.

No. 4.

ETERNAL LIFE.

DANIEL FRAZER.

" We cannot conceive of a means without an end, a contrivance without an object."—*Henry George*.

Divine attributes inhere in man. Their unfoldment, is in the line of his destiny.

The relationships of created things, whether in their construction; in the stupendous movements of solar systems; in the chemical forces which build up planets; or in the domains of living organisms, in their diversity of functions, and their adaptations to ends, all bear a relation to mentality, and to the development of thought in man.

Of life as we are cognizant of it, mental development can go but a little way. Mind barely begins to awake ere the bodily powers decline; yet, dimly

conscious of vast fields to be explored, relations to be formed, and sympathies to be extended when death suddenly closes the scene. Hence as far as animal life is involved, there is an abrupt termination to unfinished destinies. And unless there is an after life, there is a break—a failure. A vista opened to grand acquisitions, and closed by an impassable gulf.

If mind and character developed on earth extend no farther than life's short span: then there is a want of purpose in our creation and existence, inconsistent with the linked harmonies of the universe. And also inconsistent with man's divine capabilities, and with the fact of his ability, mentally to expand indefinitely. The sphere of man's thought widens as he thinks, and his power to actualize his conceptions, is limited by earthly conditions.

The indications are, that man's career on earth is but a beginning to his future history.

In this our rudimental state, we ever associate our animal life, its short duration and other limitations, with a living and ever expanding power within us. This unseen Force, is the true, the real human personality, invisible as is the Personality of God. And like Him, can manipulate inorganic elements into form, beauty, and use—cause them to accomplish his designs, and do his pleasure. "Let us make man in our own image" is not an idle myth; it is an ever-present reality.

The creations of man's invisible personality, as in the steam engine, manifests a thousand fold more strength, works with greater precision than can the animal who is said to be the person who made it.

Of this personality Jesus Christ spoke when he said, "If I ascend up on high, I will draw all men unto me." Those who accept his word lovingly, and ascend with him divinely, have eternal life abiding in them.

Eternal—continuous life, affords opportunities to correct moral deviations, personal and social difficulties; and links together all the harmonies of creation.

Mount Lebanon, N. Y.

FORGIVENESS.

ANNA ERVIN.

How beautifully falls from human lips that blessed word Forgive; it is the attribute of God. The sound which openeth heaven, and renews again on earth lost Eden's faded bloom. It also flings Hope's halcyon halo o'er the waste of

life. Thrice happy those whose heart has been schooled in the meek lessons of humility, and sweet Forgiveness imparts celestial grandeur to the human soul, and maketh man an angel.

Enfield, Conn.

CONFESSION.

FLOYD C. FIELD.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The confession of sin is one of the crosses which all must necessarily pass through, before entering upon the Christian plane of life. Confession of one's wrongs from a worldly stand-point is one of the most humiliating ordeals in which man can be placed. Many would consider it the most ignominious punishment which could be inflicted upon them.

Mankind naturally are deceitful, they seem desirous to cover their sins. They want the world to believe that their virtues are in excess of their evil propensities. How often do their trained facial expressions, their rhetorical culture and flowery words debar those with whom they come in contact, of seeing their true inward nature. If our eyes could penetrate the hearts of some, whom the world look upon as examples, worthy of emulation, what an adverse picture would be presented to us. Bitter hatreds and thoughts coiled like serpents would be seen nestling within their breasts. We should see souls sapped of their vitality by the gnawing tooth of sensuality and lust. We would see their spirituality wrecked beneath the crumbling walls of vanity, selfishness and revenge. "Man looketh on the outward appearance but the Lord looketh on the heart."

Many no doubt look upon confession as degrading in the extreme, but why is it? It is because they strive against it. It is because worldly pride predominates in their nature. Also the lacerations of expiation always renders confession doubly painful, but honest confession will bring joy to the soul, yea, by gaining victory over this secretive propensity we can then begin to rise in the pure atmosphere of divine love. We can then realize that a victory gained within ourselves is of all victories the most glorious. "A man that ruleth his spirit is greater than he that taketh a city." It is far better to control and subdue ourselves than to be monarchs of earthly kingdoms.

The first step which indicates spiritual growth is child-like simplicity. "Who-soever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Whoever is willing to give up self, willing to confess and forsake their sins are not far from the kingdom of heaven. One step higher will make them children of the resurrection, yea, enter the order God has established on earth, follow in the footsteps of the two Anointed Ones, and all such, God will bless, and count them children of the celestial kingdom.

Mankind generally prefer the lower plane, "For wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat." Mankind in their unregenerated state can truthfully say, "We lie down in our shame and our confusion covereth us, for we have sinned against the Lord our God; we and our fathers from our youth, even unto this day and have not obeyed the voice of the Lord our God."

"Neither have we hearkened unto thy servants, the prophets which spoke in thy name, to our fathers and all the people of the land."

All who confess their sins in the presence of God's chosen witnesses are elevated to a summit of purity which the world can never reach. "Who shall ascend into the hill of the Lord or who shall stand in his holy place? He that hath clean hands and a pure heart who hath not lifted up his soul unto vanity nor sworn deceitfully, he shall receive the blessing from the Lord."

When the defiled garments of sin are thrown aside and we become clad in the white robes of purity, then true happiness can be realized, also we can feel that we are more than compensated for all our worldly sacrifices.

The sincerity of any one who enters Christ's fold can to a great extent be tested when they confess their sins before God's witnesses. An honest child who desires to enter the Kingdom will confess every known sin, with the spirit of meekness and humility, by so doing their sins are forgiven, confession is the door, through which all must enter, who desire to be heirs of the Kingdom. "He that entereth not by the door into the sheep-fold but climbeth up some other way, the same is a thief and a robber."

Some no doubt enter into the fold by climbing over the wall of deception, but inevitably they fall, crushed beneath the weight of their own consciences which ultimately will result in a spiritual death, as was demonstrated concerning Ananias and Sapphira.

The door of confession is the only entrance through which we can enter the fold in safety. "I am the door: by me

if any man enter in he shall be saved, and shall go in and out and find pasture."

May all who are prepared to live the higher life, enter the fold and become heirs of the Kingdom. Those who accept this inheritance can understand the reality of being cleansed from all unrighteousness, also rays of divine light will illumine their pathway as they enter the mansions of glory which a heavenly Father and Mother hath prepared for them on the other side.

"Blessed is the nation whose God is the Lord and the people whom he hath chosen for his own inheritance." "The righteous shall inherit the land and dwell therein forever."

South Union, Ky.

"NO OTHER GODS."

MARION JOHNSON.

"No other gods!" From Sinai's top
 In trumpet tones it came;
 Revealed in words of living fire
 In darkness, smoke and flame.
 A gift to Israel's chosen band,
 This law divine and pure;
 Engraven by Jehovah's hand,
 On stony tablets sure.
 Far down the dim deep ages past
 Its echoes reach our ears;
 We catch it mid the tempest tossed
 Of doubts and hopes and fears.
 No other gods! Have we ne'er bowed
 In homage, or adored?
 Have we built shrines or altars reared
 Save only to the Lord?
 Alas! Shall we not guilty stand
 Before this stern decree;
 That to the god of worldliness
 We oft have bent the knee?
 We would return to Thee, O God,
 With loyal heart and hand;
 And render that allegiance
 Which thy pure laws demand.
Canterbury, N. H.

EDUCATION. No. 5.—Its Tendencies.

CALVIN G. REED.

"LIVES of great men all remind us,
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time."

"Of all the causes which conspire to blend
 Man's erring judgment and misguide the mind,
 What the weak head with strongest bias rules,
 Is pride, the never-failing vice of fools."

It has been truly said: "Nothing is ever settled in this world until it is well settled." We find among the accepted maxims of mankind, and these should be considered well settled:

"Tis education forms the common mind;
 Just as the twig is bent the tree's inclined."

The human soul, like marble in the rough, may possess inherent beauties, virtues, embryo perfections, incipient worth, and regal powers, which without the aid of education, can never be made to appear in their symmetrical grandeur and radiant dignity.

The statue, monument, or figure is in the stone, the statuary only finds it. The sculptor's skillful hand works off the superfluous covering, polishes the surface of the sculpture, and brings to view the varied colors, with every ornamental vein and cloud of beauty that lay hid within it.

So education unfolds and brings out in strength, vigor, and symmetry, all the faculties and powers of the immortal mind, imparting to them the refined refulgent radiance which is the peculiar characteristic of the truly great and good, who:

"As some tall cliff, that lifts its stately form
 Swells from the vale, and midway leaves the
 Tho' round its breast the rolling clouds are
 Eternal sunshine settles on its head."

Perfection is the ultimatum of education and is the result of continued repe-

tition, forming by practice fixed habits of action, establishing in the understanding and instating on the throne of reason the spirit of that,

"Divine philosophy, by whose pure light
We first distinguish, then pursue the right;
Whose power the breast from every error
Weeds out all its vices by degrees."

Incentive is the motive power of action. Until Incentive exerts her magnetic influence and awakens interest and arouses desire, action is inert. Without action there is no effect. Effect is the consequence of adequate cause. The cause of voluntary action, is thought. The obtaining of thoughts and the ability wisely to use them is education.

The tendency of education is to modify or change existing conditions of human society. Every new idea that comes to light, claims a place in the domain of thought. As new ideas are multiplied, correspondingly new phases take place in the life, character, and institutions of mankind.

This constant influx of intelligent life, produces new growth and expansion of the mind, impelling it to seek broader fields for the exercise of the unfolding powers springing from this new life infusion.

We find, in the rapid transition of thought in these days, that no two generations are alike. They each have marked peculiarities of ideas and methods. This undoubtedly has been the order of progression from the beginning of creation but with a less marked change.

The effects of education, is to refine, elevate, enlighten, and fraternize mankind; rendering them more liberal, humane, affectionate, pacific, just, and consistent. Its tendency is to break down and remove the narrow sectal barriers

formed by creeds and dogmas which have made aliens and enemies of those who, otherwise would, like kindred drops have mingled into a fraternal communion.

Education is ennobling, carrying the race God-ward, away from low vulgar, immoral, debasing conditions and practices, and elevating it above the animal plane of tyranny, usurpation, bigotry, superstition, persecution, human butchery, duelling codes of honor, and all the degrading impulses of ignorance.

Education is a wealth-increasing power. It develops and fosters new and lucrative industries; it patronizes inventive skill and practical ability in science and art, and brings into use, in the various departments of human industry, the vast resources of material treasure deposited in the earth.

Education is labor-saving enabling its possessors to perform more and superior labor in a given time than as though they were ignorant. It brings to our aid useful labor-saving machinery by the means of which the necessities and luxuries of life are rendered more abundant and cheaper. This renders our homes and our social relations more pleasant.

Education is a better and surer defense and protection to a nation than armies and navies. This was evinced in the late civil war. The North had the former and the South the latter at the commencement of the conflict.

Education breaks the chains of tyranny and oppression, leaving no place for aught but peerless Freedom, who with exulting triumph shouts:

"Go, tame the wild torrent,
Or stem with a straw,
The proud surges that sweep
O'er the sands that confined them;
But presume not again
To give free men a law,
Or think, with the chains
They have broken to bind them."

These lines apply well to the Freedmen of the South. They have learned to prize their liberties and are making good progress in their intellectual development; are becoming better citizens; and that section of the Union has been increasing in wealth and prosperity since the period of the reconstruction of these states. The Freedmen are becoming year by year more self-supporting, as the following statement in the *N. Y. School Journal* shows.

“The Rev. Dr. Orr, State School Commissioner of Georgia, in a recent speech before the North Georgia Conference, stated that the colored people of Georgia pay into the treasury of the State all that is appropriated to their education except about \$20,000.

“This is really wonderful for a people who have had only about fifteen years opportunity to do for themselves. It shows in the battle with ignorance and darkness, the colored people only need a chance. They put a value on education that outruns the whites.”

Education is the true magnetic pole of man's redemption; for only through culture and refinement are we fitted to enter the dominion and share in the exalted joys of a pure and holy God. This is an age of progress, and all who would be numbered in the ranks of the onward march of advanced and advancing ideas in the world's Godward progression should put shoulder to the wheel and roll forward the car of man's civilization, salvation, and redemption.

“In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle!
Be a hero in the strife!

Trust no future howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living present!
Heart within, and God o'er head!”
Mt. Lebanon, N. Y.

Dayton, Ohio, Jan. 1884.

DEAR FRIEND;—It is now quite a long time since you have been with us in work and worship.

The oversight which is required of us compels us to remind you, that if for any reason, you cannot be with us and are not likely to be, you ought to ask for a letter of dismission, that you may be received in an orderly way into the church where your lot is cast.

We greatly regret to lose our members; but when they are absent from our bounds and not likely to return soon, it is certainly best to observe the direction of our *Book of Discipline*, and seek church connection where they reside.

If you hope to return shortly, and desire to have your name retained on our roll, you have only to say so, and it will be retained.

If you request a letter please name the church you hope to unite with.

Please reply as soon as convenient. We are about to publish a revised roll, and we aim to have it state only the facts.

In Christian regard, and by order of Session of M. P. Church.

J. R. H., Pastor.

Water-vliet, Ohio, Feb. 2, 1884.

REV. J. R. H.; DEAR SIR;—I received, Jan. 29th, a letter, addressed to my name at Shakers. Allow me to thank you for your kind remembrance of one who, in turning the kaleidoscope of Time back to the days of childhood and early youth, recalls many pleasant and grateful memories of you and yours. I seem to see them pass in review before me as I write, my young companions, my dear Sabbath School teachers, yet, above all, my beloved Pastor, whose tender care, and loving protection was ever extended to me, the youngest of all those, who, one never-to-be-forgotten Sabbath, were baptized in the name of Christ, and partook of the symbols of his life and sufferings.

Think not, because I am not with you, nor yet likely to be in earth-life, that your wise counsel and interest, your prayers, for my prosperity, have fallen unheeded by the wayside, for, life, as in Nature, so in Grace, being a perpetually recurring season

of seed-time and harvest, even so, the seeds of righteousness sown within my heart in childhood's hour, shall yet bring forth fruit, an hundred fold, unto everlasting Life.

Inheriting strong spiritual and religious tendencies, my life, from earliest childhood, has been filled with an instinctive longing, a reaching out for the immortal and the true. A constant prayer for light, that I might receive salvation from sin in the present tense, and be made a fit temple in which the Christ Spirit might dwell forever.

"There is a Divinity that shapes our ends,
Rough-hew them as we will."

Even so, have I abundant reason to give thanks to that God who has, indeed, led me by a way I knew not, into the "city of peace," even the pure, virgin life of Christ, which, faithfully lived, day by day, in meekness and simplicity, is daily renewing my soul with immortal life from the fountain of Love divine; with that baptism of the "Holy Spirit and fire," which will effectually consume all the dross of the soul, and raise it into the very heavenly nature and life of Christ.

You did, indeed, baptize me with water, and give the symbols of the "blood and body" of that absent Savior, who said, "do this until I come," but to the soul who has been harvested from the earthly, generative order, to whom the Savior has already come, in very truth, whose life is "hid with Christ in God," who has been given to eat of the "hidden manna," with the promise of "Eternal Life," there can be no farther need of the "types and shadows" of earth and time, save the remembrance of them as stepping-stones to the substance.

Send, if you please, the letter, if it is in accordance with your rules, but, it is, to me, a mere matter of form, as the Shaker church demands no other recommendation from its members, save the wedding garment of purity and righteousness which is prepared for all souls who are willing to make the sacrifice which the Lord requires.

Once more, accept my love and thanks for all your efforts in my behalf, which have been attended with such blest results.

Louisa Bates.

Ο ΤΩΝΟΝ, thou spring of salvation.

PLEASURE.

MARTHA J. ANDERSON.

Can pride and sensuality rejoice?
From purity of thought all pleasure springs,
And from an humble spirit all our peace.

—Young.

O, vain and empty is the human mind
That seeks for happiness in sensuous things;
That drinks of pleasure's bubbling surface springs,
And thinks therein to satisfaction find.
True joy is born within the soul's calm deep,
Where lofty aspiration plumes her wings;
Where wise reflection all her treasure brings,
And sweet contentment ever dwells enshrined.
Gay throngs and giddy crowds may onward sweep
Along life's path with passion's blinding force;
But they who in love's lowly valley keep,
Shall join with angels in an upward course;
The rich reward of conscious blessing reap,
And draw their pleasure from a heavenly source.

Mt. Lebanon, N. Y.

RELIGION and SCIENCE, No. 2.

HARVEY L. EADS.

God did not choose the learned to give the gospel to the world, but He "hid these things from the wise and prudent and revealed them unto babes." These facts should be enough to satisfy every inquiring, and discerning mind that the "grand departments" introduced to our notice have nothing at all to do with the "basis of the temple of pure and undefiled religion."

But I would not disparage a literary, philological or other intellectual education, but again deny that they contain even the germ of pure religion. Pope said, "A little learning is a dangerous thing," and so is much learning to the self-conceited and aspiring mind, but no amount, be it little or much, is dangerous to the meek, modest and unobtrusive mind. But as nothing merely intellectual can benefit the spirit, the scientific study of music, poetry, analogy, psychometry, etc., must be ruled out. If they had been absolutely necessary to

spirit culture Christ would not have neglected them, innocent and harmless though they be; but devotion, revelation, contemplation and prayer were his constant companions and the very essence of his God-serving life.

While it is admitted that extreme and constant study in any direction may be injurious, I would say the spiritual was the least dangerous; and I would by no means discourage spiritual study on account of its dangerous tendency. I doubt much if any person ever became a maniac by this study who maintained the Christ-like and child-like spirit. It is only those who are puffed up with self-conceit and aspire to be something more than mortal that are in danger of becoming maniacs; but many have had their reason dethroned by undue excitement caused by the pictures given of a world of hell-fire with devils for firemen, and such like, by fanatical pulpits and others. All such things should be avoided and discountenanced. It is to be hoped that none will be afraid to let the mind run on spiritual things. We may do the best we can in this direction and still find it difficult to prevent worldly things from entering in at times and occupying a seat where they should not. Hence, says Christ, "Watch ye therefore and pray always."—[Luke xxi., 36.]

The more we study spiritual things and put them in practice the more happy, angelic and useful we will be. The maniac will not touch us while possessing the obedient, child-like spirit of Christ, who said: "Whosoever shall not receive the Kingdom of God as a little child he shall not enter therein." [Mark x., 15.] In order to succeed we are required to give to God the "whole

mind, might and strength," without reserve, every moment of our existence. All such, God will direct, protect and prosper. Such one or ones can be relied on and followed with more safety than all the wise-acres of the earth blended together. "But to this man will I look, even to him that is poor, of a contrite spirit and trembleth at My word." [Isaiah lxvi., 2.] So God has always looked and blest, and ever will. Therefore would I say to all who enter His kingdom on earth cease to look after or covet the intellectual and mechanical greatness of the world, which is the Apocalyptic Beast whose tail of pictured pleasures have "drawn down the stars of heaven," and, alas! is yet but too successful. The only safe and sure way for all is to look to God in the order of His appointing. Any who reject the gift of God, there, because of a lack of scientific knowledge will find some day the great mistake they have made, and learn the fact that "to be carnally-minded is death, but to be spiritually-minded is life and peace."

Finally, let me add a last parting word, and tell, without the charge of egotism, vanity or dogmatism, what we, the followers of Christ, know, that others may be benefited by the same. We know that God has set up His kingdom on earth. We know that we and all who live the Christ-life are in it. We know (don't think us vain,) with the Apostle John, that "we are of God, and the whole world lieth in wickedness."—[1 John, v., 19.] We know this because we have consecrated soul and body to His service and are not moved by any selfish purpose. The unselfish is of God; the selfish is of man. We know the world is diseased—"full of wounds

and bruises and putrefying sores from its crown to the soles of its feet." We know there is a place where all can be healed and purified, and this is within God's kingdom, and we say, "Ho! every one that thirsteth, come," but come not for a material but a spiritual union and joining with the body of Christ. Those who have a material joining only are in danger of falling away every day that this condition continues. There is no real safety for any until they become quickened into spiritual life. One more word in deep humility and I am done: To have God's blessing all must respect and give heed to his Order, for God, though of long forbearance, will not be trifled with. No branch, division or family can prosper and have God's blessing whose leaders possess not the child-like spirit of perfect dependence upon it, and keep a close union and connection with it. The taking our own judgment independently thereof, or concealing from it in any way, presages decadence and makes prosperity impossible. "By humility and the fear of the Lord are riches and honor and life." [Prov. xxii., 4.] This being true makes the contrary poverty, dishonor and death.

South Union, Ky.

PIONEERS OF THE WESTERN RESERVE. NO. 3.

[Notes referring to the Shakers of North Union, Ohio, as published by HARVEY RICE in a work entitled, *Pioneers of the Western Reserve*. Some explanatory remarks are added by J. S. PRESCOTT, a member of the Society of North Union.]

THOUGH sneeringly called Shakers by the outside world, it is evident they have become a great moral power, as well as numerous. From their original number seven they have increased in this country to seven thousand,* established eighteen prosperous communities,

* This far exceeds the number of Shakers in the United States.

and accumulated a property worth from twelve to fifteen millions of dollars.

In achieving all this they have kept the faith. Though childless, they have children, most of whom are waifs received from the outside world into the bosom of their communities, where they are kindly treated, and brought up in the nurture and admonition of ANN LEE,† and trained to habits of industry and a life of moral purity, and are thus saved from a career of vice and moral degradation.

It cannot be a bad religion that is devoted to a work so benevolent and humane in its character. But if all mankind were to become Shakers, and should prove true to their faith, it would not require a prophet to predict the speedy and final extinction of the human family.

It is said there are more than one thousand different religions in the world, and a priesthood so numerous that they cannot be counted.

All claim to be right, yet all condemn each other as wrong. When doctors differ, whether medical or divine, who shall decide?—And yet in every age new creeds are generated, and new revelations follow revelations."

† The reason why the doctrines of ANN LEE have "survived her, and never die," is because she revealed the eternal Mother in the Deity. To many, it is still unknown although self-existent. Its power and influence is beginning to be felt and manifest in the world.

ANN LEE'S mission took place about one hundred years ago. It was the commencement of a new era in the world's history—the changes wrought and the revolutions which have taken place since that time, let the world itself bear witness. Two orders of people are now established on the earth, and are required to be governed by two distinct laws. The first is the rudimental, the law of propagation, i. e. to have no sexual intercourse only for offspring. The second is to keep the higher law, i. e. the law of Christ. ANN LEE could not have fulfilled her mission without advocating virgin celibacy for the higher development of our race. The time had fully come for these two orders to be established. And we need not expect that the calamities will cease, until these two laws are obeyed, if it takes a thousand years. Earth is not heaven, and heaven is not earth. *Heaven* is a state, or condition of the mind, the effects of "righteousness and peace, and joy in the Holy Spirit."

THE END.

God's promises will never fail

Digitized by 

**TRIBUTE OF LOVE,
Praise and Thanksgiving.**

AURELIA G. MAOR.

DEAR Brethren and Sisters, Gospel Fathers and Mothers, in Love. Greeting:—

You whose spirits are replete with that perfect love which casteth out fear. In you is found that charity which never faileth, binding up the broken-hearted, strengthening the weak and comforting the afflicted. In you is found that power which healeth the sick of sin, casteth out the spirits of evil and giveth sight to those who are blinded to their own best interests.

By giving up all, you have received all. For every sacrifice that you have made of selfish pleasures, an hundred fold of spiritual blessings has filled your cup to overflowing, and the pathway in which you walk is leading you nearer and nearer to the fountain of all good, nearer and nearer to God.

A few short years here, in which to teach your disciples and followers to do as you have done, to live as you have lived, and then the real home in the Heavens of Glory is opened unto you.

"They are slipping away,—these sweet, swift years,
Like a leaf on the current cast:
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past."

And one by one you go, beloved, into the beautiful future, into the home of the redeemed, a home that you have made your own by a travel of soul away, far away from sordid passions. Redeemed from all that is not of God.

Like the lake in midsummer when the air is still, so is the redeemed spirit. Like unto the tree clothed with the blossoms of Spring, and like unto the tree laden with the ripe fruits of Autumn, so

is the redeemed spirit. Like unto the grandeur of the eastern clouds when the sun is rising, so is the redeemed spirit.

In the school of Christ you have been disciplined; by the fire in Zion you have been tried, until like the gold of Ophir you are purified; and now, saith the Spirit, "Ye shall walk with me in white, for ye are worthy."

From this high estate, let your blessing descend like the dew of Hermon into the hearts of your faithful children. Let your mantles rest upon those who follow in your footsteps, and you shall be more than satisfied when the books are opened, and your eyes behold the record of those whom you have led along in the highway of Holiness. And I will sing,—

"Let my name be recorded
In the book the Angels keep,
Where each act is rewarded,
And the seed I have sown I shall reap.
So when the Angel reaper cometh
And the harvest time shall be,
I shall find in my Father's house
There's a mansion reserved for me."
West Gloucester, Me.

♦

BEAUTIFUL.

BEAUTIFUL hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindest ministries to and fro,
Down lowliest way, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily care.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

—*Selected.*

♦

ALL deception in the course of life is, indeed, nothing else but a lie reduced to practice, and falsehood passing from words to things.—*South.*

TRUST.

I CANNOT see, with my small human sight,
Why God should lead this way or that for me;
I only know He hath said, "Child, follow me."
But I can only trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can only trust.

I find no answer; often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know—God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight!
Nor know if for me waits the dark or light,
But I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

London Evening Magazine.

WASTE NOT THY LIFE.

WASTE not thy life on doubts and fears,
But do the work before you,

As though there were no future years
To cast a shadow o'er you.

The *past* is gone, and let it go,
Now is the time to labor;

Work hard, and if thou canst, bestow
Help on thy needy neighbor.

O'er ills which *may* thy path beset,
When *thou* hast lost thy power,

Thou hast no time to fume and fret
While youth is still thy dower.

The sun will shine and clouds will come,
And nature alter never,

Long as this earth remains thy home,
So do thy best endeavor.

Fear not thy fate—fear not to die—
For how canst thou arrange it?

The end was fashioned from on high,
No power on earth can change it.

Work while 'tis day, cast fear away,
Till comes life's peaceful even;

Let conscience guide thine acts away,
And leave the rest to Heaven.

—Francis S. Smith.

BIBLICAL. NO. 3.

BY H. C. BLINN.

A CAREFUL study of the history of the Bible, whether in reference to the Old or New Testament, becomes more and more interesting, as new light is obtained to aid us in a better understanding of the work.

One writer says that the books of the New Testament were gathered from more than 500 MSS. more than a dozen ancient versions and from quotations in the writings of more than a hundred Christian fathers.

In the introduction to the revised New Testament by J. H. Hall, L.L.D., we obtain the following information. It is supposed that Matthew wrote his book of the gospel in Hebrew, as did Paul his epistle to the Hebrews. The other books of the New Testament were written in Greek. These early books were written on papyrus,—ancient paper. It was not very durable and for this reason, the originals of the New Testament books have all perished. The transcripts of the originals have also perished.

In the 4th. century, vellum parchment was made from the skins of animals, which was a more durable material. The most ancient MS. known is from the middle of the 4th. century, and those which are before the 10th. century are exceedingly few.

Some 60,000 copies of the New Testament were in circulation at the close of the 2nd. century and the 1,600 MSS. of the New Testament or parts of it now in existence are copies of those in use at that time.

One of the forms of writing at that date was in large capital letters, standing distinct from each other. These form the oldest MSS. of the New Testament, and are thought to be the most correct. The MSS. have no punctuation marks and the liability to error is very common. There are a large number of MSS. in this form dating from the 4th. to the 10th. centuries. These are more or less complete. One closes at the ninth chapter of Hebrews; another contains fragments of all the books of the New Testament, except second Thessalonians and second John. Another contains only the gospels and the book of Acts. The most important one contains all the books

of the New Testament and is supposed to have been written in the 4th. century.

Another class of these old books was written more like our ordinary hand writing. These are supposed to have been written about the 10th century, and some attempt was made at punctuation. The majority of these books are of but little value,

A great many translations of the Bible have been made since the days of the apostles. The one now in use by the Protestants is called the King James Version. It was ordered by King James the First of England in 1603 and was published in 1611. It was to be a version of the Bishop's Bible and as little altered as the original would permit.

The Douay O. T. version was made in 1609 and is used by the Roman Catholic Church.

From Olark's Commentary, Vol. I.

The different nations of the earth which have received the old and new Testaments, have not only had them carefully translated into their respective languages, but have also agreed in the propriety of illustrating them by comments.

Ex. xii, 19. "Seven days shall there be no leaven found in your houses."

To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. So strict were they in the observance of the letter of this law, that if even a mouse was seen to run across the floor with a crumb of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. Leaven was an emblem of sin' because it proceeded from corruption.

Ex. xii., 30. "And there was a great cry in Egypt." No people in the universe were more remarkable for their mournings than the Egyptians especially in matters of religion, they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets and howled in the most lamentable and frantic manner.

Gen. ii., 10. Paradise. It would astonish an ordinary reader who would be obliged to

consult different commentators on the situation of the terrestrial Paradise. Some place it in the third heaven, others in the fourth, some within the orbit of the moon, others in the moon itself, some in the middle regions of the air, or beyond the earth's attraction, some on the earth, others under the earth, and others within the earth. Some have fixed it at the north pole, others at the south pole, etc., etc.

Joshua, vi., 4. "Seven trumpets of rams' horns." The instruments used on this occasion were evidently of the same kind with those used on the Jubilee and were probably made of horn or silver, and the text should be translated; and seven priests shall bear before the ark the seven Jubilee trumpets.

2 Samuel, xxiii., 20. "Two lion-like men of Moab." Some think that two real lions are meant; some that they were two savage gigantic men; others that two fortresses are meant.

1 Kings, xii., 2. "I will chastise you with scorpions." The scorpion was a military engineer among the Romans for shooting arrows, which being poisoned, were likened to the scorpion's sting.

Job, iv., 10. "The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken." By the roaring lion, fierce lion, old lion, stout lion and lion's whelps, tyrannous rulers of all kinds are intended. The design of Eliphaz in using these figures is to show that even those who are possessed of the greatest authority and power, the kings, rulers and princes of the earth, when they become wicked and oppressive to their subjects, are cast down, broken to pieces and destroyed by the Lord.

Canterbury, N. H.

"It was my invariable custom in my youth," says the celebrated Persian writer, "to rise from my sleep to watch, pray and read the Koran. One night, as I was thus engaged, my father, a man of practiced virtue, awoke. "Behold," said I to him, "thy other children are lost in irreligious slumber, while I alone am awake to praise God." "Son of my soul," said he, "it is better to sleep than to awake to remark the faults of thy brethren."

LINES IN MEMORY OF OUR SISTER
ELEANOR VEDDER.
[See *Dec. Manifesto, 1883.*]

D. AUSTIN BUCKINGHAM.

We have met to perform our last duty to one who has but lately closed her eyes to the things of time and the trials of this earthly sphere. She acted well her part while in the body, and was true and faithful unto the end; and we read that such shall be saved. She passed through the trials and sufferings of life, keeping in view the bright side of her faith and conviction, and indeed, it may be said of her, that her long life and character is without spot or blemish.

She has been a faithful burden-bearer a great portion of her life, having experienced the ups and downs of society life, and through all, led her course quietly and in a peaceable manner. Her kindness was not limited and partial, but extended to all without reserve. The poor and needy were remembered especially. She proved herself a true disciple of our blessed Parents in Heaven. We have reason to believe she had overcome the world in the same sense that Jesus declared that he had overcome the world. And his promise to such was,—“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

She came among Believers in the morning of her days, in company with her sisters, four in number. They were young and in good circumstances as to means for worldly enjoyments, all of which were cheerfully sacrificed for the one great and holy object—the redemption of their souls. She was the eldest of a family of five sisters, and has outlived nearly all of them, being over four score and ten years.

We read, “Blessed are the dead that die in the Lord.” And also, “To him that overcometh, will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a New Name written, which no man knoweth saving him that receiveth it.”

Dear Friends—I have not left you,
My spirit still is near,
To comfort and to bless you,—
All who the truth revere.

Let no one feel discouraged,
The way is free for all,
And truth alone must save you,
Obey your gospel call.

Cheer up, ye sorrowing faces—
I'm happy and secure,
My love to you increases
And will forevermore;
For Christ thro' Mother blesses
The true and honest heart,
And such of heaven's glory
Will surely have a part.

My thanks and love, I give you—
You are most dear to me,
I claim you all, dear children,
My joy with you shall be
To endless ages growing,
Increasing evermore,
When you with me shall sing sweet songs
With saints who've gone before.

Adieu! adieu, dear kindred,
Take faith and be ye strong;
Faint not, nor be ye weary—
But help each other on;
For peace and quiet dealing
With condescension sweet,
Will make your earth-life pleasant,
Your happiness replete.

Waterloo, N. Y.

A NEGLECTED DUTY.

No man has any right to manage his affairs in such a way that his sudden death would bring burdens and losses on other people. There may be rare cases where a man really cannot help entanglements, or where, from inexperience, or lack of judgment, he has brought his affairs into such a state that the interest of others depends upon his life; but he should make all possible haste to extricate himself from such a position. Honor and honesty demand that he should so conduct his business that his death should cause no one to be wronged. And as to dying, although all men everywhere believe that every other man will surely die, yet they unite in thinking that they themselves are exceptions to this rule; or, at least, they act as if they thought so: this is radically wrong. It is every man's duty, in every transaction in life, to be influenced by the fact that at any day or at any hour he may die.—*Selected.*

THE PALL MALL GAZETTE prints a letter from an unnamed person whom it calls an American Shaker to an English vegetarian. The Gazette thinks it may be interesting to some readers and amusing to the rest, and for the same double purpose it is reproduced below :

I am deeply interested in the spread of vegetarian ideas in England, believing as I do, that England will never cease to learn and practice the horrible art of war until she hears the Divine command, "Thou shalt not kill," and religiously obeys it. Of course, a new land system would logically follow. For the war system originated the present land system. Meat-eaters, sword in hand, took possession of the land by force. Possession is nine points in law, and they made the law to secure to themselves title to the remaining tenth part. I am religiously converted and conscientiously convicted that riotous eating of food from the butcher is a direct cause of war, land monopoly, intemperance, and their concomitant evils.

You speak of forming a colony of vegetarians in England. Do it by all means. My opinion is that such a colony would soon become a Shaker family, holding their land in common, laboring in common, all being teetotalers and non-resistants. Also they would refrain from increasing the population until, to all who do exist, life was a blessing. All truths have a family relation; they go together. A Southern planter who owned many slaves, prohibited his daughter from introducing the use of brown bread into his family, saying, "I have observed that vegetarians all become abolitionists, and brown bread is the first step to vegetarianism." Why not found Shaker societies, on the basis

of vegetarianism, as above suggested, to check population and emigration? Religious celibacy is Nature's balance wheel to the population faculty in humanity. Try it.

SCIENCE AND SPIRIT.

PLETUS FIELD.

SCIENCE SCARS all that is seen below
 From fragrant flowers to stars that glow ;
 From the sparkling rill on the mountain's side,
 To the ocean deep, with its swelling tide.
 From the ether blue to the sun that shines,
 Brave science says that all are mine ;
 I trace the veins of the rolling planet,
 And read her age in the solid granite ;
 I explore the paths to her wondrous depths,
 And expose her fossils that for ages slept.
 I analyze earth, sea and air,
 And solve deep mysteries everywhere ;
 I unfold creation's wondrous plan,
 And read her secret laws to man ;
 I take my stand on the hill of fame,
 And fearless sound my wondrous name.
 I, says the Spirit, hail from above,
 I bring to mortals light and love ;
 I melt the heart so hard by sin,
 I let celestial life come in ;
 I reach the conscience, wake the soul,
 I make the wounded spirit whole ;
 I lead the soul to the Christ divine,
 I make that soul the sun outshine,
 I whisper to the inner man ;
 I show to him redemption's plan,
 I set an Order here below,
 And all who will to that may go ;
 Confess their sins and be forgiven,
 And find the virgin path to heaven ;
 Oh science with all your pride and strife,
 You ne'er can tell the source of life ;
 You may stand and boast on the hill of fame.
 But on souls redeemed I will write my name.

South Union, Ky.

"A POUND of care will not pay a pound of debt."

A BRIGHT spirit veils wrinkles and gives the buoyancy of youth.—M. W.

Letter Box.

Mount Lebanon, N. Y. Mar. 1884.

DEAR EDITOR;—I enjoy reading the letters in the Letter Box. Last evening we had a short but very good meeting. I am sowing the seed of life, and I hope that the seed will be good. These few verses I like very much :

“ I am Jesus' little friend,
On his mercy I depend;
If I try to please him ever,
If I grieve his spirit never,
O how very good to me
Will my Savior always be.
He is with me all the day,
With me in my busy play;
O'er my waking and my sleeping
Jesus still a watch is keeping;
I can lay me down to rest
Sweetly pillowed on his breast.
I am Jesus' little friend,
On his mercy I depend:
Jesus will forsake me never,
He will keep me safe forever.
How I wish my heart could be
Loving Savior, more like Thee.”

Yours, Wm. Sherman

Enfield, Conn. 1883.

TO THE YOUNG;—In whatever situation you may be, strive to render yourself useful. Study yourself. Make yourself acquainted with your own imperfections, and your inclinations to stray from the path of rectitude.

Guard closely the avenues of the heart where temptation and sin may enter, and place a double watch at the weakest point of this celestial fortress. Now look about you and make yourself wise by observation, and experience. Where you discover goodness strive to imitate it. Fear God and keep his commandments. Waste not time in idle, useless pursuits, or conversation. Ever heed the admonitions of your superiors, and well improve the precious moments allotted you to store the mind with useful knowledge, for time once gone can never be recalled. Would you enjoy happiness? Seek it in the fulfillment of your various duties, and in the cultivation of intellect, in cherishing that which is good. Seek and find whatever of real happiness is allotted here below, in the consciousness of having endeavored to live as becomes an intelligent being destined to immortality. From your true friend,

Anna Ervin.

**EULOGY TO OUR DEPARTED BROTHER,
ELDER ODILON B. ELKINS.**

JAMES G. RUSSELL.

THE shaft is broken!—all is o'er;
Unbidden tears may flow,
But our dear brother is no more,
Upon this earth below.
He sought, we know, but sought in vain,
Life's mission to fulfill,
For tragic Fate usurped its reign,
And he in death is still!
In death we say,—but that sad word
Has but one meaning here,
Its certain summons he has heard,
And all that earth holds dear,
Unto its own is now consigned,
While we stand grieving by,
That one so noble, true and kind,
Were born, so soon to die.
Ah! brother, can we justly say
That it is well with thee,
That thou should'st pass from earth away,
While so endearingly
Thou art attached to loving hearts
That fondly hoped and prayed
That Fate, with all its baneful darts,
Thy presence might evade?
We hoped to claim thee, brother dear,
For many years to come;
And why should we not sorrow here
To find thy labors done
Thus early, in thy prime of life,
A period of age
When strength should be supremely rife,
Life's duties to engage?
We know thy early years of strife,
Thy struggling days of youth;
We know full well throughout thy life,
Thy deep regard for truth.
Whatever thy convictions were,
Obedience thereunto,
Was thy defense, and naught could stir
Thy mind to acts untrue.
We say, our brother's life was good;
We cannot well say less:
A brother who has nobly stood,
With aim to love and bless.

* * * * *
And as our dearest ones depart
For brighter, angel spheres,
One universal throb of heart
With intermingling tears
Shall manifest our truest love
For such departed worth
Transcending far beyond, above
The brief confines of earth.
Then, dearest brother, peace to thee:
Sweet peace forevermore;
In that bright world where thou shalt be,
Thou hast a blessed store
Of laurels thou hast truly won
And none can take away,
While there thy light renews its dawn
In blaze of endless day.

Enfield, N. H.

THE MANIFESTO.

APRIL, 1884.

Mount Lebanon, N. Y. Mar. 1884.

PRECIOUS GOSPEL FRIENDS ;—

WE present the following considerations for most earnest thought, and vital action. We are living in a very eventful age, a period of human history wherein the powers of mind and the soul of humanity are reaching out, in every direction, in both the material and spiritual world, to discover causes of phenomena manifest to the senses ; and energetically tracing those discovered causes, to their normal and legitimate consequences.

Investigation is peering into science, Philosophy is instituting new inventions and guiding the fingers of art ; Literary researches are inquiring after the past history of our race, to find its origin in God's great universal plan, and, if possible, to mark out a path for the future. Geology is postulating the origin, and date of the advent of the creation of man. But, with all these things, the hungering and restless soul of humanity is not satisfied.

Lost, in contemplating the infinity of the universe, and unable to account for the freedom of the human will, millions are wrestling with the question, " If a man die, shall he live again ? " Other millions chaſngly inquiring " Is life worth living ? " There are still left a multitude of soul-quickeued intelligences, whose spirit visions reach beyond the tomb, and whose semi-fledged angel wings are beating a more ethereal air than of the earthly heavens ; and whose spirit eyes, visioned by beams of radiance from the sun of God's truth, are beholding celestial abodes for the soul of man, for

which their inspired spirits are yearning with a fervency unknown, undreamed of by those whose being is all absorbed with earthly sciences, and filled to sleeplessness with philosophies and sophistries that fulminatingly betray each other.

These soul-stirred beings are reaching heavenward, after a pure religion ; having unsatisfactorily tried those systems which dwarf, stultify and virtually enslave, instead of liberate the soul, or postulate its salvation as a bequest upon a vagrant vicariously bestowed, they are reaching out, inquisitively, seeking a religion that is in harmony with a God character who is a merciful HEAVENLY FATHER, and a charitable, forgiving, and NURSING MOTHER to the penitent soul. A religion bearing in its vessels the waters of repentance from the wells of salvation, to clean up the sin-sooted soul, and a healing balm of righteousness to restore the bruised soul to healthy soundness and beauty ; a religion whose converts to its theology may not only sing of Heaven, and the Heaven of Heavens, but, if obedient to its behests and revelations, bask in the sunshine of the bliss of God.

To us, dear Gospel Friends, this Precious Gospel Pearl is given ; yet, not alone for us, but for all, who, baptized with the truth-seeking spirit, are peering into the archives of revelation, to find food for their hungering souls. To us have been given these blessings to disseminate ! Is not the inquiry momentous, How, with our limited measure of strength we may most efficiently accomplish our work ? Considering the limited able capacity among us to officiate as heralds in the mortal form, to us it feels important that we store our " MANIFESTO " that every number of it shall be a

living epistle of the *gospel of a full and free salvation* and redemption, and every number be so dispensed, as to be a missionary of the same, both at home and abroad.

Truly the harvest of humanity who need to be gathered into the garner of God is very great, but the laborers are very few, and many of them worn with toil and very feeble, and their waves of usefulness fast ebbing from the shore of earth's boundaries, to return no more in time! Every condition of Zion is pulsating with demands for more laborers, active souls, baptized with power to preach the kingdom of God, both by precept and example; to tell the world that the dual Christ, in his glory, has come, to sit as a refiner's fire, and as fuller's soap;—a healer who hath a balm for the wounded, and a provider of both milk for babes in Christ, and meat for the hungering, who, when baptized with the Christ spirit, are able to become men and women of God.

Let every soul in Zion earnestly pray to God that He may hear the Heavens, and that the Heavens may hear the earth, and the earth may hear the corn and the oil and the fruit of the vine.

The light of this Gospel Day is sufficient to show to every soul, a path of perfect purity; and the baptismal inspiration of its testimony is powerful enough to enable every soul, who receives and keeps it, to live without sin. Therefore, let the sinner in Zion be confounded, and repent, and turn to God. Let those who would live in ease, "*crying the burden of the Lord,*" and unwilling to toil for lost souls, and the upbuilding of the kingdom of God, arouse from their lethargy and slumbers, and work for God, lest the spirit of the Lord of the Vine-

yard dismiss them from His service, turn them out of the vineyard, and, to occupy their places, call in those who will labor for the salvation of souls.

Let those who would cry, "It is yet three months, and then cometh harvest," hear the Lord of the Vineyard crying, "Lo, the fields are white, ready for the harvest; thrust in thy sickle and reap, for the harvest of the earth is ripe!" Let the Covenant-breaker renew his pledge, and those whose faith hath waned, and their lamps of gospel light grown dim, arise and trim their lamps, for the heralds of the Lord of Hosts are crying, "Lo the Bridegroom cometh with his heavenly Bride, Go ye forth to meet them."— GILES B. AVERY.

NOTE. WE hereby solicit that those whom Heaven hath blessed with a good degree of spiritual communication, would labor to feel the pulse of the souls of needy humanity, and have something to contribute for our "*Manifesto*" that will be food and drink to hungering and thirsting souls.—G. B. A.

CORRECTION.

IN the November Manifesto, 1883, the hymn entitled "Sweet Praise," is credited to Enfield, N. H., but it should have been West Gloucester, Me.

IN the January Manifesto, 1884, the hymn, "Trust in God," has the words credited to Enfield, Conn., but their origin is unknown.—Ed.

IT is profitable to take an active interest in all laudable enterprises, and even join in innocent amusements.—M. E. II.

A HUMBLE, honest confession of error is a great evidence that the love of God has lighted the soul.—E. A. S.

LAND LIMITATION LAW.

F. W. EVANS.

LAND limitation is the one thing-needed in these United States. The man, woman or paper that will begin an agitation upon this subject and pursue it to a successful issue will become as immortal as John Brown, whose soul is marching on toward the emancipation of wages, slavery, hirelings, which is much deeper seated and far more universal than chattel slavery ever was on this planet.

Vested rights may not be touched. What then can be done? Where there is a will there is a way. Let land limitation be prospective. From Jan. 1, 1884 no citizen of these United States, male or female, shall buy and become possessed of more than 160 acres of land. So fast as present landlords die their estates shall pass to landless heirs, 160 acres each, the overplus shall go into the market and be sold within one year, each heir receiving equal share of the proceeds. The operation of such a law would be like the dew of Mt. Hermon, the people would be continually refreshed thereby. Death would be a joyous messenger in the land. Let the funeral of a land monopolist become a festive occasion. But if death claimed a land monopolist who had voluntarily sold or given away the legal overplus of his estate, let the mourners honor him or her by erecting some cheap but enduring memorial, such as planting a particular kind of tree in a section of the burial ground set apart by each town as a memorial ground wherein none other should have the honor to be interred. How long would land monopolists run the risk of having the bells rung, the cannon fired and bonfires lighted at their exit

from the scenes of their unpatriotic earthly labors?

I think there is far more latent good in the hearts of evil-doers than philanthropists give them credit for. Witness the fact that some of the most efficient abolitionists were from the ranks of slave-holders and that the civil war itself was largely sustained by the self-sacrificing capitalists to whose misdirected financial abilities it owed its origin. "The foundations of the earth are out of course." The system of government may be largely improved. It can come only gradually.

The blessings flowing from a land limitation law require an abler pen and more vivid imagination than mine to properly depict. In every town in each county of New York state would begin a new life. Young men and women now looking westward for a homestead in which to build up a family would begin to lay by a little capital, to wait and watch the annual land market to secure the coveted prize. Farms would multiply, dwelling houses with their accessories be built, schools be better supplied with children and far better supported than at present; and public schools would soon become industrial schools, where economy, industry and health would be among the subjects of education. Roads, lecture halls and meeting houses would be within easy reach of the people of a densely populated town, and the products of each district would be largely consumed by the producers in that neighborhood.

When so much good and no possible evil would flow from the land limitation law why may we not have it without unnecessary delay, to the end that there be neither rich nor poor left in the land?

Mt. Lebanon, N. Y.

Bloomington, Ind., Jan. 26, 1884.

ELDER F. W. EVANS;—In the New York Tribune, of the 23rd, I noticed an article over your signature entitled "Land Limitation."

I would like to reach clear over 600 miles and shake hands with you, but in so doing I should reach over and past hundreds of other thinkers, who like you and me have caught the gleam of the coming dawn of the day of truth.

I suppose the word Elder signifies that you are a follower and standard-bearer of the Nazarene. In my weak way I try to be the same. I believe that his word, his truth, will yet rule the world. And I am sure that "Land Limitation" is precisely in the line of his doctrine. The Church is not up to the teachings of its great Head, nor will it be, I suppose, forever, for our progress towards the Infinite must needs be eternal. But I am persuaded the time is not far distant when all monopoly, and especially land monopoly will be reckoned, by our religious teachers, in the same list with robbery and extortion. This would be "political preaching," it is true, but we all remember how the abolitionist preachers were reminded that "Christ's kingdom is not of this world." And we remember too how they preached on, being assured that although not of the world, that kingdom must *dominate* the world. Those who feel the pressure of the tyrant's heel, can best describe his power. I know there are thousands, who like myself could tell bitter stories of seemingly unending strife against hard circumstances. Yet, to the cry of the monopolist, our condition is good enough.

They tell me I can succeed if I work. I admit it. I can. I think I will. I can work. I am not afraid of self-denial. I can manage my farm. I say I will succeed. To the monopolist, this is enough. Having sold his own soul, and dwarfed and shrivelled every noble power of his being to gain wealth, he is not ashamed to ask me to do the same. So I toil on. I give the years, the best of my life, to get me a home—to *gain the right to plow the land and make bread.*

Why, God gave me the right to plow. And while I am thus toiling for a foot-hold on the earth, and as the monopolist views it, it may be succeeding, what am I doing for my own

soul? Joseph Cook lectures in the near village, on subjects I long to study, but cannot hear him. I have not the time nor the few cents to spare. There are Libraries within reach of me, but I must not read. Even cheap books are too dear for me while I am paying for the right to work. And if I succeed in heaping up a few dollars at such a cost, and then lifting my son out of the class of the oppressed into the class of the oppressors, then the monopolist thinks I ought to be satisfied. Why, sir, the mortgage-ridden farmers of this country are dead intellectually and morally, and do not know it. They think if they pay for their farms at the expense of half a life-time of toil, and throw their souls in, they are doing well.

God prosper you, sir.

With respect, James Marlin.

[Contributed by Eld. G. B. A.]

PRAYER.

BY REV. GEORGE W. TIMLOW, D. D.

THERE are two classes of people, one saying, "What profit shall we have, if we pray unto Him?" and the other declaring, "The effectual fervent prayer of a righteous man availeth much." At a time when this question is much discussed, let us see what the rational and Scriptural idea of it is; for manifestly there are wrong impressions in regard to it.

It is not the doctrine of the Bible nor the dictate of reason that asking, alone and of itself, is prayer. It has no real existence separate from a rightful aim, aspiration, character. One may seek for spiritual knowledge, and be none the wiser; for spiritual strength, and be no stronger; for faith, sure and steadfast, and receive nothing. He may ask and receive not, because he asks amiss. If he does not group together and observe the conditions, and all of them announced, as the law in the case, failure meets him at every step. The Apostle John gives his understanding of the question, "And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in his sight."

Prayer has a place, is a factor, a means, in the great spiritual lives that have moved the

world; but how absurd to say, Let us try it by itself: that is, let us use *petition* only. The mainspring of a watch has a very important place, but only in its relation to and connection with all the other parts of the mechanism. Affirming its necessary place and use in the watch, we are not prepared to say, Let us take the mainspring out by itself and test its power and accuracy as a chronometer.

It is an error to suppose that any one can tell just what prayer is in its nature. In science, no one can tell just what any element or any substance is. He knows something, but not all about it. He knows something of its conditions, phenomena, of its forces, something of its correlation to other things: of its absolute nature, he knows nothing. When Prof. Tyndall lectures on light, he comes to a point when he says: "That is all I know about it. No one can tell its cause, unravel all of its nature and mystery." That concession does not destroy the fact or the force of light.

But it is said that prayer implies a possible change on the part of God, and that "puts the question outside of the laws of harmony." Suppose it true (we do not so affirm it) that prayer *does* imply a change on the part of God, is that in contradiction to their own scientific doctrine of forces? These same scientific men tell us that, when we pull a boat to the shore, the boat-hook at the same time pulls the earth toward us; that a grain of sand dropped affects the universe; that planets attract the sun, and the sun the planets,—that action and reaction are *everywhere* in the whole domain of physics, and that the harmony of the universe, so far from being disturbed, is dependent upon these very conditions.

If their own laws of force are correct, then it follows that a mind operating in the line of God's own nature—having in itself qualities like those of God, as atoms have of the earth—will have an influence upon the mind of God: it will from its *own laws of force*, have an influence upon the mind of God, and yet no more disturb the constancy of God's nature and plans and purposes than the influence of planets upon the sun, and of star upon star, disturb by the changes they produce the har-

mony of the universe, but are, as the astronomers say, the conditions that result in that harmony.

Why may not the writers of the Bible apply the same law to the spiritual world that science does in the whole empire of nature? Take the law of the magnets, of which Prof. Tyndall speaks. When in a certain state, the poles attract, tend to each other, when not in that state, they repel each other. Take the divine mind and the human. May there not be conditions in which they tend the one to the other, and God dwells in the soul in consciousness, love, and power? In other and opposite conditions, may not the will, aim, desires of the person be repellent to the will of God, and all this too within the sphere of consciousness? Does life witness these facts, as science does its phenomena and laws? Is the testimony of the multitudes, that no man can number, without place and force, who say, "We speak of that we do know, and we testify of that we have seen?" What analogy of science controverts the doctrine, "Draw nigh to God, and he will draw nigh to you?"

As to how far a mind, seeking and keeping the laws or divine commandments in the case, may influence the material world, we do not know. Shall we say, Not at all? Then, we are reminded that mind has sought and kept the laws of one element in nature, that it is the will, desire, *prayer* of mind that drives its trains night and day through the land; that is, the force of mind over matter. It tunnels the mountains, makes a dry road over the rivers, grades the uneven belting States, and opens a highway of commerce from sea to sea. Is there lack of harmony here between seeking, striving, and prevailing human minds and the purposes of God? Another element, and mind was long seeking and asking, then finding its laws. They are found and kept; and mind joins itself to iron nerves that web the land, dip under the oceans, feel as by sensation what is going on at the same time in two hemispheres. It controls the movements of armies, directs navigation, affects the thoughts and plans of nations, has to do in great material changes, makes history.

Another item. We read the morning

The Manifesto.

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No. 5.

WHAT IS LIFE?

—
ABRAHAM PERKINS.
—

WHAT is life? It is very much what we make it. If our soul purpose is to make the principles of honesty and truth the guide and governor of action, we shall reap the fruits of those principles, which are always love, peace and joy, without amalgamation or the relation of any spirit akin to hatred, malice or strife. No foe, foreign or domestic, can enter to take away or destroy known justification, the reward of honest living. Jesus said,—“The kingdom of God is within you.” It “cometh not by observation.” No greater heaven is possible to be enjoyed, than that arising from the knowledge of efforts purely honest, and from faith made practical by works of obedience; and no hell more severe, than that arising from the knowledge

of disobedience to the light of conscience.

God is enthroned in the soul of man for judgment, according to the testimony of Jesus;—“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” John, xx., 23. Again, by Paul:—“Do ye not know that the saints shall judge the world?” 1 Cor. vi., 2. No man can change the order of this tribunal, which is established by a mighty hand for the justification or condemnation of our deeds; and no man feels the approbation of his works, unless his conscience approves; neither does he feel condemned, unless in his own heart, he is convinced he is in the wrong. Our own hearts are our accusers, whether our tongues confess or do not confess.

No greater evidence of truth can be obtained, than that coming from personal experience. We know God through

our senses by the objects of His creation. The evidence of a Supreme Being is from what we behold,—what we see, hear and feel; and no evidence is more palpable, than that which comes through man, His image. Hence our duty is obvious from the evidences every day before us, from the necessities of the occasion, the demands of the circumstances. These circumstances man himself often creates, and should be able to control.

In life, there exists no condition that would justify a breach of divine law. A penalty is attached even to the sin of ignorance; suffering must follow, even if but few stripes are inflicted; there must be repentance for every deviation from truth and right, which sooner or later must come to the knowledge of the soul. Therefore how absolute the necessity that we live in sunlight, that we know the truth as it is, that we are not in darkness and under deception, that to us life is made real, that our profession be not a pretense, a fraud, a sham, that in us be no blemish or taint of hypocrisy, that we be seen as we are and truly be, as we seem to be! Such and only such are the subjects of the kingdom of heaven; the elements of which, neither defileth, maketh a lie or in any sense worketh iniquity.

Who then can confidently claim to be the heirs of the kingdom, the children of Ziou! Whosoever can, let him cry aloud that he may be heard, if there are to be found ears to hear. Let him have the moral courage to declare his faith, and by example give evidence of Christian character, that his life is hid in Christ and his relation of the resurrection order.

Enfield, N. H.

RELIGION.

—
MARIA WITHAM.
—

CAN religion be illustrated and its power brought to bear upon the world apart from its manifestations as an indwelling principle of life in the heart? People may be suspicious of our sincerity, but a religious life forbids suspicion and puts doubt at a disadvantage. No science can ward it off. We acknowledge the truth and claim those divine principles which are effectual in bringing the heart and life into such perfect sympathy, that all who are governed by them, present to the world the image of godliness.

Enfield, Conn.

PRAYER.

—
EMILY OFFORD.
—

A POET has thus very correctly defined prayer:

“Prayer’s the soul’s sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That burns within the breast.
Prayer’s the simplest form of speech
That infant lips can try,
Prayer’s the sublimest strains, that reach
The Majesty on high.”

When Jesus was on the earth he exhorted his disciples to pray without ceasing, but how many of those who profess to be his followers today regard this admonition, though so very important?

The object of prayer is to free the mind from earthly care and lift it above the din and confusion that distract the sense, into an atmosphere that is pure and clear, a region of peace and serenity, where the soul may enjoy a foretaste of angel communion and gather a spiritual influence around it, that shall be as a wall of protection when storms of temptation and trial arise.

The human heart is insufficient of it-

self to withstand these, even the stoutest and bravest at times quail beneath the rod of adversity. Therefore Wisdom teaches us to rely on the guidance of the Infinite Hand, and listen to the still small voice of God, the conscience, which is best felt and best heard in the sacred and silent hour of prayer. Ah! who can estimate the good done under the influence of a prayerful spirit?

But alas! how often is the hour of prayer spent in mere ceremony, leaving the heart untouched and the soul as barren as before. How many precious opportunities passed by unimproved, golden moments wasted that can never be recalled. One of the first Believers said, "every breath is continual prayer to God."

Sincerity of heart and fervency of spirit are always well rewarded. God is ever ready to pour out His blessings upon those who earnestly seek never withholding from souls that which is for their best good. If we ask in faith bowing in sweet submission to His will, we are sure to receive. Good angels are ever near and ready to aid those who are striving to rise in the resurrection of Christ.

Our blessed Mother Ann, when on earth, many times spent whole nights in fervent prayer and soul labor to gain the gift and power of God to enable her to overcome evil, by which means she gained complete control over her own spirit, and could at times silence her opposers. Blessed victory! there is none greater than that of self-conquest, and this is gained only through humiliation, watchfulness and prayer.

Mt. Lebanon, N. Y.

Whoso wisheth good to others has good wishes in return.—M. W.

EDUCATION. No. 6.

Its Source and Course.

CALVIN G. REED.

"O wad some pow'r the gifte gie us
To see ourselves as ithers see us!
It wad frae monie a blunder free us
And foolish notion;
What airs in dress and gait wad lea'e us
And e'en devotion."

THOUGHTFUL READER;—We are living in an eventful era. The opinions and philosophies that have ruled mankind for ages, are smitten with transition and decay, and are passing away. New ones are demanding an audience in the interests of humanity.

The times call imperatively for nerve and spirit, perception and wisdom, and devoted intelligent pioneers in the vanguard of the invincible army of the onward mighty march of Mind.

The pulse of a new inspiration is beating in the life channels of the thoughtful contemplative world. The errors, inconsistencies, and imperfections of past systems and methods, resting like an incubus upon the republic of intelligence, binding its energies, crushing its aspirations, and dwarfing its healthy growth, by an iron-bound conservatism are being repelled by restive spirits who are putting forth their god-like energies to liberate themselves and the race, from the dominion and influence of their paralyzing, deathly coils.

People are becoming, more and more, alienated from speculative creeds and dogmas, whether in theology or philosophy. The churches and clergy of all denominations, are losing their hold on the confidence and affections of the masses. People are wearying of seeking in the fanciful, baseless idealism of Utopia for substantial goodness and perfection.

Mankind are becoming independent in thought and judgment, and are assuming the prerogative to decide for themselves, in matters pertaining to their present and eternal welfare. Dictation is distasteful, and coercion repulsive to them.

But these were the rules of the past: "Do it if you will, if not, we will compel you." Now compulsion is opposed, and coercion discountenanced by progressive minds, and incentive is preferred as the motive power to draw and hold the human heart to the right. This is God's plan, and why should man reverse it?

The aim of enlightened reason is, to discover the basic principles on which rest the development and success of the human mind, and to use the processes emanating from these principles in the culture and education of the immortal soul. Partial aims and narrow conceptions, do not answer the demands. Those who endeavor to build systems on such a basis will surely fail, as they surely ought. A sound system of education includes the entire requisitions of intelligent immortal beings, and these should be placed at their command as soon as individuals become sufficiently matured in mind to appreciate their advantage and use.

In the brief period of our earth life, we can master but little more, if any, than the rudiments of the encyclopedia of knowledge, but how many endeavor to take even the initiatory degrees? And how few there are who encourage the acquisition of knowledge at all.

Our first steps taken in the domain of intelligence, were in the nursery and home of our infancy. Our garnered stock of valuable ideas, we gleaned from the objective world, and not from books,

during the first years of childhood. We saw the accumulated furniture, finish, and tapestry, the inmates and associates of our father's and mother's house. Our parents taught us to list the names of the objects and persons that had become our familiar associates, and eventually to notice their forms, qualities, and differences, and to name them. We had learned to express our thoughts according to the model of our exemplars and fireside teachers, long before we took our seat in Pedagogue Hall.

We had made some progress in studying the lessons and the problems in the grand volume of God's handy works, spread out before us on the beautiful pages of the attractive book of Nature, artistically illustrated by the skillful Designer and Omniscient Creator of the universe of worlds.

We had become familiar with our native brook and rivers; vales and dells; hills and mountains; fields and forests; beasts and birds; flowers and fruits; and the starry realm within the boundary of our horizon and scope of vision; before we knew that the alphabet and books possessed any significance, contained an item of information, or were of any practical benefit.

Man in his pristine state, had not even the advantage of the fireside education. Living, undoubtedly, like the animals, (who were but a trifle his inferiors,) without shelter save what the grand majestic forests, awning rocks, mountain caves, overhanging cliffs, and vine-embowered dells afforded him; and clad only in his native dress; all the knowledge he gained came from the silent teachers of his daily surroundings, and his imperative demands, which were few and simple.

Mt. Lebanon, N. Y.

LET US REFLECT.

OLIVER C. HAMPTON.

If bastiles and dungeons could never repress
 The faith of the saints in the past,
 But under the cause they could earnestly bless
 The God of the Universe vast;
 In Inquisitorial tortures and fires
 Could cling to the promise of God,
 And calmly restrain all their yearning desires
 To parry the pain of his rod;
 If prisons and sickness, starvation and stripes
 Their confidence never could shake
 But as the grim miser his heritage gripes
 They joyfully welcome the stake;
 How should we the called of the Lord in this day
 Our privileges duly esteem,
 And carefully walk and persistently pray
 Our talents and time to redeem?
 How instant in labors, in season and out,
 The seal of the cross to maintain,
 How quick to dismiss all discouraging doubt
 And each grov'ling passion restrain.
 How blessed to live in the light of this day
 How can we such blessing neglect,
 Or willfully—carelessly run the broad way
 And all saving counsel reject?
 O, bless'd in our basket and bless'd in our store,
 Sweet Home and good friends to enjoy,
 How could we of God the Eternal ask more
 Or travel with less of alloy.
 The Winter of sorrow and dark discontent
 Be banished from every sad heart,
 In view of conditions, with mercies so blest!
 And from the vain world set apart--
 To sit in the Heavens in union and peace,
 Our labor each other to bless;
 Our progress in Holiness never to cease,
 And more and more joy to possess;
 O let us commence with the dawn of the Year
 Our manifold blessings to view
 With days that are over and gone to compare
 When fierce persecutions did brew;
 When Martyrs and saints to the dens of the earth
 Were driven and hunted to death,
 And only could claim their immaculate birth
 By yielding their fugitive breath.
 Lord, fill us with charity, peace and good will
 Toward sinners as well as to saints;
 Bid jealousies, enmities, all to be still
 And silence their wicked complaints;
 O let us be God-like and freely forgive,
 Let sympathy conquer revenge,
 In this fervent furnace we must learn to live
 And dwell in its agony strange.
 The horoscope bright for the swift rolling Year
 We'll draw, in the glorious *now*,
 Our faith and our hope and our courage to cheer
 As still to our travail we bow.
 How good and how pleasant it is to increase
 In love to our friends and our foes
 By doing good actions in kindness to these
 And just as devoted to those.

O Heavenly Father, we earnestly pray
 Thy blessing may rest on the year,
 O help us to merit thy favor each day
 By striving each other to cheer,
 To cheer and encourage in work and in word
 In blessing and kindness to all,
 That union and peace and the sweetest accord
 May sorrow and blighting forestall.
Union Village, Ohio.

THE CHASTENING ROD.

MARION JOHNSON.

I cry to Thee, my God,
 In hours of trial, that thy strength may be
 Made perfect in my weakness; that thy word
 An anchor sure may be.

Thou chastenest, but in love,
 Thine erring children, drawing them to Thee,
 That through the rod they may ascend above
 All earthly vanity.

Baptized with sorrow deep,
 The spirit puts new life and vigor on;
 Though for a time it may in darkness weep,
 Joy cometh with the morn.

Believing in thy word
 I would press on, and run the Christian race;
 Though rough and dark and thorny be the road
 'Tis lighted by thy face.

Inspire with zeal divine,
 The path of life to walk with purpose high;
 Not my own will to seek, but ever thine
 And on thy strength rely.

No flowery path I ask, [spread
 With worldly honors, fame and wealth o'er-
 If in the sunlight of thy peace I bask,
 The lowly path I'll tread.
Canterbury, N. H.

WHY DOUBT!

MARIA WITHEAM.

Ah, whence this doubting, faithless heart!
 Why sadly linger on thy pilgrim way?
 Let Faith and Hope secure for thee a part,
 Press for the prize that can be thine to-day.

The love which sought thee, now can bear thee up,
 Will still uphold and guard on every hand;
 While faint and weary, full may seem thy cup,
 Doubt not; God's love forevermore will stand.

Unclasp those fetters which can set thee free!
 And speed thy progress ill the eventide;
 Renew thy strength; for short thy race may be,
 And in God's love thou canst and will abide.
Enfield, Conn.

Correspondence.

Shaker Station, Conn. Mar., 1884.

BELOVED EDITOR ;—The Manifesto is more and more interesting. Much good may be gained by reading it. The article on Confession agrees with the experience of all who have proved it. Other writers are doing good by their labors of love. We should look, carefully, to the cultivation of the spiritual interests. I have observed, with concern, a growing tendency to give the outward too much supremacy. This is a mistake, and during my long experience I have witnessed with sorrow its fatal effects upon the soul.

In the earlier part of my life I was exercised in the acquisition of outward science and know quite well its tendency when it becomes a basis of action instead of being subordinate to the highest spiritual development. I view with much anxiety any leaning toward science as a basis for true religion. Man is ever between an innermost and an outermost, and when he leaves the first for the last, he becomes divested of all true spirituality.

However much he may clothe himself with the intellectualism of spirit, he remains still intellectual or animal and the Divine Spirit or religious love mature and its development is entirely lost from sight. He then goes on in his delusive idea of supremacy while he is only an intellectual man. We have thought that he was only two thirds of a man, in this state, instead of being a whole one.

No doubt all outward knowledge may become useful when guided by the divine mind, but without this it will work more and more evil for humanity. This

is the dark gulf that man has to pass through from ideal to essential being.

We can only obtain this most desirable of all things by submission to God's order as established through the spirit of Christ. There can be no misgivings if we seek first the kingdom of God, when all that is necessary for us in the intellectual and physical will be added in due time.

As I have been a partaker of a monthly feast since our paper started on its beneficent errand to humanity, I thought I would let you know how much I approve of our little missionary.

Your Brother,

Robert Aitken.

Shaker Village, N. H. Oct. 1883.

BELOVED ELDER HARVEY :—How about that Bible class? Have they all written in defense of their faith, and are we the last to speak a good word in behalf of a cause to which we owe so much? Ah! believe me—Your daughter F. is more genuine in her consecrations, and more fervent in her devotions than might sometimes be apparent.

If we remember correctly you placed us at the foot of the class and said that we were either the most honest, or the most indifferent to the Christ principles. "Except a man forsake all that he hath, he cannot be my disciple."

We understand, that no reserves of any name or nature can be tolerated in a genuine Christian, but how few Christians there are!—because "Straight is the gate and narrow is the way that leadeth unto life." Who will ever reach this perfected state?

Be assured, dear gospel parent, the name of your daughter shall be enrolled

with the few or the many who will know no surrender in the glorious work of conquering self. We speak not as one unacquainted with human frailties, but as one who means to find salvation, and will know no defeat.

We understand that the religion which Jesus, the Christ, taught and lived, was a consistent one, therefore, whoever would preach effectually must reduce theory to practice in daily life, as did Jesus. The gospel which he administered was a saving grace and so apparent was this salvation to men that they acknowledged him to be the Savior of men, and all who become his true disciples must follow the pattern closely.

Although "I may not reach the height nor depth of God's great love to me," yet this is our faith, our strife and aim, and by our faith and our works shall we be justified.

We could say much more in behalf of our beautiful gospel faith, "our heart's dearest treasure," indeed, the only treasure worth possessing, but it is unnecessary.—Enough has been said to prove to you that we have no sympathy with the selfishness that clings as naturally to the unregenerate heart, as the moss clings to the stone, whether found in Shaker Village or elsewhere. It all belongs to Babylon. One phase of selfishness is just as good as another, and we do not wish for any of it. But as Heaven cannot be reached by a single bound, we are content to work out our salvation by the good old way of the Cross and self-denial, just as our Parents have done before us, with none of the modern revisions which culminate in shams; and what is more detestable than a shammy Christian?

Before we close, let us say a word

about our position in the class, which mortified us a bit, but did no harm, as we were sure we should not stay at the foot very long, if there was any way to get to the head. In the meantime we had one consolation, and that was, that the Teacher generally stands pretty near the foot of the class, so the place did not seem so bad after all. About being the most honest, we admit we like to be thought well of both at home and abroad, but we fail to see the advantage to be gained by assuming a worth or virtue not our own, although we do hate deceit and lies; notwithstanding our own composition may be sufficiently tainted with these ingredients to render it troublesome at times, yet as a whole we prefer to "be what we seem to be and seem to be what we really are."

Accept the universal love and prayers of the household for our worthy gospel friends at South Union.

Now, father, just place us at the foot or head of the class according to our merits, but we pray you give us a place somewhere in Christ's school, and we will not complain but shall always hope to remain among the wise virgins.

Flora.

LIFE'S JOURNEY.

—
BETSEY J. KAIME.
—

COME home, my soul and meditate
Upon life's journey, full of cares,
A wilderness through which we tread,
And often termed "this vale of tears."
'Tis not, frail man, thy resting place,—
Wherefore, the Power, great and divine
Scattered some sorrows in thy path,
Lest thou shouldst cling to things of time.
In youth we fondly grasp the joys
Which Nature paints in pleasing hues,
And though convinced they are but toys
How loath the gilded bait to lose!

How eagerly we take the cup
Which sparkles with its promised sweet ;
But when we drink its contents up,
The dregs of bitterness we meet.
Great disappointments mark our path,
And sorrows come,—a lengthy train,
Until by sad experience
We find earth's charms are all, all vain !
O, if we only could believe
Those who have proved its emptiness.
We should escape a score of ills
And taste of troubles many less.
Go to the aged, grey-haired man,
Whose cheek hath lost the glow of youth ;
Whose palsied limbs and trembling frame
Betoken the approach of death.
Go, go ye young, and ask of him
The secret of true happiness ;
And hear him with a feeble voice
The secrets of the heart express.
Truth undisguised he now holds forth,
There's no deception in his speech ;
And may the knowledge he imparts
The young and inexperienced reach :
"Once I was young and full of life,
Saw Nature's charms before me spread ;
The earth seemed robed in loveliness,
And time on pleasure's pinions sped.
I fancied all was well with me,
No dark clouds gathered in my sky ;
But joys as bright as rainbow tints
Were in imagination's eye.
I grasped them, but the grasp was vain,
Not satisfied, I still pursued ;
But like the " Ighes-fatui,"
They further on were always viewed.
Something then whispered to my heart,—
'Twas reason's calm, dispassioned voice,
Why shouldst thou thus thy moments waste
In making such an unwise choice?
This earth, my child, a shadow is,
All of the substance lies beyond ;
Then why so greedy to possess,
Or of unreal pleasures fond?
The sweetest flower of Spring decays,
The fruit of Summer cannot last,—
While Autumn's mournful passing breeze
Declares, O man, thus life is passed !
Then look above the things of sense ;
By faith explore the goodly land,—
The Christian's true inheritance,
Who taste pure love at God's right hand.

Passion then spoke : Yet longer wait,
There's time enough to heed the call,
Come, try once more, the tempting bait,"—
I did so, but the end was gall.
Then in my heart, I firmly said :
To reason's voice I will attend,
And gather me a precious store
To feed on when this life shall end.
Nature shrunk back from such a course,
And plead with eloquence for life ;
Its language had surprising force,
And most deterred me from the strife ;
But nerved anew, I took the field,
Conferring not with flesh and blood ;
True self-denial was my shield,
And all my trust in Daniel's God.
I gained the victory ! young friends ;
Myself I fairly overcome ;
And blessed is that soul who stems
The current, just as I have done.
The days I've spent in pleasing self,
As blank leaves in life's pages seem ;
But those I offered to my God
With pleasing recollections teem.
So if you seek for happiness,
Plant well your feet on virtue's soil,
And in this life you will receive
An hundred fold for all your toil."

Canterbury, N. H.

EVOLUTION AND REVELATION.

LOUIS BASTING.

THE doctrine of Evolution, so widely accepted at the present time, is not entirely of modern origin, for it is distinctly enunciated in the first chapters of Genesis. There the story may be read how Chaos was changed to Order, and how the lower forms of life preceded the higher, culminating in the appearance of man. But science has chosen not to be satisfied with this account of the origin of things ; while accepting the idea of the appearance of forms of life in an ascending scale, in successive periods of time, it denies separate acts of creation, asserting that all life, man included, originates from one primordial organism.

The late Charles Darwin, in his great work, "the Descent of Man," has accumulated an immense mass of facts, apparently confirm-

ing that theory. Learn, then, O man, whence thou art sprung! This is the animal that first was, from which all life originated, according to Darwin. It is an animal inhabiting the sea, permanently attached to a support, incapable of locomotion; a little brown leathery sac; without eyes, ears, brain, heart or vertebra,—the lowest form of life. But Darwin fails to demonstrate whence the spark of life that animates that humble creature. Is not the principle of life the same in all forms, the highest as well as the lowest?

This is the immediate ancestor of man, the famous "missing link." Neither Darwin nor anybody else has ever seen it, but according to science, it ought to exist somewhere. It is covered with hair, both sexes having a beard; ears are pointed and capable of being moved; the foot is prehensile and the body provided with a tail. The males possess great, formidable, canine teeth. It is arboreal in its habits and has its home in warm, forest-clad land of the Old World!

One of the strong points insisted upon, in fact the pivotal point of the theory; for the author himself designates it but as a theory—is the law of inheritance, the operation of which accounts for all the diversified species of animals and races of men. Under that law, in conjunction with the law of natural selection, individuals distinguished by some physical peculiarity, relating to structure, voice, color, etc., were unconsciously selected and favored by their fellows to propagate and transmit those peculiarities to their posterity. Now, every one knows that the peculiarities of parents are frequently transmitted to their offspring, but it is not generally known that such variations are sufficient to have ever produced a new species of animals or a new race of men. Man may artificially create a new breed of chickens, like the Plymouth Rocks, for instance; but as soon as man ceases to interfere and they are left to natural conditions, they will revert to the original stock.

The same materialistic line of reasoning is pursued in the treatment of virtue, morality and spirituality. Temperance, charity, benevolence, honesty, chastity, aye, even the Golden Rule, it is affirmed, is the natural result of the social instincts of man. Darwin

from personal experience and other information, proves that most of the savage races are given to extreme licentiousness, and that infanticide, especially of female children is a common practice with them, in order to keep down the population. Therefore, he concludes infanticide to be a beneficial practice! He goes further, and says: "If men were reared under the same condition as hive-bees, there can hardly be a doubt that our unmarried females would, like the worker-bees, think it a sacred duty to kill their brothers, and mothers would strive to kill their fertile daughters; and no one would think of interfering."

Of celibacy, Darwin sneeringly speaks as a "senseless" practice, stating however, that since it requires great self-command, it has been honored as a virtue from a remote period. It is startling to note the complacency with which the foremost scientist of the century speaks of child-murder as being beneficial and justifiable, and to witness, at the same time his cool contempt for celibacy, which is the only justifiable and moral solution of the population question. Indeed, the apostle of evolution condescends to admit that "the belief in God is ennobling," but he is very far from admitting his personal belief in the existence of God, or to acknowledge Him as the cause of life and its phenomena; that would be unscientific, I suppose.

The present high state of morality among civilized nations, Darwin attributes to experience and reason, by which man has become convinced of the beneficial effects of virtue, has therefore formed virtuous habits and transmitted them, and he thinks that these habits will become permanently fixed by inheritance. Here is a new theory of the Millennium: Man will be virtuous by inheritance! It is submitted for the reader's consideration what the consequences would be if for one single generation all influences that now work for virtue and morality, were withdrawn, and the virtuous impulses of the rising population consisted solely of what it had inherited! Would not the race sink at once below the level of the dark ages?

Under the providence of God, by the aid of revelation, a large portion of the human race, having been irresponsible savages, have

become accountable, moral beings. But they need all the aid which can be derived from the accumulated experience of the past, or which present opportunities offer, to enable them to maintain the upward march of progress; and nothing can be of greater advantage to humanly than the blending of rational religion and rational science. It is to be regretted that science in its revolt against theological tyranny has become so largely a godless philosophy, and grave apprehension exists that in its turn it will become as dogmatic and intolerant as theology has ever been.

Mt. Lebanon, N. Y.

—◆—
LF.
 —◆—

If men cared less for wealth and fame,
 And less for battle-field and glory;
 If writ in human hearts, a name
 Seems better than a song and story;
 If men, instead of nursing Pride,
 Would learn to hate and abhor it;
 If more relied on Love to guide—
 The world would be the better for it.

If men dealt less in stocks and lands,
 And more in bonds and deeds fraternal;
 If Love's work had more willing hands
 'To link this world to the supernal;
 If men stored up Love's oil and wine,
 And on bruised human souls would pour it;
 If "yours" and "mine" would once combine,—
 The world would be the better for it.

If more would act the play of Life,
 And fewer spoil it in rehearsal;
 If Bigotry would sheath its knife
 Till good became more universal;
 If custom, gray with ages grown,
 Had fewer blind men to adore it;
 If Talent shone for Truth alone,—
 The world would be the better for it.

If men were wise in little things,
 Affecting less in all their dealings;
 If hearts had fewer rusted strings
 To isolate their kindly feelings;
 If men, when Wrong beats down the Right,
 Would strike together and restore it;
 If Right made Might in every fight—
 The world would be the better for it.

—Selected.

BIBLICAL. NO. 4.
 CURIOSITIES.

—
 BY H. C. BLINN.
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WE take from Webster's Unabridged a specimen of the early English, as found in the translation of a chapter of the New Testament.

Matthew, viii., 1,—10. [From the Anglo-Saxon version. Words wanting in the original are in Italics; explanations or kindred words are in brackets.]

Soothly when the Savior from the mountain came-down, there followed him a great multitude [mickle, many.] Then came-near a leper to him, and him (self) to him humbled, and thus said [quoth:] Lord, if thou wilt, thou mayst me cleanse. Then stretched-out the Savior his hand, and touched him, and thus said: I will, be cleansed, and his leprosy was quickly cleansed. Then said the Savior to him: Beware [warn thee] that thou it to no man say; but go, show thee to-the priest and bring them the gift that Moses bade, for their information.

Soothly when the Savior went-in to Capernaum, there came-near him an hundred's chief [elder,] him begging [bidding,] and thus saying: Lord, my boy [knave] lieth in my house lame [paralytic,] and with evil afflicted. Then said the Savior to him: I will come and him heal. Then answered the hundred's chief and thus said: Lord, I am not worthy that thou go-in under my roof [thatch;] but say thy one word, and my boy will-be healed. Soothly I am a man under authority set, and I have servants [thanes] under me: and I say to this, Go, and he goeth; and I say to an other, Come, and he cometh; to my servant Work this, and he worketh it. Indeed when the Savior this heard, then wondered he, and said to those that followed him: Sooth I say to-you, I have not met [ne met I] so much faith [belief] in Israel.

—◆—
 Matt. viii., 1,—10. Wycliffe's Translation.
 Forsothe when Jhesus hadde comen down for the hil, many companyes fole-widen hym. And loo! a leprouse man cummyng worshipide hym, sayinge: Lord, yif thou wolt, thou maist make me clene. And Jhesus holdyng

forthe the hond, touchide hym, sayinge : I wole; be thou maad clene. And anon the lepre of hym was clenid. And Jhesus saith to hym : See, say thou to no man; but go, shewe thee to prestis, and offre that yifte that Moyses comaundide, into witnessing to hem. Sothely when he hadde entride in to Capharnaum, centurio neiyde to hym, preyinge hym, and said : Lord, my child lyeth in the hous sike on the palsie, and is yuel tourmentid. And Jhesus saith to hym; shal cume, and shal hele hym. And centurio answerynge saith to hym : Lord, I am not worthi that thou entre vndir my roof: but onoly say bi word, and my child shal be helid. For whi and I am a man ordeynd vnder power, hauynge vnder me kniytis; and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruauant, Do thou this thing, and he doth. Sothely Jhesus, heerynge these thingis, wondride, and saide to men suyng him : Trewly I saye to you, I fond nat so grete feith in Ysrael.— *Webster's Dictionary.*

THE LORD'S PRAYER.

Printed by Tyndale in 1534.

O oure father which arte in heven,
halowed be thy name.
Let thy kyngdome come.
Thy wyll be fulfilled, as well in erth,
as it ys in heven.
Geve vs this daye our dayly breede.
And forgeve vs oure treaspases, even as
we forgeve oure trespassers.
And leade vs not into temptacion :
but delyver vs from evell.
For thyne is the kyngdome and the power,
and the glorye for ever, Amen.
— *Worcester's Dictionary.*

FROM HITCHCOCK'S ANALYSIS OF THE BIBLE.

The books of the Old Testament are	89
" chapters	929
" verses	23,214
" words	592,439
" letters	2,728,100
The books of the New Testament are	27
" chapters	260
" verses	7,959
" words	181,253
" letters	838,380

The Apocrypha has chapters	183
" " " verses	6,081
" " " words	152,185

The middle chapter, and least in the Bible, is Psalm cxvii.

The middle verse is the 8th of Psalm cxviii.

The word "and" occurs in the Old Testament 35,543 times.

The word "Jehovah" occurs 6,855 times.

The word "and" occurs in the New Testament 10,684 times.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job xxix.

The middle verse of the Old Testament is 2 Chronicles, chapter xx., verse 17.

The least verse of the Old Testament is 1 Chronicles, chapter i., verse 1.

The middle book of the New Testament is 2 Thessalonians.

The middle chapters of the New Testament are Romans xiii and xiv.

The middle verse of the New Testament is Acts xvii., 17.

The least verse in the New Testament is John xi., 35.

Verse 21 of chapter vii., of Ezra has all the letters of the alphabet, except j.

Chapter xix of 2 Kings and chapter xxxvii of Isiah are alike.

	nearly.
Gold Shekel	\$5.69
" Maneh	\$569.00
" Talent	\$56,900.00
Silver Gereh	.02½
" Beka	.26½
" Shekel	.53
" Maneh	\$32.00
" Talent	\$1,660.00
Copper Shekel	.30
" Talent	\$47.14
Penny (silver)	.14
Farthing (copper)	.00½
Mite	.00½

The Protestant Bible contains sixty six books, the Roman Catholic seventy six, the Jewish twenty two and the Samaritan, seven.

WOMAN'S RIGHTS.

F. W. EVANS.

THE enclosed article is good. Coming from Secretary Folger, it will have a place in the history of the successive steps by which women will yet become American citizens. It is only a matter of evolution—time. God created man in his own image in the image of God created he him, male and female created he them.

But politically, woman is not yet created. Man has existed and ruled, by virtue of his superior physical force. Wars, and rumors of wars, constitute the backbone of his history,—all human history. When woman exists politically, with man, there will be Peace; the council of peace will be between them. Wars will cease to the ends of the earth, and the nations will learn war no more.

Kindreds, tongues and people will be linked together by so many interests, that no two nations can war each other without warring with all the nations of earth at the same time. And, to all the non-interested, national spectators, the impending quarrel will look as insignificant as such quarrels usually look to posterity.

Mt. Lebanon, N. Y.

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MRS. MILLER NOT DEBARRED BY SEX.

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AN IMPARTIAL EXAMINATION OF HER QUALIFICATIONS AS MASTER OF A VESSEL ORDERED.

WASHINGTON, Feb 2.—Secretary Folger to-day wrote to the Supervising Inspector General of Steam Vessels as follows in regard to the application of Mrs. Mary A. Miller, of New Orleans, for a license as the master of a steamboat plying on the Ouachita River: "A woman, Mary A. Miller by name, seeks to be licensed as a master of a steam vessel on the inland waters of the United States. I know of nothing imperative in the reason of things, in natural law, in public policy, or in good morals, why a woman, if she is skilled, honest, intelligent, hardy and prudent enough, may not have command of a steam vessel, and navigate it, and manage and conduct the business carried on with it. To do that, is to be a master of a steam ves-

sel. There is, however, statute law upon the subject.

"The United States Revised Statutes, Section No. 4,438, says: 'That the Board of Local Inspectors of Steam Vessels shall license and classify the masters of all steam vessels; and that it is unlawful for any person to serve as a master on any steamer who is not thus licensed.' Section No. 4,439 says: 'That whenever any person applies to be licensed as master of a steam vessel, the Inspector shall diligently inquire as to his character, and examine the proofs which he presents, and if they are satisfied as to his character, etc. etc., shall grant him a license to serve as a master.' I subtless these sections speak in the masculine gender. If it be said that, therefore, they do not contemplate the licensing of a person feminine, it is no more technical and close to reply that they are statutes in derogation of the common law, by which, or not in a contravention of which, any person, whether female or male, may paddle her or his own canoe, or steer or conduct her or his own vessel under sail or driven by steam. Being in derogation of the common law, these statutes are to be strictly construed. If then, the power to license being couched in the masculine gender, they do not permit the licensing of a person of the feminine gender, so the prohibition against serving as a master, being couched in the masculine gender, does not prohibit a person of the feminine gender.

"But I am not crowded as close to the wall as that. It has been held by courts that statutes which speak of males [as of *peers*,] and confer personal privileges, include females [as *peeresses*] though only males are mentioned; but still nearer to the heart of the matter:—The United States Revised Statutes, Section No. 1, gives definitions, and says: That words imputing the masculine gender may be applied to females; so that Section No. 4,438, when it speaks, that it is unlawful for any person to serve as a master on any steamer who is not licensed, means and says that it is as unlawful for a woman as a man to serve without a license, but in as much as its language is a negative pregnant, it is quick with the implication that a woman as well as a man, who is licensed, may thus serve, and Section No. 4,439, when it speaks, that when-

ever any person applies to be licensed the Inspectors shall diligently inquire as to his character, etc., etc., means any person, female or male, and her as well as his character, etc., etc.

THE SECRETARY'S CONCLUSIONS.

"I see no reason then, in unwritten or in written law, why Mistress Miller may not lawfully demand an examination, and if she prove herself duly qualified, have a license to serve as a master of a steam vessel. Nor is there need of talk, *pro* or *con*, on social status, or 'Woman's Rights,' so called. Having been put on God's footstool by Him, she has the right to win her bread, in any moral, decent way, which is open to any of His toiling creatures. She chooses to do so, as the master of a steam vessel. It is an honest calling. If she is fitted for it, though clothed in skirts rather than breeches, she has a right to follow it, and no man should say her nay.

"Let the local inspectors, putting behind the small thought of her sex, without antagonism and without partiality, make diligent inquiry as to her character, carefully examine her and the proofs she offers, and if they are satisfied that her capacity, her experience, her habits of life and character, warrant a belief that she can be safely intrusted with the duties and responsibilities of a master of a steam vessel, let them grant her a license, according to Section No. 4,439."

IN MEMORY OF ELDER OTIS SAWYER.

HESTER A. ADAMS.

"Greater love hath no man than this; that a man lay down his life for his friends."

We feel, our dear Brother, how bitter the cup pressed close to our lips, that we're called to drink up, And silently say, "Not my will be done" But Thine, Heavenly Father, as did thy blest Son; Who plead that the cup might pass by, but, ah nay That last bitter agony, no power could stay. As did Christ's disciples, bereft of their friend Feel their loss severely, so we feel the same, And pray, humbly pray, that the Comforter come To sofen in the sorrows in our Zion home. Our Brother, how steadfast he stood in the Cause! From childhood to age he supported its laws By a life of strict purity, faithful and true; To speak of his virtues, seems justly his due. His heart of affection with tenderness rife,

Would feel others' griefs, and help sweeten their life; Whatever his calling, or burdens to bear, [spare; He wrought with full purpose, no strength would he The aged and feeble, his sympathies knew; The youthful and erring, he taught how to do To find sweet forgiveness from sorrow and sin, By prayer, faith and labor, the victory win. The lambs of the flock, 'How I love them! he'd say; My treasures, my interest, my charge every day; I pray for them early, I pray noon and night, Their growth in the gospel is my soul's delight. O, blest Angel Brother! we ne'er can forget The long happy hours, without one regret We've spent in thy presence, where peacefulness ruled, And talked of our home in the heavenly world! Rich counsels that thrilled thro' the hearts of the good, Rang out in his voice, as God's quickening word; The strong and the weak, shared alike his kind care; Who called at his door found ready help there; Refined in his manners, words fitly he used, So fearful of wounding the already bruised; So full of sweet charity, blessing and peace, His vestment was purity, never to cease! We'll not call him back to earth's weariness now, For blossoms unfading encircle his brow: His laurels of honor he's won by the cross, But his richest gain, proves our deepest loss.

Alfred, Me.

I WONDER WHY.

- "I wonder why this world's good things Should fall in such unequal shares: Why some should taste of all the joys And others only feel the cares? I wonder why the sunshine bright Should fall in paths some people tread, While others shiver in the shade Of clouds that gather overhead?
- "I wonder why the trees that hang So full of luscious fruit should grow Only where some may reach and eat, While others faint and thirsty go? Why should sweet flowers bloom for some, For others only thorns be found; And some grow rich on fruitful earth, While others till but barren ground?
- "I wonder why the hearts of some O'erflow with joy and happiness, While others go their lonely way Unblessed with aught of tenderness? I wonder why the eyes of some Should ne'er be moistened with a tear, While others weep from morn till night, Their hearts so crushed with sorrow here?

" Ah, well! we may not know indeed
 The why, the wherefores of each life!
 But this we know, there's One who sees
 And watches us through joy or strife.
 Each life its mission here fulfills,
 And only He may know the end:
 And, loving Him, we may be strong
 Thro' storm or sunshine He may send."
 —Selected.

Read at the Funeral of Elder Amos Stewart of
 Mt. Lebanon, N. Y. Mar., 1884.

ELIZABETTE SUTTON.

[See Manifesto, Apr. 1884.]

" MARK the perfect man and behold the upright for the end of that man is peace."

We have now met to pay the last tribute of respect to our beloved Elder, who has come to the close of life without a murmur or regret. We cannot wrestle with fate nor trifle with its blows. We feel that this is but the sickle stroke of the good reaper, whose garner is the immortal spheres of love and light. His lamp which was ever filled and burning, will light him onward; it cannot go out on his beautiful transfer to other and more glorious scenes.

Though the years of our departed Brother were over four score, we would gladly have retained him yet a little longer for his strength to Zion, through his godly example, and his patient, wise and forbearing spirit. By the presence of such ones among us, we are led into fellowship with the unseen of higher life, and are made to breathe a purer air, while we are conscious of a blessing which passes from such lives into our own. If there is aught to love in life, there is something to mourn in death. Our beloved Elder was endeared to all who knew him; his presence was beautiful, his absence we deeply feel. His wide-spread fame, gave him the reputation of possessing many excellent qualities. He was a noble type of manhood. "Mark the perfect man."

It is well known, that the stature of the perfect man is attained only by slow gradations of travail, study, effort and patience. In his life-course he persistently kept the peace, and was saved by his righteousness.

The more we look into his interior life, the more are his virtues displayed. He was sound in judgment, pure in principle, and great in mercy and love. As a spiritual leader, he was unsurpassed in faithfulness and close adherence to gospel rule. He taught what he really practiced, unostentatiously and confidently. From the age of twenty one he was the choice of the people to officiate as an Elder, and he accepted the duties in a calm, quiet, and subdued manner, as did our Savior, when he walked with men, while in the visible form.

We can never forget the pleasure we have often experienced in his public ministrations, when words failed to express the ever-welling fountain of the Christ baptism and life. Even his silence communicated more of the spirit of God, than would a trumpet voice, or a tongue gifted with eloquent speech, without his knowledge and goodness. He was clothed with inspiration and from the depth of his earnest heart his language was altogether lovely in wisdom and power. True principles were early engrafted in him. They grew with his growth, making him a radiant star, and a model Christian. As we are mortal in our sympathies, so are we in our strength of endurance. It is but human to mourn our loss of one of the best our Community affords. God's heritage exists on the vitalizing influence of such souls, whether in the mortal form, or obscured from our sight.

It seems especially fitting for the day and circumstance, that we should devote this hour to thoughts in memory of our much esteemed Elder Amos, whose travail and career is so interwoven with his various positions in the general cause of our adoption, associated as he was with the Ministry and Elders in different places. His disinterested and wise example will stand as a monument of glory and as a tower of strength. Our remembrance of him is honor and esteem, as he goes with his character into the eternal world.

Mt. Lebanon, N. Y.

VISITING and helping the needy, is religion, and true worship.—D. F.

BEAUTY bearing the palm, springs from love and goodness of heart.—M. W.

CONQUERING FAITH.

ANNIE R. STEPHENS.

TRUE souls are they who walk life's thorny path
With faultless tread; though rugged, mountainous
And bare, still on they press, with purpose fixed
And soul engirt with courage, as with a coat
Of mail, that knows no brooding thought, nor fear
Of threat'ning storms that lower.

The ebon clouds of stern adversity
May hang above, and screen the golden beams
Of life's effulgent sun; but Hope ne'er waning
Ever shines within; giving glimpses of that
Heaven of eternal blue that, is always
Visible to the calm clear eye of faith.

Affliction's heavy waters oft may flood
Their hearts in Alpine torrents; the cragged
Mount of difficulty, rear its snowy peak
In stern defiance; but hearts with courage
Firm, and purpose fixed, and constant as the
Polar star, shrink not; but bravely climb
The rocky steep, defy all rising fears
For well they know the intervening shadows
Soon will pass away like misty clouds
Before the rising sun; and dangers seeming
Insurmountable, will vanish 'neath the feet
Of those, who know no thought of fail.

Who knows but what the heaviest trials, tests
And adverse lines that fall across all lives
Are sent of God; to teach our human hearts
Life's greatest lessons, resignation, trust
And calm endurance; thus unfold the hid'd'n
Powers of our immortal being, and fit
Our souls for that eternal heaven of joy
And happiness, we all are seeking here;
For what would be the joy of heaven, if not
Attained by struggle, toil and self-denial?
E'en as the tender seed must struggle 'neath
The darksome soil, oft-times impeded
By the rudest storm, ere it unfolds its
Vernal cup to catch the sunny beam;
So will the soul expand its God-like powers
Beneath the silent work of changeless law
That governs all.

Then let our hearts be true;
For God is just; and they who work in his
Appointed way, shall see triumphant end
Of all life's toil and pain; shall reach the goal,
And win the prize, and wear the crown of life.

Mt. Lebanon, N. Y.

READ AT THE FUNERAL OF POLLY ANN
TAYLOR, MAR., 19, 1884.

BY D. CLINTON BRAINARD.

DUTY again summons us to perform the
last sad rites for one so dearly loved, so up-
right and faithful, who has earned the respect
of all who knew her, and faithfully perform-

ed her whole duty on earth,—now enters the
new life.

Is she dead? Or has she merely laid aside
the mortal part, as we would lay aside a gar-
ment for which we have no more use?

Jesus said, "I am the resurrection and the
life, he that believeth on me though he were
dead, yet shall he live."

I believe our sister is with us, that her
spirit will hover over us, urging us to perse-
vere in the good work, to be true to the mor-
al grandeur of the cause in which we have
enlisted, and to have faith in God who alone
giveth victory.

When I see one after another of our
faithful veterans and burden-bearers of Zion,
leaving us for their spirit homes, their places
vacant in our already depleted ranks, it fills
me with sorrow and anxiety, and prompts my
soul to entreat more fervently our Heavenly
Father to hasten the work of redemption, to
call mankind from their transient pleasures
and vain aspirations, that they may prepare for
themselves garments of righteousness and
peace, although numbers do not always con-
stitute strength.

For "the race is not to the swift, nor the
battle to the strong." But it is in the rigid
adherence to the principles of righteousness,
integrity and truth. In not being swerved
from the path of stern duty, by the combined
efforts of the world within or without; culti-
vating universal love for all and malice to-
ward none. Stretching forth our hands and
hearts to the poor, giving due heed to charity
and friendly kindness, binding up the broken
hearted, assuaging the grief of the mourner
and, at all times, administering the truth.

If this be our life devotion, though our
numbers be few, yet when we assemble in
Christ's name, He will be in our midst to
bless.

Let us not compromise one single vital
principle, giving the enemy vantage ground.
We can conquer though the conflict be single-
handed and alone.

Who has not admired the heroic struggle
of the brave three hundred Spartans, con-
tending the narrow pass of Thermopyle,
against the innumerable Persian host, whose
very arrows darkened the sun?

Shall we be less valiant in a much more

glorious cause? "If God be for us, who can be against us?" Let us take courage and contend valiantly, and victoriously for the right. "For the righteous shall flourish like a palm tree, and shall grow like the cedar of Lebanon. For He shall give his angels charge over thee, to keep thee in all thy way. The Lord is our defense, and God is the rock of our refuge."

Mt. Lebanon, N. Y.

HANCOCK, MASS.

THE readers of the Manifesto will be glad to hear through its columns, the good report we are enabled to give of the Public School under the patronage of the Shakers in this town.

The enrollment for the year just completed was seventeen, and although whooping cough did whatever it could to reduce the average, it was as good or better than any other school in our charge; and what we said last year in reference to discipline and exactness of teaching, is true also of this. The readiness with which new systems of teaching have been adopted and carried into effect, is indicative of the conscientious diligence of the teacher, and has been productive of much improvement in the school during the past year. Especially we would give the pupils much credit for the proficiency they have attained in the system of letter-writing and punctuation. The exemplary behavior we have invariably noticed, seems to be the outgrowth of self-respect inculcated by the every day teachings at home as well as in the school-room. One of the sisterhood remarked, and to us it told volumes, "We never whip our children, if we cannot get along without that, we return them to their parents."

SUSAN M. WHITE.

Feb. 21, 1884.

Ch. Sc. Com.

[CONTRIBUTED BY GEORGE SEVERANCE,]
THE BIGOT AND THE SHAKER.

"SALVATION is of us" the bigot cried,
"Accept and live or perish in your pride!
Salvation is of us—we are the Church;

Seek heaven here or else give up the search."
How many, Reverend Sir, are on your roll
Of all earth's millions spread from pole to pole?
"Why one in twenty thousand, less or more
Is seeking heaven thro' ours the only door,"
If none are saved but you and all else d...d,
Then heaven runs no risk of being crammed;
But of those few who form your congregation
How many souls are certain of Salvation?
"Not one in five succeeding in his search
Finds a new heart and joins the church;
Which proves the innate depravity of man,
Gainsay the past who can?"—"Art married?
"Yes, thank God! I have a wife
And ten dear children, blessings of my life,"
O worse than brute! slave of unhallow'd lust.
Against such odds to raise up souls from dust
Does not thy conscience smite thee thus to
have given
Eight souls to hell and only two to heaven?
If human nature be indeed so base
Why do you thus perpetuate the race?
Either the doctrines taught by these are evil,
Or thou art but a pander to the devil.
Oh! how can peace within thy bosom dwell,
Recruiting serjeant to the ranks of h..l?
Go then, enlarge your scheme for man's
salvation
Or else in God's name cease your propa-
gation.

Jesus taught his disciples to pray, "Give us this [each] day our daily bread." Hence this should be our daily prayer. "The bread of God is he that cometh down from heaven and giveth life unto the world." Surely, no rational person believes that the physical body of Jesus ever came down from heaven. It is mind and spirit that constitutes the real man. Jesus, identifying himself with the quickening spirit, or "Lord of Heaven," said, "I am the bread of life; whose eateth of this bread shall live forever. My flesh [body and substance,] is meat indeed, and my blood [life] is drink indeed. It is my meat and drink to do the will of Him that sent me." Therefore the food of the true followers of Christ, is to do the will of God, made manifest in His order, and implies a daily, or continuous revelation, producing a oneness of spirit in all the members of his body, the Church. John, xvii., 21, 22.—A. G. H.

Letter Box.

Enfield, Conn. 1884.

DEAR CHILDREN;—"Be not overcome of evil, but overcome evil with good." There is so much good for you to think of and to strive for. You need to "gird on the heavenly armor" of prayer and watchfulness, to resist the besetments that assail on every side.

I fear you give too little thought to the influence you are daily exerting. Let your examples be for good and not for evil. Keep yourselves "unspeckled from the world." "Wear but one face, and let that be an honest one." Reach after the highest realities. Be true, pure, Christ-like. Struggle for spiritual redemption. Your highest attainment is a virgin life. Strive for it with soul-earnestness. It is your privilege to wear the Christian's crown. Deny yourselves for it. No crown without the cross.

Let your lives be a protest against wrong. Wrong-doing brings trouble, misery and death. Every time you do wrong, you lose a measure of your self-respect, and mar the beauty of the true manhood and womanhood, which it is your privilege by a holy life to attain. On the contrary, every time you do right, you store durable riches and add worth to your characters. Your Brother,

Daniel Orcutt.

YOUTHFUL EXPERIENCE.

MARGARETTE DAVIS.

ALTHOUGH quite young we wish to answer some of the many questions we have been asked by friends and strangers who visit our Community and are often taken into our Schools and places of business.

Q. Are you happy? Do you love your home? Do you think you will always stay with the Shakers?

Ans. We are early instructed to use good manners, to treat every one with politeness giving a civil answer to all civil questions; but to our childish mind this manner of questioning, by strangers, hardly seemed polite. We could see no reason why we should not love and be happy with the friends who

had been more to us than natural parents could have been, for they not only provided physical comforts and mental culture but also labored with an enduring patience to inspire our young minds with a love for the beautiful life of our Savior.

When younger we did not know as we now do that children, educated in this Community are considered somewhat as are those who have been placed in Charitable institutions, and persons not understanding the religious principle which prompts Believers to receive children into their homes might think it possible for the little ones to suffer from a lack of love and kind treatment as they sometimes might in those places. We, however, have only a youthful evidence to give, and to give this truthfully must first admit that we have been faulty. More than seventy times seven we have asked the forgiveness of our friends and up to the present hour have never met a refusal; nay,—more than this, the perfect kindness with which this blessing has ever been granted fully, assured us that the hasty word or unkind action was forgiven and forgotten by our friends.

Encircled with so much love and Christian solicitude could any ordinary child be other than happy? Could she picture in her mind an ideal home, or associations that could be better? We think not, and although this parental care often fails to make reliable and permanent members of all the children who have shared this blessing, still, they continue to sow with Christian goodness the precious seed in every little heart that is drawn by the Father, even though they may be no more promising than those who have already gone out; "For they know not which shall perish nor which shall be spared to bloom."

In answer to the question, Do you think you will always stay with the Shakers? we can say, "As the twig is bent the tree is inclined." If childhood is impressed with the beauty of the Christian life, as taught by this people, and are able to be baptized with the spirit of the same, we will abide very naturally within the precincts of its principles, and in growing older our ambition will be to establish a Christian character and to become trustworthy members of Society.

Canterbury, N. H.

THE MANIFESTO.
MAY, 1884.

NOTES.

ARE we Christian professors? Then are we pupils in the school of Christ. "Ever changing, ever aiming toward a higher, better life." As we seek after truth, we develop and exalt Christian principle in our lives.

As we, grain by grain, conquer a worldly pride and ambition, we find ourselves, in the same ratio—clothed upon with the beauty of humility; as we deny self, we grow benevolent; in seeking to be impartial, we become universal in our love and sympathy.

In whatever virtue one strives to excel, by the grace of God, downward tendencies are weakened, and "Evil is overcome with good." The fleshly inheritance is wasted, and the kingdom of God opens to our view, proving the truth of the text—"If any man will do his will, he shall know of the doctrine."

The religious teacher who would effectually impress his charge with the beauty of living the Christ life, must himself be imbued with the spirit of Christ, to warrant his doctrine effectual, his example safe and his influence spiritually attractive. It is a poor christianity which has to watch itself lest it betray sensual loves or worldly tendencies.

The truthful man need not guard his lips lest he speak falsely, or the pure man his deeds, lest he appear unseemly; for if the heart is directed toward the kingdom of God, the effect of its influence upon other minds will be to lead thereunto.

Those who have experience in the Christian warfare of self-denial, who

have really fought the battles of the Lord, through the testing discipline of life, are the only competent Christian leaders. Whoever attempts to preach what he does not practice is like unto "one beating the air," or as "a sounding brass and tinkling cymbal," without the effect of the vitalizing power.

"Let all who name the name of Christ depart from iniquity." Let them "put their hands at work, and give their hearts to God," in earnest desire that the "kingdom come" on the earth, and the will of God be done by every Christian professor, so far as his light and knowledge may extend; and then will the harvest be at hand. Said a good sister one day, "If there is one good aspiration more to be coveted for our Church and for all other churches in America, it is this,—"To hunger and thirst after righteousness" until we may be filled.

Are there many who can sing the beautiful psalm of David in these days and sympathize in his spiritual longing—"As the hart panteth after the water brooks, so panteth my soul after Thee, O God!" "My soul thirsteth for God, for the living God."

We predict that until this longing prevails in every Christian church, especially in our own, there will be few Pentecostal seasons realized, and few souls saved unto God.

At a recent meeting of the Century Club in N. Y.: four religious theories were discussed, as the great question of the day is being asked, "What shall we do to be saved?" Catholicism, Protestantism, Judaism and Agnosticism were brought forward by their respective advocates, and each held up as

the redeeming feature of the age, and by which all men may be saved.

In all probability these same orders may require several more seasons for the ventilation of their peculiar views before all men will decide to accept either one as an infallible standard, and then throwing the others entirely aside. The divine authority of the Roman Catholic Church and if the Pope may answer the demand of that people, and shorn of the persecuting spirit, it may be privileged to do much good. The Protestant Church, fragmentary in its existence, has its basis on the Bible, but in many matters of vital interest is found to be wonderfully near its mother church.

Judaism has the credit of an ancient name and as here represented would be called very liberal, admitting as the speaker did, that there was good in every religious order that had morality for its basis.

The Agnostics have what they term a scientific and humanitarian Church, but think that the day for religious churches is past. Of course they have a perfect right to form a Church agreeably to their own taste, and if it has no religious principle to govern it, they may perhaps, bring in a little science to occupy the place.

We may suppose that these representatives of the several forms of religious belief satisfied their own minds with the illustrations which they had given, but we have learned that a religious faith and a religious life are quite different, the one from the other. The apostle renders this unquestionably plain, "Show me thy faith without thy works, and I will show thee my faith by my works." "He that is slow to anger is better than the mighty, and he that rul-

eth his spirit, than he that taketh a city."

These theological views as generally presented, bear about the same relation to religion as the chaff does to the wheat. All the churches assume to preach peace and yet they advocate the use of the sword. The spirit of Judaism is full of war. The religious history of either sect is one of cruel and bloody persecutions. The Jews were even spiritually instructed in their cruelty. "Blessed be the Lord my strength which teacheth my hands to war and my fingers to fight."

It would be difficult to reconcile this spirit with the advanced thought of the day and denominate them peace-loving churches, or to believe that they are willing that all should grow into the knowledge of the truth and be saved. Either might be reconciled to have all men saved by passing through their narrow and selfish gate while the one in the ascendancy with this dominant love of power, would rule the others with a rod of iron.

To do unto others as we would that they should do unto us, has the sound of a kind regard for the welfare of man. All that are led by the spirit of God, they are the sons and daughters of God. It is this divine spirit that brings the redeeming feature and not the dogmas of any particular church.

EVER complaining, nothing is right;
Daylight is dreary, wearisome night;
Ever rejecting, quick to destroy
The little that's left for our life to enjoy!
Shame on the nature thankless and vain,
Shame on the temper eager to pain!
Hearts that in selfishness only are cast;
Dark'ning the present with clouds of the past!
Sad that the Summer of life should be spent
In blighting the roses for happiness sent;
Sad that afflictions so often should grieve
Our natures that seem only born to deceive!
—Charles Swain.

Sanitary,

HOW COLDS ARE TAKEN.

A PERSON in good health, with fair play, says the *Lancet*, easily resists cold. But when the health flags a little, and liberties are taken with the stomach or nervous system, a chill is easily taken, and according to the weak spot of the individual, assumes the form of a cold, or pneumonia, or, it may be, jaundice. Of all causes of "cold," probably fatigue is one of the most efficient. A jaded man coming home at night from a long day's work, a growing youth losing two hours' sleep over evening parties two or three times a week, or a young lady heavily "doing the season," young children over-fed and with a short allowance of sleep, are common instances of the victims of "cold." Luxury is favorable to chill-taking; very hot rooms, soft chairs, feather-beds, create a sensitiveness that leads to catarrhs. It is not after all, the "cold" that is so much to be feared as the antecedent conditions that give the attack a chance of doing harm. Some of the worst "colds" happen to those who do not leave their house or even their bed; and those who are most invulnerable are often those who are most exposed to changes of temperature, and who by good sleep, cold bathing, and regular habits preserve the tone of their nervous system and circulation. Probably many chills are contracted at night or at the fag-end of the day, when tired people get the equilibrium of their circulation disturbed by either over-heated sitting rooms or under-heated bed rooms and beds. This is specially the case with elderly people. In such cases the mischief is not always done instantaneously, or in a single night. It often takes place insiduously, extending over days or even weeks. It thus appears that "taking cold" is not by any means a simple result of a lower temperature; but depends largely on personal conditions and habits, affecting especially the nervous and muscular energy of the body.—*Selected.*

VIOLATIONS of the fitness of things, is disobedience to God—is sin.—*D. F.*

[Hall's Journal of Health.] FULL BREATHING.

WE have always maintained that the most important agent for the preservation of health and the cure of disease is a full and constant supply of pure air for the lungs.

All the plans for systematizing exercise by combining it with proper pleasures should be encouraged. Horseback-riding, walking, bicycling, foot-racing and athletic sports are hardly less valuable for the increased quantity of air that they compel us to consume than from the exhilarating and healthful effects produced in our minds.

In order to be of real value, exercise should be regular, and, if possible, in the open air, and sufficient each day for the wants of the system; but never excessive. Extremes are always dangerous. Gymnasiums have caused the breaking down of hundreds of young men.

Fearing to go out in inclement weather is a vain fear. There may be a day occasionally during the Winter when it might be prudent to remain indoors, but with proper attention immediately afterward no well person while exercising is likely to be the worse for a thorough drenching or wet feet.

Air is the best of all blood-purifiers, and the more thoroughly the lungs do their work, the purer the blood, and the less liability will there be to disease.

I believe that the chief cause of pneumonia is breathing impure air, and next to this over-eating. Both tend to befool the blood. The victims of this disease are principally among "good livers," who do not take sufficient exercise in the open air. The disease seldom attacks those whose occupations require them to spend much of their time out of doors.

The main object of exercise, then, is to compel the breathing of as much air as is required for the elimination of effete matters from the blood, and the reward is an almost certain immunity from all forms of disease.

PRAYER is one of the laws of nature, and one that shows in the finest way how higher laws over-ride, and modify, those that are lower.—*M. Witham.*

INFORMATION FOR INQUIRERS.

For the better understanding of those who wish to know of the rules and regulations of our religious home, we have prepared the following brief summary. Further information may be obtained by addressing any member of the order.

1. The form of government in the Society is adapted to the different orders of which it is composed: its powers and authorities growing out of the mutual faith, love and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will they be accepted because of wealth.

3. Plain and explicit facts will be laid before the investigator. To become a member, is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us, as well as those who visit the Society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this Society, no believing husband or wife is allowed to separate from an unbelieving partner, except by mutual or legal agreement.

6. Parents that become members are not required to give up their children: but they will be requested to see that the children keep the rules of the family. Minors are never taken under the immediate charge of the Society, except by the request or consent of those who have the lawful right over them.

7. No corporal punishment is approved in the government of the Society, nor any external violence exercised on any rational person.

8. It is expected that the children admitted into the Society, will receive an

education suitable for the general management of business.

9. Probationary members may retain the lawful ownership of their property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by their own free will, and the consent of the Trustees, they shall consecrate said property to the support of the family where they reside.

10. The Society will not be responsible for debts contracted by persons, previous to the time of their membership.

11. Those who dispose of their property to relations in the worldly order, should remain with those relations.

12. A person wishing to become a member of the Society, must rectify all his wrongs, and discharge all just and legal claims.

13. Those who ask for admission to our *Home* are supposed to be in search of more truth and light, hence, an important principle in the Shaker Church, is the *confession of sin to God*, in the presence of a witness.

14. Those who have dedicated their property, and afterward withdraw from the Society,—according to the law of justice and equity, there can be no ground for retraction.

15. To live as Brethren and Sisters in the gospel of Christ, we can hold no private correspondence. All communications sent from or received into the family, whether printed or written, will be subject to the examination and advice of the Elders of the family.

16. The leading authority of the Society is vested in a Ministry, consisting of two Brothers and two Sisters. Elders and Trustees are also appointed. These orders constitute the general government, of the Society, in all its branches.

Books and Papers.

THE "DIETETIC REFORMER" (Pitman, London,) is a twopenny magazine, issued monthly, which aims to render important public service by calling attention to the facts of our national food supply, and to questions affecting the diet, and therefore, the health of all classes. It appears in an attractive dress. Its contents are varied, readable, and instructive. Some eminent names occur among its contributors. In these days of high prices and luxurious tastes, and, in too many cases, of limited incomes, we should all do well to acquaint ourselves more fully with these primary matters affecting our daily food.

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. April. Contents: Wendell Phillips, with Portrait: Jacob's Ladder: Collin's Ode on the Passions, Ill.—A Metaphysician's Analysis Analyzed: What is Love? The Red Mask, Ill: How he studied Phrenology: Age: Maj. Gen. Charles G. Gordon, Portrait: Causation and Prevention of Insanity: Edenic Food: Beer Drinking and Disease: Notes in Science and Agriculture: Poetry, etc., etc. Fowler & Wells Co.: Publishers, 753 Broadway, N. Y. \$2.00 a year.

HALL'S JOURNAL OF HEALTH. March. Contents: Bright's Disease; Mother and child; Signs of Disease; Water on the Brain; Condition of the Bowels; Crying; Consumption; Croup; Bronchitis Tubercle; Spitting Blood; Imperfect Breathing; Impure Blood; Pure Air; Cough; The Pulse; etc., etc. E. H. Gibbs, M. D. 21 Clinton Place, Eighth St., N. Y. \$1. a year.

HERALD OF HEALTH. April. Contents: Memory; How Drunkards are made: A Cold, a nervous Disorder: Improving the Eyes by Massage: How to Prolong Life: Hot Water as a Remedy: Studies in Hygiene for Women, etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. \$1. a year.

THE LITTLE CHRISTIAN is a beautifully illustrated paper for children, and is filled with choice reading, eminently calculated to amuse, instruct and to form a basis for future usefulness. The little folks are fortunate to obtain so much that is calculated to give them pleasure for so trifling a sum. One copy one year, (two numbers each month,) 25 cts. H. L. Hastings, 47 Cornhill, Boston, Mass.

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Send for Circular.

"HAPPILY for little men, the giants have seldom any great wit."

IN MEMORY OF ELDER OTIS SAWYER.

MARY A. GILLESPIE.

"WE LOVED HIM FOR HIS WORK'S SAKE."

ANOTHER of God's holy men
Hath laid his earthly armor by
And put on immortality.
He was well nigh a perfect man,
His life was one of sacrifice
And faithful serving to the end.
A minister of righteousness,
A father to his people, he
Was full of love and charity,
Robed in angelic purity,—
His crown, the crown of life.
Where he was best and fullest known
There love affixed her shining seal.
E'en little children loved so well
When he was absent for a day
They'd run to meet him when he came
And greet him in their childish mood.
How oft we've heard their pattering feet
Upon the path as he approached,
And seen them stand with anxious gaze
To wait his coming, then to greet.
How much he prized their confidence
And loved their simple innocence.
How gentle, healing, were his words
Unto the wounded, sorrowing heart;
And O, how fatherly and kind
When by an erring child approached,—
He was all tenderness and love,
And sweet affection—oft he said
"To err is human," we'll forgive;
Go, little one, do so no more;
If tempted, fall upon your knees
And cry to God,—no matter where,
And never be ashamed to pray.
For Ho who for the sparrow cares
Hath eye and ear for you and me,
Prayer is a precious gift, too sweet,
Too sacred to be trifled with.
How oft as his associates, we
Have sat with him in converse sweet
Of heavenly things, the growth of souls,
And of the gift of prayer, and heard
Divinely uttered from his lips
Rich golden words; we blest them then;
More precious now, as we no more
Shall hear his voice or see his form;
But know beyond a doubt he lives,
And loves, and cares for all, e'en now, the same
Dear blessed spirit, still do be
To us a heavenly messenger;
Our way is all up hill, we need,
We ask your kind assistance still.
E'en as thou livest, we still live,
Be one with thee in gospel love,
One in the truth which makes us free
In bonds of angel purity.
For thou art ours and we are thine,
On, on through blest eternity.

Alfred, Me.

GOD'S BLESSING.

CANTERBURY, N. H.

1. As the dew of the morning, Or as bright riv - ers roll;
2. As the dawn of the morning, Or a heav - en - ly ray;

So free - ly God's bless - ings Flow in - to my soul.
His glo - ri - ous bright - ness Il - lumines my way.

I'll walk in His pres - ence As one great - ly blest;
I'll sing of His fa - vor, I'll mer - it His love;

On whose soul the love of His work is im - pressed.
By hon - est en - deav - or My loy - al - ty prove.

POST OFFICE ADDRESS.

Mt. Lebanon,	Columbia Co.,	N. Y.
Shakers,	Albany "	"
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West Pittsfield,	Berkshire "	Mass.
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Shirley Village,	" "	"
Shaker Station,	Hartford "	Conn.
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Kind Words.

Meriden, Conn. Dec. 1883.

I WISH to renew my subscription to your very interesting work which I enjoy perusing. It is full of plain, solid truth, just what is needed. Fraternaly,

Mrs. Wm. Hale.

Mt. Morris, Ill. Dec. 1883.

ED. OF MANIFESTO;—Having received a copy of your neat and pleasing paper or journal, I feel like subscribing for the same for 1884. Enclosed please find the am't.

Wishing you success I remain respectfully,

Mahlon P. Lichty,

Mt. Morris, Ogle Co., Ill.

Steward & Clerk of Mt. Morris College.

Canterbury, N. H. Feb. 1884.

BELOVED BRO.;—We thank you for Feb. Manifesto. It is an honorable one. We wrote Eldress Antoinette after reading her article and expressed our pleasure.

Your Sister, Mary Whitcher.

Mt. Lebanon, N. Y. Feb. 1884.

THE last Manifesto was good.

F. W. Evans.

Deaths.

ELDER Otis Sawyer, Mar. 9, at Alfred, Me. Age 68 yrs. 10 mo. and 7 days. (See pages, 109, 118.)

Polly Ann Taylor, Mar. 17, at Mount Lebanon, N. Y. Second Family. Age 67 yrs. 7 mo. and 14 days. (See page 111.)

Eliza Fowler, Mar. 21, at Mount Lebanon, N. Y. at South Family. Age 84 yrs. and 19 days. In her we have lost a friend, indeed, ever faithful in duty and true to trust. By her unselfish life she had won the affectionate regard of all. A. E. C.

John Simons, Mar. 30, at North Union, Ohio. Age 64 yrs.

Charlotte Butterfield, April 9, at Mt. Lebanon, N. Y. Age 41 yrs. and 9 mo

Elizabeth Ann Barker, Mar. 30, at Watervliet, N. Y. Age 52 yrs. 2 mo. and 28 days.

The Manifesto.

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WHAT IS TRUE RELIGION ?

ANTOINETTE DOOLITTLE.

"THERE be gods many" and religions many; but only one *true* God and one *true* religion. Hence we inquire: What is true religion? All peoples, tongues and nations have had their religion, true or false. Pagan religion was one kind; the ancient Jews had another form; the Budhists of the Orient, which are very numerous, have theirs. The Christian religion (so-called, especially in America) is divided into sects and parties, chiefly classed under two great heads or ruling powers, Catholic and Protestant, but, when summed up, called by one name.

Christian religion! What shall we understand by the phrase? Religion, when defined, we conclude means the soul's reliance—something to depend and lean

upon. Webster's definition of religion, as far as it goes, is very good. He says: "Religion is a high sense of moral obligation, and spirit of reverence or worship, which effect the heart with respect to Deity." Add his rendering of the meaning of "Sanctity, which denotes purity of heart and life, springing from habitual communion with God, and a sense of His continual presence," and we think we get a good hypothesis, as far as theory can extend, of what religion is and is designed to effect.

In accord with a firm belief in any kind of religion, so, to a large extent, will the life practices of its adherents be. Hope of reward and fear of punishment have much to do with the religion of the present age. What in parlance is called religion is often national, traditional and inherited. In Catholic countries, ancestral religion, which comes

from parents to children, often goes with them through life. Such persons, as a rule, do not think deeply nor reason for themselves, but conclude that what their sires and grandsires believed must be true. It is a trite saying; "What persons have not reasoned themselves into they will not belikely to reason themselves out of." Ancestral religion, we find, is not generally effectual unto salvation.

Human beings, as a whole, are on the side of ease and self-indulgence. They like what brings to them the largest amount of present pleasure and the least restraint. Thus, we see how easy it is for people to accept the doctrine of the atonement—one righteous man living, dying, suffering for all, to expiate their transgressions of moral and spiritual laws. People generally are beginning to understand, that physically, each individual must suffer the consequence of his or her wrong doings, and that effects follow causes, and that a "mysterious Providence" does not inflict punishment upon the bodies of human beings. Diseases are often transmitted by parents from generation to generation, and in that way the sins of ignorance or of willful delinquencies follow from age to age, to vex and torture their progenies. Those entailed ills have to be borne as best they may, until outgrown by adherence to physical law, which require patience and perseverance in well doing.

Ideal religion, produced by erudite scholarship and largely discussed in the numerous churches of our time, show eloquence, and as far as theory can go, could not well be surpassed, but how much vital energy, effecting the life practices of those who listen to those finely-framed speeches, let those who are able decide.

True heart religion energizes the soul and is its dearest and most valued friend; and, when its mission is fully performed, it will permeate the whole being, and really make the surrounding atmosphere redolent with healthful life and beauty. Genuine religion cannot find full expression in words, but will manifest itself at all times and in all places in the minutest deeds of life. It is the soul's panacea, the tree of life to the spirit, and bears fruit meet for all needs. While prayer is the essence of divine love in the human heart, its breath of life which cannot be expressed by any form of speech, words detract from and lessen its potency, but, when unalloyed, it is the cementing link in the golden chain that binds the finite to the Infinite. True religion and prayer will form a perfect elysium where the soul can rest in God.

Mt. Lebanon, N. Y.

"CHOOSE YE THIS DAY WHOM YE WILL SERVE."

FLOYD C. FIELD.

THESE words Joshua spake unto the children of Israel many centuries ago. Nevertheless they are equally applicable to the people of this present age, especially those who are naturally endowed with spirituality in a sufficient degree to apprehend or realize that the kingdom of heaven has been established upon earth. Those whose minds are sufficiently susceptible to truth so that they can comprehend the true significance concerning the life of Christ.

It certainly would be untenable for any one to maintain that mankind as a whole or that even a majority, have reached to such a state of spirituality that they are capable of realizing what is required to be a true child of God's

spiritual kingdom. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned!"

How came man in this tenebrous condition? Why is it that the insipid gustation of sensuality is the predominating desire of mankind? for all are more or less tainted with abnormal animal propensities which undoubtedly are the results of violations of natural laws. Yea, what we are depends largely upon the influences and conditions preceding our birth, and largely upon our course since birth.

It is a statistical fact, that the majority who enter this life die in infancy: Why is this? Is it a wonder that the spiritual observation of mankind is so deadened that it is seemingly impossible for the greater portion of humanity to even apprehend spiritual truths? May the time soon come when the world will see the necessity of adhering to the laws of nature, for as we look upon the world in its present condition we can readily perceive why it is that nearly all anxiously choose a religion which gives full license to their sensual nature. They apprehend not the dazzling light of truth which proceeds from a Divine Father and Mother.

Undoubtedly there are many who are susceptible to spiritual truths, and they long for something higher and more elevating; animal pleasures satisfy not their inward yearnings. What is the significance of these desires? It demonstrates that they are prepared to enter a higher life and become heirs of the kingdom of God. "The spirit and the bride say, come, and let him that heareth, say come, and let him that is athirst

come, and whosoever will let him take the waters of life freely." Therefore "choose ye this day whom ye will serve."

South Union, Ky.

A VISION.

MARION JOHNSON.

I SAW beyond earth's shadows
A dawn of golden light;
I saw the hill-tops gleaming,
Enwrapped in radiance bright.
I saw that from the darkness,
Evolved a glorious morn;
Regnant with life and splendor
Of earthly suffering born.

The mist and gloom of sorrow
Oft veils the sunbeam bright;
Hope's many tinted rainbow
Ne'er greets our longing sight;
But when the cloud is lifted
Disclosing, sweet and rare,
The richness and the fullness
Love bringeth everywhere—
O, then our Father's goodness
Revealeth to our view,
The gradual unfolding
Of all life's grand tableaux;
We see how Love hath led us
By crystal waters pure,
In paths unknown and hidden,
To heavenly treasure sure.

Canterbury, N. H.

A STORY is told by Rabbi G. at a recent meeting in New York City, of a man in Bagdad who was attacked by another, who, when his assailant ran away, instead of pursuing him turned and ran in the opposite direction until he came to the gate of a burial-ground.

"Let him go where he will," said he, "I shall finally meet him here, and I will say to him," "My brother, thou hast struck me. I mightest have struck back. I am strong enough for that but I will not. I might complain to the Caliph and he would banish thee. I might call upon Almighty God to send down curses upon thee for the wrong thou didst me, but I will tell thee what I will do. When the time comes, when we both shall have passed this gate and I shall stand at the portals of Paradise, thou by my side, I shall say: "O God, I will not go into Paradise unless this brother goes with me."

EDUCATION. No. 7.
Its Source and Course.

CALVIN G. REED.

AGES passed by before we have any certain evidence that the race had any means of preserving and transmitting intelligence from generation to generation only by tradition; the same as is done by the savages of the present.

I think it may safely be stated as an indisputable truth, that all facts in science and art were first discovered by studying the relations, movements, and results of the objective world; and then by experiment, and repeated trial, tested and confirmed, and finally placed on record for the benefit of mankind.

This primitive, natural method of education, is coming to be more and more, the accepted system of the advanced and successful teachers of the present day. The educational systems of twenty five, fifty, and a hundred years ago, have been weighed in the Philosopher's Scales of practice, and found wanting. Those unacquainted with the mighty changes that have taken place in the normal methods of teaching during the last quarter of a century, can have but a faint conception of the new phases that have come over the thoughtful, intelligent masses.

Real education, is the legitimate unfolding of our faculties in the direction of ultimate, substantial truth. Whatever assistance we can obtain to aid us in the prosecution of this laudable pursuit, we should avail ourselves of, whether it be books, conversation, lectures, or our own unflinching labor and research into the mysteries of the world and life that now is, and which forms the vestibule leading into the invisible realms of

knowledge, wisdom and employment of the eternal future.

The germs of man's present and eternal unfoldment, physical, intellectual, ethical, and psychical, were planted in his constitution by the Creator, at the period of his embryotic creation. However simple and crude, the primitive manifestations of these powers were, they gave evidence of their origin, and showed the commencement of a glorious future manhood. Although at first they developed slowly, yet their progress was in the direction of success and perfection. Whatever ideas have been impressed upon mankind respecting the character and constitution of God and of the spirit or subjective world, they have been but the picturesque imagery of the object world as an autitype. The ideal grace and exaltation of angels, the Edenic gardens and ambrosial bowers, fountains, rivers, and fruits of Paradise, with all the perfections of life, society, and conditions of the spirit world are but transformations of the natural world, arrayed in their highest lustre, beauty and perfection.

The religious conceptions of man have but kept pace with his advancement in art, science, and civilization. These have been the noblest exponents of his highest conceptions of God and the subjective world. Sculpture, painting and architecture, more than any other art, exemplify man's purest ideal of Divinity, and the exalted and sublime character of his own spiritual and religious nature.

What grander monuments of man's lofty ideal of the infinitude and eternity of God can well be conceived than the almost imperishable pyramids of Egypt, the cities of Thebes, and Baalbec, all

built out of a pure religious devotion and adoration for the Creative Power of the boundless Universe.

In ancient times, apparently all man's skill was directed in honor of religion. All the noted sacred teachers, prophets, and apostles, have drawn all their illustrations of conditions and arrangements in the spirit world, as well as of the states of its inhabitants, whether of happiness or misery, from similar states and conditions intensified, of the objective world, the only one with which they were familiarly acquainted.

"How can we reason but from what we know, Of things in heaven above or earth below?"

Jesus Christ the acknowledged model divine Teacher, in the entire course of his instruction on the subject of religion and spiritual development, drew all his illustrations from earth life and the customs of the people he was teaching. If Matthew is to be credited, Jesus did all his religious teachings to the people in parables. So similar did he picture the subjective world in likeness of the objective, that we might be led to conclude that the former is only an embellished edition of the latter.

No one as yet has been able to give any satisfactory description of the world to which we are all being swiftly borne, that makes it different from this in its general aspect. None that have passed the bourne dividing the two worlds, have ever returned with chart or map of the celestial sphere, to enable us to study its Pycography.

As to deductions of those treading this dusty ball, there is such a diversity of opinions, we are left to rely on our own conceptions and conclusions in the solution of the interesting problem.

We do generally agree that the most

upright and faithful, who obey the most strictly the voice of God speaking in our souls, will insure the most present and future happiness.

Mt. Lebanon, N. Y.

GOVERNMENT.

MARTHA J. ANDERSON.

FROM the earliest history of mankind, in their association as families, tribes, clans, or nations, some form of government, or vested authority, has been found necessary for the protection of the law-abiding, and the punishment of those inclined to evil. The most ancient form was Patriarchal. Every father held control of his own family and servants, which, in many cases, amounted to a large household; and his word to them was more than counsel, it was positive law. This custom still exists in the Orient, and among rude and barbarous people elsewhere; but, in most cases where they have become numerous, they have blended in tribal relationship, and are governed by chiefs. As these became powerful they overruled weaker tribes, often founding nationalities and kingdoms.

Absolute monarchy, the first phase of civilized government, is where full power is in the hands of the Emperor; he rules according to his sovereign will. In some countries on the globe, where the light of civilization has but dimly shone; both courtiers and subjects, of such rulers are but trembling vassals, controlled by the caprice and vindictiveness of unrestrained passion and will, void of wisdom and reason.

As nations progress, socially and intellectually government is based on broad, righteous and philanthropic principles,

and the governed are allowed a voice in law-making. This power is exercised somewhat in limited monarchies, such as exist in some of the states and kingdoms of Europe, where the supremacy of the king, is prescribed by a constitution; yet, in that amended form of government, the machinery of state often plays into the hands of the aristocracy, and the nobles rule on a grander scale of monopoly, of human rights and privileges.

Another step in advance, is where monarchy, aristocracy, and democracy are combined as is the case with Great Britain, where in the houses, of Commons, and Parliament the representative law-makers of the various classes of society meet. Some persons deem this the strongest and best of human governments; but, the love of liberty and increasing knowledge, leads on in the grand march of the world's progress, and Republicanism with its broad basis for the universal brotherhood of man, by the annihilation of caste and class, takes hold of the minds of the masses, since its establishment and successful working on the free soil of America.

"The voice of the people is the voice of God," has rung through the courts and countries of Europe; till, like Sinai's thunders it has shaken empires and kingdoms to their foundations, engendering revolution and anarchy; but, out of these, shall come forth order and a more just form of government. "Forever the right comes uppermost, and even is justice done." Jefferson said; "Where there is no government, there is no God." This is true, the godless elements of unprogressed human nature alone repel law, order and discipline.

All man-made governments, are

framed according to his narrow conception of Deity; masculine in spirit and administration, cold, philosophical and cheerless, they lack the true love element. It will only be in the greater enlightenment, mental and spiritual, of the future, when feminine qualities are acknowledged and infused into civil and religious systems, that the grand ideal of social, civil and religious liberty will be attained.

Government may be classified under four heads. First, that of a family, which requires children to be subject to parental guidance and instruction.

Second, Civil. That which binds the individual to the maintenance of the laws of his country.

Third; Ecclesiastical. Personal obligation to yield to the authority of that organization which the people choose.

Fourth, Self-government. The restriction, voluntarily placed upon the unsubdued passions and propensities of unregenerate man. Those who have advanced to this, have the law of God written within; acknowledging a Divine Theocracy, which supercedes all human governments. To such, it is easy to be law-abiding wherever they are; and, when associated in spiritual communion and relation, self-love and interest become absorbed in the highest of human attainments; an organization, which brings into harmony, for the well-being of all the noblest and purest gifts of unfolded humanity.

Mount Lebanon, N. Y.

I WANT to feel blest of God and his people for honest efforts to sustain right and correct principles in all respects.—J. S. K.

HABIT:—Whose character is reviling, he can as easily revile you as your friend.—M. W.

INFLUENCE.

HARRIET I. SHEPARD.

THE home sphere is one in which a good and Christian influence should abound with beautiful graces. This is a truth which we have reason to fear is not fully estimated by many persons, but we should find here the best opportunity of doing good. Some seem to feel that they have not much influence at home. Such have yet to learn that home is the sphere, not only of duty, but of the best influences. It is natural to aspire after something great. Perhaps we need to work more in our own vineyard, to know ourselves, before our influence can be very elevating.

This knowledge is gained by entering frequently into the closet of our hearts and honestly, humbly pray for the graces of the spirit to abide with us. We can exert an influence for good, and become bright and shining lights, and will be able by divine influence to eradicate much evil and establish order, peace, joy and harmony in society. There are some pleasures and influences which result from storing the mind with useful knowledge, but enjoyments, and benefits greater, by far, result from the cultivation of the mind, and from the exercise and reciprocation of friendly feelings.

The world is full of the praises of some of the most elevated men and women, but without the parental influence, which guided their youth, what would they have been? Their first lessons were received at home. There they commenced their education of mind and heart which rendered them eminently useful in after life. Are we not indebted to the parents of those meritorious people for the good influence which they exerted over them and through them, over a nation?

John Quincy Adams has been acknowledged to be one of the brightest ornaments of Massachusetts. His Father was questioned with regard to the means by which his son was so early brought forward and became so prominent and useful. The Father gave a description of the various means employed in his instruction and adds, he had a Mother. When Governor Briggs returned to his seat in Congress, he told Mr. Adams that he had

been reading the letters of his mother, and had just found out the secret that made him what he was, "The old man eloquent." He replied, with the liveliest emotions, that what ever there had been in his life which was good and useful was to be ascribed to his mother. Let us take a critical view of his long life of usefulness such as accompanying his father to Europe on a foreign mission, while in his boyhood unparalleled activity, of spotless purity, of highest honor, brilliancy and usefulness; then trace all this back to the honored mother, and consider the importance of her influence. This is only one instance out of many. There are numerous accounts on record of pious females exerting a heavenly and benign influence, not only on their own families, but on all around them. Who can measure the responsibility resting upon parents and guardians of children. The ornaments of society, are in no small degree, the result of that maternal influence which has been tacitly and without being perceived, exerted in the domestic circle.

But influence is by no means confined to the parental sphere. A brother, sister, or friend, may sometimes become as influential as parents.—Upon such, will great blessings be pronounced. "Blessed are the Peacemakers for they shall be called the children of God." How careful and prayerful we should be, that we do not exert a wrong influence upon society. Let slander, calumny, or anything that would hurt or wound the tender feelings of another be banished henceforth and forever; no matter what grade or station we may occupy, such traits of character are not justifiable. No community can be prosperous, harmonious, peaceful, and happy, where such ruinous vices exist. Let us carefully, and continually pray that we may so possess the spirit of Christ, that we can love and bless one another with a pure heart fervently. Our influence then will always be cast on the right side, and become what it should be, holy and acceptable to God.

North Union, Ohio.

THE wise keep memory of themselves, and are never deceived or elevated by the applause of others.—M. W.

RESPONSIBILITY.

MARY WHITCHER.

WHAT Seers, what Saviors and what Gods
Tis needful wo should be!
And yet we are but merest worms
To act in such degree.
God grant humility of heart,—
Best armor of defence;
That better we may act our part
Removed from arrogance.
Our motives must decide our case
In part, but not the whole;—
Unless we've studied for our race
Creation of each soul—
We'll say no more, but think anew
On this consistent plan,
While least and most that we can do,
Is, "do the best we can."

Canterbury, N. H.

FORGIVENESS.

"And Jesus said unto her, neither do I
condemn thee, go, and sin no more." *John,*
viii., 11.

BENIGNANT Savior! 'Twas not thine
To spurn the erring from thy sight,
Nor did thy smile of love divine
Turn from the penitent its light.
O then, shall we, who own thy name,
A brother's fault too sternly view,
Or think thy holy law can blame
The tear, to human frailty due?
May we, while human guilt awakes
Upon our cheek the generous glow,
Spare the offender's heart, that breaks
Beneath its load of shame and woe.
Conscious of frailty, may we yield
Forgiveness of the wrongs we bear;
And strive the penitent to shield
From further sin, or dark despair.
And when our own offences weigh
Upon our hearts with anguish sore,
Lord! let thy pardoning mercy say
Like Jesus, "Go, and sin no more."
—Selected.

TRUTH reduced to practice—incarnated, is
a crystalization of divine light.—*D. F.*

THE LANGUAGE OF BELIEVERS.

ONE language Believers in union proclaim,
That Christ in his kingdom, in triumph does reign,
And in true Believers his glory displays,
As prophets predicted in primitive days.

The substance, predicted by figures and signs,
Has drawn the attention of all the divines;
And many have labored with earnest desire,
And looked for a kingdom that's revealed by fire.
The time has expired, the book is unsealed,
The kingdom to thousands is truly revealed,
And many, like gold in the furnace, are tried,
And brought into union with Christ and his Bride.

These two were anointed and suffered on earth,
And travelled in union, and found the new birth;
They conquered the evil which Satan devised,
And firmly established the Kingdom of Christ.

The language of all in the Kingdom is one,
And by it are faithful Believers well known,
Nor can a deceiver, though many have tried,
Dissemble the voice of the Bridegroom and Bride.

The true gospel language cannot be expressed,
But by the Believer, by whom 'tis possessed,
'Tis spirit and life, and can only be known
By such as have gained it, and made it their own.

When infinite Wisdom unfolded her plan,
Then Christ in his glory revealed it to man,
Here man by obedience, salvation obtains;
And this is the language on Mount Zion's plains.

Now 'tell me, ye learned, ye noble and wise,
What natural wisdom could ever devise
A plan so effective, and bring it to view,
To slay the old man, and give life to the new?

The work is effected, the Kingdom's begun,
And in it the language and spirit are one;
We bless the great work, and we own the first cause
Which gave to Mount Zion her language and laws.

NEW WINE IN NEW BOTTLES.

ALONZO G. HOLLISTER.

*The new wine is the resurrecting spirit.
The new bottles are resurrected truths and
souls.*

THAT a Christianity which opposes a candid
and free investigation of spiritual truth, progress,
and the emancipation of the mind from
error; which opposes violence with violence
and hate with hate; which allows its votaries
to contend for honors and emoluments of the
world, to grind the face of the poor, and to
propagate the corrupt and rebellious life of
the world, by natural generation; which fails
to repress sinful desires in the heart, and to
nip evil designs and practices in the bud;
which fails to organize its subjects on a social

basis of equity that will protect innocence, encourage goodness, reward virtue, and secure the perpetual ascendancy of justice, unity, purity, holiness, chastity, charity and righteousness in the conduct and counsels of its leaders; that if such is Christianity, it is not the genuine Christianity of the wise and gentle Nazarene, we think no one who has carefully and candidly investigated his life and doctrine recorded in the New Testament can reasonably dispute.

And if there is a people now on earth, living the life and forming the character ascribed to him and his first witnesses, we reason that Christ must be present with and in them as much as it is possible for him to be present with mortals, and it behooves those who are honestly and anxiously expecting Christ's second advent, to seriously examine their credentials and testimony.

Jesus foretold a total apostacy, from the light and life of his first appearing, and the substitution of false Christs and unauthorized teachers in his name. The Apostle Paul and the Revelations of John confirm the same, while the history of the dark ages, the testimony of inspired witnesses, and the prophetic numbers of Daniel and John, prove that this time has already passed. Consequently a new revelation is absolutely necessary not only to revivify the truths of the past so far as they are needed for present growth, but to set up on earth the kingdom of the God of heaven, which is to consume in its progress, all other kingdoms (whether of beasts or men,) and to increase in order, growth, and stability without end. Also to fulfill ancient predictions, and vindicate the spirit that gave them.

Hence our faith is not founded primarily upon any record, but upon a new and present revelation of the same spirit, which illuminates and is illustrated by the record, and by the character of its subjects. Thus, the character of Ann Lee's revelation may be known by her own subsequent character and teachings, and by the conduct of her disciples. At a period when intellectual skepticism is stoutly laboring to discredit the historic evidence of Christ's first appearing, when rational inquirers are perplexed as to what really constitutes genuine Christianity,

and in serious doubt whether its reputed author was a myth or reality, lo! it appears a second time upon the stage of human life, and this time, contrary to all previous theory and mortal expectation, it is made known by a woman.

We know it to be the same by its fruits, and that its mediator is no myth, the writer being for years acquainted with those who received their faith and testimony direct from Ann Lee; people who had sought in vain elsewhere for that deliverance from the galling yoke of their passions which they obtained by obedience to Ann's testimony. She affirmed that she received her doctrine and testimony from the spirit of Jesus, a part of whose earthly record we have in the New Testament, and concerning whom she testified, "I have often seen St. Peter and St. Paul, and conversed with them, and with all the Apostles, and with Christ Jesus, my Lord and head. For no man is my head, but Christ Jesus, he is my Lord and head." At Watervliet, in the last year of her earth life, she testified in presence of a large number of people; "Christ is ever with me, both in sitting down and rising up; in going out and coming in. If I walk in groves or valleys, there he is with me; and I converse with him as one friend converses with another, face to face."

She would sometimes say to those who addressed her as Madam or Mrs., "I am Ann, the Word." The relation which she claimed as subsisting between her and Jesus was confirmed by other reliable witnesses, and by her own conduct. Ann was a medium from childhood.

According to the testimony of her friends, she was industrious, discreet, truthful and upright, and possessed a strong, practical common sense and good judgment in relation to the ordinary affairs of life. She also possessed a knowledge and wisdom in spiritual things which enabled her to compass the spiritual state of all who applied to her for aid or instruction. There is evidence of this in the quality of her disciples, among whom were Baptist elders, preachers, college graduates, business men and heads of families who had secured prosperity and success in worldly affairs, and in the high moral charac-

ter which these people sustained to the end of their days.

People qualified by their subsequent training and guidance to make community life a success, a desideratum sought by many without success, for centuries since the overthrow of the primitive Christian communal church. These were Ann's epistles seen and read for sixty years after her decease. Ann's good sense and judgment are amply vindicated in the following

PRECEPTIVE TEACHING.

"Put your hands at work and give your heart to God. The devil tempts others, but an idle person tempts the devil. Do all your work as you would if you had a thousand years to live, and as you would if you knew you must die to-morrow. Be diligent with your hands, for godliness doth not lead to idleness. Be neat and industrious; keep your family's clothes clean and decent; see that your house is kept clean, and your food prepared in good order. Keep your dwellings, your shops and your fields, and everything you possess in order. In the Spring of the year, every faithful man will go forth and put up his fences, plough his ground, and plant his crops in season, and then with confidence he may look for a blessing. But the slothful and indolent will say to-morrow will do as well. Such a man never finds a blessing. So is he in spiritual things. He will be slothful in the work of God, and will reap his reward. He that is unfaithful in the unrighteous mammon, how can he be trusted with the true riches? Be prudent and saving of every good thing.

Beware of covetousness. Remember the poor and needy, the widow, and the fatherless. If you do not hear the cries of those who are in distress, God will not hear your cries. You can never enter the kingdom of God with hardness against any one; for God is love, and if you love God, you will love one another. You cannot make a spear of grass nor a kernel of grain grow. It is by the blessing of God that these things come, therefore you ought not to waste the least thing. If you improve in one talent, God will give you more. God is a fountain of light, love and goodness, and no soul can truly know God, but that will love Him." From such

instructions as these, impressed by example, Ann's qualifications as a witness, may be in some measure inferred.

VISIONS AND REVELATIONS, concerning the spirit of Jesus have been common among the disciples of Ann, one of which, the testimony of William Harlow, given at Mount Lebanon, in 1790, is here presented.

Feeling my spirit in union with Father Joseph [the presiding Elder] my mind exercised toward God, and my sensations in the heavens, I saw the kingdom of our Lord Jesus Christ, set up on earth in this place, and it was the most glorious of anything I ever saw. The glory thereof far exceeded the light of the sun, and shone at noonday as a great light; and I heard a voice from heaven saying "The tabernacle of God is with men, and the Father and the Son have come to dwell with them whom God hath called and chosen, and who are found faithful." And I saw the Lord Jesus sitting upon a great white throne. And I saw a number standing before the throne, clothed in white. And I saw Mother and the Elders that were with her [out of the body] standing between him that sat on the throne and Elder Joseph [in the body] and he stood between them and the people. And they bowed down and worshipped God, and sang unto the Lord, Hosanna to God and the Lamb; blessed is He who has given us the victory over the beast and his image, and over him that hath the power of death.

And he who sat on the throne spoke saying; "This is the first resurrection, and blessed are ye that have part in it. Ye are my witnesses. Ye shall reign with me on the earth. I have come to set up my kingdom, wherein dwelleth righteousness, and I will be a father to you and ye shall be my sons and daughters, for ye testify of me in the world."

William Harlow deceased at Mount Lebanon while yet a young man, highly esteemed by those who knew him, for his many Christian virtues.

Mt. Lebanon, N. Y.

THE first ingredient in conversation is truth; the next, good sense; the third, good humor; and the fourth, wit.—*Sir W. Temple.*

BIBLICAL. NO. 5.

BY H. C. BLINN.

THOSE who directed the revision of the New Testament have felt authorized to erase the 21st verse of Matt. xvii., as spurious, and also verse 11th of the xviii chapter.

Matt. xx., 16. "So the last shall be first, and the first last; for many be called but few chosen."

A very happy change has been made in this place, and the passage now has nothing to do with the condition of individuals as the words "for many are called but few chosen," have been found to be an interpolation.

Matt xx., 22 and 23. "But Jesus answered and said, Ye know not what ye ask. Art ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" The revised version now reads, "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?"

The remarks referring to baptism in the 22 and 23 verses are now thrown out. It is remarkable that the Bible transcribers should have been so officious as to enlarge to such an extent, upon the sayings of Jesus, and put into his mouth what they were interested that he should say, to help establish their own peculiar theology.

Matt. xxiii., 14. "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." The whole of this verse is crossed out although it is said to be found in some of the old MSS. This has been read and quoted for two hundred years, and been the subject for hundreds of sermons while purporting to be the words of Jesus and written by Matthew.

Mark vi., 11. "Verily I say unto you. It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." So much of the eleventh verse is erased. Was it written by holy men? Peter said this much of some of the prophecies, "For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Spirit." But the revision corrects this for the better.

"For no prophecy ever came by the will of man; but men spake from God being moved by the Holy Spirit."

Mark vii. The whole chapter has been subjected to a thorough sifting. Words and sentences have been liberally cast aside and still the book is made better.

Mark ix., 23. "Jesus said unto him. If thou canst believe, all things are possible to him that believeth." The revision changes the sense very essentially by a change of the sentence. It has been thought very important to punctuate a quotation exactly like the text, but the revisors have taken unbounded liberty and of course, in many cases, made very radical changes. The father here says, "If thou canst do any thing," as though there might be a doubt on the point, and a comma follows the remark. Then Jesus says, "If thou canst believe, all things are possible." A comma follows believe. This makes a very mild appeal to the faith of the man, who had brought the child, but the revisors change the sense entirely, and make Jesus put forth, a cutting rebuke. "And Jesus said unto him, If thou canst! All things are possible to him that believeth," As much as to say, Away with your doubting!

Mark ix., 29. Speaking of diseases that are to be healed by prayer and fasting;—it now seems that Jesus did not advise the fasting, but said, "This kind can come out by nothing, save by prayer."

The ninth chapter of Mark is well worth a careful perusal, as the revision has many changes from the A. V. by which a better reading is obtained.

Mark xvi. From the eighth verse to the end of the chapter is considered spurious, as the old MSS. have so many different readings. This takes away nearly all that Mark had to say about the resurrection. This rejected section also contains several remarkable passages which have been very freely used in making strong points, for still stronger sermons.

Luke iv., 4. "Man shall not live by bread alone" the remaining part of the verse, "but by every word of God," is omitted as not belonging to the text. In the fifth verse the words, "into a high mountain" are left out,

and in the eighth verse, "Get thee behind me, Satan," has met the same fate. In the eighteenth verse, "to heal the broken hearted," is erased. This chapter has been singularly mutilated and it may take many years to reconcile such changes in the minds of some Bible readers.

Luke xi., 44. "Woe unto you. for ye are as graves." Jesus did not say woe unto you *Scribes, Pharisees, hypocrites*, as these names were evidently added by some designing person in recopying the Testament. The word hypocrites is not to be found in the whole chapter.

Luke xvi., 9. "And I say unto you, make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations." This important passage has been the subject of much comment. The revisors have changed it a mere trifle. "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles." This advice to make friends with the spirit of the world does not sound like the testimony of Jesus, or the apostle. A better rendering is as follows:—Make not to yourselves friends of the mammon of unrighteousness, for they will fail, while ye are received into lasting habitations. This certainly must have been the spirit of the Teacher. Paul says, "Make no provision for the flesh," "Whosoever therefore will be a friend of the world is the enemy of God." Too many have already tried this same thing to the ruin of their souls.

Canterbury, N. H.

RELIGION, FAITH AND BELIEF.

OLIVER PRENTISS.

IN all deference to superiors, who have essayed, or may hereafter essay to give definitions, or draw lines of demarkation. I also would show my opinion, not dogmatically, but by way of casting in my mite.

RELIGION, is the germ of DIVINITY in us. All there is of us worth talking

about, latent it may be, you may call it the Soul, if you want to; whichever you call it, it is the element, in our make up, which connects us with the great hereafter.

FAITH, is the Divine Afflatus, vivifying the Latent Germ. Fanaticism, sometimes, usurps the throne of Faith, producing unhealthy action.

BELIEF,—the result of education, of dictum, or of investigation. Sensible or otherwise, according to the progress of the age, and status of the individual.

THEOLOGY,—a set of ideas, or dogmas, the concoction of would be master minds, a kind of substitute for living faith and practical Righteousness.

INDIVIDUALITY,—Whether, in coming worlds, we retain our present individuality, or take other forms, is not, an open question. We modestly leave it an open question, for others, to solve for themselves, in their own way. The material of which we are composed being unannihilable, we are bound to exist in some shape. Should we, in coming worlds, retain our present individuality, a life squared by living faith here, will be largely to our advantage there.

Should we take new forms of individuality, that individuality will be like the material elevated and refined, or otherwise, of which the new formation is composed.

Mt. Lebanon, N. Y.

IN MEMORY OF ELIZA FOWLER.

GENTLY rests her weary spirit,
Free from strife and earthly care;
Far beyond this world of sorrow,
To those mansions ever fair.

Long was she a faithful toiler
In the vineyard of the Lord;

Now the strife on earth is ended,
She will reap her just reward.

Why then should we mourn the parting,
Could we wish her back to earth,
Since she's gone to swell the number
Who have found the heavenly birth.
Thus when we like her have conquered,
And our journey here is o'er;
We may hope some day to meet her
On that distant shining shore.

Mt. Lebanon, N. Y.

AT the last supper, eleven disciples partook of one loaf of bread, and one cup, which Jesus said typically, was his body and blood—meaning to represent the unity of his spiritual substance, and circulating life. As each of these were alike in kind and quality, though distributed to many parts, so is the spirit and body of Christ, though distributed to many members. Hence his spirit must produce the same kind of fruit in every soul that lives by it. Consequently, those who partake of the real body and blood of Christ cannot walk contrary to each other without departing from Christ, in whom is no contradiction.—*A. G. H.*

IN MEMORY OF ELIZABETH A. BARKER.

ELVAH F. COLLINS.

'Tis well with our Sister, we all can respond,
The angels have beckoned her home;
And we can rejoice that her soul now unbound,
O'er the bright fields elysian can roam.

We'll breathe to her spirit, the peace of the
The strength of the conqueror's joy [Dove,
And help her to loose the last shackle of earth
That would hinder her angel employ.

Float upward, O freed one! Rejoice in thy
To bid transient glories adieu, [call
We'll follow thy footsteps when death's shadow
And our pilgrimage here closes too. [falls,
Waterliet, N. Y.

AMUSING the body and keeping the body under, are two different things. The former is a great sin, the latter a constant duty.

MY WELCOME HOME.

Who will greet me first in Heaven,
When that blissful realm I gain,—
When hands have ceased from toiling,
And the heart has ceased from pain;
When the last farewell is spoken,
Severed the last tender tie,
And I know how sweet, how solemn,
And how blest it is to die.

As my barque glides o'er the waters
Of that cold and silent stream,
I shall see the domes of temples

In the distance brightly gleam.—
Temples of that beauteous city

From all blight and sorrow free;
Who from out its golden portal
First will haste to welcome me?

Who will greet me first in glory?
Oft the earnest thought will rise,
Musing on the unknown wonders
Of that home beyond the skies.

Who will be my heavenly mentor?
Will it be some seraph bright,
Or an angel from the countless
Myriads of that world of light?

No—not these! for they have never
Gladdened here my mortal view;
But the dear ones gone before me,—

They, the loved, the tried, the true;
They who walked with me life's pathway
From my soul by death were riven,
They who loved me best in this world
Will be the first to greet me in Heaven

—*Selected.*

A SWARM OF BEES.

JOSEPH WOODS.

Jesus said: "*Be* perfect, even as your Father in Heaven is perfect." To obey this command, it is requisite that we should do as well as we know how. Our Heavenly Father with his infinite knowledge can do no more.

To meet the requirement, it is necessary that we *Be* watchful; *Be* prayerful; *Be* careful of our words and actions; *Be* charitable; *Be* honest; *Be* kindly affectioned one toward another; *Be* forgiving; *Be* merciful; *Be*

pure; *Be* peace-makers; *Be* sure we are right before commencing anything, whether of a temporal nature or spiritual interest; *Be* steadfast; *Be* what we seem to be, and seem to be what we really are.

Be industrious and active, soul and body. Whoever indulges in idleness, will find sooner or later, that time thus spent is lost. It is one of the strong holds of the Adversary whereby he helps some individuals to make their profession nothing but a sham. *Be* thankful; *Be* prudent and saving of the temporal blessings given; *Be* interested in all that pertains to our spiritual welfare, and be so earnestly devoted to the work of the gospel, that those not of us, may take knowledge of us, as did the Jews of Peter and John, that we have not only been with Jesus, but hold a relationship and union in the spirit never to be marred nor broken.

St. Paul said; "I am persuaded that neither death nor life, nor angels, principalities nor powers, nor things present, nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We should be more than persuaded. *Be* not indifferent; *Be* true to principle: How great the privilege to be and do good.

Canterbury, N. H.

"I SHALL NOT PASS AGAIN THIS WAY."

THE bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
"I'm sure I shall not pass again this way."
I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away;
"I'm sure I shall not pass again this way."
I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
"I'm sure I shall not pass again this way."
I want to give, e'en as the Master gave,
Help to the erring; and I want to have
Forgiveness in my own heart from day to day;
"I'm sure I shall not pass again this way."
I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
"I'm sure I shall not pass again this way."
—Selected.

Letter Box.

SOLOMON'S TEMPLE.
For Juvenile Bible Scholars.

EDNAH E. FITTS.

AMONG many interesting and profitable lessons to be learned from the Bible we may class the history of Solomon's Temple. I presume many of my young friends have read in their Bibles about the temple at Jerusalem, and that Jesus found persons there who sold sheep and oxen, and how he made a small scourge and drove them out, saying: "Make not my Father's house a house of merchandise." John ii., 16. You may have wondered also, what kind of a place the temple was, and by whom it was built?

As its name implies, it was built by King Solomon nearly a thousand years before Jesus was born, and required the labor of 183,000 men for seven years. Previous to the building of this temple, the Jews had worshipped at the Tabernacle, which was a movable structure, adapted to their roving manner of life. After many severe battles, the Israelites took possession of the kingdoms which God had promised Abraham.

As the Jews became established they made for themselves permanent dwellings and also made the House of God. David, who was king of Israel, purposed to build a house for God, wherein should dwell the ark of the covenant and made known his intention to Nathan, the prophet, who gave this answer, that while God approved of his design, he could not permit him to build a house to his name, because he had fought great battles and was a man of blood.

By this we may learn that to give to God an acceptable offering we must live in peace and love, one with another, for if we "Love not our brother whom we have seen, how can we love God whom we have not seen." David submitted to the will of God, but provided gold, silver, iron, brass, timber and stone in great abundance. He also gave his son a pattern of the house and with instructions how to build. Solomon was anointed king and in the fourth year of his reign began to build the

House of God. As Solomon needed more timber than his father had provided he made an agreement with the king of Tyre, that he would give him a yearly supply of wheat and oil in exchange for cedar, fir and olive trees.

These were hewn by the Sidonians in the forests of Lebanon. Hiram complied, and came to Jerusalem to assist Solomon.

The temple was built of stone made ready before it was brought to the place for use, and there was neither hammer nor ax, nor any tool of iron heard in the house while it was in building. 1 Kings, vi., 7.

Some of the stones were forty feet long, thirteen feet high, twenty feet thick, all of white marble. A description of this beautiful building may be read in 2 Chron. iii. When it was finished the Elders and chief men in Israel assembled to dedicate it. The priests brought the ark of the covenant out of the city of David, and placed it in the temple, under the wings of the two cherubim. There was nothing in the ark save the two tables of the law which Moses put there in at Horeb, more than four centuries before.

This celebrated temple remained in its glory about thirty-four years when the king of Egypt, carried away its treasures. Under the Hebrew rulers, it fell into great decay, but was repaired B. C. eight hundred and eighty nine. Nearly one hundred years after Ahaz removed the brazen altar and placed a heathen altar in its stead. He also removed the brazen sea, brake many of the sacred vessels and closed the temple. Hezekiah cleansed the temple and restored all the vessels; but in the fourteenth year of his reign, he gave much of its wealth to the king of Assyria. His son Manasseh reared altars unto Baal, in the temple and led the people into idolatry. In the reign of Josiah he destroyed idolatry and caused the temple to be cleansed and repaired. In the reign of Zedekiah, B. C. six hundred and two, the temple was destroyed by the Chaldeans.

THE SECOND TEMPLE.

About fifty years after the destruction of the first temple, Cyrus king of Persia, was moved by spirit-direction, and granted the Jews permission to return to their own country, and rebuild the temple. When the Sa-

maritans heard that the children of captivity had returned to Jerusalem and were rebuilding the temple, they formed a written accusation against them and presented it to the king. In consequence of this, the Jews ceased building, till encouraged by the prophet, and with the consent of the king, they again commenced building the temple. Haggai prophesied that the glory of this second temple should exceed that of the first; not as being more magnificent in outward appearance, but because in that place God would manifest his power and propagate peace unto all nations. In four years the temple was finished, and although the treasures of the House of God, which the Chaldeans carried into Babylon, had been restored to the Jews, yet they could not regain some things which the first contained, and which constituted its chief glory, and wanting these, no Jew would admit that it exceeded the former in glory.

This second Temple stood unharmed nearly three hundred and fifty years, when it was profaned and pillaged by the king of Syria. An altar of Jupiter then occupied the place of the sacred altar. About three years after this, the Jews purified the temple and restored to the Jews their worship.

This second temple stood nearly five hundred years when Herod the Great began to repair it. This was before the birth of our Savior. The main building was completed in nine and a half years. It was in this building that Jesus conversed with the Jewish Doctors when he was twelve years of age.

Jesus went to the passover of the Jews, and finding there, many persons engaged in selling cattle and changing money, he made a scourge of small cords, and drove both the people and cattle, from the courts of the temple, overthrew the tables, and poured out the changers' money, and said to them that sold doves; "Take these things hence, make not my Father's house a house of merchandise." In the court of the temple, Christ taught the people, and performed many miracles. According to Christ's prophecy, Jerusalem was besieged by the Romans, A. D. 70, and the soldiers made a fort of the temple, and finally sacked and burned it.

Canterbury, N. H.

THE MANIFESTO.
JUNE, 1884.

NOTES.

To be like him,—to grow in his likeness, to be baptized and resurrected in the divine spirit of our Lord and Savior,—Christ, is the work of those who are effectually turning from darkness toward the beauties of a spiritual light.

Christ is above, and it is an upward march toward the kingdom of peace that carries us away from the follies and sins that so largely beset us. A glorious hope abides with us, as the morning dawn has so far advanced that the heavenly pathway can no more be obscured. To run or to read is within the province of each one,

“ Before us lies a fruitful field,
Behind, a wilderness.”

To stimulate ourselves to stand steadfast in our high calling, now becomes an imperative duty. God’s word has not been an idle sound that we should forget from whence our blessings flow.

We have been called as devoted laborers in the fruitful field of our Heavenly Father’s love. The harvest, indeed, is great and an invitation is extended for living and active workers to gather of the bountiful blessings that may now be found within the boundaries of this spiritual kingdom.

The great Teacher has wisely said,— If you are not faithful in the things of this life,—in the abundance of temporal blessings that are prepared for you, how feebly developed you will be to become stewards of the true riches. The use that we make of the first will more or less correspond with the use that we shall make of the last.

To feed the hungry, clothe the destitute and afford shelter to the weary is simply the voice of humanity. “ Inasmuch, said Jesus, as ye have done it unto one of the least of these, my brethren, ye have done it unto me.” A kindness in the dispensing of earthly blessings has its sure reward, and if presented in Christ’s spirit, a gift, even so trifling as a glass of cold water will bear its corresponding recompense.

But there has been a class of professors who walked in other ways, and Jesus accepted their course as a lesson to his followers. They gave no food to the hungry, no drink to the thirsty, nor sheltered those who were in need. Selfishly looking beyond the sphere where their ministrations should have been, they presented their gifts only as a form of godliness.

How very much we need to learn from these lessons of life, and to incorporate the good into our religious system. How very much we need to study the spiritual necessities of the day in which we live and to be the good Samaritans and the untiring messengers of love and peace to those who are walking in paths, not illuminated by the love of God.

Consecrated and devoted fathers and mothers have prayed for and watched over us, and in turn it becomes our duty to pray for and watch over others with a manifestation of the same loving, spiritual care.

On the other hand, it is no less our duty to contend against all forms of wickedness wherever they may be found, than it was the duty of those who have preceded us in the gospel work. Equipped with the whole armor of God, we have no reason to fear. The victory will be with those who trust in the Lord.

CHRISTIANITY AND COOKING.

An excellent communication under the above title appeared not long since in the *Boston Journal* and it is certainly a good omen to see that such an influential secular paper should publish an article so fraught with practical Christianity, and with its thousands of readers how many may be blest through its very efficient ministration.

At first sight the presentation of the terms so closely conjoined as Christianity and Cooking seem almost ludicrous, as though the beatitudes could possibly have anything in common with the culinary department. The truth, however, in reference to this is being better understood and the careful preparation of food may largely assist in the development of moral tendencies, while a neglect may as certainly tend to that which is immoral. A religion that does not include the whole of man, his food, his drink, his clothing and his sanitary privileges as well as his religious obligations must indeed be very defective.

The many forms of theology which have arisen from time to time have each in their turn accepted some of the Christian truths and with these held more or less carefully to the laws of God that were given for the well-being of the physical system. There was a time, however, when the people of God under the leadership of Moses exercised great care in the selection and preparation of their food, and if we are to accept the record which history has so kindly furnished, we shall learn that the effect was magical. No such results have dawned upon any succeeding nation. As unfortunate as it may have been, the Christian church, in this respect,

can boast of nothing superior to their Gentile or heathen neighbors.

Christianity in offering a salvation to the race must necessarily be as choice in its ministration to the body as to the soul. The very close relationship which they so carefully sustain, the one to the other, cannot be ignored. It has been said, very truly, that "the adoption of the Christian idea leads to a life that renews society and brings the true contemplation of God's works and the earnest endeavor to realize his purpose concerning the human race."

There is, no doubt, but that this was to be the ultimate of the work of Christ. To create all things anew, and to teach that God's laws respecting the physical well-being of the body can be of no less value than are the laws respecting the welfare of the soul. In the early history of the race a deviation from the Sinaic commandment was regarded so very wrong that it was termed an iniquity, and passed from generation to generation. It certainly can be no less an iniquity in a day when more light and more truth dawns upon the earth.

The civilization of the age, has in its upward march, been making some wise changes which must, indeed, be appreciated, while Christianity as an order has only kept pace with those of her own country.

This writer who is certainly on the border land of the kingdom of light, further remarks;—"We have tunneled mountains, we have bound continents together by steamships and telegraphs, and have spanned them with railroads in order to bring food to us, and yet we do not know enough about food to keep soul and body together with any great degree of comfort, or how to make the

body the most efficient instrument for the soul's higher activities."

If an acceptable and a hygienic reform has reached us it will be one more phase that will pleasantly foreshadow the anticipated millennial age, which is the hope of every Christian mind.

OBITUARY notices should be brief and make direct reference to the life of the individual. Please read the one in the April Manifesto from the pen of Elder Giles B. Avery.

In Memory of our Sainted Mother, Dolly Saxton.

EMMA J. NEAL.

We all, are wending thither,
Toward the opening gate—
Who next responds to bidding,
Or who must longer wait—
No human power can fathom,
No prophecy foretell,
But if prepared to enter
With all it shall be well.

Though called in early morning,
While lisping infant prayer,
Or when the dews of spring-life,
Are glistening bright, and fair,
Or yet in manhood's Summer,
When cares and toils surround,
Or in the Autumn stillness,
When burdens are laid down.

The noble life now ended,
Fame's highest niche doth fill,
Of consecrated service,
Unto *Our Father's will*,
A Century's golden moments
Life's tide hath borne away,
Since first she learned the lesson,
Of Christ, the *Truth*, the *Way*.

And childhood's faith obeying,
When stormer days drew near,
With calm unchanging purpose,
She walked the waters clear,
Prepared with faith unshaken
Each sacrifice to make,
However dear the idol,
The *Christian law*, would take.

All through the weary night-watch,
She asked for no repose,
And when the opening morning
New toils of life disclosed,
She, armed in stately queen-ness,
Goes forth to battle still,
Resolved throughout the conflict
To do her *Father's will*.

Until the Peaceful Victory,
At last crowns human strife,
And the Divine Afflatus,
Becomes her breath her life,
And like the great Apostle
Whose words were *few and sweet*
O, *love ye one another*,
Would oftentimes repeat.
Mt. Lebanon, N. Y.

IN MEMORY OF CHARLOTTE BUTTERFIELD.

APPROPRIATELY it can be said; Keep silent daughter of frivolity for death is in that chamber. Startle not with echoing sound the strangely solemn peace, Death is here in spirit, watcher of a marble corpse. Death, new tenant of the house pervadeth all the fabric, he watcheth at the head and standeth at the feet, and hideth in the caverns of the breast. O Death, again so soon thou hast tarried here, greedily thou art snatching from our homes those in whom we love, trust and confide.

Ah Death, thou art reminding us often of our destiny, each one of us must sooner or later, meet thee, therefore, how essential it is for us to work while the day lasts, for the night will surely come when no one can work. Every day brings us nearer to thee. We are being prompted while in thy presence to live the Christian life more perfectly, to be loving and kind, to be watchful, prayerful, forgiving and forbearing, more humble and charitable, more respectful and agreeable to all, more willing to suffer for Christ's sake, and do unto others as we would be done by in every respect, and be in reality, more self-denying, to strive daily to be peaceful and condescending, to do all in our power to make those happy by whom we are surrounded.

Dear Sister, where will we look for thee now that thou art shrouded in death? Hast

thou reached that blissful haven of rest of which we hear so much?

We must now say farewell, deeply feeling that we miss thee! Thy faithfulness in duty, thy generous disposition and forgiving spirit, thy consecrated life and zeal for the cause cannot be forgotten.

Mt. Lebanon, N. Y.

IN MEMORY OF ELDER AUGUSTUS BLASE.

RACHEL E. McDONALD.

FAREWELL, our Brother dear, farewell,
This tribute brief we give;
Thy life so well and nobly spent,
In memory long shall live.

A sower thyself in manhood's prime
Of the rich and golden grain;
When the Reaper came, he found thee ripe,
Thy life without a stain.

As oft in Worship's sacred hour,
In songs our voice we raise;
We shall miss thy sweet notes leading
In our hymns of prayer and praise.

Farewell, 'tis hard to part with thee,
But to the cross we bow;
And to kind guardian angels' care,
We give thee sadly now.

But hushed be the voice of sorrow,
And glad the song of love,
That shall welcome thee our Brother,
To thy fair, bright home above.

Shakers, N. Y.

IN COMMUNION.

MARIA T. SCHULTZ.

God give us strength! our struggling hearts
Grow weary with our pain,—our growing pain;
Hope baffles us, and Peace departs,—
And in our weakness we complain, complain!
We would be strong in nerve and will,
Brave, to endure, throughout their weary length,
These days of trial,—pain, and ill,
Which burthen us with fear;—God give us strength.

God give us light! our tear-wet eyes,
Grow strangely dim with watching for a sign
Of Thy dear favor! will the skies
Of upper spheres let their light for us shine?

We would see clearly through the dust
Of doubt, which doth environ us, as night;
Our faith, imperfect yet, we trust,
But trust not wholly: Oh God, give us light!

God give us truth! our hungry souls
Grow discontent with earth's material things;
Our longings infinite, control,
And help our spiritual sufferings!
We would be fed! break unto us
Thy living bread; Thy hand of love, in ruth,
Upon our bowed heads lay, and thus,
Requite our living pain! God give us truth!

God give us rest! our patient feet,
And careful hands, with toiling, tired grow,
Our hearts, grown anxious, look to meet
Some answer to our praying here below.
We long for rest! not idleness,
Or dull inertia, but a blessing, blest
Of Thee, to wean our weariness
Of heart away,—Oh dear God, give us rest!
Canaan, N. Y.

A NUT TO CRACK.

THERE was an old man who lived in a hut
About the size of a hickory nut;
The walls were thick, and the ceiling low,
And seldom out doors did the old man go.
He took no paper, and in no book
Of any sort was he seen to look,
Yet he imagined he knew much more
Than man or woman had known before.
They talked in his hearing of wondrous things,
Of the dazzling splendor of Eastern kings,
Of mountains covered with ice and snow
When all the valley lay green below.
They spoke of adventures by sea and land,
Of oceans and seas by a cable spanned,
Of buried treasures;—but though he heard,
He said he didn't believe one word!

And still he lives in his little hut
About the size of a hickory nut,
At peace with himself, and quite content
With the way in which his days are spent.

Little it troubles him, I suppose,
Because so very little he knows,
For keeping his doors and his windows shut,
He has shriveled up in his hickory nut.

And you, my dears, will no larger grow
If you rest contented with what you know,
But a pitiful object you will dwell,
Shut up inside of your hickory shell.

—*Josephine Pollard.*

GOOD AND BAD HABITS.

MANY people suppose they can drop a bad habit any time they choose. But this is a great mistake. The moment we begin a bad habit of any kind that moment we begin to lose our power to act right, and the longer we continue in any wrong course, the harder it is to turn to the right.

Nothing becomes fixed and real till it is *done*. It is the *doing* that forms the habit. Doing before it becomes a habit, requires effort, and sometimes repeated painful efforts. But doing, when it becomes a habit, is easy.

When we do *right*, because it is *right*, we act from good motives. When we do this till it becomes a habit, the doing of good first becomes easy, then pleasant, and finally a source of real enjoyment.

Good habits, from good motives are heaven. Bad habits, from selfish motives, are hell. A mixture of the two is neither, and cannot last; for finally, the good will cast out the evil, or the evil will destroy the good. No man can serve two masters.

The habit of speaking the truth, of doing right, or being humane, lies at the very foundation of a large part of the happiness in this world. And very few persons realize, how much of our safety and enjoyment in this world, is simply the fruit of habits of good.

Whatever, therefore, helps us to cultivate good habits, becomes important. And whoever neglects to give his influence and example in its favor, endangers the *moral health of society, and his own safety as well*.

It is vain to expect, that *morality can prevail generally*, apart from religion, to give it authority and approval. And public religious worship becomes our indispensable necessity, for preserving the moral health of the world. And it is for this reason that we have the command, "Neglect not the assembling of yourselves together, as the manner of some is."—*Selected*.

No being is before all Knowing and Doing, I affirm that education cannot repair the defects of birth.—*R. Aitken*.

Books and Papers.

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WHEN an Editor can encourage truth and denounce error, fearlessly and consistently as we find it in the columns of the R. P. J. we may then look hopefully for a better phase of spiritualism to spring up in the land. We are interested laborers in this field of mystic influences, and accept with pleasure all that embodies light or increases our intelligence upon this most valuable subject. Dreams and visions and divers other gifts are among the blessings that have fallen to our inheritance, but they should be reported in all truthfulness.

That there may be spurious or sham-demonstrations conjoined to the same company or that the credulous and over-anxious should sometimes be deceived by a false light, is not a subject of surprise. In the exposure of these spiritual magicians and their sham manifestations we most heartily commend the courage of the Journal as fair in its treatment, and as an able advocate for the truth.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. May. Contents: John Rogers; The Popular Statuary; Remarks on Classification; The Constitution of Man; Arles and its Ancient Ruins, III; Girl Idleness; Capt. Mary M. Miller, Portrait; The Mormons; Because Men want them; The Sudan; Shoes and Characters; Annuities; Eating; How to see the Stomach; Traveling in Florida; Notes; Poetry; Wisdom and Mirth; etc., etc.

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[The following recitation was given before the Brethren and Sisters of the Church Family, by the several individuals whose names it bears. Ed.]

DUTY TO GOD

J. E. My dear companions; As we have been interested reading the Scriptures for a further comprehension of our "Duty to God," let us enumerate some of the many texts we find relating to this subject. First, We are commanded to fear God.

- M. K. *Obey Him.*
- L. F. *Wait upon the Lord.*
- E. F. *Trust in God.*
- L. S. *Hold communion with God.*
- L. D. *Hope in God.*
- I. F. *Rejoice in the Lord.*

J. E. *Love God.*
 M. K. *Praise Him.*
 L. S. *Confess to Him.*
 J. E. *Pray to Him.*
 J. E. The good book teaches that "the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding."

M. K. "The secret of the Lord is with them that fear Him, and He will shew unto them his covenant." "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

L. F. "We are to wait upon the Lord, therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually."



They that wait upon the Lord, they that wait upon the Lord, shall re - new their strength, shall re -



new their strength; They shall mount up with wings as eagles, They shall mount up with wings as eagles
 They shall run and not be



They shall run and not be weary, they shall walk and not faint. They shall run and not be
 weary, They shall run and not be weary,



weary, They shall run and not be weary, they shall walk and not faint.

E. F. "Be of good courage and He shall strengthen your heart, all ye that hope in the Lord." "Let Israel hope in the Lord from henceforth and forever."

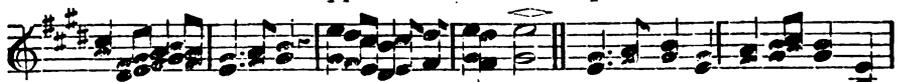
L. F. *Rejoice in the Lord* "Glory ye in his holy name; let the heart of them rejoice that seek the Lord." "Serve the Lord with gladness, come before his presence with singing."

MF



Sing, O daughter of Zion; Shout, O Israel; Be glad and rejoice with all thy heart, O

FF *P*



daughter of Je - ru - sa - lem, Glory ye in his holy name. Let the heart of them re - joice that

Soprano. *Alto.* *Soprano.*



seek the Lord, And let them sacri - fice the sacrifices of thanks - giv - ing, And de - clare his

Alto. *Sop.* *Alto.* *FF*



works with rejoicing, Declare his works with rejoicing, rejoicing, rejoicing, re - joic - ing.

J. E. The first and greatest commandment is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." "If a man love me, said Jesus, he will keep my words." In Prov. we read, "I love them that love me and those that seek me early shall find me."

I. F. Jesus said; "He that lov-

eth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."

J. E. It is written, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."



O Love the Lord, all ye saints, For the Lord pre - serv - eth



the faith - ful; I will love thee, O Lord my strength.

I. F. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." "He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light."

M. K. "If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

L. S. "Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask we

receive of Him, because we keep his commandments and do those things which are pleasing in his sight."

E. F. Prayer to God. "Seek ye the Lord while He may be found, call ye upon Him while He is near. Watch ye and pray lest ye enter into temptation."

I. F. "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

J. E. After this manner therefore, pray ye; "Our Father, which art in Heaven,

L. F. Hallowed be Thy name.

L. S. Thy kingdom come.

M. K. Thy will be done on earth as it is in Heaven.

L. D. Give us this day our daily bread.

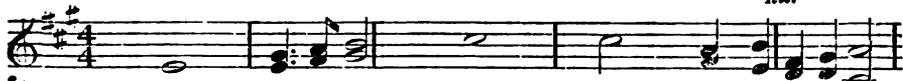
E. F. And forgive us our debts, as we forgive our debtors.

J. E. And leave us not into temptation, but deliver us from evil,

ALL. For thine is the kingdom, and the power, and the glory, forever. Amen."

J. E. The Scriptural examples of prayer, have, most of them, an unutterable intensity. They are pictures of struggles in which more of suppressed desire is hinted, than that which is expressed. Recall the wrestling of Jacob, "I will not let thee go, except thou bless me:" and the strong crying and tears of our Lord—"If it be possible—if it be possible!"

RU.



Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him,



For his mercy is on them that fear Him, from generation to generation.

E. F. Let us hear the conclusion of the whole matter.

ALL. "Fear God, and keep his com-

mandments, for this is the whole duty of man."

Canterbury, N. II.

Kind Words,

England, Nov. 1883.

THANK you, Sister Mary, for this month's Manifesto. It is more readable than usual. I read the verses on Autumn and took the warning to myself. Ah, that Winter, that Winter, and then to have no store garnered up! The home questions, though last in the number are by no means the least in importance. I should be very sorry if its publication were to cease. Of all the magazines which I read every month none pleases me so well or does me so much good as the Manifesto.

J. H. Hartley.

YIELD A LITTLE.

It is better to yield a little than to quarrel a great deal. The habit of standing up, as people call it, for their (little) rights is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickerings which attend such a disposition; and unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier and more prudent to yield somewhat of precious rights than to squabble to maintain them. True wisdom is first pure, then peaceable and gentle.—*Selected.*

POST OFFICE ADDRESS.

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Deaths.

Elhannan Scott, Nov. 1, 1883, at Pleasant Hill, Ky. Age 78 yrs. 9 mo and 4 days.

He expired suddenly without uttering a word, while attempting to reach a building that was on fire. He was a Trustee in the Church family at the time of his death, and was a very faithful man. He united with the order of Believers at the age of 16 yrs.

B. B. D.

ELDER James Rankin, Mar. 16, at Pleasant Hill, Ky. Age 91 yrs. 5 mo. and 22 days.

He was appointed to the order of Ministry March 16, 1830. By a long life of true and faithful labors he has been garnering a treasure in the heavens. He was a father in Israel and a friend to humanity. He was rigidly true to gospel principles, and unswerving in obedience. He filled his place in the ranks with sword in hand to his last breath, doing battle for the Lord in our glorious cause.

B. B. D.

Elder Augustus Blase, Apr. 6, at Second Family, Watervliet, N. Y. Age 70 yrs. 7 mo and 21 days.

He embraced the principles of the Shaker Church when about 22 years of age, and has been a faithful toiler in the vineyard of the Lord from that date. He taught purity of spirit, honesty of life, justice and charity toward all. He believed what he taught and lived to the same testimony.

I. A.

Elder Phidelio Collins, Apr. 11, at Church Family Hancock, Mass. Age 70 yrs. 8 mo. and 25 days.

He was received into the family at the age of seven years. His life has been one of faithfulness and Christian kindness, which gave him universal love and respect. His death is a sad loss to the family and Society.

I. L.

Dolly Saxton, May 1, at Church Family, Mt. Lebanon. Age 107 yrs. 11 mo. and 28 days.

Mary Falls, May 4, at Church Family Enfield, N. H. Age 73 yrs. 9 mo. and 3 days.

Maria Cady, May 9, at Church Family Enfield, N. H. Age 45 yrs. 10 mo. and 18 days.

The Manifesto.

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Ayer Junction, Mass.

BELOVED SISTERS, MARY AND SARAH;—

As you are somewhat interested in missionary labors, perhaps we may be permitted to relate a mission we once made with J. S. T.

On a morning in August we started from our place, to visit a Quaker meeting, at Mass. We arrived there about 10 A. M. They are situated in a plain, retired village and employ themselves mostly by agriculture.

Arriving there and seeing the numbers already gathered, and still others flocking in, we asked how the multitude were to be fed, sheltered and lodged, and how their teams were to be cared for! Every dwelling was a house of entertainment. Every barn, with its ample store, was thrown open to the beasts of the stall. Chambers and beds were amply provided for residents, brethren and sisters from

afar, and the wayfaring sojourner, who chose to tarry within their gates. As it was my first visit we were close observers. The proprietors were happy in serving; they gladly welcomed and entertained all. We learned that such expenses are shared by all who should and do attend the meeting. As we gazed upon the beautiful scene before us, we were forcibly reminded of similar gatherings among the tribes of Israel, in other days. History informs us, that at the Yearly Feasts of the Jewish Commonwealth, when the trumpet announced the glad tidings that the great gathering for confession, sacrifice and atonement was about to commence, all business was promptly suspended, and in the better days of this chosen people, they arrayed their spirits in the beauty of humility and devotion, to meet the God of their Fathers at his holy temple, where

an army of Priests stood ready to meet the people, hear their confessions and receive the immense herd of beasts driven from all parts of the kingdom, without blemish, to be sacrificed without price, as food for Priest and people.

The spirit which ran through the host at that period, brought down the aristocracy upon a level with the poorest. These very sacrifices coming from all quarters, published to beholders, where all had come short, softened all hearts, awakened contrition and brought down all exalted feelings. Every habitation throughout the kingdom, was, for the time being, turned into a house of entertainment, as they passed to and from the altars of the temple, which leveled all ranks into the beautiful spirit of consecration.

Having secured our earthly resting place, we all repaired to a plain, neat meeting house, which was well filled. J. and the writer were invited to be seated with the more prominent members in front. The Elders occupied a place in front of the congregation, which numbered eleven brethren and thirteen sisters. A board partition unpainted, divided the assembly in time of public service; the women occupied the left, the men the right. In private meetings, another partition is run up, which completely separates the sexes. About one hour was taken up by Elders, Eldresses and people, in exhortation and prayer. At length a preacher from the East arose and delivered a sermon, which stands second to none we ever listened to in eloquence and beauty. He dealt largely in the scriptures, and his pictorial illustrations were so life-like, he could make the hearers almost see what he talked about. Their theology embraces the

atonement for sin, washing in the blood of the Lamb for regeneration; while they claim, that Jesus had such a superabundance of righteousness, that he could furnish an outfit for the whole human family.

At 3. P. M. we were dismissed, with a request that all members attend promptly to other meetings; while outsiders present were invited still to attend, and to bring other friends with them and to take part in the worship.

We now retired for dinner. We were pleased to observe that their dining rooms, tables and other fixtures were built with particular reference to these gatherings, and in simplicity, quite similar to Believers. Their bill of fare was ample. Dinner over, we passed into the sitting rooms. The one we had entered for rest was well filled; among the number, was one of their most talkative ministers. He directly entered into conversation with us, and suddenly put these questions fairly:—"Please allow me to ask, how you look upon the standing of Jesus? How is he connected with the Godhead? What was his mission to our race?" We were now fairly in for some of the most radical questions he could ask.

It must be remembered, that J. is a Quaker. We came on his invitation. There were many interested listeners, but we answered as best we could under the circumstances. My friend, we came among you determined, neither to introduce our theology nor interfere with yours. He now stated, that he once met two of our brethren in the cars, while traveling in the west, who informed him that the Shakers considered Jesus as a man, a preacher with higher light. This broke the bands.

We found he had an honest motive in his questions, and we replied. We consider Jesus "as the faithful and true witness;" but a man born of a woman, with an organization capable of receiving and teaching all that was required for the salvation of the race. If you claim that he had a miraculous birth, we shall have no controversy on it. He then introduced God as the Father, Son and Holy Ghost. We indorsed this, and asked if the Quakers did not believe that these were three males, which they did not deny, we answered;—A father always supposes a mother, a son certainly does, and if the Scriptures are correct, there certainly is a mother. When God was ready, He said to some one connected with Him, "Let us make man in Our image, after Our likeness, and let them have dominion over all the earth. So God created man in His own image, in the image of God created He him, male and female created He them, and called their name, Adam."

(TO BE CONTINUED.)

VOYAGE TO CANAAN.

A PEOPLE called Christians,
How many things they tell
About a land of Canaan,
Where saints and angels dwell;
But sin, that dreadful Ocean
Encloses them around,
With its tides, still divides
Them from Canaan's happy ground.

Thousands have been impatient
To find a passage through,
And with united wisdom,
Have try'd what they could do;
But vessels built by human skill,
Have never sailed far,
Till we found them aground,
On some dreadful sandy bar.

The everlasting gospel
Has launch'd the deep at last;
Behold her sails extended
Around the tow'ring mast!
Along the deck in order,
The joyful sailors stand,
Crying, O! Here we go,
To Emmanuel's happy land!

To those who stand spectators,
What anguish must ensue,
To have their old companions
Bid them a last adieu!
The pleasures of your paradise
No longer can invite;
Here we sail, you may rail,
But we'll soon be out of sight.

We're now on the wide ocean,
We've bid the world farewell,
And where we shall cast anchor,
No human tongue can tell:
About our future destiny,
There need be no debate,
While we ride on the tide,
With our captain and his mate.

The passengers united
In order peace and love;
The wind all in our favor,
How sweetly we do move!
Let tempests now assail us,
And raging billows roar,
We will sweep through the deep,
Till we reach the blessed shore.

Truth, vs. Speculation, vs. Transition.

GILES B. AVERY.

THE forms of material things pass away; in like manner many speculations of theorists often prove transient; and, some teachings, that, in one age of human life pass for philosophy in an advanced age are proved to be but sophistry; but, *Truth remains!*

The sources of truth's manifestations or discoveries are two fold—revelation, through inspired media, and the researches of human reason. In all ages

of human history, there have been, through these sources, discoveries of measures of truth, both in relation to philosophies applicable to science and art, also to God, and the affinitive relations of man to his Creator, and his fellow beings, spiritually, affectionally, and sympathetically.

And, though, in every age there has been, and still is, a vast amount of idealism which is simply speculative, therefore, destined to pass away, yet there have been measures of solid truth revealed and discovered which is as unchangeable as the orbits of the heavenly bodies; or as the institutions of day and night.

Passing away is impressed on all mutable, material things; and, as human progress discovers errors in speculative and ideal philosophies, properly termed sophistries, the excitable temperament of the human mind is such, that, with some constitutions, there is a tendency, under the influence of discovered errors, to doubt the existence of truth in any supposed and generally accepted revelation, or discovery of philosophic truth; and, under a very ardent stimulus for change, some people are ready to condemn all degrees of conservatism, seeming to conceive the notion that mankind have no substantial basis of truth on which to rely, either in religion or philosophy; while the fact remains, that all truth stands firmly amid the ravages of time, the demoralizations of dissipation, and the wreck of worlds, or the new discoveries of science.

The fundamental principles of the Law of God revealed to, through, and by Moses, and recognized by Jesus.—“Thou shalt love the Lord thy God, with all thine heart, and with all thy

soul, and with all thy might; and thy neighbor as thyself.”—A law of Love to right doing, is a basis of life character necessary to human happiness that is securely and sacredly stored in the archives of the tabernacle of God; unchangeable as the Eternal Throne! And the myriad collateral ramifications of the principle of love to humanity and to God that have been evolved from this fountain, and disbursed to humanity in theological requisitions, many of which are interwoven into the fabrics of human creeds of theology, are measures of truth that are unchangeable, though, as a whole, these creeds may be quite untenable.

Inspired media,—ascetics and recluses, have existed in all ages; as Noah, Abraham, Moses, John the Baptist, Jesus, and a nameless host; these, prompted by the inspirations and illuminations of truth to them vouchsafed, as a fruit of their separation from the herd of humanity, and honest devotional seeking to God; for truth and wisdom, have been, in varied degrees, shining lights and conservators of truth and wisdom, and dispensers of the same to the human family; and the truths they enunciated have been blessings to our race, and they are as eternal as God is true. No new discoveries of truth theologically or scientifically obtained, can obliterate the manifestations and principles of truth previously revealed. A class of philosophers and scientists have been raised up from time to time, as Archimedes, Copernicus, Newton, and others, too numerous to mention, of both more ancient and modern date, who have discovered principles of philosophic and scientific truth, that no progress of humanity can ever justly gainsay, or eradicate.

Spirits of superior dignity, and minds of the largest ability and capacity to search for, perceive, and acquire truth and wisdom, have been, and ever will be, oracles to the masses, unto whom, as teachers of truth, the multitudes of the human family ever *will*, and *must*, necessarily seek, as teachers, and attach themselves as scholars and dependents, Noah, Abraham, Moses, John the Baptist, Jesus, and successors, many have been teachers of righteousness whose enunciations of truth, in measures adapted to the day and times in which they lived, and links in the vast chain of truth's revelations that shall embelt the world; and their revelations of truth can never be ignored, justly, because they are steps in the march of human progress.

The Noachian dispensation of righteousness was a school for the masses of that dispensation; in like manner were the dispensations of Abraham, Moses and Jesus. The Christian dispensation is a school, and of its scholars some are constitutionally organized with capacities as teachers; others as scholars and learners of them, while, in turn, they are also learners of teachers in advance of them; thus, on in gradations, up to the Eternal Throne. The Christ Spirit and baptism is the Master in the Christian School! This Jesus beautifully taught as a government of God, through a vicegerency,—*A Theocracy*. Thus, "I came not to do my own will, but the will of Him that sent me." John, vi., 38. "I can of mine own self do nothing; as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which sent me." John, v., 30. "And the Father, himself, which hath sent me,

hath borne witness of me." John, v., 37. "One is your master, even Christ, and all ye are brethren." Matt. xxiii., 8, 10.

This same government of God through mediation of the *Christ Spirit* was also beautifully taught as a theocracy by the Ministers of the testimony of Christ's Second Appearing, Ann and William Lee, as manifest on the following occasion. One Col. Smith came to see the Elders at David Meacham's, in Enfield, Ct. He asked, "Is there not a woman here that is the head of the Church?" Mother Ann replied, "Nay, *Christ* is the head of the Church." Elder William Lee also said. "We do not allow *man* nor *woman* to be the head of the Church." "But" (said Smith,) "there is a woman here that teaches, is there not?" Elder William replied, "We must not suffer *man* nor *woman* to teach, except they have the spirit of Christ in them, and then either man or woman may teach."

But, while Christ's Church is in the state and capacity of the Church militant, that is, of the Kingdom of Heaven Order "like a net cast into the sea, that gathers of every kind, which, when it is drawn ashore, men gather the good into vessels, but cast the bad away," there will be in it some who do not have the Spirit of Christ in them; and, of course, could not, with propriety, be authorized to teach, nor exercise government in a democratic sense.

And, when *all* the members of the Church of Christ are fully redeemed from all that is not of the Christ spirit, the baptism of the Father and Mother,—God, they will then be in the Father and the Father in them; and not be "many masters" but their united ministrations will be a full and complete government

of God, as the Church triumphant over all the powers and passions that work divisions among men. This will be a perfect Theocracy,—A Church *not* ruled of *man* nor *woman*, but by the Christ Spirit—The Vicegerency of God!

Mt. Lebanon, N. Y.

"GO AND SIN NO MORE."

ALEXANDER Y. COCHRAN.

It is our privilege to accept this gentle monition. Those who will make the necessary sacrifices, can, agreeably, to the inspired voice, live without incurring the penalty of actual transgression. Whatever may have been our trials or temptations on the journey of life, we have the privilege to turn from that which is evil, and in the spirit of the Savior, "Go and sin no more."

"My Savior, O I love thy life,
So free from guile and stain,
Thy innocence and purity
My adoration claim."

From this comes an inspiration to work for a spiritual interest, to work for our salvation. It needs to be a system into which Believers should bring their whole lives. It should be in prayer, in love and in earnest working for the protection and prosperity of all who are ready to give their lives to God. The spiritual should have as much care, if not more than the temporal.

The children of this world are the children of the temporal kingdom, and Jesus has told us that they were wiser in their generation, than are the children of light. They make more sacrifice and work with more zeal to secure the treasures of this life, than professing Christians do to secure the treasures of the Kingdom of God.

In the affairs of daily life, the occupations of the hour, each has his respective duties, and we look with earnest expectation for every person to act faithfully in the part to him assigned.

In the spiritual work each one should occupy, as faithfully, a place of equal responsibility. "Seek first the Kingdom of God." How many of us on rising in the morning and planning our business for the day, make equally as essential the spiritual labors that shall cover the same time? It should be "Hands at work and heart to God."

Had this been made as imperative as the duties of the day we might have been made doubly satisfied by receiving the blessings of the temporal and spiritual interests at the same time. Even our seasons for worship would have been abundantly fruitful in good gifts.

Our lives also should be so unfolded to the light that we could willingly and confidently present the record of them to our Brethren and Sisters and this record should be that of honest, faithful souls, those who are called to live in the light. This should be a distinguishing feature by which our Church could be clearly recognized. Jesus in speaking of his disciples has said, "Ye are the light of the world." "No man hideth his light under a bushel."

With this gift all are made ministers of the word of God, ministers of truth, ministers of light and salvation. Let us wait on our ministry whereunto we are called, and devote our might, mind and strength to the service of the Lord.

Canterbury, N. H.

ONE of the greatest of all mental pleasures is to have our thoughts often defined; even entered into with sympathy.

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matt. xxv., 40.

ELMIRA HILLSGROVE.

EVERY effort toward sustaining or disseminating the truths of Christianity, brings the blessing down in greater or less degree upon its subjects. We may not be able to do great deeds of goodness, yet many little deeds, like grains of sand or drops of water, make the mountain of God's Holiness, and the boundless ocean of his mercy.

Inasmuch as we are steadfast in obedience to our understanding of God's work, manifesting by a living example its efficacy, thus leading others to enquire of the doctrine, are we not working for Christ's kingdom? When we can lead another soul from darkness to light, by forgiving seventy times seven, in one day and cheerfully working on and with them unto final resurrection in good works, are we not doing for Christ through one of his little ones?

“Whosoever shall give a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward.” Cold water has its peculiar refreshing qualities, and is, perhaps, as simple an offering as could be bestowed. Our Savior used it symbolically to show that small gifts and sacrifices are acceptable, when they are all we are capacitated to do or give. The widow's mite wrought the greatest blessing to the giver, of all who put into the treasury of the Lord at that time; because cheerfully given though it was her all,—her whole living.

Even so is our all without reserve asked of us, in sacrifice,—the daily surrender of selfish loves and appetites,

while we bestow the kind word, look or deed which shall be as cups of blessing to the poor whom we have always with us.

Canterbury, N. H.

OPEN THE DOOR TO ME.

GRANVILLE TEMPLE SPROAT.

“Open the door to me!
Open the pearly gate!
I am thy worshiper, Oh, King!
Who always on thee wait.
I laud and praise thy name
To every one I meet;
I sound thy plaudits, trumpet-tongued,
Through every lane and street.”

“Who art thou, breaking rudely thus,
Upon thy Monarch's rest?
I've heard of thee through cries sent up
From many poor oppressed.
Thou takest away the orphan's right,
To me thy tithes to bring.
Depart! depart! thou canst not gain
An audience with thy King.”

“Open the door to me!
Open the pearly gate!
I've built a temple in thy name,
Adorned with costly state.
I've brought my choicest offerings there,
Treasures of purest gold,
Until my temple far outshines
The glorious one of old.”

“Depart! depart! I have heard of thee—
All that thy hands have done;
Thou hast built a temple in my name,
Whose dome outshines the sun.
Self, self, alone, thou hast loved and sought;
Where all thy idols meet.
Thou hast built a temple to thy King.
Then, taken the highest seat.”

“Open the door to me!
Open the pearly gate!
I've sounded thy “glad tidings” forth,
To all, both small and great.
I've sent thy chosen heralds out
O'er every land and sea;
I've loaded them with “purse and scrip,”
And all in praise of Thee.”

“Thou hast sent my chosen heralds forth
 Glad tidings to proclaim;
 In all of this thou hast sought thy own,
 And not thy Sovereign's fame.
 Thy lips have spread thy Monarch's praise,
 Thy heart has loved thy own;
 Depart! depart! thou canst not gain
 Acceptance at my throne!

I know thee—read thee—all thy heart,—
 Its windings all I trace;
 Thy hollow mask—thy feigned voice,
 Thy smirking, painted face.
 I know thee—read thee—all thou art;—
 All that thy hands would bring.
 Vile hypocrite! how darest thou thus
 Bring mockery to thy King!”
Canaan, N. Y.

20 Newgate St., London, England,
 March 1884.

DEAR SIR;—

I have been much interested in an extract from a letter of yours which appeared in a recent issue of the *Dietetic Reformer*, Mr. R. Bailey Walker, Sec'y of the Vegetarian Society, kindly gave me your address, and said he thought you would give any information I might ask for—I refer to the Shaker settlement of which you are a member.

From what I understand of your ideas, the Settlement must have arrived at a state of high civilization. Of course, a Community holding and practicing the principles of vegetarianism and religious celibacy, would be, in the present state of society, far in advance of the most civilized nation. I wish I had known of your Settlement in 1881, when I passed four months in the States.

For several years, I have been a Vegetarian, and for nearly fourteen years a total abstainer from the poison alcohol. Nearly half my life has been passed in active opposition to the drinking custom of society. My age is twenty seven, and

have never been married. My business life has been passed in a fruit store. I have an intense desire to live and work in a society composed as yours appears to be. The institutions of your country, I have admired for years, and am really American in heart, though English by birth.

How I would like to know whether you admit into your Community, outsiders who are prepared to bring their life into harmony with your principles. Any information you can give me, I shall be grateful for. I would send a stamped envelop for reply, only our stamps would not be of use in the States.

Hoping to hear from you, at your earliest convenience, with best wishes for the success and happiness of your Community, I remain faithfully yours,

Herbert I. Ward.

Mount Lebanon, April, 1884.

HERBERT I. WARD—

ESTEEMED FRIEND:—Your letter, of March 24, has just reached me, with ten stamps upon it. It was not properly directed—I hasten to reply—Of course, I am interested in you. Hope you will come and see what God hath wrought.

Your Temperance views and Vegetarianism are so far a preparation for our Order. I am under the impression that there are many people in England who, if they knew of our existence, would come like doves to the windows. Yet, it is only fair and right that you should know that we are not yet, as an Order, Vegetarian. When I joined the Society, fifty three years ago, the Order, was neither Vegetarian nor Temperance.

Twenty five years ago, our eighteen

Societies, became Temperance orders, and also took one step towards Vegetarianism, discontinued the use of Pork.

True, many individuals became Vegetarian. In the North Family, where I reside, we have for many years, set two tables, one pure Vegetarian, the other use meat, moderately, once a day, except Sabbath day. When founded, the Society adopted Community of goods, Celibacy and Peace, or non-resistance. In other respects, the members brought in, with them, the common habits of the country.

The whole American nation were dyspeptic. They ate superfine white bread to produce constipation, and took Brandreth Pills, by the ton, to overcome and remove constipation. By this process, Doctors and Druggists were largely benefited, and Pill makers became millionaires. Your Vegetarianism would ruin all the classes who live by making and vending medicine. Is that right? Please consider the error of your ways, seek peace and ensue it. An aged brother informed me that he heard Ann Lee say, the time would come that her people would not eat meat. All her teaching was prophetic—She expected her successors to be better Christians than she was. Jesus did the same—"The works that I do, ye shall do also, and greater works than these shall ye do." How could that be if he had been God the Creator?

As an Order, we are in a travel—We have passed through *one* Cycle of *seven*. The testimony of the first Cycle was, as I have stated, Community, Celibacy, Peace. The testimony of the second Cycle will be, in addition to these, Temperance in drink and Vegetarianism in food, and a scientific dress. Come and

help us and open the way for others who are like minded, and we will help you and do you good. You have advocated temperance among a people who drink to drown care. First remove the care. Take no thought what ye shall eat or drink, but seek first the Kingdom of Heaven and its righteousness, wherein all these things—food, clothing, labor, houses, lands, shall be an hundred fold, so abundant that the danger is, with these, unthankfulness, unappreciation. The windows of Heaven are opened until there be no room to receive.

This is not poetry, fiction, but simple fact. Why then are there not more Shakers? For the same reason there are not more Total abstainers, more Vegetarians. They speak evil of you because ye run not with them to the same excess of riot in sensual indulgences. Can a person who drinks tea, coffee, wine, liquors of various kinds, relish water? Can a high liver relish simple food? There must be, first, conviction of the right, then a daily cross, until appetite is changed.

"I see the right, and I approve it too;

I see the wrong, and still the wrong pursue."

Until a change of heart takes place, there is no form nor comeliness in Christ that a man or woman should desire him. After that, Christ is altogether lovely. Is it not so? *Christ* means the highest form of *Spiritual Truth*.

Please write me about yourself, your Family, Religious views, etc. Have you ever worked on the land? Any information about the move of things in the inner life of the people, will be interesting. Have you any thought of coming? I remain in kindness,

F. W. EVANS.

"Be ye not overcome of evil."

OVERCOME.

NANCY G. DANFORTH.

"Be ye not overcome of evil, but overcome evil with good." Paul.

How wide a field for thought is contained in these few words. Be not overcome of evil. Let not evil take possession of your spirit. We should not yield to any form of temptation that may present itself to our mind.

Whenever the adversary whispers some excuse, some pretext for doing wrong, we must not be deceived and overcome of that evil. We should not be overcome of evil thoughts, either low cravings, in ourselves, or jealous surmising of others. Neither with evil speaking, insinuations and inuendos. When we are tempted to say aught that will detract from the truth, or in any way to enlarge more than is strictly truth, if in any point we yield, we are overcome of evil. The Apostle says, "Be ye not overcome of evil." What shall we do? "Overcome evil with good." How? By resisting every impulse and tendency, which, if followed would lead us to do wrong. To resist effectually, is to put down all temptation when first presented, and not yield in any degree. This is the way we can overcome evil with good. When an evil thought is presented, cast it aside and call some good idea to our aid, fix our thoughts on some object worthy of our strife. If we would speak evil, then utter no word, but those of love and blessing.

When tempted to take one step in a wrong direction, take more to do a kindness to another. If those around are annoyed or perplexed, then speak soothingly, and not add to their burdens.

Finally, be true to our own souls, and confess the least departure from that which is good, thus mortify the evil nature within. By constantly practicing these things, we shall not be "overcome of evil," but eventually become able to "overcome evil with good."

Camberbury, N. H.

HOME.

ANDREW BARRETT.

DISCIPLINE and trial are the means of improvement. Besides giving us an insight into our characters, they will if properly improved enable us to advance and attain every degree of excellence. Discipline and trial if rightly met and borne will create the only true love element in the soul; and love will make affection and affections bring home. It is a wonderfully mistaken idea that the blessing of home alone is found in some magnificent edifice whose towering height and ornamental architecture attracts the vision far and wide.

If love and affection constitutes the true home then we may find it in the log cabin of the wilderness as in the mansions of the most gorgeous character, where fortune upon fortune have been expended to feed the fancy of the pleasure seeker.

If home is where there are friends to love us, bound by the ties of affection, then we can find it in the quiet retreat of the little village, as well as in the midst of turmoil and strife of the great Metropolis. Reason teaches that home in its true sense and meaning implies contentment and love.

Where each other in turn are greeted by welcome feelings and an assurance that no deception or caste is underlying the true spirit. It is welcome Brother, welcome Sister, to your home again. It is meeting Brother and Sister with a salutation of good morning or evening in meeting or parting.

It is love where selfishness has wholly been extracted, and in our heart lies as deep a love for our neighbor as for ourselves.

Harvard, Mass.

BE MERCIFUL.

MARCIA E. HASTINGS.

“**BLESSED** are the merciful, for they shall obtain mercy.” This does not exclusively apply to rulers, it becomes subjects as well, to be merciful and considerate toward those placed in authority as leaders.

We would say, Subjects, be merciful to Rulers, not harass and afflict, revile and persecute if they do not always deal according to your ideal of perfect wisdom and discretion. You may not be cognizant at all times of the standpoint from which they act, the buffetings and vexations which they encounter in their vigorous efforts to execute justice and righteousness.

You may not know their wrestlings in prayer for wisdom to adjust and conciliate, counsel and admonish, especially if required to deal with refractory, unprincipled, disloyal subjects, vexing to the very marrow.

Remember to be merciful that ye may obtain mercy. Place yourself mentally in their trying situation; measure, compare, weigh. Would you probably do better under similar circumstances? Would you like to meet what you are measuring to them? There may be a turning of tables by some mystic providence, and you be brought into a responsible situation of which you now little dream, where there is no turning either to the right hand or to the left, no shirking the burden. Treasure wisdom by what you see and observe rather than bitterly censure and harshly judge the doings of others, without profit.

Those who are blessed with good discerning faculties, exercise them to a right purpose, see and ponder how you

might improve and make amendments in existing legislations, not as rebels with hardness of heart and bitterness of speech, but with a desire to promote the best interests of the community of which you claim to be members, sharing its benefits and privileges.

It becomes all, whatever their position, to feel interested and united with the body, endeavor to cherish and strengthen all that is worthy, and what is not try to correct and make it worthy; bearing in mind to be merciful rather than arbitrary, but just and wise, by no means supine or indifferent. What you sow you shall reap. “Pay-day will come,” and if you do not render good service but sow thistles you will reap dissatisfaction and vexation which may become pointed arrows to annoy with home-thrust reflections that they are of the harvest which you have been dispensing. Again we would say, be active and interested, with thought, voice and every faculty.

Zion needs all the consecrated energy available, God’s work demands it, and each individual soul for its purification and quickening into the new life, the Christ-resurrection, needs constant vigilance and activity judiciously aimed and properly directed, to effect the all-important result. “Dare to do right” and always aim for that; be loyal to the high and holy calling of uplifting and forward drawing in which you have enlisted.

Strive to accomplish worthy purposes and help to sustain others in all laudable efforts; cherish their honest endeavors for improvement however feebly put forth; If languid, the more need of merciful consideration and aid. If you think yourself strong and wise, clear-

sighted and far-seeing, devote that strength and sagacity to good account; strive to abound in righteousness in all phases of action. And whatever scrutiny or just criticism in any direction may be engaged in, let it be scored by the Golden Rule, and continue to bear in mind that "Blessed are the merciful."

Canterbury, N. H.

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CHOOSE GOODNESS.

—
MARY WHITCHER.

"To be good is to be happy,"
Is a simple, sacred truth.—
And the goodness adds the beauty
To the mind and face of youth.
'Tis the source of purest pleasure,
And the depth of brightest joy;
'Tis the filling of our measure
With the peace naught can destroy.
'Tis the portion of our Father
In the talent to each one,
And the nucleus to gather
Greater goodness for our own.
All the beauty of the spirit
Is from goodness of the heart,
Who would not the gem inherit?
Who with such would ever part?
Deep the fathoms of rebellion,
Dark the clouds that fill the mind,—
Dull the beauty of the heavens
When the soul is not refined.
Hasten on, ye angel seekers,
Who would be their guests on high,
All is given by the labors
Which for goodness you apply.
Canterbury, N. H.

◆◆◆
THE BLESSED MASTER.

His hands were harden'd with carpenters' tools,
His sandals were dusty with going afoot:
He was all unlearned in the subtle schools;
He was meek and lowly and destitute.
The fox in the hill-side burrowed her home;
The bird in the branches builded her bed;

The King of the earth to his kingdom come
Owned never a roof to shelter his head.
But oh, the grace of his loving face!
The touch of his tender hand!
What joy to stay by his side alway,
As he went through all the land!
To hear him talk in the daily walk
By the vineyard or the wheat,
To know he has blessed the couch of our rest
And the poorest food we eat!
—*Urania Locke Bailey.*

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BIBLICAL. NO. 6.

—
BY H. C. BLINN.

READERS of the New Testament who wish to be well informed on the subject, will study as carefully the text of the revision as they have that of the authorized version.

The large number of changes that have been made in the book are a subject of surprise when we bear in mind that the work was generally considered quite perfect, in fact a work of plenary inspiration.

The pruning, however, has been done by master workmen, and they have, no doubt, felt warranted in this purifying of the text from its many and varied errors. Some of the most important of these we note for the better information of those who are pleased to read.

In the xvii of Lk. one whole verse is erased. It is of no great importance and its erasure can do no harm. The remaining part of the book of Luke has many doubtful passages and a very important one occurs in the xxii., 43 and 44, also xxiii., 17. xxiv., 6. The words, "He is not here but is risen." xxiv., 40. "And when he had said this he showed them his hands and feet." xxiv., 42. "And they gave him a piece of broiled fish and a honey comb." As the most of this chapter treats of the resurrection, it was more visionary than real. Our spiritualist friends might say it was a materialization, as such forms appear to them and eat as did Jesus with his disciples. Those who wrote fish and honey comb went a little too far, as our revisors have their doubts about the last article of diet. xxiv., 51. "And was carried up into heaven" is not found in many of the ancient

MSS., hence it is doubtful. Jesus had already made the declaration while among the brethren that he was in heaven. Jno. iii., 13. "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."

Jno. v., 3. The multitude of "blind, halt and withered" that waited for the angel to trouble the waters of the pool can have no farther privilege, as the fourth verse is wholly struck from the text. All the sermons hereafter, based on that wonderful story will be at a discount.

Jno. viii. From the first to the twelfth verse is considered spurious and not entitled to a place in the New Testament.

Some churchal people think the change in Jno. x., 16 to be very important. The A.V. reads, "There shall be one fold and one shepherd." while the revision reads, "they shall become one flock, one shepherd." We think it will make but little difference with those who live "soberly, righteously and godly in this present world," as they can well trust to the ability of the true Shepherd to place them just where he would like to have them.

Acts viii., 37 an important passage is erased. ix., 5 and 6 verses are very much changed. Paul on his visit to Athens xvii., 22 instead of finding the people "too superstitious" he found them "very religious."

Rom. viii., 1. "There is therefore now no condemnation to them which are in Christ Jesus." The remainder of the verse is erased.

Rom. ix., 5. Here is another singular passage and subject to much comment. The old MSS. do not agree. "Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever." The revision reads, "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever." The marginal notes have changed the punctuation of the sentence and made it read entirely different from the A. V. It might puzzle a lawyer to decide which form of text belongs to the apostle.

1 Cor. xiii. The word "charity" throughout the chapter gives place to "love," and the "tinkling cymbal" to "clanging cymbal."

A large number of corrections of less note have been made throughout the chapters of 1st and 2nd Cor.

Eph. iii. 9. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." A decided change has been made in this verse which must have been at one time in the hands of a trinitarian scribe. The revision reads. "And to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things. This makes God the creator instead of Jesus. Other variations are found in the margin which may improve the text.

Phil. xi., 5 and 6. Another mystical passage, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God." The revisors have changed the text and made it less objectionable. The E. D. reads, Who though being in God's form, yet did not meditate a usurpation to be like God. Dean Alford writes, Who being in the form of God, deemed not his equality with God a thing to be grasped. In the future we can have the satisfaction of choosing from the several translations.

1 Tim. iii., 16, Some officious scribe evidently made this passage to suit the times, but the revisors have seen fit to correct it. "And without controversy great is the mystery of godliness; God was manifest in the flesh," etc. In the revision it now reads, "And without controversy great is the mystery of godliness. He who was manifested in the flesh." etc. The Catholic Bible reads. "And evidently great is the mystery of godliness, which was manifested in the flesh."

2 Tim. iii., 16, "All scripture is given by inspiration of God." This has been one of the texts to prove that the whole Bible was inspired of God, every word every letter and some have gone so far as to say every punctuation mark, and has probably caused more controversy than any other text of the same number of words. The revision has ruined it for sectarians as it now reads. "Every scripture inspired of God is profitable," etc. The E. D. reads. All scripture divinely inspired is indeed profitable, etc.

The Catholic Bible was more consistent than the Protestant, as that reads, "All scripture inspired of God, is profitable," etc.

1 Jno. v., 7. This text has caused a great deal of loud talk among sectarians. It has, however, been considered spurious, for many years, and the revisors have thrown it out. It is not known who forged it, but it was written after the 5th century.

Rev. viii., 13, has one of the most singular errors. It makes John say that he saw an "angel flying through the midst of heaven," when he only saw "an eagle." Can it be that an Angel and an eagle look so much alike that it was difficult to determine the fact. Who knows which is right? It would be as much of a wonder to hear an eagle crying woe, woe, woe to the inhabitants of the earth, as it would to see an angel flying in mid heaven.

Canterbury, N. H.

WORDS THAT STAIN.

A SMALL brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, or "caustic" as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon a white surface. It did not look very dark at first, but the action of the light seemed to deepen the color until it was an ugly spot that could not be washed out, nor bleached out in a whole summer's sunshine.

A bright lad heard a vile word and an impure story. He thought them over. They became fixed in his memory, and they left a stain which could not be washed out by all the waters of this great round earth. Do not allow yourself to listen to vile "smutty" stories, or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and of bad books, it is our duty to take care what we listen to and what we read. A vile story smirches and defiles the heart, pollutes the memory and inflames the fancy.

Shun these things as you would poisonous vipers. Draw back from hearing them as you would shrink from the "cancerous kisses" of the crocodiles seen in DeQuincey's opium dream. If by chance you have heard any obscene words or vile stories, drive them from your thoughts as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things He has said, and study the pure and beautiful things He has made.—*Austin Q. Hagerman.*

"COME OUT OF THE MIXTURE."

DANIEL FRASER.

INSPIRATION is more common than it is generally thought to be. As there is a wisdom which is from beneath so there is also inspiration from that quarter.

In all great events for ill, or for the welfare of the many, Inspiration is generally apparent. In smaller affairs it is not so palpable; the good and the evil get mixed up; and the attempts at separation are generally also of a mixed character.

In created things, the lines between animation and vegetable life runs so closely, as to be undiscernable. But of the difference between the whales of the ocean, and the cedars of Lebanon, there is no dispute. Hence the lesson from created things is, if you would know which is which, "come out of the "Mixture."

The lower emotions swamped the Adamic Church, swamped the Jewish and the Pentecostal Churches. Hence, to give perpetuity to the church of the "Latter Day," come out, and keep out of the "Mixture."

He who is out of the "Mixture," his eye is single. They who are in it are uniformly part "Ashdod." And if

popular and influential, "Ashdod" will the more certainly cling to them. "The righteous shall not make haste." Wait a bit. Clear your perceptives; be sure that your emotions, every one of them, are free from the trail of the snake; then go ahead. But not so fast as to damage anybody.

Mt. Lebanon, N. Y.

BELoved Elder:—We are now thinking of a letter received from you, which contained so many good things as to make one's heart thankful for our brotherly, gospel relationship. Accepting as we do all the burdens that are at this date falling so heavily upon every community of Believers, there is at the same time a great many blessings for which we may be superlatively thankful.

No other class of people have the opportunity of making for themselves so beautiful a home. Certainly, peace and contentment do abound. We have yet to hear of a family of Shakers that are destitute of food or that suffer for the want of sufficient clothing to make them comfortable. Some are abundantly supplied with all these good gifts. All are privileged to reside in comfortable dwellings, and a few in mansions of earthly beauty. At any rate in the externals it would seem that we are wonderfully blessed, and then the fellowship which is shared by the whole household, has in it elements of love and joy and confidence enough to make a Kingdom of God upon the earth. It is well that we appreciate all the good gifts of the Kingdom from day to day and take pleasure in the comforting assurance that it shall be well with the righteous. Of these things, so near and dear to our own hearts, we suppose we shall write till time is no more.

Now a few words on the past. The spiritualism from 1837 to 1847 among the Shakers and the present spiritualism of the world have many things in common which we can enjoy with much satisfaction.

We have always with very great pleasure placed our name among the spiritualists, and that name to us has a significance that far transcends all the dreams and visions that

fall to common humanity. The best spiritualism that can manifest itself in an assemblage of Shakers must be that testimony which is the outgrowth of a pure heart. Visions which allow us to see ourselves are pre-eminently visions of God, and the exhortations of righteousness coming from a consecrated life are far better than any angel messages from a foreign sphere, so far as the prosperity of our Church is dependent upon them. When a man is well fed and well clothed he may be a ghost-seer with a great deal of satisfaction, but when hunger pinches or adversity stands at the door, then these illusions become of a very different character.

If these mind visions were the outgrowth of a pure heart, we might almost trust our salvation to their keeping: but when we know that it is only the development of a natural faculty, the same as singing or speaking, we assign it to its legitimate place. Some of the most unprincipled men and women among Believers were equally gifted with the better class, and as these same gifts are now abroad in the world, let us see how they come. One of the leading spiritualists, a man in whom Believers have placed a great deal of confidence, has said that many of the best mediums were loose and licentious. In fact, these low estates made them more susceptible to influences, and of course better able to accept impressions from good or evil spirits.

We do think that while there is much that is sweet and choice in what we have shared as spiritual gifts, there has also immense harm reached us from the same mediums. The pioneers of our gospel work were gifted in visions but they were at the same time indefatigable workers on the earth. They left their cozy homes and went into the world and preached and prayed and held their meetings from day to day and from week to week and compelled men to believe. John Meacham, Benj. Youngs and Issachar Bates did no less than this on their visit to Ohio. Issachar had visions which comforted him but he also had the confidence that he was a servant of God: and this man could walk from Mt. Lebanon to Ohio and on to Ky. and preach a sermon in every log cabin on the way. Eastern Shakers did no less in the day when the Church stood in its glory for zeal and earnest work

for God. In those days of which you speak the dreamers in some cases, astonished the officers of Society, and some persons actually thought, that there could be no advance taken that would be permanent. They even said that the Believers were not good enough and must wait at home and grow better. What has been the result, East, west, north, and south so far as our order is concerned? Believers hardly know what it is best to do, and like star gazers are wondering what will come next.

Now, in all this confusion of thoughts and feelings; in all this anxiety of dreaming and ghost seeing which is among the Believers in every Society and family, we are not surprised, that they are seeking beyond our own order for a shadowy satisfaction, and they will be fortunate if they get even a shadow. Another generation will not know the spiritualism that was with us from 1837 to 1847. The good they cannot know, to appreciate and much of it would require an able, religious interpreter or it could not be understood.

But Believers must and will have spiritualism among themselves in some form. If they neglect to cultivate it at home, they will seek for it abroad, and in all probability where we now spend one day in Endor consulting the spirits, a coming generation will spend a week. It is astonishing to see how zealous some of the good, substantial and faithful believers in the doctrines have become in following after the deceptions of necromancers and magicians that are covering the land as thoroughly as the frogs covered Egypt.

Father Joseph could walk the floor in agony of soul at the thought of introducing even an educated physician into the Society, but we can introduce and bow down to almost anything in human shape. We consult sleeping mediums, that can look into the patients and see the heart, lungs, liver or anything else, and some think that is just nice. We consult those that cure by the laying on of hands, and those ignorant and repellent old men and women, who have lived among the Indians, so they say, and they perform wonderful cures. He might well groan over our one hundred years' experience. As Be-

lievers grow lukewarm and lose their hold on the various forms of spiritualism which belongs to their own order, they will go out into the world to find them; and so long as the world lasts the magicians will work at their trade. Tippings, rappings and planchette have gone by but materialization has come and this is the last bewitching phase. To become converted to the truth of this, one would be obliged to see more to convince him than has the writer.

Chittendon was for many years the strong hold for putting the spirits into bodies of flesh and blood and making them talk and dance. The best mediums for this work congregated there and yet some of them were not especially neat and chaste.

Now, Dear Elder, why do we need to wait for the coming years for an inspiration from on high? Is not the revelation of the work of God a growing revelation that shall make us what we profess to be, sons and daughters of a living God? Truly, and this spiritual health, prosperity and happiness is in our own hands.

◆

IN MEMORY OF ELDER PRIDELIO COLLINS.

BY J. L. S.

Our hearts all are mournful sad and lonely to-day,
And vain the endeavor grief's tear to repress;
For the form of our Father is turned to cold clay
And our deep bitter anguish words fail to express.

Hushed are the throbbings of a heart once so tender,
So kindly compassionate Christ-like and true,
And feeble our efforts fit tribute to render
As his meek Christian life we now take in view.

Sweet mem'ries awake and like Autumn's rich cluster
Appear countless virtues which glowingly shines
And gilds the immortal with radiant lustre
Tho' the earth casket rests in its narrow confines.

A life-work well wrought yields the toiler sweet pleas-
And richly doth merit abundant reward; [ure.
Hence he will exult in the fullness of measure
And peacefully "rest in the joy of the Lord."

We feel, tho' afflicted and stricken with sorrow
It is meet that we bow to the All-wise behest;
So we'll trustingly pray that on some joyous morn-
We may meet him above in the "Land of the blest."

Now kindly adieu thou Disciple of Jesus
Thy godly examples we'll pattern with care;
We'll abide by the precepts thou kindly didst teach us
"Till we join thee in glory in thy "House over there."
West Pittsfield, Mass.

Letter Box.

Enfield, Conn. 1884.

DEAR CHILDREN;—"Let not sin reign in your mortal bodies." Sin brings death the inevitable consequences. Sin is often not half subdued when you think it entirely so. Don't parley with sin. "Give the adversary an inch, and he will take a mile." Yield to one of his wishes, and you may yield to all. "If you do not wish to travel to the end of the "broad road," shun it entirely. Once on the way, it is hard to stop." Be wise in time. Deny the first temptation, and you can more easily resist subsequent ones. "Nothing torments like sin." One sin leads to two, two lead to three, and so on, until they are past counting. One sin, if not erased, will deprive you of real happiness. No sins are small. Sins that seem small, are monsters, that deceive and destroy.

Living in sin, blights the soul. Break from sinful habits now. Sin promises joys, but pays sorrows. Remember this truth. Sin grows fast. Subdue it thoroughly, or it will make bad work. It don't pay to sow "tares." "Sin don't make saints." It is dangerous to commence a life of sin. "Gird on the heavenly armor," and keep it on.

War against sinful proclivities, with ceaseless vigilance. Fighting the rank weeds of vice, is time well spent. "How low sin plunges its slaves!" Give up sin, or give up hope of heaven. Your Brother,
Daniel Orcutt.

FAITH.

FRANCIS DEMPSEY.

FAITH is a virtue which most if not all of mankind possess in some degree. While the savage whose faith is strong in revenge to his enemies, the Christian faith, leads its advocates by the tenets of Jesus, to forgive their enemies. It says, "Love your enemies; do good to those who hate you and pray for them that persecute you."

There are no two sects or denominations who stand upon the same level of faith. And no two, seemingly, of the same faith have the same opinion, thus bringing into use the old adage, "Variety is the spice of life," and I think well it is so, for without these different views life would become a monotonous panorama tedious to bear.

While our opinions of the non essentials vary let us be a unit on the principles.

Customs are ever changing and the old must give place to the new; but let the principles remain firm as the mountain rock.

"Without faith it is impossible to please God, for he that cometh to Him must believe that He is a rewarder of them that dilligently serve Him."

Ayer, Mass.

Kind Words.

Mt. Lebanon, Feb. 27, 1884.

THE Manifesto grows better every month, and I am anxious to get a new one.

A. Calver.

Shaker Village, N. H. Mar. 1884.

I THINK the March Manifesto is an excellent number.

E. M. Martin.

Enfield, Conn. Mar. 1884.

THE Manifesto is more and more interesting. The last No. Mar. 1881, has much good in it. The article on confession is according to the experience of all who have proved it.

Your Brother, Robt. Aitken.

Pleasant Hill, Ky., Apr. 1884.

Our Missionary Herald, 'The Manifesto,' maintains its high standard of excellence and like a casket of jewels opens up the rich treasures of Heaven to all who do sincerely hunger and thirst after righteousness.

B. B. Dunlavy.

THE MANIFESTO.
JULY, 1884.

NOTES.

PREACHING and practicing are so very different from each other that it has become one of the wonders of the present day to find them conjoined. We have no end of religious speculations, brought out by the multiplied shades of biblical reading and then by the thousands of additional explanations. In our astute wisdom we have felt warranted in casting a sneer and even in indulging in a laugh at the expense of a class we call heathen, because of their long list of gods that preside over the public and private affairs of a semi-civilized nation.

However, as laughing, is not, as a general thing, followed by any disastrous results the heathen can quietly worship as they may think best.

Just now it may be well to confine our remarks to those who are denominated Christians and let the class who make no profession of religion as well as those whom we call anti-christians, rest till another time. A Christian, Webster says;—is “One who professes to believe in the religion of Christ; especially one whose inward and outward life is conformed to the doctrines of Christ.”

This is a very clear and very acceptable definition of the term, and if made practical would insure a Kingdom of God upon the earth. It would afford the hundred fold of all earthly blessings and give us an assurance of the promise of Eternal Life.

But as preaching has become an occupation through which one is expected to earn his daily bread, it is largely a matter of the brain, and men are award-

ed for their ability in rhetoric rather than for their goodness of heart. Every class of Christians preach and pray and it is one of the wonder working features of the religious world that so many shades of belief can be held forth, and these often becoming quite antagonistic, while at the same time they all claim to accept one book, a work of divine inspiration, from which they make their scholastic recitations.

With this system of multiplied forms and ceremonies, it cannot be thought strange that even the Christian world has been called a babel, a confusion of tongues.

The simplicity with which Jesus performed his ministrations, and the direct application of all his words to the daily life of the individual, establishes a foundation for righteousness upon which every one may build with confidence. This makes Christianity a work of the heart, the conforming of the inward and outward life to the doctrines of Christ and establishes it as the essential part of a Christian's duty.

But as men are not usually paid a salary for the manifestation of their piety, the practical life of Christianity is allowed to become rusty and moth eaten, rendering it more or less unfit for presentation. Those who make a close comparison between the life of the Teacher and that of his disciples, at the present date, think it a subject of mirth, or of surprise as so little is found in the last that harmonizes with the first. To make, the preaching, however, of the first consequence, a cloak of excuses has been used to good advantage, and Christians like Free-thinkers and Infidels are not expected to walk uprightly, for the Scripture has expressly stated in speak-

ing of man, that "none doeth good no not one."

Believing this to be true as the inspired testimony from God, it could not be expected that good works wrought out by the cross, through a discipline of the mind, would ever be in very great demand.

The moral quality which makes man regard his brother man with more or less consideration comes through his civilization and education. As good as this may be it is not the spirituality that is found in the gospel of Jesus Christ.

Moses in his wilderness journey permitted his people to demand an eye for an eye, and a tooth for a tooth. It was not a matter of retaliation, springing from a spirit of revenge, but rather a punishment inflicted to correspond to the transgression. While Jesus commended this course for those who believed in Moses, he at the same time said, that if they would be his disciples they must pray for those who were their persecutors. They must seek for the Kingdom of God and its righteousness.

In this they had the promise of abundant treasures in earthly wealth, and the additional assurance of Eternal Life. With him the preaching and practice were in divine unison. To do right was the righteousness of God. In this work the disciples were carried above the pleasures of time and sense and under the inspiration of the divine spirit became the beautiful lights of Christianity and able to publish the good news and glad tidings. For this, Jesus was well pleased to compare them to a city, built so high upon the hill that it could not possibly be hid from view. They had become a light to the world, and this is what Christianity should be at the present time.

Sanitary,

KEEPING THE TEETH CLEAN.

THERE are many individuals who habitually brush their teeth, and some even declare that they perform this duty twice, thrice, or four times daily, yet cannot keep their teeth from becoming stained or covered with "tartar."

Who has not witnessed cases where the teeth, after having received a most thorough cleansing by the dentist, have within a few months after, been again covered with accumulations as repulsive to the eye as if they had never been cleansed? And yet when expressions of surprise follow such discoveries, assurance is given that the tooth-brush is regularly used!

"Why can not I keep my teeth free from 'tartar'?" is a question frequently asked by discouraged patients. "It is not from lack of brushing," they say. To express a doubt as to thoroughness on their part is a delicate thing to do, yet proofs are sometimes painfully apparent to warrant such a doubt. Undoubtedly many individuals imagine they are particular in this respect when they are not.

The fact is, very few persons know how to properly manipulate a brush; nor do they know what sort of brush to select. Scarcely one in ten of the brushes manufactured are fit for use, and this statement is no exaggeration. Many are too large and unwieldy to be successfully managed, and would be more suitable for "nail-brushing." The majority of them are also too compact; some too rigid and not sufficiently pliable to be useful, while others are too soft and little better than rags. The brush for service should never be broader than the medium sizes usually sold, nor over two thirds their length. The bristles should be elastic and their ends trimmed in serrations, or "notched"—this form being best adapted to the shape of the teeth.

In use, the brush should be pressed firmly against the teeth, commencing with the back ones at their cervical borders, and with a semi rotary motion slowly brought forward and toward their grinding edges in such a

manner as to force from between them accumulations that have found lodgment there; also allowing the bristles to come in contact with all enamel surfaces possible to reach.

Rapid horizontal dashes should be avoided. A brush furiously driven across the teeth touches only points of enamel that least require rubbing, leaving the accumulations that load their interstices undisturbed and unmo-
lested.

It is not the frequency of brushing that best preserves the teeth, but the degree of thoroughness with which it is done. The time for performing this duty most effectively is just before retiring for the night. During the twelve hours interval from the evening meal to the morning repast, particles of food retained about the teeth, and subjected to the warm, humid condition of the oral cavity, cannot fail to become decomposed or fermented, thus breeding an insidious foe that, night after night, besieges the enamel walls which, unless of extraordinary compactness, will sooner or later give way to its destructive forces.

There is no objection to cleansing the teeth when making the morning toilet, yet if thoroughly cared for the night before, they require comparatively little of such attention in the early part of the day. To brush them more frequently than this is a needless task.—DR. C. E. FRANCIS, in *The Independent Practitioner*.

An improved diet brings in its train improved health, improved tone of mind, improved morals. The angry passions lose their violence. Men become reasonable creatures. Insanity, now unhappily on the increase, would become a thing of the past. With the tranquilizing of the passions we lose the chief incentives to war and murder of every kind. "When comes the promised time when war shall be no more?" as shouting congregations energetically enquire with undoubted zeal, but with extremely little prospect of a satisfactory answer. If we were not brutalized and debased from our youth up with the accustomed sight of torn limbs and bleeding corpses displayed for our admiration in every street, we should hardly bring ourselves to contemplate the possibility of allowing the

scenes of the battle-field to be enacted in our name.

The difficulty which usually confronts us in the attempt to raise a reasonable discussion on the subject of food is the repugnance evinced by the carnivorous towards any description in plain language of the things that they are not ashamed to do daily. They un-
animously agree to ignore the brutality of their proceedings, and are indignant at public attention being drawn to the revolting facts.

It is not generally supposed to be an easy task to take away a bone from a dog; when, therefore, we propose to take not only the bones, but also the flesh and the blood, from a large class who are in the habit of putting such things into their mouths, we cannot be surprised that they should be indignant at the insolence of the attempt.—*The Dietetic Reformer*.

ABERNETHY ON CORRECT LIVING VS. DRUGS.

THE *Medical Record* reproduces an extract from the biography of the late General Dix, by his son, Morgan Dix, in which is given an account of an interview with Abernethy, whom the General had consulted for professional advice. It is gratifying to note that the common sense advice of the illustrious physician was taken in a common sense way by the distinguished patient, and that the result was a ripe and robust old age, (80 years,) of which the dyspeptic youth of the General scarcely gave promise.

After hearing a few words of his patient's story, Abernethy cut him short as follows: "Sir, you are pretty far gone, and the wonder is you are not gone entirely. If you had consulted common sense instead of the medical faculty, you would probably have been well years ago. I can say nothing to you excepting this: You must take regular exercise as much as you can bear without fatigue, as little medicine as possible, of the simplest kind, and this only when absolutely necessary, and a modest quantity of plain food, of the quality which you find by experience best to agree with you. No man, not even a physician, can prescribe diet for another. 'A stomach is a stomach;' and it is impossible for any one to reason with safety from his own to that of any other person. There are a few general rules which any man of common sense may learn in a week, such as this: That rich food, high seasoning, etc., are injurious. I can say no more to you, sir; you must go and cure yourself."

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. June. Contents: Henri Milne-Edwards, the naturalist and author; Texas and San Antonio; Organic Cerebration; Man in Geological Eras; Savorgnan De Brazza, the Explorer and Diplomat; Pretty tales devoid of truth; Polity of thought; Aspasia, the Savant; Hints to Mothers on Early Child Training; Little Courtesies; Spirit Health; A Seductive Drug; Notes in Science; Poetry; Wisdom, etc., etc. Fowler & Wells, Co., 753 Broadway, N. Y. Price, \$2 a year.

MARGIE'S MISSION. By Marie Oliver. Boston: D. Lothrop & Co. Price 25 cts. This deeply interesting story, by the author of *Neba's Discipline* and *Ruby Hamilton*, forms the second issue in the Young Folks' Library Series, an honor it richly deserves. The plan of the publishers is to make this series a model in everything that goes to constitute good books—interest, purity of tone, and a direct purpose to teach lessons of truth, honor and usefulness. These qualities give each separate book a claim upon the consideration of every parent who exercises a judicious care over the reading of his children. The present volume may well stand as a representative of the series in all these respects. Margie is the youngest daughter of a country clergyman, and at the age of fourteen is left without father or mother, but is cared for by kind friends. She is a thoughtful and sympathetic child, and anxious to be of some use in the world. She often wonders what her "mission" is to be, and at last it is opened up to her. It is by no means a pleasant or romantic one, but she bravely accepts it, and although her trials are neither few nor light, its fruits are abundant and permanent. We do not propose to interfere with the reader's right to enjoy the story by describing its plot, but simply give the authors *motives*, coupled with an endorsement of the book, not only for its intrinsic value as a story but as a teacher of lessons which it behooves all young people to learn.

HERALD OF HEALTH: June. Contents: Bermuda, a Health resort; Where the best oysters grow; Nerve Prostration; New Hydropathic Bath, Formula; Women Doctors; Sylvester Graham; Cremation; Studies in Hygiene for Women; etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. \$1.00 a year.

HALL'S JOURNAL OF HEALTH. May. Contents: Drainage; Fresh Paint; Learning to swim; Anxiety of a dying man; Prevention of Pneumonia; Poisons and their Antidotes; Why the Prairies are Treeless; Among the Lepers; Parasites; Life is worth living; Concentrated Oxygen, etc., etc. E. H. Gibbs, M. D. 21 Clinton Place, N. Y. \$1.00 a year.

SABBATH BELLS: is designed for Sabbath Schools, Prayer, Praise and Gospel Meetings. \$3.60 per Doz. by mail or \$3.20 per Doz. by express. Single copy

thirty five cents. The book is very nicely printed and on excellent paper. The music is new, fresh and attractive. Many of the pieces are said to have been written expressly for this work, and they are well worthy the place. Pub. by Fireside Friend, Pub. Co., Springfield, Ohio. Send Ten 2 cent stamps and receive a copy of the work.

COOKERY AND BEGINNERS, with Marion Harland's name as author, needs no other indication of its character and genuine value. It has been a fault of previous books on Cookery that they have taken for granted the possession of a certain degree of knowledge requisite to their successful use, not always possessed. This book, while affording a range of information unsurpassed by any other book, and thus suited to the use of all, has the advantage of being perfectly adapted to the needs of the veriest tyros in cookery.

The *Lutheran Observer* says: "This is the best book that Marion Harland has written on cookery, because it is the simplest and the most useful. Graduates at cooking-schools will find it suggestive.

Kitchen edition in water proof cloth binding, limp, 60 cts. With extra pages, blank, for new receipts, in extra cloth binding, stiff covers, \$1.00. Boston, D. Lothrop & Co.

Dr. Beecher's Idea of Heaven;—Excepting exemption from sin, intense vigorous, untiring action is the greatest pleasure of the mind. I could hardly wish to enter heaven did I believe its inhabitants were idly to sit by purling streams, fanned by balmy air.

Heaven to be a place of happiness, must be a place of activity. Has the far reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with God like enthusiasm ceased itinerating the universe of God? Are Peter and Cyprain and Edwards and Payson and Everts idling away an eternity in mere psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity, and the minds of saints, inclogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought. My young friends, go on; you will never get through. An eternity of untiring action is before you, and the universe of thought is your field.

BEING is before all Knowing and Doing, I affirm that education cannot repair the defects of birth.—R. Aitken.

INFORMATION FOR INQUIRERS.

FOR the better understanding of those who wish to know of the rules and regulations of our religious home, we have prepared the following brief summary. Further information may be obtained by addressing any member of the order.

1. The form of government in the Society is adapted to the different orders of which it is composed: its powers and authorities growing out of the mutual faith, love and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will they be accepted because of wealth.

3. Plain and explicit facts will be laid before the investigator. To become a member, is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us, as well as those who visit the Society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this Society, no believing husband or wife is allowed to separate from an unbelieving partner, except by mutual or legal agreement.

6. Parents that become members are not required to give up their children: but they will be requested to see that the children keep the rules of the family. Minors are never taken under the immediate charge of the Society, except by the request or consent of those who have the lawful right over them.

7. No corporal punishment is approved in the government of the Society, nor any external violence exercised on any rational person.

8. It is expected that the children admitted into the Society, will receive an

education suitable for the general management of business.

9. Probationary members may retain the lawful ownership of their property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by their own free will, and the consent of the Trustees, they shall consecrate said property to the support of the family where they reside.

10. The Society will not be responsible for debts contracted by persons, previous to the time of their membership.

11. Those who dispose of their property to relations in the worldly order, should remain with those relations.

12. A person wishing to become a member of the Society, must rectify all his wrongs, and discharge all just and legal claims.

13. Those who ask for admission to our *Home* are supposed to be in search of more truth and light, hence, an important principle in the Shaker Church, is the *confession of sin to God*, in the presence of a witness.

14. Those who have dedicated their property, and afterward withdraw from the Society,—according to the law of justice and equity, there can be no ground for retraction.

15. To live as Brethren and Sisters in the gospel of Christ, we can hold no private correspondence. All communications sent from or received into the family, whether printed or written, will be subject to the examination and advice of the Elders of the family.

16. The leading authority of the Society is vested in a Ministry, consisting of two Brothers and two Sisters. Elders and Trustees are also appointed. These orders constitute the general government, of the Society, in all of its branches.

HALLOWED PEACE.

Enfield, N. Y.

1. Aft - er true re - pent - ance, aft - er the voice of prayer,
 2. Aft - er con - se - cra - tion com - eth the ho - ly peace,

Cometh a spir - it - ual bless - ing crown - ing our sorrow and care.
 Aft - er the full res - ig - na - tion com - eth the full in - crease.

Fresh as the dew of the morn - ing, it quickens to new - ness of life,
 Per - fect the rest in the ser - vice, and broad is the growth in this love;

Linking with joy and de - votion all our bur - den and strife.
 Sacred the bless - ings descending free from the fountain a - bove.

THE SILVER LIXING.

THERE'S never a day so sunny
But a little cloud appears;
There's never a life so happy
But has its time of tears;
Yet the sun shines out the brighter
Whenever the tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot;
We have only to prune the border
To find the forget-me-not.

There's never a sun that rises
But we know 'twill set at night;
The tints that gleam in the morning
At evening are just as bright,
And the hour that is the sweetest
Is between the dark and light.

There's never a dream so happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.
—Selected.

THE things that a man's real life consists in are not the things that can be seen with the physical eye. Truth, purity, love,—these are the only enduring possessions; and these are beyond the reach of our senses. Eye hath not seen nor ear heard, neither have entered into the imagination of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit. *Hath* revealed them, not will reveal them. The great verities of the kingdom of God are made known to men in this world. All that makes heaven precious is bestowed on us here, but it is not revealed to our senses. They who are always looking for marvels never see it. Spiritual things are spiritually discerned. The faith that cleanses the hearts and gives us an inward and abiding hope of immortality is nourished neither on materialization nor on miracles. Not in looking on strange sights nor in listen-

ing to unearthly noises is its vision cleared and its grasp of things eternal strengthened. It is with different faculties that it lays hold on eternity.—*Washington Gladden.*

[Contributed by Philinda Minor.]
FOUR PRAYERS.

Teach me to live O God! teach me to live
According to the rule which thou hast given;
Warning, reproof, direction, I receive,
From thence, to help me on my way to heaven.
Father I give my life to him whom thou didst give
Do thou for His sake, teach me how I ought to live!

Teach me to work, O God! teach me to work.
This is no time for ease and rest;
And there is happiness for those who work,
Such as never enters the idlers breast. [and heart.
Father, I'm thine alone. Take thou head, hands,
All to thy work alone, gladly I'll set apart.

Teach me to speak, O God! teach me to speak,
Wisely and well, with tact, as best becomes
One who has faults and fallings, yet doth seek
Off' to light up dark hearts with heavenly beams

Faith would I learn, O Lord, that which so much [I need
Like thou to speak the word, suited to every need.

Teach me to learn, O God! teach me to learn,
All that I need, in order thus to live,
Courage, faith, firmness, gentleness in turn
Just as I need, do thou be pleased to give
And that I may not fail in aught to which I turn,

Teach me O God! for Christ's sake all I need to [learn.
—Selected.

CHRIST is a fountain of Life—and the director of all the life and health giving elements that flow to his true disciples. All who receive from him, must receive in conformity to the laws established for the regulation of his Kingdom, and the guidance of its subjects. These, when rightly understood and applied, produce unity of spirit, and tend to increasing harmony and concert in action.—*A. G. H.*

Deaths.

Ann Clement, May 24, at Second Family, Watervliet, N. Y. Age, 84 yrs., 6 mo. and 12 days.

The Manifesto.

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VOL. XIV.

AUGUST, 1884.

No. 8.

VISION OF THE JUDGMENT.

GILES B. AVERY.

I beheld, in the engiscope, the ensanguined ensign of a creedal judgment for humanity reading thus, "The punishment inflicted on Christ for our sins!!" On viewing this, my spirit burned with indignation and pity, and I sighed with grief, and cried out, O Lord have mercy and open the eyes of the blind! In thy goodness, justice and love, tear off this mask of wretched sycophancy, and let these ease-loving, sin-living professed believers in Christ, know that the Christians' God is not less just than his creature,—man! What human Court of arbitration would adjudge and decree to punish the known innocent, for the proved and confessed guilty?

Again I looked, and, on another so called Christian banner, I saw the pen-

nant streaming creed, written in ghoul-ish letters of blood. "Judgment—The sentence of damnation on the wicked!!" Then my vision upward turned toward the shrine of the God I worship: before it I saw His glorious Son—The Christ; he spake, and lo the utterance from his loving compassionate lips—"I came not to destroy men's lives, but to save them." Then listened I to angel voices, and I heard one of his beloved disciples proclaim, "God sent not His Son into the world to condemn the world, but, that the world through him might be saved!"

I now turned to the Orient and Egypt's Moloch next before me came, and, with his horrid burning brazen bosom and his fiery arms, grasping his sinless infant prey—Its judgment tribute for the parent's sin, at the cruel sickening sight I shuddered, and I wondered how the heathenish and devilish ingenuity of man

could devise a scheme so monstrous in its scope and object—the depletion of over population, and the provision for the gratification of lust unlimited—a scheme so sacrilegious to the true God, could be thought acceptable, even to a heathen idol deity!! A judgment offering so scathing to the affections and tenderest emotions of the human heart, declares that vice, even though unknown as such, petrifies humanity into a block of marble, too senseless to be joyful, too emotionless to weep!

Next India's golden strand before me came. I saw the sacred Ganges silvery judgment stream. On either bank arrayed stood penitent worshipful mothers, casting their bundles of dear or hated infant life,—a judgment tribute to the ravenous avenging crocodile!—An offering of the fruit of the body, for the sin of the soul. Sorrowful, I turned, and prayerful to a better God, I wept. Bitter tears of pity would flow. Then I turned to Hindostan's burning plains; there, with my lorgnette I saw the 'lorn heathen prostrated before the attantan bloody wheels of Jugernaut, thus to be crushed from life by the ponderous moving of his judgment car; thus the wretched heathen supposed his cruel idolatrous deity avenged, and pardon won at last!

Now, sickened with the offerings of blood-stained cruel worshipers, again my vision turned to so called Christian lands, there I beheld Jesus, the Son of God, nailed, hands and feet, to the bloody Jewish cross,—a tortured victim; I beheld the murderous spear, the bitter draught of gall, and I heard the anguish stricken moan, "My God, My God, Why hast thou forsaken me?" and then the sweet mellifluous prayer "Father

forgive them, for they know not what they do." To those cruel worshipers of that creedal Christianity which claims the necessity of this human sacrifice of the pure and innocent Jesus, slain by wicked Jewish hands, for this God's judgment tribute for human sinners, that the guilty wretches who only believed in Jesus' righteousness, and that he thus ingloriously and cruelly suffered to appease an angry God, that these sinning believers might go scot free, I then turned, and I asked them, Is not this the most cruel sacrifice, as a tribute to judgment, that my vision has yet beheld? The recording angels answered, Yea! Then

I hurled such (Christian?) creeds to earth,
I crushed them 'neath my heel;
I prayed for better, higher birth,
For nobler nerves to feel!
For sight to see a better God,
More wise, more just, more true,
Earth's myriads on her blood-stained sod,
A God of love might view!

My soul now bowed in grief at the unutterable blindness, and, in some cases the deep hypocrisy of the professors of Christian grace, the mockery of these so called Christian lives; but I drew a faint breath of relief, as I recalled to mind an incident in the experience of a sincere seeker after truth and honesty, of the mediæval ages, as follows. Fra Rocco, a mediæval preacher, commanded all the penitent in his audience to hold up their hands; and every man's hand was raised; then Fra Rocco cried aloud, "O thou Archangel Michael,—thou, who, with adamant sword standeth at the judgment seat of God, cut me off every hand that has been held up hypocritically;" And every man now dropped his hand in haste!

Now is revealed a judgment-seat near-

er to the heart's emotions, and truer to the lines of justice, than the breast of Moloch, the avenging crocodile, the wheels of Jugernaut, or the cruel Jewish cross and bloody spear; "a judgment not rendered according to mere professions, or relations, or reputations, but the deeds done in the body; and these deeds not as merely external, but as man's vital spiritual conduct,"—the book of life's records, the secrets of the heart!

I was next in vision taken to the mansion of the beloved Apostle John. I told him I was seeking the truth concerning the judgment day and work; he made me a welcome guest, and bade me go with him. We now journeyed to the home of the lovely prophet Ezekiel, he led us forth on to a "sea of glass mingled with fire." "This," said he, "is Wisdom's judgment court tribunal." "Here there is no possible place for hypocrisy! This is the platform whereon all souls must stand to meet the judgment day of Christ's Second Appearing." On this sea I saw a vast multitude standing who had been judged! No hiding! Life was here to be seen in all its naked truthfulness. And the fire of truth had burned up all that was not fit to be seen. Souls assembled here were known to each other,—The fold of Christ,—The Children of God! Confidence here was mutual, and universal peace, union and love, was its ripened fruit.

And now said the beloved Apostle John, "Come up hither and I will show you the New Heavens," And, behold a "White Cloud, and One Sitting thereon like unto the Son of Man," even Christ, descended "in his glory"—The female manhood manifestation of the Christ—Woman, the glory of man, and

the united twain the radiant glory of God. This cloud was a "Cloud of Witnesses" And lo, a voice from the Christ on the Cloud, "Lo I come quickly, and my reward is with me, to give to every man according as his ("own") works shall be."

And now we heard the words of Isaiah concerning this judge declare. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge, and the fear of the Lord. * * * And he shall judge not after the sight of his eyes, neither reprove after the hearing of his ears; but, with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

For the effects, the ultimate of deeds is not always to be judged by immediate and present appearances, but, by consequences also. A man may gradually use arsenic, commencing in small quantities, with apparent momentary benefit; and he may increase the dose until he takes enough to kill, outright, a dozen men, and, for the time being, he may not appear to be essentially harmed, but, alas! Very soon he perishes suddenly!

Precisely so of mental, moral, and spiritual influences; and, on the good side effects are similarly noted. Words of goodness; deeds of love and kindness; feelings of unity, and magnetisms of purity.

Love! "Tho' but a little thing,
Dropped in the heart's deep well,
The good, the joy that it may bring,
Eternity shall tell."

As a just standard of judgment's aid, nothing is so valuable as the simple naked truth. Even the heathen were so well convinced of this that they worshipped the goddess of truth stark naked."

“To diminish, or exaggerate, or to give a false coloring, either by word, gesture, doubtful accent, or any kind of inuendo to plain truth, is Satanical.”

The age we live in is surfeited with hollow professions of the truth, with mockeries; and multitudes are disgusted with its own false life, both in manners, morals, and religious profession; and this is the most powerful cause of its infidelity. “The living Jesus was meanly clad, and lived cheaply; but the dead was clothed in fine linen, and laid in a tomb.” Do not the great masses of professing Christians, do more to adorn and honor the formalities and ceremonies, the houses for worship, of a mere dead powerless Christian profession, than to grace the true Christ life? Let conscience judgment answer!

“A little damsel, seven years old, solicited her father to purchase for her a London Doll, with a china face and a silk dress. The affectionate father gratified her wishes; but, she soon grew weary of it, and exclaimed “I want a baby that will cry and eat victuals.” The application is easy. The spirit of the age and dispensation demands of the professors of Christianity a living, practical conformity to the pattern set by Jesus. A baptism that shall bring sinners to repentance; reform them; give them a new and a true life!

Some few years since there was claimed to have been a religious revival in our town, and numbers joined the church and were said to have been converted to christianity; a non-professor inquired if a certain person among those claimed to have been converted, who had stolen some of his property, had confessed it, and returned the goods? He said he had not heard anything of such a change!

Could he be a believer in the said conversion? Thus the enlightened, and reasonable human mind demands a judgment for the living! And this is precisely what Christ, in his Second Appearing, came to introduce, and he said, “For judgment came I into this world, that they who see not, might see, and they who see, (with the eye of worldly wisdom, and self-conceit,) may be made blind.” This Judgment day and work is inaugurated, and its mission fulfilled, which requires a full and free confession of the deeds, motives, and intentions of life, made by each and every member of the true Christian Church; the Church of the resurrection of the souls (not of the dead bodies) of mankind, into the elements and power of an eternal soul life, and love, and liberty, to live to God in holiness, (set apart for a godly use,) and worship him in spirit and in truth. To all such the day and work of judgment is come when they hear the gospel testimony, and by its light and law judge themselves, confessing all their sins! These are they “whose sins go beforehand to judgment, and cannot follow after to condemnation.” No other judgment day or work, need they ever fear; and to these shall the Christ who sitteth on the White “Cloud of Witnesses” proclaim “Come, ye blessed of my Father, inherit the kingdom prepared for you.”

Mt. Lebanon, N. Y.

CONTENTMENT.

Where called, where placed,
Or where our lot has fallen;
Believe in God, and trust,
And do the will of heaven;
Angels will guard the path
Wherever man pursueth,
And guidance pure he hath
Who conscience bidden doeth.—*M. W.*

Mount Lebanon, N. Y.

MY DEAR SISTER MARY ;—You certainly have a large and sympathetic heart that feels the needs of the aged, as well as of the youth in Zion. We thank you many times, loved Sister, for your kind remembrance of our aged brothers and sisters, who are such a *treasure* to us, although they are far down the side of the hill towards the setting sun; but sometimes strange things occur, and some of those who are in the great thoroughfare of life's busy throng find the chariot drawn by the white horse, waiting for them, and are forced to enter it, and are carried swiftly by the aged and infirm to the final goal contrary to human calculations. Hence it is wise for us all to heed the injunction, "Be ye also ready."

The leading question to-day is, or should be,—how can Zion direct her efforts and use her ability in a spiritual and temporal point of view to the best advantage, in building up and sustaining the one great cause, for which, by profession at least, we have pledged our all! What is life to us, if Zion is dishonored, her bulwarks destroyed and her foundation overthrown! Can temporal wealth, houses, lands or gold supply the soul's needs?

Could all that the natural generative relations, of father, mother, husband, wife and children give, supply the lost treasure? Never! Those who seek pleasure in unrighteousness, will, in the future as in the past, seek in vain. We have a deep and living hope, an abiding confidence, that God is able to accomplish His own designs in the great work of human redemption, whether we poor mortals will it or not. It is true, we may hasten the work by our firm adher-

ence to gospel principles, and willingness to work with God, or we may retard, by refusing to co-operate with the spirit; for men and women are the agents, through whom the work is effected. But, if a few at the present time sell their birthright for the sordid pleasures of a carnal life, others more noble, who have a deeper love of truth, will purchase it by giving the price required; and will come in and occupy a place in God's spiritual temple and become shining lights therein.

We are laborers in the Lord's vineyard; and if we can do the good Father's and Mother's will acceptably, we shall yield our will to theirs, in obedience to their request, as we have done heretofore, rather than to miss the blessing.

The destiny of all the Societies of Believers is linked together in one chain of brotherhood and sisterhood. If one suffers, all are pained; if one prospers and is made glad, then all rejoice. Love of earthly possessions, means by which creature comforts may be obtained, has swallowed up the love of gospel simplicity in a great degree among Believers, and the current of thought is turned more towards the world, to know what will be pleasing and acceptable in their sight, than is towards the spiritual heavens, to pray for a renewal of the pentecostal fires that will rebaptize us all with a hatred to the world and all its lusts in our own hearts. In this respect we have all sinned to a greater or less degree, and in proportion, "have come short of the glory of God" and the true resurrection power. Shall we continue in this course is the question to be answered! But, unless we conclude that the earth sphere contains the all of life, and like the animals that are governed

by instinct, we eat, drink and die, without thought or care for the future, then it seems to me, if Believers retain spiritual life and energy enough to rise and again stand on their spiritual feet, they must return to the waymarks, (as far as principle is concerned,) of the first founders of our institution, which gave them power and pre-eminence over the world; Again we ask,—When and where will the great reform action commence? All mean well; we all excuse ourselves, because A. B. and C. want this and that and are unreconciled if it is not provided for them, and we have no other means of obtaining it for them. Well, let us watch closely and see if such members are not unreconciled after their demands are supplied! The plain truth is, there is no earthly thing that can fill the aching void, in a soul that is destitute of the gift of God.

Your Sister, Antoinette.

UNTIMELY FROST.

F. W. EVANS.

Is this world governed by chance? Is there no overruling, directing, intelligence that can influence the material elements for good or evil—for man's benefit, or to his detriment?

Is a frost that is wide-spread, destroying the promise of one of the most fruitful seasons that we ever experienced, purely material, the simple operation of natural law? Or are there occult forces, spiritual laws, back of, or interior to it? Man is composed of the elements of two worlds, an exterior and an interior. His body and soul are focuses of the forces and powers of both worlds. Again, his spirit may stand in relation to a third sphere or world.

His physical, intellectual and moral being may each draw life forces from their appropriate world or sphere. The vital power of the man or woman is from the innermost to the outward world. If we see a man's physical body expressing intense love and affection, or powerful anger and rage, do we not at once recognize the fact that his soul is stirred within him and that his spirit is the primary cause of the physical manifestation in his body? Why then should we not refer an extraordinary exhibition of force in the external world, such as a Cyclone, an Earthquake, a Whirlwind or a great flood or fire, in a similar manner, to the inner worlds, of man's complex organism? If he move the even tenor of his way, in unison with the laws of nature and the will of his God, wherefore should not all things work together for good—the physical, the moral, the intellectual and the spiritual, all in harmony?

If one plants and another reaps, if one builds and another inhabits, if one creates wealth and another possesses it, do we not realize that man, not God, is the cause of this abnormal phenomena, and that when certain religious changes are wrought in man's spirit, soul and body, they will cease? The teacher Moses, taught explicitly, that the external world was an effect of a world of causation—that in all things it was subject to that interior world. The blessings and cursings were traced directly to man as a religious and moral being—in his sphere a God. "If thou diligently hearken unto the voice of the Lord thy God, to do all his commandments, these blessings shall come upon thee. Blessed shalt thou be in the city, and blessed shalt thou be in the field, in the fruit of

thy body and the fruit of thy ground, the fruit of thy cattle and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in and when thou goest out. Thou shalt be blessed in thy store-house and all thou settest thy hand unto. The Lord shall establish thee a holy people unto himself and make thee plenteous in goods, in the fruit of thy body, the fruit of thy cattle and the fruit of thy ground.

The Lord shall open unto thee his good treasure the heaven, to give the rain unto thy land and to bless all the work of thy hand. Thou shalt lend unto many nations and not borrow."

Would not this be a Millennium condition of things upon this earth? Yet all of this good was and is possible to the natural man—making the New Earth. "In disobedience, the Lord shall send upon thee vexation and rebuke in all thou settest thy hand unto. The pestilence shall cleave unto thee. Thou shalt be smitten with consumption, with fever, with an inflammation, an extreme burning, with drought, blasting, mildew. The heaven even over thy head shall be brass, and the earth that is under thy feet shall be iron. The Lord shall smite thee with the botch of Egypt, the emerald, the scab, the itch, whereof thou canst not be healed, with madness, blindness and astonishment of heart, and thou shalt grope at noon day as the blind grope in darkness, and thou shalt not prosper in thy ways. Thou shalt build a house and not dwell in it, plant a vineyard and not eat of the grapes thereof. All thy trees and the fruit of thy land shall the locusts consume. The Lord shall bring upon thee all the diseases of Egypt, make thy plagues wonderful,

even great plagues and of long continuance. Also every plague and every sickness that is not written in this book of the Law, them will the Lord bring upon thee." These things apply to the natural man under the law, "and when it shall come to pass, when all these things have come upon thee, if thou shalt return to the Lord with all thy heart and all thy soul, and obey his voice and keep his commandments, the Lord thy God will circumcise thy heart to love the Lord thy God with all thy soul, and thy neighbor as thyself, that thou mayest live. The word I speak is very nigh unto thee, in thy mouth and in thy heart and thou mayest do it."

This is at the end of the law, and the beginning of a New Creation, New Heavens. Then cometh Christianity, in two Dispensations, a First and a Second appearance of the Christ Spirit I ask, What are the causes of our untimely frost?

Mt. Lebanon, N. Y.

THE TESTIMONY OF ETERNAL TRUTH.

God of salvation, power and grace,
Unknown to man's apostate race,
Thy glory, veil'd within a cloud,
Eludes the searches of the proud
Thy nature and eternal law,
The wisest mortals never saw;
Nor can thy works be truly seen,
But by the soul that's pure and clean.

Now from a carnal nature freed,
Thy everlasting name we read;
And love that full parental name,
From which our living spirits came.
Long ere this fleeting world began,
Or dust was fashioned into man,
There Power and Wisdom we can view,
Names of the Everlasting Two.

The Father's high eternal throne
Was never fill'd by one alone:

There Wisdom holds the Mother's seat,
 And is the Father's helper-meet.
 This vast creation was not made
 Without the fruitful Mother's aid;
 For by the works of God we know
 The fountain-head from which they flow.

The Holy Spirit then did bear
 The anointed one, the second heir,
 A virgin soul, a holy child,
 A Mother pure and undefiled:
 In her the heirship is complete,
 In her the types and figures meet,
 And God's last building stands upon
 The sacred truth of two in one.

The law and prophets all unite
 To seal this true eternal light;
 Two tables did the law complete,
 Two cherubs on the mercy-seat,
 Two silver trumpets plainly show
 That gospel truth proceeds from two:
 And though the priest one goat did slay,
 The second bore their sins away.

The order of eternal rest,
 Next by the temple was expressed:
 This building was laid off in two,
 The one concealed from public view:
 Thus in the female and the male,
 The flesh was still the parting veil:
 But when this veil is rent and gone,
 The building is complete in one.
 The prophets saw in visions clear,
 By whom redemption would appear,
 That "two anointed ones" would stand
 Before the God of all the land.
 Two olive trees supplied the bowl,
 As life from Christ supplies the soul:
 And certain as the vision's true,
 The male and female are the two.

Ezekiel saw a river wide,
 With many trees on either side:
 The tree of life appeared to John,
 And truly there were more than one;
 On either side the tree was seen,
 While living waters flow between.
 This tree of life on either side,
 He calls the Spirit and the Bride.

We surely know by what we feel,
 Their leaves will yet the nations heal:
 Ye lame and blind ye deaf and dumb,
 "The Spirit and the Bride say, come:"
 Let him that heareth swell the sound,
 And let it go the nations round,
 That all who will their sins forsake,
 May everlasting life partake.

In Honor Preferring One Another.

JULIA PEARSON.

SHOULD not this be the law written on our hearts where we could feel the importance of it daily, yea, hourly? How much trouble and ill feeling is caused by putting one's self before others in small matters. Of course we should not go contrary to the laws of Zion, or sin against our consciences to please another; but there are many things that are non-essential to right and wrong that we push for, to the harm of our friend's peace of mind. Or we withhold little acts and kind words because we think they will not be appreciated; that is not for us to judge. It is our duty to cultivate that God-like love, which can fill our hearts with peace and kind thoughts for all.

Do we expect that our Heavenly Parents will not heed our supplications before the throne of grace, because of our faults? Then why should we disown any of our brothers or sisters as unworthy our thought and consideration for their welfare even in little things? O, when shall we reach that state when we shall not allow a slight from another to alter our tone and manner towards them; when true love shall fill our hearts to the exclusion of bitterness and strife throughout the Temple.

Shirley, Mass.

The Theology of the Future.

OLIVER PRENTISS.

THE humanity of to-day, compared with the humanity of our earliest acquaintance, three quarters of a century ago, clearly demonstrates that the world moves.

Men, that were men then, would be mere children now. With increased facilities of intercommunication, we have increased mental expansion.

However beneficial the Theologies of the past, in their time and season, they cannot be the Theology of the future. To enable humanity to increase with the increase of the age, liberation, from prenatal and early educational proclivities, is *Sine qua non*.

Diversity of minds and diversity of conditions require diversity of instrumentalities. With some, the sledge hammer of the Iconoclast alone suffice, others, the gentle hand.

In the Theology of the future, the vicarious will not be found. Religion will be practical. The Sovereignty of Individuality will be the cardinal plank. Each Individual will stand, in form erect, before the Burning Throne, in his and her own soul. The Sanctum Sanctorum will not be desecrated with thoughts impure, nothing that will not bear the scrutiny of angels, in and out of the body.

Is such condition attainable? Such condition is we think attainable.

Mt. Lebanon, N. Y.

ADIEU TO EARTH.

Farewell all earthly pleasures,
From my vision flee away;
Your beauties so alluring,
Do quickly pass away.
How sordid are your treasures,
How transient is their stay,
And like the flowers of Summer
Their beauties soon decay.

You boast of golden riches,
Of things both bright and new;
But often on their brightness
A blemish comes in view.
I see no lasting substance
In all your great display,

Your glory, pomp and splendor
Earth-like will all decay.

And vanish 'neath the brightness
Of heaven's intrinsic worth;
There's naught within your borders
That gives the soul new birth.
Away from Earth's enticements
My mind shall ever soar,
Up to the land that's holy,
For things that will endure.

Shirley, Mass.

BEYOND THE GATES.

LEWIS HORTON.

*"The things that are seen are temporal,
but the things that are unseen are eternal."*

The beautiful things that are unseen,
Robed in a glorious light,
Some day will dawn in a golden sheen,
And banish our darkest night.

No greener fields on the earth are known,
Neither fairer skies can be:
The stars that shine in our midnight zone
Are lamps on an unknown sea.

Breezes of heaven blow soft and sweet;
Across bright waters of gold,
And angels—anthems of joy repeat
The love that never grows cold.

Leaves of the trees in emerald green
Reach out fair hands to the skies,
Rivers of life flow gently between
The hills where joy never dies.

We see not the flowers fragrant and fair,
That grace the land of the blest,
Breathe not the fragrance that burdens the
Or know of the heavenly rest. [air,

Jewels whose wealth can never belong
To weary travelers of earth,
Shine on the robes of a radiant throng,
Treasures of heavenly worth.

And stories we know that never were told
To a mortals' list'ning ear.
Songs that are sung, and never grow old,
Gems of the immortal sphere.

There music resounds we never have heard,
Sweet in melodious song.

Joy to the souls of angels conferred,
Triumph of right over wrong.

[sight

Things which we see will pass from our
When "all things new" are revealed,
Life-giving love will lead us aright,
When gates of pearl are unsealed.

The way may be long, the path may be
To that rest so kindly prepared, [steep,
Courage weary pilgrim, thou surely shalt
The harvest so many have shared. [reap
Canterbury, N. H.

[The following letter is well worthy of a wide circulation, and may be studied with profit by every young person. Ed.]

Union Village, Ohio June, 1884.

BELOVED SISTER J:—I propose to write you a letter, beginning it on this calm Sabbath afternoon. The day is warm and light clouds are sailing over the blue sky, sometimes intercepting the sun's rays for a few moments and then continuing their course eastward across the pure, cerulian expanse. A slight breeze stirs the green leaves of the trees, and the singing of the birds breaks the stillness and dreamy monotony of the scene.

My dear friend, the immortality of the soul and a wise efficient preparation for another and better life, are the most momentous questions which can possibly engage the human mind. All other interests sink into insignificance when compared with the salvation of the soul and a final home among the saints of the Most High, in that heaven "where the wicked cease from troubling and the weary are at rest."

It is now four o'clock and thirty three minutes, P.M. I intended to write this letter very leisurely, but as we have to be somewhat steady on the wing, I shall have to finish it immediately, or wait till I return from North Union.

J.—if I were going to express in three words the entire substance of Christ's evangel and the testimony which Mother Ann preached, those three words would be, Love, Purity, Obedience. If you can thoroughly and practically become imbued with these three virtues, not only will your salvation

and acceptance with God be insured, but all other virtues, such as patience, forgiveness, and concession be gradually added to your already priceless treasures, and you will never regret the days of your life on the earth.

I know you cannot appreciate to their full extent the privilege of instruction in holiness and peace and the faculties for the practice of the same which you enjoy in your sequestered home.

"What millions are lost in the dark,
And carelessly run the broad road;
While you are secure in the ark,
Whose great master builder is God."

Never be surprised at any amount of suffering you may be called to endure and above all try to arm yourself with patience and to believe that you are just as worthy of victory and blessing as any one. Never become disheartened.

Now while I will not so cruelly deceive you as to try to make you think the path of virtue is one of unalloyed pleasure, flowers without thistles, roses without thorns, yet here I will give you two rules which the young do not generally know, because it has to be many long years in coming into their experience.

"The path of sorrow and that path alone,
Leads to that land where sorrows are unknown."

This is the first rule and is worth its weight in gold. The second is, Though we must meet many temptations and trials and even sorrows, yet in our travel to the celestial mansions we shall find that the scenes of suffering will come to be farther and farther apart and continue for shorter and shorter periods, while the scenes of peace and tranquil enjoyment will occur nearer and nearer together, until a serene and continuous heaven eventually results as the fruits of all our toil and self-sacrifice.

You will see that I have written this letter as a kind of guide along the road of what I presume will be your future experience.

We are in a state of ordinary prosperity.

Your Brother,

O. C. Hampton.

We know that happiness consists
In being truly good;
And goodness means the doing right
As far as understood.—M. W.

GOLD IS GOLD.

LIZZIE KIDD.

“GOLD is universally worshiped without a single temple; and by all classes, without a single hypocrite.”

Of all the metals which nature has so kindly provided for our use, gold seems most precious, yet gold in the quartz, in its crude natural state is good for naught. It must be dug from the mines, and cleansed, refined and separated from all the impurities connected with it, after being tried in the furnace and going through the various processes of purification, lo! it comes forth a pure solid mass, bright, shining and valuable. On reflection the mind draws a comparison on this wise. Every human being endowed with an immortal soul is a lump of Gold. Not purified and cleansed, but gold in its native state; in the rocks and mountains. Closely adhered to this human gold, are clumps of earth, pieces of rock and indeed it is so covered with other substances that it would require great care to ascertain if there were really any gold there at all.

Consequently there is a great work to be done, much labor to be performed, for all the evils with which mankind are troubled and subjected too, are more or less like this earth, quartz, and unnecessary attachment to the bit of gold from which a separation must be made. Put the metal in the crucible of truth, over the furnace of affliction, and the work of regeneration, the cleansing and refining has begun.

Realizing this, all who wish to become a lump of pure gold, why not begin at once? If evil habits have been formed, why not break them up and form those

which are new. There has been counterfeit gold, and probably is some now, yet are there not counterfeit characters, alas how many?

But gold is gold, and in the end it will prove so. There are sound truths in every religion, yet in how great a degree covered up and cloaked under a false theology. The simple Christianity taught by Jesus, and practiced by so few, was the pure gold. It did not perish nor grow dim, for the work which Jesus proclaimed in his first appearing, was clearly elucidated, and gloriously revealed by Mother Ann Lee, in his second appearing, without sin unto salvation. Those who embrace her gospel and obey its teachings, are gradually becoming the choicest gold.

Let the doubting come and see. Gold is gold, it will show for itself. Mystery, deceit and fraud, do not constitute a Christian, but those who stand in the light, who speak truly, act nobly, and live godly. These are the best, the pure gold, whose value is not diminished, and whose lustre is forever untarnished.

Mt. Lebanon, N. Y.

TEMPERANCE.

JAMES S. PRESCOTT.

ELDER Archibald Meacham of Mt. Lebanon, N. Y. was a bright and shining example of temperance in all things. The following incident took place some years ago which is worthy of note. He had been presiding Elder many years, at White Water Village, Hamilton County, Ohio. On his return home to Mt. Lebanon, he called at North Union, which is a half-way house, between the two remote Villages. While at the table one of the sisters asked him what he would like for drink?

Water, cold water; said he.
Is that all?

That is all.

She was surprised She began to expostulate with him. Would it not be better to heat the water?

Nay, I think not!

Would you not like to have it sweetened a little?

Nay, I think not!

What shall I do to make it better?

Nothing! It is good enough.

The venerable patriarch, modestly replied.

Just let it be, as God made it. I do not think you can make any improvement on God's work.

North Union, Ohio.

[EDITOR, MANIFESTO; This letter was written to my Brother. I send it by request. J. E. R.]

Shirley, Mass. Apr. 1884.

DEAR BROTHER;—In answer to your question, Why the Shakers do not marry, I would say; we have many reasons why we do not. First, Because we regard the teachings of Christ as being of the utmost importance, and he very emphatically says, "that they who are counted worthy of that world neither marry nor are given in marriage." And if any one love father or mother or houses or land, yea, his own life more than me, he is unworthy of me.

And you will find that the example of both Christ and St. Paul and their teachings establish the fact beyond dispute that a celibate life is more in harmony with Christian duty and the requirement of the Gospel.

Second, The mind kept free from carnal desires is capable of rising to a higher and holier state of devotion. The soul approaches nearer the beatitude of angelic life when the pure stream of consecration is untainted by the animal propensities.

The Shakers are not the originators of this doctrine. They accept the teaching of Christ, practically, and thus become not only hearers, but doers of the word, and is it not more noble in the Christian Soldier to take up arms and fight against the Lusts of the flesh than it is to submit to this insidious enemy of our peace, and of our soul's salvation?

I am aware that many try to throw a roseate hue, about the married life, but God knows and he only how many are groaning

under matrimonial burdens. Whence come suicides, broken homes and broken hearts? Ask the gray haired sire whose son sets him at defiance or whose daughter sets at nought his parental authority.

The power of the Beast should have no dominion over us. It is against this gigantic evil, this wholesale slaughter that the Shaker takes his stand. Against the reading of lewd stories that inflames the imagination. Against the indiscriminate marriage, which binds two uncongenial natures, two antagonistic spirits to fight life's battle out as best they may; against all such things the Shaker lifts his voice. And such will continue to be the case until the pulpit and press and men in high places cry mightily against this hydra headed monster, (Sensuality,) even if it does wear the mask of matrimony. It is even so. Dear Brother, be not deceived "Evil communications corrupt good manners." When I look upon my gospel relation I rejoice to know that there are so many, at least, who have given their hearts to religion and to God.

J. E. Rhodes.

A CREED.

I BELIEVE in human kindness
 Large amid the sons of men;
 Nobler far in willing blindness
 Than in censure's keenest ken.
 I believe in self-denial,
 And its secret throb of joy;
 In the love that lives through trial,
 Dying not, though death destroy.
 I believe in dreams of duty,
 Warning us to self-control,
 Foregleams of the glorious beauty
 That shall yet transform the soul;
 In the god-like wreck of nature
 Sin doth in the sinner leave,
 That he may regain the stature,
 He hath lost,—I do believe.
 I believe in love renewing
 All that sin hath swept away,
 Leaven—like its work pursuing
 Night by night and day by day:
 In the power of its remoulding,
 In the grace of its relieving,
 In the glory of beholding
 Its perfection,—I believe.

—Good Words.

[CONTINUED FROM PAGE 147.]

Now, if language means anything, God is male and female, and Adam stood as ambassador for, or God, as supreme ruler over the earth. Moses was pronounced God to Pharaoh, to Aaron and to the tribes. The Prophets had the word of God, as Jesus stated, the Psalmist said "They were called Gods to whom the word of God came." One of the Quaker sisters now came and sat by my side, saying; "I want to hear all you say." "Please tell me of your government, for I know nothing about you." We explained to her, two males and two females form the several orders as the Ministry, Elders and Trustees, and that these officers ruled among their own sex. She raised her hands, exclaiming,—“Good, male and female government, like ourselves;” and adding, “I like your explanation.” They were not offended at this plain talk and many seemed to give it a candid hearing. We then stepped to a company that were discussing the creation. By invitation we took part and argued it as true. On closing, all thanked us for throwing light upon a dark subject.

It was now the hour for meeting. We were permitted to attend what they called a social gathering, to hear reports from other Quarterly meetings. Again solicited to speak, we remarked. We came here determined neither to interfere with your theology, nor press our own upon others. We believe the difference of theological views has been the most fruitful source of division, bitterness, hatred and destructive feeling of any evil that ever cursed professed Christianity. It has produced more darkness and spiritual death, than all the other causes put together.

We claim the right to declare, there is no person who accepts a higher degree of adoration for the character, standing and Godlike qualities of Jesus, the Lord of the New Creation than we do. This perhaps is saying enough on this matter.

THE SPIRIT OF WORSHIP.

We have greatly revered the spirit which has pervaded this assembly. We know the still small voice of the spirit of worship, and have felt it present at these gatherings; without it, worship is a dead formality; with it all are clothed with the spirit of devotion.

CONSECRATION.

There is a striking similarity between your fraternity and ours. As we entered your village, and observed many gathering here, and saw the ample provision made for their comfort; as we listened to the kindly greetings and words of welcome uttered, we were strongly reminded of the first Christian consecration, after the day of Pentecost, and the witnesses who gathered in mountains and valleys to extend and share their scant temporal blessings, and the more abundant stores and comforts, shared in common among our own people, who, by following the Christ spirit, have long mingled together and shared all things in common.

SIMPLICITY OF DRESS.

The plainness and simplicity of dress handed down by Heaven's own inspiration from spirits of light, to cause a separation between God's people and a proud lost world, to strongly rebuke the fashion, folly and extravagance of sinful men, which was to have been kept sacred and unbroken, is a sign to all. In looking at both people, we think it must be said, that we have been the

most plain and uniform, and have best carried out the original intention.

THE RESURRECTION.

Both you and we hold similar views respecting the Resurrection. We have both written and preached to the world, that flesh and blood cannot inherit the kingdom of God. That it is the spirit, and nothing but the spirit, that holds and will share this eternal birthright.

ON WAR.

In the late war, when our non-resistent principles were unheeded and our conscientious views were set aside, as a last appeal, we offered our prayers to the Rulers at Washington; and when we appeared there, we found our Quaker friends, who in petitioning for their Christian rights, made common cause with us; and depending on a higher power, we both came off victorious.

SILENT WORSHIP.

You silently worship, after the example of the primitive Christians. Jesus told his disciples to tarry in Jerusalem, till they were inspired with power from on high. They obeyed, and retired in an upper chamber to pray in sorrow and silence. This spiritual power brought in by the Comforter, fell upon them, accompanied by one of the most important manifestations ever given in primitive days. All will do well to remember, it was a God-given gift, administered to them in silent worship.

Jesus had told twelve illiterate disciples, who could speak nothing but the Hebrew tongue, and that very imperfectly, "to go into all the world and preach the gospel." The mighty question must have come up with fear and force, how are we to do it? But when, with a sound, like a mighty rushing wind, this holy fire fell upon them, like cloven

tongues, and they began to speak in other languages, it remained a mystery no longer. When the Jews from the temple came as a multitude to listen and learn, unbelievers scoffed and tried to smother the flame, by crying,—delusion and intemperance. But the fire of God's truth, had with the word, entered many honest hearts; devout Jews from fifteen different nations who inquired: "How is it, that we hear these illiterate Galileans speaking to us in our own tongues, wherein we were born?" This started the primitive church. Jesus said, We have come to bring fire on earth, and what if it be already kindled! This fire brought in by Jesus was now gloriously kindled; language was given to meet the occasion; and by this language inspired by the spirit of God, it spread over the earth.

Friends, we have said there were strong points of resemblance between us. We will speak of one more and close. Both churches have kept very far from outsiders, we think we are both at fault here; but both are becoming more liberal, open and inviting; you in holding your awakening gatherings, and we in publishing our testimony to show the world just where we are. Let both toil on, until we come to a full knowledge of the truth, as it was in Jesus.

Please receive a good portion of our best love. Extend to your good Brethren and Sisters. Farewell till we meet in some heavenly place.

From your friend,

William Leonard.

A LITTLE boy was asked the other day if he knew where the wicked finally went to? He answered: "They practice law a spell here then go to the Legislature!"

[Much of the following account was taken from the writings left by Elder Issachar.]

ISSACHAR BATES.—NO. 1.

BY E. C. BLINN.

THE subject of this sketch was born in Hingham, Mass. Jan. 29, 1758.

In early childhood he was exercised in religious impressions, and thought much about God, and "I believed" said he, "that God was all holy, righteous and good, and that I must be so too, or never see his face in peace." This form of simple faith he maintained with great care throughout his long and eventful life.

His parents, William and Mercy Bates, were members of the Presbyterian church. In this they were honorable and honest and brought up their children in the admonition of the Lord. The Sabbath was kept after the order of the Puritan fathers, and the attendance upon the church, the learning of the creed, prayers, catechisms and hymns faithfully attended to as a protective influence against the suffering of a day of Judgment. His parents were devout readers of the Bible, and as would be expected anxiously looked forward to be witnesses of the wonders that would appear in the heavens and of the signs that would be seen on the earth. The children partook of the same spirit, and with the parents became witnesses of the wonderful displays of God's power.

Among these signs was a remarkable exhibition of the Northern Lights, which night after night, for weeks flashed over the heavens and appeared like a flaming fire. Then came a comet which for many nights was as red as blood. Other signs were observed which spread terror among the people and they looked for the sudden appearance of the judgment day.

Some one had seen a vision of two angels descending from heaven. The first cried, "Watchmen what of the night? What of the night?" To which the answer was given. "Midnight! midnight!!" The second angel then cried aloud. "What of the times? What of the times?" and received for answer, "Doleful times! doleful times!! For the judgment of God shall begin in old England and shall spread into New England,

and there shall be wars, and great calamities, and darkness shall cover the land."

A man who was a professed Deist often visited the family of Wm. Bates, and made sport of all these wonderful signs so that Issachar writes. "This took off a part of the sharp edge of my fright, but still I kept a good look out."

"In May 1773 General Gage landed his army in Boston, and all the conversation to be heard was about the war. Every man that was able to lift a gun and every boy that was large enough to carry a few sticks of wood, were also learning war." Issachar now obtained a fife and a large part of the time was spent in becoming familiar with some martial tune. "When the minute men were called out to be in readiness, I went to fife for them." He accompanied them to Boston, but his father soon requested him to return home, which was a sad disappointment to his youthful mind. At the age of seventeen, by consent of his father he enlisted under Captain Dexter and was accepted as a fifer. He was subsequently promoted to fife major and although no other duty was demanded of him in the army, he says he often as a point of kindness took the place of a comrade in going out on scouts, on fatigue and on the watch. Speaking of himself as a soldier, he says, "I always did my duty in the war like a man, and never received an unkind word from an officer."

Issachar was generous, kind and mirthful, and easily made friends wherever he went. He says he could "sing about every song that was generally known whether civil, military, sacred or profane." This experience in the war was written long after Issachar became a Christian man, and was more for the satisfaction of others than as a pleasure to himself. It was a matter that belonged to the past, and he looked upon it as did Solomon on some of his own doings, 'This also is vanity.'

In May 1775 he was with a company of rangers and stationed in open view of Boston and also of the old Somerset, a 70 gun ship, belonging to the British. "I now find, said he, that nothing remained but for me to shut my eyes and harden my heart, and enter fully into the school of vice, in

which, alas, I was not slow to learn." They remained at this place all Summer and were often treated to some of the balls from the old war ship. What at first had been very annoying to the soldiers, after a while became a matter of sport and the soldier would dig the balls from the ground, load them upon a wheelbarrow and take them to Gen. Putnam who liberally compensated the men by sending back some rum.

"On the seventeenth of June we were ordered to take fort at the foot of the hill by Mystic river, between Charlestown and Boston and there stand openly exposed to the balls of the Somerset, the Glasgow Frigate and to three floating Batteries." Issachar says that the company were obliged to take a full share of the British, pot metal, grape and canister shot. The horrors of the day, however, were exceeded by those of the night. The American army retreated just at the close of the day, when the enemy, in their hatred, threw hot shells into Charlestown and destroyed that beautiful place.

The army passed from Bunker Hill to Prospect Hill and began to fortify this latter place. To prevent this the British began immediately to bombard the place, and continued so to do till the fort was completed. Issachar says, "I could see their great nasty porridge pots flying through the air, crammed as full of evil as they could hold. They had blue tails in the day time and fiery tails in the night. Sometimes these would burst in the air and at other times on the ground. In either case they made fearful havoc with whatever stood in the way."

(TO BE CONTINUED.)

The Influence of Education on our Religious Life.

GRANVILLE TEMPLE SPROAT.

THE question has lately been asked, "What influence has education on our religious life? or, is there any connection between what we call education, and what we define as religion? In reflecting on this subject my mind has been directed to an article lately published in a religious paper written by one of our clearest thinkers, in which he says:—

So far as we can judge by a large induction of facts, there is no action of the Divine Mind upon the human, except in the line of already established powers and faculties. There is no result produced, except such as can be produced by arousing the faculties already there to extraordinary power and efficiency. So that the Divine Mind is not attempting to make up something lacking in the structure of the human mind; but simply seeking to develop latent energy in powers that are already provided.

It amounts to giving man the benefit of the whole power of his own mind, in a sublime way, to be sure; but somewhat after the manner that a teacher helps his pupil. How? Not by thinking for him, nor, in a literal sense, thinking in him; but by bringing the stimulating power of his thinking part to bear upon the child's, and waking up its dormant capacity, and making the child think; not dispossessing the child's intellectual nature; but simply making the child use its nature to accomplish the things desired.

There are many persons who seem to think that the human soul is like a stereoscopic box and that the Divine Spirit takes truths which have been framed outside of the box, and slides into the soul those pictures of truth which it had no hand in making, and which it only sees when put into it. There is no evidence of any such results framed by the Divine Mind. In other words, there is no evidence that God dispossesses the mind, or considers it incompetent for the results which it was designed to produce.

In speaking of the Bible heroes, particularly of Moses, this same writer says, "Could any one but Moses have done the works of Moses? He was organized and educated to be Moses, and no one else; He was educated in "all the wisdom of the Egyptians." And when the spirit of God rested upon him, his wonderful administrative power. (covering a breadth perhaps never equalled, certainly never surpassed) it was the Divine Spirit simply acting upon an organization already prepared and educated for the work. Massive browed was he Large universality was he. The comprehensiveness, the foresight, the complexity and wisdom of his mind, the whole knowledge of life, and society, and of

men, manifested by the great law-giver of the desert—these were brought forth, and developed by the Spirit of God in him. They were not created without regard to his education and his organization.

It was so with Paul. He was trained and educated in the school of Gamaliel, one of the most learned and scholastic of the Jewish Rabbis. When he said that he counted all his intellectual attainments but dross that he might win Christ, did he mean to say that they had no influence in enabling him to perform his great mission among the Gentiles? that Paul would have been the same Paul still, although all his previous years had been spent as a humble fisherman, on the sea of Galilee? We think not; and believe, could he now speak from what he has since learned, he would say so.

To come down to our times. If we look at the history of those who have been the most useful to men, and the most devoted to God, shall we not find that by a providential training and education they have been prepared for the work that was before them; and have they not always been ready to acknowledge the Divine hand in thus training them for the work they had to do?

Among the noble men and women who went forth in the cause of the abolition of slavery, can we not see that a previous training and education had prepared them for the work, or it would not have been accomplished? Mrs. Stowe, in speaking of her book, "Uncle Tom's Cabin," said, "I could not rest day nor night while that work was on my hands. It seemed as if I was awakened by a voice in the dead hours of the night, saying, 'Get up! work for the slaves. It is the God of those who are groaning in bondage who is calling you. Get up, and do your work! I will help you!'" And how had she been prepared and educated for that work? Accustomed from a child to read of the sufferings of the slaves, with the blood of the Partisans in her veins, and their fire in her heart, she was always planning some means to effect their liberation. She developed under the highest culture, and ripened, in mind when the times were ripe for action. She emigrated early to the west, where she had opportunity to see all that her pen afterward

portrayed in such glowing colors; and was enabled to indite the work that was to thrill the nation's heart to its core, and was translated into nearly all the languages of Europe. Who shall say that she was not thus providentially prepared and educated for the great and momentous mission before her?

But, perhaps, it will be asked, "Is not anti-slavery and abolitionism one thing, and religion another? And here I am reminded of a question asked by an eminent Boston clergyman, directed to the Rev. Theodore Parker. 'Do you think that Benjamin Franklin was a Christian? I do not; I can find no evidence in all his writings that he was a converted man, or that he believed in Christ and him crucified to the saving of his soul.'"

Parker replied, "If to go to meeting on Sunday, and to make long prayers to atone for the sins of the week, if to eat sacramental bread in the meeting house, and to be baptized with holy water, and to sing pious psalms through your nose, for your own edification; then to go home and whip your children for laughing on Sunday, as I was whipped; if all this is religion, then Franklin had none.

He was worse than an infidel. But if religion be to do justly, love mercy, and to walk humbly with God; if it be to love God with all the mind, and heart, and soul, and one's neighbor as one's self; if it be to forgive injuries, to do good to all men, to protect the needy, clothe the naked, instruct the ignorant, feed the hungry, to visit the fatherless and widows in their affliction, to lift up the fallen, to break the rod of the oppressor, and let the oppressed go free, and at heart endeavor to keep one's self unspotted from the world; if such things as these, practiced, make a man a Christian; then Franklin must stand high on the list. If they do not, then it is of no consequence who is called Christian, or Pagan, or Turk."

Canaan, N. Y.

ONE HUNDRED AND SIXTY female clerks are employed in the Bank of France. Their salary to begin with is 60 cents a day, which after a year or two is increased to \$360 annually. They sit in rooms apart from the men, are superintended by officials of their own sex and their work is very satisfactory.

THE MANIFESTO.
AUGUST, 1884.

NOTES.

THE Church of Christ must necessarily be the messenger of peace. Its mission the word of God and its baptism the testimony of divine light. The Church and the World can never enter into harmonious relations, as the life of one depends upon its living testimony, the spirit of truth, while the other fulfills the desires of the flesh and of the mind.

Jesus taught most emphatically that his disciples were not of the world any more than he was of the world. It was their privilege to walk in a new way, in the light and to become the sons and daughters of God.

The separation which was demanded was so marked that those who were baptized into the spirit and were able to take up their crosses and become faithful disciples were hated of the world and counted as among those that were dead. "For ye are dead, and your life is hid with Christ in God." All of this came through the preaching of the cross.

Jesus as a man and in his relations among men was evidently held in high esteem, as the disciples have been free to leave on record this pleasing remark. "He increased in wisdom and stature, and in favor with God and man." The same may be said of those who have accepted his form of life. They grow in favor with God and man.

The line of separation is always the doctrine of the cross. This the apostle defines very clearly in his remarks to the Galatians,—“God forbid that I should glory save in the cross of our Lord Je-

sus Christ, by whom the world is crucified unto me and I unto the world.”

This separation between the Church and the World was so distinct that it became impossible for one to live in the element of the other. The sons of Light and the sons of Belial cannot maintain a relation that will harmonize. That which stimulates the life and growth of the first, as effectually produces death and decay in the last.

In its true order the Church is the representative of a life of regeneration, while the world knows only the life of generation.

Jesus as a reward to his disciples, promises them the blessings of eternal life if they will follow him in this work of regeneration, and gives to them the assurance of an hundred fold reward in the treasures of this life, if they will, as God's servants, forsake their selfish interest and become members of his spiritual order.

Many professors readily admit that the Church and the World are distinct elements; that they are ever at variance, and yet at the same time they work diligently to blend the two orders into one so that the so called Church of Christ, instead of being a light to the whole world becomes more directly a place of confusion.

The Church of Christ establishes peace and good will among men, while the world encourages the spirit of war and bloodshed.

Any attempt at the amalgamation of these opposite influences must always be attended with disappointment. Christ's people are not of the world. Their life and prosperity depends largely upon their faithfulness in accepting the spirit of God.

Sanitary,

PHILOSOPHY OF EATING.

WERE men to exercise the same judgment in reference to their own food that they do in feeding domestic animals, there would be less illness on account of errors of diet. For a matter of such universal importance it has been the subject of many absurd theories.

The world seems to be divided between those who "eat to live" and those who "live to eat." The proper line may be drawn somewhere between these extremes. There is little to choose between a glutton and one who eats too little from a sentimental notion that it is vulgar to eat; and that the less one can eat, and still manage to live, the more refined and spiritual one becomes. If a man has no control over his appetite, and no judgment as to the quantity of food he requires, it would have been better had he belonged to a lower order of animals, subject to the control of a higher intelligence. Neglect or refusal to partake of sufficient food to sustain the body in its full vigor should be regarded as evidence of disease, requiring the attention of a competent physician. Nature will not patiently submit to be abused or cheated.

The quantity and the quality of food required in each individual case depends on the size and health of the person and on his occupation. A person of sedentary habits should regulate the diet to the requirements of the system, remembering that it is safer to err on the side of eating hardly enough than too much. Over-eating produces accumulation of fat, which is a disease of itself, and increases the quantity of blood, rendering one liable to heart disease and apoplexy; and paradoxical as it may seem, insufficient food tends to produce the same diseases. Either condition causes derangements in the circulation that may induce the same troubles.

If we follow the indications of nature we are safe as to foods. What the appetite craves is usually best for us; the stomach notifies us when we require food, and when we have eaten enough. It is often the last

mouthful that invites an attack of dyspepsia.

"Variety is the spice of life." In nothing is this more applicable than as to foods. Select a list of foods that experience has taught us are most acceptable, and then from the list get a variety for each day of the week. Salt meats should be used sparingly, because they are more indigestible than fresh. Pies and rich puddings try the digestive organs severely, and cannot be safely indulged in by adults, except they have vigorous out-door exercise. The quantity and quality of food should depend upon what is required of the individual; just as the amount of fuel requisite depends on the work a steam engine has to perform.

A wise regulation of the food supply can be made to supersede the use of medicines to a very great extent.

The remote cause of a majority of our ordinary ailments is taking cold; the natural functions of the body are retarded and waste material is retained in the system long enough to do mischief. The usual remedy is to take a cathartic or a laxative in order to remove it. But a more convenient and a more natural plan, in ordinary cases, is to cut off the food supply for twenty-four hours, and trust to nature to do the rest. Instead of food, a few tea-cupfuls of hot water drunk during the day will hasten the desired result. Whenever the bowels become constipated there is an uncomfortable feeling in the system, often accompanied by restlessness and anxiety of mind. The above suggestions, if followed strictly, will bring relief more promptly than medicine, and without its inconveniences.

On the other hand, there is a class of persons who are borne down by constant fear of eating too much, and who are ever anxious lest what they are compelled to eat in order to sustain life may do mischief. It would not be inappropriate to speak of such people as "dietetic cranks." They are probably the most unreasonable and troublesome patients the practicing physician has to deal with. If he favors their theories, there can be no improvement, and if he opposes them he loses their confidence and their patronage. There is as much ill health caused by under-feeding as by overfeeding. The man who has lived too freely may generally moderate

his course and regain his health; but through a long course of semi-starvation the digestive organs become weakened, and the stomach contracts so that it cannot properly perform its work; the body cannot be sufficiently nourished. These abnormal conditions generally result from mismanagement during childhood. The child who is restricted to three meals a day comes to the table with a ravenous appetite, and with the certainty that a long fast awaits him after he has finished his repast. These two incentives naturally lead to gluttony.

The child who is permitted to eat what ever he wishes, at all times, becomes the victim of disease, because an unnatural appetite is formed, and he craves those things that derange the digestive organs, but contain but little nourishment. No child was ever injured by plain and wholesome food, no matter how freely or how often it may have been partaken of. When a child is a year old it should be allowed a pretty wide discretion as to foods of this sort. Three meals a day are not sufficient for children. All the operations of the system are more active than with the adult, and the food supply requires more frequent replenishing. Allow children to eat of plain, wholesome food, as often as they desire to, if you wish to escape responsibility for impaired health, which is certain to follow a strict adherence to absurd rules respecting diet.

—*Hall's Journal of Health.*

WHEN THE MISTS HAVE CLEARED AWAY.

When the mists have rolled in splendor
From the beauty of the hills
And the sunshine, warm and tender,
Falls in splendor on the rills,
We may read love's shining letter
In the rainbow of the spray,
We shall know each other better
When the mists have cleared away.

If we err in human blindness,
And forget that we are dust,
If we miss the law of kindness
When we struggle to be just,

Snowy wings of peace shall cover
All the pain that clouds our way,
When the weary watch is over
And the mists have cleared away.

When the silvery mists have veiled us
From the faces of our own,
Oft we deemed their love has failed us,
And we tread our path alone;
We should see them near and truly,
We should trust them day by day,
Neither love nor blame unduly,
If the mists have cleared away.

When the mists have risen above us,
As our Father knows his own,
Face to face with those who love us,
We shall know as we are known.
Love, beyond the orient meadows,
Floats the golden fringe of day;
Heart to heart we hide the shadows,
Till the mists have cleared away.

—*Selected.*

SUNRISE.

MARION JOHNSON.

Gilding the mountain tops
With its roseate glow,
Lighting up the valleys
And the plain below;
See! the sun-god riseth
With his quickening power,
Clothing earth in beauty;
Opening bud and flower;
Casting out the darkness
Which the earth enshrouds,
Flinging o'er the heavens
Gold and silver clouds.
Now the brilliant star-hosts
One by one have gone—
Fading in the splendor
Of the glorious morn.
O'er the rippling river
In burnished rays of gold
Now the sunlight glances,—
Lovely to behold!
How they dance and sparkle
In its cheering beams!
How they gleam and glisten—
Brook, and rill, and streams!
D₁ Leafy groves and forests

Murmer welcomes sweet
As the sun-beams glimmer
Through their calm retreat.
All the tuneful songsters
Join the harmony,
Warbling forth their praises
In sweetest melody.

Canterbury, N. H.

BETTER LATE THAN NEVER.

Life is a race, where some succeed,
While others are beginning;
'Tis pluck at times, at others speed,
That gives an early winning;
But if you chance to fall behind,
Ne'er slacken your endeavor,
Bear this whole-some truth in mind,
Success is better late than never.

If you can keep ahead, 'tis well,
But never trip your neighbor;
'Tis noble when you can excel
By honest patient labor:
But if you are out-stripped at last,
Press on as bold as ever;
Remember though you are surpassed,
'Tis better late than never.

Ne'er labor for an idle boast,
Of victory o'er another,
And while you strive your uttermost,
Deal fairly with your brother.
Whate'er your station, do your best,
And hold your purpose ever;
And if you fail to keep abreast,
'Tis better late than never.

Choose well the path in which you run,
Succeed by noble bearing,
Then though the last, when once 'tis won,
Your crown is worth the wearing.
Then never fret, if left behind,
Nor slacken your endeavor,
But always keep this truth in mind,
'Tis better late than never.

—Anonymous.

THERE is but one thing you have to fear on earth or in heaven,—being untrue to yourself, and therefore untrue to God. If you will not do the thing you know to be right and say the thing you know to be true, then, indeed, you are weak. You desert God, and therefore cannot expect him to stand by you.

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. July, Contents; The Republican Candidates for the Presidency; Organic Cerebration; J. R. Dodge; Sicily and its memories; A Craniologist's Paradise; Compulsory Education; Frederic H. Furness; Hints on Child Training, Fashion and Nature; Diogenes and Plato on Pride; Summer Living; The Hydrophobia Puzzle; Notes in Science, Wisdom, Mirth, etc.; Several of the articles are fully illustrated, and this number will be particularly interesting to its many readers.

Pub. by Fowler & Wells, Co., 753 Broadway, N. Y. \$2.00 a year.

THE DIET QUESTION. Giving the Reason Why, from "Health in the Household," by Mrs. Susanna W. Dodds, M. D. 12mo, paper, 25 cents. Fowler & Wells Co., Publishers, 753 Broadway, New York City.

This is an important subject, and one that is attracting so much attention at this time, as to render the rational consideration of it seasonable. This book gives the reason why some articles of diet are better than others, more economical as well as more healthful. It opens with tables showing the constituent elements of different articles of food; the relation of food to physical development as well as to intellect and morals. Wheat and other cereals are compared, and especially whole wheat and white flour, presenting a strong argument in favor of the former. Fruits and vegetables come in for a share of consideration, as also the question of meat as an article of diet, which is not considered favorably, especially the eating of pork. The relation of sugar, salt, and other condiments is taken up from a somewhat new and radical stand-point. What to drink and why it is viewed as an important question; and a very valuable part of the book relates to food combinations, in which it is shown that there are some articles of diet that cannot be partaken of at the same meal with good results. Closing with dietetic rules, hints on cooking, etc., it is not on that account a book of recipes. All who would eat for health and strength should read it. Handsomely published, it is certainly cheap at 25 cents, and will be sent by mail, prepaid, on receipt of the amount in postage-stamps. Address as above.

How to grow fine Celery, Mrs. Crider gives the experience of years. The preparation of the trenches; How to sow; the transplanting; The care during the Summer, and preparation for the Trade. It is a pamphlet of sixteen pages, and printed on very heavy paper. Price, by Mail, 25 cts. Address H. M. Crider, York, Pa.

TIME is the measure of business, as money is of wares, and business is bought at a dear hand where there is small dispatch.

HARPS OF GOD.

Music, Canterbury, N. H.

1. Raise your voice in sol-umn num-bers, Ye who in Mount Zi-on reign;
 2. Light di-vine, from God de-scending, Here his ho-ly work dis-plays,
 3. But the souls that now are dreaming, Vain-ly dream-ing all is well,
 4. Not one car-nal base af-fec-tion Shall they have the pow'r to screen;

While a world in ru-in slumbers, Wake, to your e-ter-nal gain.
 Joy and triumph nev-er end-ing, Fill the soul with sol-umn praise.
 In the light that here is beam-ing From the realms where an-gels dwell,
 All who fol-low earth's at-trac-tion Shall by heav-en's light be seen.

Wake, the harps of God are ringing, Hear the gold-en trumpet sound;
 Zi-on, rise, ar-rayed with glo-ry, Truth and love thy heav'nly shield;
 Soon shall find, with fear and wonder, Their foun-dation in-se-cure;
 Who re-ceive the sol-umn warning By the voice of conscience given,

Saints and an-gels, sweet-ly sing-ing, Loud their heav'n-ly theme re-sound.
 Ev'-ry power shall fall be-fore thee, Earth and heav'n their treas-ures yield.
 Truth, di-vine, like roll-ing thunder Shall dis-play their hearts im-pure.
 Yet shall bless the judg-ment morning When their souls re-joice in heaven.

May, 1884.

FRIEND FRASER ;—I have had in my mind sometime the intention to write you of the loss of our friend John Bain, whose heroic death occurred in rescuing the Stewardess of the ill fated Steam-Ship State of Florida, of which he was the Chief Engineer. After getting into the boat after the collision, he saw the Stewardess Jane McFarlane, on the deck of the sinking ship ; he had the boat put back, but the timid woman refused to get into it. He leaped upon the sinking vessel and by main force tossed her into the boat. But before he could get off, the ship gave a lurch, and carried him down to a watery grave. So perished our noble friend. The despairing cry of a helpless woman touched his heroic heart ; lost to every thought of self or danger, amidst that terrible crash, and the midnight darkness of the lonely sea, his noble soul went up to his Maker, a bright example in this self-seeking world, of god-like self-sacrifice.

The tender memories of such heroic men, has a strengthening influence for good upon our lives.

The last time I saw him, three months ago he spoke of you and expressed a wish to again pay you a visit ; I think we would have come up your way this Summer had he been spared.

My dear friend I often think of you, and of the life work you and others are engaged in. If you could have some of the younger members of your community write your recollections, it would be a matter of great interest, and incite some to persevere and carry out any good work.

I would be pleased to have a few lines from you at any time. I am happy to say my family, and myself are well.

Yours very truly,
Charles Law.

Mt. Lebanon, N. Y. May, 1884.

RESPECTED FRIEND CHARLES LAW ;—Your acceptable favor of the 18th, came duly. The collision which involved your lamented Friend Bain, is one of the most terrible on record. By his self-possession, and self-sacrifice, he is already a historical character. No doubt in the unseen world he will be met by friends who will do him honor.

On his visit here, with yourself, he impressed me that there was force in him. Should he turn to the right or to the left, something would be done. Under that impression, I spoke a few words to him.

A visit from yourself, will be very acceptable. With this I will mail a Number of our paper. It contains an article "Eternal Life." Our young friend Bain, is gone ; by and by, it will be said of us, "gone too."

Life is an invisible force. Force, is eternal, and also invisible. Even steam is, till it becomes vapor. All creative forces are invisible. Our own personality is also so. The steam engine is the creation of the unseen man. It can do a thousand fold more work, and with greater precision than can the animal who is said to be the person who made it.

The real personality of man is like his Creator. Indeed all the forces of life are invisible. The Strawberry for instance ; there is in it a living invisible force, commissioned by its Creator to manipulate the inorganic elements to suit its own wants, as does the Coccoanut tree. Why is a Coccoanut not a Strawberry? The answer is ; Why is an apple parer not a locomotive—They are the products of unseen intelligent personalities ; causing these plants, and ma-

chines, to accomplish special designs, and to meet specific conditions.

The sphere of thought, of man's invisible personality, widens as he thinks; when unlimited by earthly conditions, the possibilities involved in his destiny are beyond comprehension. Therefore, to die, is to live.

The article alluded to, is based upon, "The Problem of Individual Life."—the last chapter of that wonderful book, "Poverty and Progress." It is a Revelation. And like all other revelations, it appeared when most needed. I feel assured that the Author, has been led on and supported by unseen intelligencies, to justify the ways of God to man, and to upset the materialistic theories of modern political economists.

Desiring that a just civilization may supersede the one we now have—of force and fraud; and that a divine Order of human society may find shelter under its wings.

I have the happiness to be, respectfully, your friend,—D. Fraser.

◆◆◆
A SCHOLAR'S FAREWELL ADDRESS.

—
ROSIE QUINBY.

Another term of school is gone
Gone with the winter's snow
And like the fast receding years
Our happy school days go.
This school is small compared to some
That in our district lie
But 'tis as hard for us to part
And just as sad to say Good Bye.
Not only sad is it to part
With school-room Books and playmates true
But also with our good committee
And our loving teacher too.
To me she's proved herself a friend
A parent loving, kind and true
And let my thanks to her extend
At parting for they're truly due;

Her counsel I will ever heed
While toiling 'mid the scenes of life,
By her example, I'll be led
In the so called world's mad strife.
O my school days, happy school days!
Can it be they all are flown,
With their happiness and pleasure?
Can it be they're really gone?
Yea they're gone—gone forever,
With their griefs and pleasures too;
For Father Time is ever punctual
He will not wait for me or you.
Now these pleasures all must cease,
Childhood's happy joyful glee,
No more the schoolmates or school books
Or our play around this tree.
Ayer, Mass.

◆◆◆
The wise prove, and the foolish confess,
by their conduct, that a life of employment is
the only life worth leading.—*Paley.*

◆◆◆
Kind Words.

—
Enfield, Conn. March 1884.

The Manifesto is hailed every month with joy, by myself, and by others. As a sterling friend of truth and virtue, "it wakes loud echoes."

It never disappoints. Something to comfort, to cheer and to encourage in every number. It stands in the front rank in regard to purity of tone, and high aim in advancing true happiness.

"God bless you" for a periodical that I can feel safe in recommending to every one.
Daniel Orcutt.

◆◆◆
Deaths.

Ruby C. McLean. May 17, at Canaan, South Family. Age, 15 years.

Lucy G. Clark. July 1st, at Harvard, Mass. Age 80 yrs. and 9 mo.

If not pre-eminent, she was not excelled in a life of consecration and devotion. She has laid up treasures in heaven,—in the hearts of her Brethren and Sisters. E. M.

The Manifesto.

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VOL. XIV.

SEPTEMBER, 1884.

No. 9.

GOD.

OLIVER C. HAMPTON.

THE Bible has this remarkable apostrophe which is put into the mouth of one of Job's interlocutors. "Canst thou by searching find out God? Canst thou know the Almighty to perfection? It is high as Heaven what canst thou know deeper than Hell what canst thou do?"

Still we have some ideas of God, though we must confess that probably no two persons have precisely the same views. We would not dwell very long on this difficult question as our knowledge seems limited.

But we will write some of our impressions concerning the subject. Pope in describing the finite objects and ideas he could see and think of around him and in the Universe generally, makes this remarkable observation, viz :

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

We seem to detect in every one of the phenomena of Nature, signs of intelligence, benevolence, justice and eternal equilibrium by which the forces of Nature are balanced and antagonisms, or what would otherwise be such, constantly restrained within such bounds are suggested by the twin principles of Love and Wisdom. These principles are the moving forces of the Universe the primary essence of our Father and Mother God. These are intelligent, spiritual, sympathetic, emotional.

These are male and female. In a word these are God. But we do not know whether there is or is not a personal identity of these primary forces, distinct from the Universe of visible manifestations which they seem to control. Indeed in which they seem to live and move and have their being,—we do not care. However, our most satisfactory view is,

that there seems to be an unending category of individualized intelligences extending endlessly and infinitely higher and lower, and all located along a line of everlasting evolution and progress to higher and higher conditions of perfection toward which they will forever and ever approach, but never reach.

We do not know and cannot conceive of any end of this that would be satisfactory to the reaching party and therefore do not believe there is any end. "God is all of this visible and invisible phenomena of Infinite love and wisdom, permeating all the realms of the Infinite Universe and moving it on in all directions, towards eternally higher and higher, holier and holier, happier and happier conditions. We mean the totality of this whole phenomena visible and invisible, finite and Infinite, past, present and to come is directly or indirectly, God. God is omnipresent, all present; Omnipotent, all potent or powerful, and Omniscient, all Intelligent."

"Through all the world below, God is seen all around,
Search hills, valleys through, there he is found.
In the growing of the corn, the lily and the thorn,
The pleasant and forlorn, there He's seen, there He's
All declare God is there, [seen.
In the meadow dressed in green, there He's seen."

Now we can conceive of the personality of such an Infinite, limitless being, in no other way only that all this vast Universe is His embodiment.

Is not this Universe the divine manifestation of Infinite Love and Infinite Wisdom and so the image of the God-head bodily? This is a subject too deep and goes too far into the absolutely unknowable and incomprehensible for you kind reader or us to fathom. Still in the infinite concatenation of intelligences from the lowest scullion in creation to the highest Archangel, and yet there is no highest, we shall both be able to

find friends and helpers innumerable, for as there is no end to the Heavens, we shall never be in want of myriads of friends and spiritual guides always ready and happy to lead, direct, help and comfort us under all trials, sorrows and temptations and to gradually locate us in realms of peace and rest.

Union Village, Ohio.

SOLICITATION.

CALVIN G. REED.

WHY do you not write for the good Manifesto
Ye scribes and philosophers claiming the truth?
Why hide ye your light? The world is a presto
All seeking the fountain of immortal youth.
Speak out! let us hear you, ye gifted and God-wise;
Fear not lest the truth lose its value when weighed;
We might as well think that the sunlight skies
Will be lost, ever lost, when by clouds overlaid.
If you have but a spark of celestial fire,
Make a flame, by addition of fuel and breath;
At length it will spread its bright light wider, higher,
And warm into life those who're sinking in death.
The worst of all states, all conditions, e'er found,
The incubus state of indifference is van;
We may hunt the whole earth and the universe round
For meanness,—'twill prove an indifferent man.
Then come up ye brave to the help of the Lord!
Bring into his treasury offerings pure,
And see if rich blessings are not your reward,
Far more than you have ample room to secure.
Throw out strong inducements to get new subscribers.
We want a round thousand and more, and still more
Of radiant readers, to be the imbibers
Of truths pure and glorious that we have in store.
O! is it not pitiful, with a vast world full
Of noble, intelligent, truth-seeking minds,
That not one in a million, has yet had a rightful
Conception of blessings obtained at our shrine.
Then let me beseech you to work for the good,
The faithful Expositor! Send it abroad
Into every hamlet, for surely it would
Be to them, a rich blessing dispensed by the Lord.
Don't let us grow faithless and faint by the way,
Nor think our good messenger can't be sustained;
If we as a people intend to bear sway
In the tho'ts and opinions as now entertained,
Or any that rise to enlighten mankind,
We need an Expositor stating them clear
Then don't let it fall, men and women of mind
But keep the craft calling the honest to cheer.
And then the good laborers surely should share,
Of the bountiful harvest, from seeds they have sown;
O, let us remember their patience and care;
Then we all may rejoice when the harvest is grown.

Mt. Lebanon, N. Y.

[A letter from Br. Alonzo G. Hollister, of Mt. Lebanon, N. Y. to Elder Robert Aitken, of Enfield, Ct.—]

Mar. 12, 1884.

BELOVED ELDER ROBERT ;—Your letter of February was thankfully received and entirely consonant with my faith, and understanding of gospel principles. The true followers of Christ cannot equal or excel the world in natural learning, and the investigations of science, without devoting all their time to it, as many of them do ; that would leave the true Christian no time to learn the gospel thus, such Christian professors would continue to be like the world ;—simply natural creatures.

Br. William Bussell, of Groveland, N. Y. once wrote to me thus, "As he cannot be a true teacher of science who has not studied it, until it has become, as it were, a part of his own being," So, I think, no one can be a true minister of the gospel of Christ, who has not practiced it until it has become his life element ; his deepest interest, and greatest treasure.

For a time, at least, under the baptizing influence of the Holy Spirit, it takes all the power and attention of the mind that can be spared from the performance of temporal duties, to learn and practice the gospel. It is recorded that Mother Ann Lee said, "You should make the way of God your occupation, the way of God is to be learned, as really as any trade ; you learn to have faith ; you learn to believe ; a man who has a trade is industrious, to work at it, and make a living ; and you ought to be as industrious, and as much engaged in the way of God." If there is anything that can be called science, in this study, I know, by experience, that it is as different from

natural, or physical science, as day is different from night, or as the spirit of God, or Divine Intelligence is different from the unintelligent element of matter. And these natural sciences, and their literature, can never form any part of the gospel message ; much less, mere human art, as painting, sculpture, fiction, which, in my estimation, constitute mere rubbish, a lumbering hindrance to a child of God.

What the special advocates of a larger education desire is larger general and particular intelligence, culture, which I believe we can all agree to, but, let it be confined to the really useful and necessary. The Christian life is really the most intelligent, and most useful life to live, and will develop all the intelligence an individual is capable of, whether educated in book lore or not, that is, if lived earnestly, as exemplified in the life of Jesus, and his true and faithful followers.

Education, truly defined, consists in drawing out, unfolding the faculties, and covers the whole ground of culture, directing action, study, letters, investigation, practice, natural and spiritual culture—the formation of character.

As the physical body is first (so called) and is the medium for the growth and manifestation of mind, so natural knowledge comes before the spiritual in order of time, and is the medium of our proper relation to, and orderly connection with the affairs and duties of a merely temporal life ; it is, also, to a great extent, the instrumental medium for communicating the higher, or spiritual knowledge, from one to another.

Peter and John were regarded as unlearned, illiterate, but the teaching of Jesus, and the enlightenment of the Ho-

ly Spirit, and the community of intelligence in their little circle, more than compensated for lack of artificial training, such as Paul had, at the feet of Gamaliel; and though Paul counted all his attainments as dung and dross, that he might win Christ, his developed and trained faculties became efficient instruments for good.

During minority, before the mind has matured to the period for the quickening of the spiritual faculties, young people should diligently improve their opportunities to acquire all useful knowledge possible; not as an end, but as a means for greater usefulness. The more one knows, the easier it is to increase in knowledge; but it is necessary, for our best interest, to exercise a care as to what kind of knowledge.—Mere knowledge is not grace, nor wisdom, intellectual culture; educated talent, when consecrated to the advancement of the Cause of Christ, is so much progress toward that eventful epoch when the Kingdoms of this world shall become the Kingdoms of our Lord and his Christ; it is beautiful. But, mere learning, or any grace of simple intellectual culture can never be appropriate as a substitute for the graces and gifts of the spirit, which are ample to require the whole time and attention to gain and cultivate, after we have become alive in the resurrection element. For, when a soul is waked up to God, to feel the need of being born again, it will feel the need of crying to God as though there was no other soul on earth. It will have done with its own way and will, and cry to God, knowing that it must be delivered, or die.

We can conceive intense prayer to be compatible with hand labor, but not with intellectual pursuits of the literary pro-

ductions of the world, nor with the philosophical investigations of natural science. The two elements are as different as air and water.

When a soul is born of the spirit, then commences a spiritual education which can be but little assisted by natural learning, none at all by mere worldly literature, and, if souls would progress in the new life thus begun, the spiritual education should be kept in the lead, in all life's motives, but, of course, with due regard to the duties and responsibilities of the temporal life. Society has suffered much pecuniarily, and not a little spiritually on account of persons whose calling was to do business, not keeping proper and correct book accounts of business transactions, hence, it is a necessary qualification to have a good knowledge of book-keeping; however, it is not needful, in a community, for every person to understand book-keeping; nor is it needful for every person to understand the science of astronomy, of electricity, of mineralogy, etc., etc. But, each person should be qualified for positions appropriate to talents given, and duties assigned, while those branches of science, or philosophy, which prospectively, the individual cannot apply to life's duties and interests, may, with propriety, be neglected, and the time and life be employed in those pursuits which are needful to prepare for the Kingdom of God; those important to the well-being and happiness of the soul. Elder James Whittaker wisely said, "The way to labor for the Gospel is, to keep your minds exercised in laboring upon those things which belong to your peace, and not upon the things of the world, that are not in the line of your duty; for if you give your minds to labor upon such

worldly things. they will become corrupted." Again, "I warn you Brethren, not to be overcome with the cares of this world, lest your souls lose the power of God and you become lean and barren." This is the kind of education needful for a Christian, again said Elder James, "I will tell you how you can always know the way of God; the way of God is always right against a carnal nature; and a carnal nature is directly against the way of God." However, natural learning does not appear opposed to a carnal nature, though we all acknowledge that a degree of it is very serviceable and necessary.

The world of mankind will not gather to the Christian fold to obtain that which they possess among themselves, and, probably, in a greater degree of perfection, without the gospel; but for what the gospel contains which they do not possess. Those who have not the gospel cannot get it only from those who have it in possession. If, when the world come to Zion, her children have not the gospel, that will be Zion's loss, and the loss of Zion seekers.

But, the earth has produced a few god like characters in the past; and, we believe the future will be prolific of many, many more. The childhood of the race has passed away from some advanced souls, and they have matured to the perfect dawn of the kingdom of everlasting righteousness, whose teachers, or light bearers, shall not be removed into a corner any more. And the judgment hath been given to the people of the saints of the Most High, who will break the oppressors' rod, and reprove, or argue with equity for all the meek of the earth; and the curse shall be lifted from the sinner who will mend his ways;

and their dominion shall be from ocean to ocean, and their kingdom and glory shall endure forever. Your Brother,

Alonzo G. Hollister.

EQUALITY OF THE SEXES.

JAMES S. PRESCOTT.

WHEN God made the sexes he made them equal, pure and innocent, and while they continued in that state they enjoyed paradise. As are the hands on the human body, so is the equality of the sexes in the spiritual order. There is a right hand and a left hand, the right hand is always first, the left hand is always second, and both hands are always ready to help each other in bearing one another's burdens, and so fulfilling the law of Christ, in ministering to the wants of the body, which is the Church.

Perhaps no one understood this law, better than St. Paul when he said, "these hands have ministered to my necessities."

It is evident that St. Paul, when not engaged in preaching the gospel, labored with his hands. In case of the absence or inability of the right hand to perform its office, in the natural body, the left hand is always ready, in every emergency and under all circumstances to fill the place, and make up the lack. So is the body of Christ. Two of each sex are appointed in this day. This is the law governing the equality of the sexes, in the spiritual Order, and there can be no other, because it emanated from God, making the government a Theocracy.

North Union, Ohio.

VIRTUE brings its own reward of peace and satisfaction to the mind.—II. II.

[Contributed by G. B. Avery.]
THE SUBSTANCE OF CHRIST'S PREACHING.

THEODORE F. MUNGER.

"The Spirit of the Lord is upon me. [poor;
Because He anointed me to preach good tidings to the
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

Luke, iv, 18, 19.

* * * Without doubt we have here the key note to his entire teaching. This was his gospel from first to last, whatever he may have said of an apparently different tenor on special occasions. It is a derogation and an absurdity to suppose, as is sometimes asserted, that Christ, finding this kind of teaching did not answer, changed his tone to a "woe." It may be reasonably supposed that Christ did not feel his way along, but that he understood himself and his work from the first, and struck at once to the heart of his business. This appears still more plainly as we realize that here at the outset, he brings out the whole divine meaning of the Jewish economy.

It is understood that great numbers of persons are still reading that purblind mass of crudities known as the Mistakes of Moses. Does the author of that book know what the Jewish system means when you get down to the soul of it? Does he tell you that its key note is mercy, and that its method and aim is simply that of deliverance and freedom from the actual ills of life? Does he tell you that it is a system shot through and through with great redeeming and liberating forces? Does he tell you that it takes a nation of slaves, ignorant, barbaric, besotted in mind and degenerate in body, and by a shrewdly adapted system of laws lifts it steadily and persistently, and bears it on to ever bettering conditions, and always toward freedom?

Does he tell you that from first to last, from center to circumference, it was a system of deliverance from bondage, from disease, from ignorance, from anarchy, from superstition, from degrading customs, from despotism, from barbarism, from Oriental vices and philosophies, from injustice and oppression, from individual and national sin and fault? Does he tell you that thus the nation was organized in the interest of freedom,

planned to secure it by a gradually unfolding system of laws, educational in their spirit, and capable of wide expansion in right directions? Nothing of this he sees, but only some incongruities of numbers and a cosmogony apparently not scientific.

It is the peculiarity of Christ's preaching that he pierces at once to the center of this great delivering system, and plants his ministry upon it. He takes its heart, its inmost meaning and intent, and makes them universal. He draws them to the front, leaving behind the outworn framework of laws and ordinances, and lays them directly before the eyes of the people. "This is the meaning of your law, this is the secret of your nation, namely, deliverance, freedom."

We cannot conceive a better Gospel nor a profounder social order than this. It accords with the largest views of humanity, whether it be scientific, historic, or religious. Science and history and religion tell a like story of deliverance, emergence from the lower into the higher, struggle toward the better, deliverance from evils, and so a passing on into righteousness and peace. Christ supplements and crowns this order of nature and providence by his Gospel. "I have come to save you in full, body and spirit, to make you free indeed by a spiritual freedom; I have come to declare that this deliverance, which is the secret of your national history, is to become universal, the law of all nations, and the privilege of all men." Here is a gospel indeed!

The peculiar feature of this quotation from Isaiah, which Christ makes his own, is its doubleness. "The poor,"—but men are poor in condition and in spirit. "The captives,"—but men may be in bondage under masters or circumstances, and also under their own sin. "The blind,"—but men may be blind of eye and also in spiritual vision. "The bruised,"—but men are bruised in the struggles of this rough world, and also by the havoc of their own evil passions.

Which did Christ mean? Both, but chiefly the moral, for he always struck through the external forms of evil to the moral root from which it springs, and of whose condition it is the general exponent. And he always passed on to the spiritual and to which

external betterment points. He was no reformer, playing about the outward forms of evil,—hunger, poverty, disease, oppression, giving ease and relief for the moment. He does indeed deal with these, but he puts under his work a moral foundation, and crowns it with a spiritual consummation.

Dealing with these, he was all the while inserting the spiritual principle which he calls faith. Unless he can do this, he is nearly indifferent whether he works or not. If you cannot heal a man's spirit, it is a small thing to heal his body. If you cannot make a man rich in his heart and thought, it is a slight matter to relieve his poverty. At the same time, Christ will not separate the two, for they are the two sides of one evil thing. Poverty, disease and misery mostly spring out of moral evil. They are not the limitations of the finite nature, but the fangs of the serpent of sin.

To refer evil, physical or moral, to development, betrays clumsy observation. The imperfection of development is a phrase the parts of which do not go together. In a true and orderly development, every part and point are perfect. A half grown animal is never blind because it is half grown, nor paralyzed because it is young, nor sick because it is immature. In the natural order, evils come in when the development has been reached, and its energies have ceased to act in full force. But those who contend that physical and moral evils are the necessary attendant of what they call imperfect development, reverse the very process from which they argue, placing them at the outset where they are never found in any other order. Plainly we cannot reason from one to the other; plainly there is a disturbing element in human development, for which no analogy can be found in the physical and animal processes. Human ills are not the sole products of ignorance, nor the chance features of human progress, but the fruit of selfishness,—not an order but a perversion. And so Christ sets himself as the deliverer from each, the origin and the result, the sin at the root, and the misery which is its fruitage. Therefore let no man think that there is any gospel of deliverance or helpfulness for him, except as it is grounded in the cure of whatever evil there may be in him,—evil habits, or selfish aims, or a worldly spirit.

THE GOSPEL WORK LIKE A RIVER.

MARY WHITCHER.

THE limpid stream rolls on
O'er rocky beds and sandy plains.
In haste to reach its broader home—
Salvation's fount, where life obtains;
And here we see the rolling tide
Which purifies the fount within.
Casting the refuse on each side
As doth the heart adverse to sin.
Till this is reached we bear upon
Our surface what the world may give,
But when obtained our ocean home
In ebb and flow to God we live.

Canterbury, N. H.

"NOT MY WILL."

ELMIRA HILLSGROVE.

Nor my will, my Father, but thy will be done,
The race set before me, I'd patiently run;
For truth is unchanging my soul fully knows,
And mingled with chastening, thy love deeply flows.

Then why should I hunger, when duty I see,
Pointed out by the finger of pure love for me;
While child-like and humble, to principle true,
My Father and Mother will guide safely through.

I'll trust in this care, and banish all doubt,
The spirit of prayer this foe casteth out;
My soul sings its treasures of blessings anew,
While I joy in whatever my hands find to do.

I would work in thy vineyard in dew of the morn,
In the shadow of evening, or heat of the noon;
Only make me of service, thy truth to declare
Leading some soul to seek Thee, thy mercy to share.

And may I ne'er question the means Thou wilt take,
The chains of oppression and darkness to break;
But wrestle till error before truth succumb
And whisper in spirit, thy will, Lord, be done.

Canterbury, N. H.

THE GOLDEN RULE.

AGNES E. NEWTON.

"WHATSOEVER ye would that men should do unto you, even so do ye also unto them," are words that will outlive the growth of ages, and burn as beacon lights, guiding the tempest tossed mariner to shores of Christian excellence;

portraying the divine wisdom of the great Teacher; by the observance of which the pupils of the school of Christ are distinguished.

This rule applies to all classes, grades and ages of individuals upon whom the light of Christian intelligence has dawned. Its influence is powerful for good; by its adoption peace and harmony are preserved among equals, teachers and pupils, parents and children, all being thoughtfully considerate of each other's good. How satisfactory the result.

No code of Chesterfield is requisite to give grace and beauty to the manners of the truly Christian man or woman, in whose lives this rule has been adopted as an abiding element. They are prepared for every phase and emergency of life found in the Christian's pathway. What an improvement upon the Mosaic law of justice, "An eye for an eye, and a tooth for a tooth." The spirit of retaliation can find no place in the heart of a Christian.

Love that "endureth all things," the great criterion by which the heirs of the New Kingdom are known, is an outgrowth of obedience to the golden rule, which if universally adopted would prove the greatest panacea the world has ever known.

Canterbury, N. H.

ISSACHAR BATES.—NO. 2.

BY H. C. BLINN.

In 1776 Issachar was in the company commanded by Captain Bunker. They marched to Dorchester, and at this time were anxious to get Lord Howe out of Boston.

"On one Wednesday night in March at about ten o'clock we took up our march over Dorchester Neck with one hundred and fifty carts loaded with frames of forts, and bur-

dles of brush. We planted three forts on the hill that night, and at day-break we left the hill that the British might fire at it. The next night we went again and in the morning left only a guard. The third night we went and kept the hill, and the next day which was Saturday they did their best with their cannon from every battery, firing all night and killing only four men."

He says they did not fear the landing of the British as the Americans had seventy barrels filled with sand, which would have broken their ranks if rolled down the hill.

"On the Sabbath all these war vessels left the place and on the next day the American troops marched into Boston to take possession of what had been left by the enemy. A few horses nearly starved, and some cannon spiked. The Churches had been used for stables and in which to train their light horses. We then marched to New York, where we had another view of Gen. Howe; with his fleet and red-coats on Staten Island. The British through much bloodshed captured Long Island. It was now thought impossible to defend and hold the city of New York and Gen. Washington ordered the removal of all the continental stores to Kingston."

During some two weeks, every night, these stores were silently conveyed to a place of safety. The transportation of fifty cords of wood which remained in the upper part of the city was not considered advisable, but was ordered to be given to the poor who lived in that vicinity. The zeal of appropriation at this time was commendable and in fifteen minutes the wood had passed into as many divisions as there were poor people to accept it.

Issachar now belonged to the brigade commanded by Gen. Fellows. This was stationed in the Barracks three miles above the city. In the latter part of August he accompanied these guards, as fifer, to the city and expected to return in about twenty four hours. For two days they had no food and no one came to relieve them. On the third morning eight British ships were under sail, three moved up the North River and five up the East River. The three ships that sailed up the North river each sent a broad-side as

they passed the guards. Two hours later there was a fearful cannonading as the British poured their cannon balls into the city, hoping to destroy the retreating American soldiers. Gen. Putman however reached the guards and dismissed them with the word to take care of themselves. They then numbered four hundred men, and these fled in all directions.

Issachar says, "For my part I took my little drummer, James Elliot, a nice lad of fourteen years, and started up the North River to get our clothes, but we found neither barracks nor clothes, but we found a distressed body of men, waiting to surrender themselves to the enemy. Small parties came running to us, that had met the enemy, and everybody asks. "What is the news?" "We are all cut off and we have no commander."

Soon after a Colonel of some regiment came to the place and advised the men to parade, rank and file. They now numbered some two hundred. For some time they stood in position waiting the advance of the enemy. Several persons became uneasy and left their ranks for the river, which they hoped to swim across and escape. "While we stood here waiting for the ceremony of surrender, an Irishman stepped out of the ranks and addressed the Colonel as follows; Dear Colonel I am thinking it will be of no use to stay here and wait to be taken, for I am thinking we will be taken fast enough if we go along. Very well replied the Colonel. I will make a proposal. We will all march into that grove and lay flat on the ground. Nothing will come there except a small flanking party and we can force our way through that body. But no flanking party came to disturb us and after the army had passed along, we all up and ran away."

The happy thought of this poor Irishman in this case saved some two hundred men from imprisonment, if not from death. After a run of one and one half mile they halted, and were suddenly treated to some shot and shells from the British ships then in North River. They then hurried on for a distance of nine miles till they reached the American army. For three days Issachar and the little drummer boy were without food, and

then obtained a little by begging. After a night's rest in a barn at Kingsbridge, they moved on to another station, where they tarried several weeks. As the soldiers remained but a few days in one place they were called The Flying Camp. As the stores and baggage were moved these soldiers were sent to guard them. "At White Plains the British came upon us and we had to fight to protect our stores. We held our place for three days, long enough to get our stores out of their reach, although we lost a number of men."

These marches continued till they had passed some forty miles from New York. This prudent retreat is worth a passing notice. "All our stores and baggage covered more than an acre of ground. There were hundreds of barrels of liquors, rum, brandy, wine, etc., also sugar, molasses, pork, flour and other articles bought in the city of New York. The whole of this underwent no less than twenty removals, with the British at our heels."

The retreat occupied several weeks, and yet the loss of stores was but a mere trifle.

In 1777 Issachar was at the battle of Princeton and Trenton, under Capt. Warner, and had enlisted this time for three months. He was next under Capt. Stockwell at Bennington Vt. Then sent with some guards to look after the sixty two British regulars, five hundred Hessians, and thirty seven Tories captured by Gen. Stark; at Bennington. A Church served for a prison. The Tories were yoked together with ropes fastened to their necks and driven to North Hampton jail. The other prisoners were guarded in this place for some time.

Issachar is next found at Saratoga guarding those taken from Burgoyne's army. He was next at Fort Edward. Soon after this Gen. Gates issued orders for the guards to return as Burgoyne had capitulated, and "you may be assured that we took a lively start and my fife seemed to produce a remarkably joyful sound." The soldiers were now dismissed and returned to their homes.

(TO BE CONTINUED.)

Trust in God and do right, through an enlightened conscience, and no power can disarm thee of moral and spiritual strength.—H. H.

MORNING THOUGHT.

ELIZABETTE SUTTON.

THESE are with kind wishes to all, and a glad welcome to the whole household of faith. The leaf that we are about to trace our thoughts and actions upon, lies, unwritten before us, and presents a volume of chaste appearance. It is a page decorated in clean apparel without a blemish or stain, to mar its character or deface its beauty.

If we could close this volume, with a record of good deeds only, a history of human kindness and good will to all. Would we not think that the Millennium had really dawned, or the era of Millennial virtues had covered the earth, and wrought a needful change? Every new leaf that we turn should bear the inscription of Hope, which is always resolute and accompanied by power to make it of greater merit in trustworthiness and noble deeds.

From this, springs a world of pleasure. It is an angel at our side blessing each enterprise: tending to moral or spiritual worth; gilding its pages with bright and encouraging things of God's forming and character. Yea, we are writing a history for our present, or future comfort, or pain. Would it not be wise to be mindful of this that every step be taken with firm purpose towards the Millennial dispensation?

Faith is a support and will prompt us to a well spent life and clear record. It will aid us on the unknown, the untrodden path before us as we gather hopeful visions of success. Love, that thinks no ill of its neighbor nor vaunteth itself, should be a prominent good with us, I wish to apply these beautiful truths to my daily conduct, and be one with my loving Elders, Brethren and Sisters in the bright hope of Eternal life.

Mt. Lebanon, N^o Y.

BABYLON IS FALLEN.

HAIL the day so long expected!
Hail the year of full release!
Zion's walls are now erected,
And her watchmen publish peace;
From the distant coasts of Shinar,

The shrill trumpets loudly roar,
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!
Hark, and hear her people crying,
"See the city disappear!
Trade and traffic all are dying!
Lo, we sink and perish here!"
Sailors who have bought her traffic,
(Crying from her distant shore,
"Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!"
All her merchants cry with wonder,
"What is this that's come to pass?"
Murmuring like the distant thunder
Crying out, *Alas! Alas!*
Swell the sound, ye kings and nobles!
Priests and people, rich and poor!
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!
Lo, the captives are returning!
Up to Zion see them fly!
While the smoke of Babel's burning
Rolls across the darkened sky!
Days of mourning now are ended,
Years of bondage now are o'er,
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!
Zion's children raise your voices,
And the joyful news proclaim!
How the heavenly host rejoices!
Shout and echo back the same!
See the ancients of the city,
Terrified at the uproar!
Babylon is fallen! is fallen! is fallen!
Babylon is fallen, to rise no more!

[Contributed by L. M. K. V.]
WHY IS IT SO!

SOME find work where some find rest,
And so the weary world goes on,
I sometimes wonder what is best,—
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the dreary hours go;
Some hearts beat where some hearts break,
I often wonder why 'tis so.

Some hands fold where other hands
Are lifted bravely in the strife;
And so through ages and through lands
Move on the two extremes of life.

Some feet halt while some feet tread,
In tireless march, a thorny way;
Some struggle on where some have fled,
Some seek where others shun the fray.

Some sleep on while others keep
The vigils of the true and brave;
They will not rest till roses creep
Round their names above a grave.

—*Selected.*

WHO WILL THANK YOU FOR IT?

JOSEPH WOODS.

THE above I overheard in reply to an interested person who expressed a desire to finish a certain piece of work that day. I thought what are thanks worth? They are simply an expression of gratefulness to the donor for some favor received. The Bible teaches us in every thing to give thanks and informs us that, whosoever is unthankful is unholy, but, whosoever does any good deed with no higher motive than the thanks and praise of those with whom they are associated, work for very poor pay and evidently love the praise of men more than the praise of God. It was said of Jesus, "his reward is with him and his work is before him." He said, his meat and drink was to do his Father's will and his reward, in so doing, was a continual increase in the resurrection, with a constant self-sacrifice of all that constituted the world until he was able to declare, "my Father loves me for I do always those things that please him." He said unto his disciples, "be of good cheer I have overcome the world." and to the Father he said, "I have finished the work thou gavest me to do." No praise, no thanks of mortals can take the place or be the reward of the rightful heir whose whole soul's interest is in the household of faith and in all the conse-

crated interests of whatever name or nature. The rightful heirs are not, cannot be hirelings, but are joint heirs with their Lord and Master to an inheritance corruptible undefiled and that fadeth not away. When an individual becomes a follower of Christ; all duty becomes a blessed privilege for which they are thankful to do good continually.

Canterbury, N. H.

EVERY IDLE WORD.

OLIVER PRENTISS.

FOR every idle word I must account to God,
Or feel his chastening rod, how watchful I should be;
A bridle for my tongue, to curb it while I'm young
Is surely one among the needful things for me.

I'll labor to refrain from everything that's vain
And strive this gift to gain,—To think before I speak,
My words I'll ponder well and no old stories tell
All idle speech repel, for Wisdom is not weak.

When I am off my guard old nature pushes hard
My progress to retard and bring me into loss,
If I redemption find this nature I must bind
And leave it far behind by virtue of the cross.

O could I hear the young resolve to curb the tongue
And in the Truth be strong it would delight mine ears,
What honor they might gain! What victory obtain
If they would but refrain from foolish jests and jeers.

I know it can be done and I'm resolved for one
All idle words to shun and quell a forward sense,
While I have breath to spend my tongue shall not offend
A single Gospel friend, 'tis sin—To give offense.

Mt. Lebanon, N. Y.

PRESIDENTIAL ELECTION.

F. W. EVANS.

SHAKERS—a quiet people—to the Sovereign People, upon the coming Presidential Election.

As the Jews—a natural people, were scattered through the nations of earth, yet remained a distinct people, so will Shakers, a spiritual people, be distributed amongst all nations, kindreds, tongues and sects, yet not be numbered with any.

In the First Appearing of the Christ Spirit to man, ruling by might and power, their Representative, Jesus, said, "My kingdom

is not of this world, therefore my servants will not fight."

In the Second Appearing of the same Christ Spirit, to woman, ruling by Love, her Representative, Mother Ann Lee, said, "Let the potsherd of the earth dash against the potsherd of the earth. You my people, have nothing to do with it. You will neither fight nor vote. Yet pray for the peace of the Nation whither the Lord hath cast your lot, for in its peace ye shall have peace."

The Sovereign People should vote for Measures, not Party nor Men.

PLATFORM.

1. As Grant recommends, extend the Presidential term to seven years, with no re-election.
2. Continue appropriations.
3. Allow the President to approve a part of any bill.
4. Then add Woman Suffrage, Prohibition and land Limitation, with National Arbitration.

"Righteousness exalteth a Nation, but sin is a disgrace to any people." Therefore make Women and Indians citizens. Work toward the equalization of property, thus lessening poverty, removing the temptation to crime and putting war afar off. Do right. Let the people have nothing to fight for or fight about. Let men dig for bread, not walk for money. Landless people are the raw material of war. Make every man and woman a landlord or landlady, thus ending wars. The work of righteousness is peace, and the effect of right doing is quietness and assurance forever. Give us a Republic in fact, as well as in theory, and all the Governments of earth will become Republics.

Heretofore, men and women have been held in speaking distance by blind instinct and physical passion. Hereafter, let them be intellectually and spiritually united, "and the council of peace will be betwixt them both."

Mt. Lebanon, N. Y.

As the soul grows in grace the spirit is endowed with power to perform greater deeds of goodness, which elevates the immortal part to brighter scenes of glory, better fitting us for angel spheres.—*Allard.*

HOLINESS.

NANCY G. DANFORTH.

Our faith is founded on the word of God; He hath said, "Be ye holy, for I am holy." The Apostle also says: "Without holiness no man shall see the Lord." To be holy is to be pure, even virgins. It was a virgins company that John saw standing on Mount Zion. If we become defiled with sin, our virginity is gone, and we are not justified or saved, until that sin is canceled, and the stain washed from the soul by true repentance, with confession to God before his witnesses. This has always been the manner in which God has dealt with his people; the way by which they found forgiveness.

Under the law they verbally, confessed their sins to the Priest, and brought offerings for atonement. Many came to John and were baptized "confessing their sins." When the apostles were gathered at Jerusalem on the day of Pentecost, many came confessing and "showing their deeds."

Further, we are exhorted to bring our deeds to the light that they "may be made manifest that they are wrought in God." It is said of some, that they will not come to the light "lest their deeds should be reprov'd." As we cannot hide from God, this hiding must be from his chosen witnesses. Here it is that we "mortify our members which are upon the earth," even every earthly desire, and thereby obtain the grace of true humility which is found in its fullness in no other way.

The gift is noticed with the peculiar blessing of God, for, "He resisteth the proud but giveth grace to the humble." In this spirit we find that true repentance,

which enables us to forsake sin and live a new life.

Again we accept the words of Christ when He says ; " Except a man forsake all that he hath he cannot be my disciple ;" also, " If any man will be my disciple, let him deny himself, take up his cross and follow me."

We are required to hate fathers, mothers, brothers, sisters, husbands, wives and children, more than all this, our own lives, also. Not that we are to hate the individuals ; but rather that life which constitutes these relations. In order to hate our own lives, we must practice self-denial until it becomes a pleasure to separate ourselves from all sinful indulgences, where our dispositions would crave gratification ; thus prove ourselves the servants of Christ according to his word, " Ye are not of the world, even as I am not of the world."

We must follow our Lord in the regeneration, not in the oldness of the letter, which killeth, but in newness of life ; not in the course of this world, in the gratification of any passion or lust. It is written, " They that are Christ's, have crucified the flesh with its affections and lusts ;" and again, " There remaineth a rest for the people of God. He that hath entered into his rest, he also hath ceased from his own works as God did from his."

We believe the fall of man consisted in yielding to the insinuations of lust, and this passion has debased him below the brutes, for they keep the order of nature. This, even the lust of the flesh, is that beast which " sitteth in the temple of God," showing himself that he is God. " See that ye defile not the temple of God, which temple ye are."

This shows us where the temple of

God is. Who hath not bowed to the god of lust in this temple? Paul said the married care for the things of the world, how they may please their companion, while the unmarried care for the things of the Lord.—This forgetfulness of God's law, being the state where man first fell from God, here the resurrection must take place. As it was the spirit, not the body which died, so it is the spirit that must rise again. Hence, we " turn the battle to the gate," to overcome our inbred foes.

Under the reign of the Prince of Peace, we are not called to meet our fellow mortals in deadly strife ; but to crucify our own inbred passions whence these enmities proceed ; thereby gain the true love of God.

This love enables us to speak words of peace and comfort to all. It changes the warrior to a man of peace. It teaches us to love our enemies and to pray for those who spitefully use us.

Merely believing these things will not save us : but practicing this beautiful faith every day of our lives, brings salvation from sin, and the full assurance of perfect redemption from the very nature and likeness of the fall.

Surely, with this prospect before us, we have a right to rejoice in the heavenly songs of Zion ; for truly we have found the way of holiness and deliverance from the servitude of sin. And now we ask, Where is the soul that is weary of sinful pleasures? Where the soul that hungers after righteousness? Are you willing to meet God's requirement, and forsake all for the kingdom of heaven, for Christ's sake, and the gospel?

To such we would say, " Come, go with us, and we will do you good ; for

the Lord hath spoken good concerning Israel," and concerning his Zion on earth. Here is found the power to lay hold on eternal life and keep it constantly in possession, while dwelling on the earth; yet above earth's sordid plane. Here we find heavenly comfort in all the trials of life, a balm for the wounded and sorrow stricken spirit. Yet we know that, "Straight is the gate, and narrow is the way that leadeth unto life and few there be that find it."

Canterbury, N. H.

Alabaster Boxes of Human Sympathy.

HORACE MANN.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead.

Fill their lives with sweetness. Speak approving cheering words while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they mean to break over my dead body I would rather bring them out in my weary and troubled hours and open them that I may be refreshed and cheered by them while I need them.

I would rather have a plain coffin without flowers, a funeral without an eulogy, then a life without the sweetness of love and tenderness and sympathy. Let us learn to anoint our friends beforehand for their burial.

Postmortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—*Selected.*

[Contributed by L. Willard.]
RECOMPENSE.

THE earth gives us treasures four fold
For all that we give to its bosom
The care we bestow on the plant
Comes back to the bud and the blossom
The sun draws the sea to the sky,
Oh, stillest and strangest of powers!
And returns to the hills and the meadows
The gladness of bountiful showers.
The Mother regains her lost youth
In the beauty and youth of her daughter.
We are fed after many long days
By the bread that we cast on the waters.
Never a joy do we cause, but we
For that joy are the gladder.
Never a heart do we grieve, but we
For the grieving are sadder.
Never a slander so vile as the
Lips of the willing rehearsal,
And curses though long, loud and deep,
Comes home to abide with the curser.
He who doth give of his best,
Of that best is the certainest user:
And he who withholds, finds himself
Of gaining the pitiful loser.
The flowers that are strewn for the dead,
Bloom first in the heart of the living.
And this is the truest of truths,
That the best of a gift is the giving.
—N. Y. Sun.

SPECULATION BARBAROUS.

THE *Iowa Homestead* suggestively says,
"Speaking of speculation, why is it that the Jew does not speculate? He is the keenest, shrewdest trader in the world, but keeps off the Board of Trade. Is it because he is a thorough-bred race? Speculation is the vice of barbarism.

The Jew has been out of barbarism five hundred years, and there has been no breeding back. The Anglo Saxon is a mixed race, scarce a thousand years out of barbarism. Can this be the reason why his head is turned by the first winnings of the wheel of fortune? Is this gambling mania like the black nose in the Shorthorn or bristles in the Poland China, an instance of breeding back?

There is no question but what speculation is the vice of the age. It is the manifestation of the spirit of greed seeking to get something for nothing. It adds not an iota to the wealth of the world, while it robs the victim and demoralizes the winner. It enters into all kinds of business and makes trade a very Babylon of iniquity instead of a system of equitable exchange."—*Selected.*

HOURS.

GRANVILLE TEMPLE SPROAT.

THERE is an eastern allegory of which the following is a transcript :

A youth was walking on the seashore. Being overcome with fatigue, he sat down on a rock. He fell into a slumber, and the following vision passed before his eyes. The Angel of Life stood before him, and said, "Seest thou those muffled and veiled figures in human form coming out of the mist on the distant shore of the sea?" "I see them," replied the youth. "Watch them attentively," said the Angel. "They have a lesson to teach thee. It is a lesson of wisdom. Be silent, and obey."

The youth kept his eyes on the muffled and veiled figures. They approached the place where he was sitting. There were twelve of them. They said not a word; but walked silently along the shore. On their white, flowing drapery the youth saw inscriptions written in characters of light, very beautiful. They moved mysteriously along, and silently glided into the thick mist that lay stretched out before them.

The youth looked again; and saw twelve other figures, muffled and veiled as the first had been, approaching him. They walked silently along, with slow and pensive steps, and approached the place where the youth sat; and he saw that their drapery was also covered with inscriptions; but they were impervious to the light; and they silently glided away, as they came into the thick darkness beyond. The youth turned to the Angel beside him, and said, "Who are these muffled and veiled figures, and why are some of them clothed in bright, shining raiment, covered with characters of light; while the

others are in darker raiment, and the characters on them are also dark, as they move silently and pensively away?"

"The muffled and veiled figures," said the Angel, "are the hours of mortal life. The figures in white drapery which thou sawest, are the hours which thou has spent in well-doing, and serving thy fellow men; and they bear the record, written in letters of light, on their drapery. The dark figures are the misspent hours; and they carry with them the record of hours spent in folly and idleness. Be not surprised that thou shouldst meet them again; for they are the mysterious emblem of which time is made; and they bear on their garments the records of Eternity."

"God works in hours," says the wise old proverb. "The days are made on a loom, of which the warp and the woof are present and future time.

"Time is the warp of life, he said; O! tell

The gay, the young, the fair, to weave it well."

Our moments pierce into eternity; and he was a wise king who said, in those sad tones that have rung down to us through the ages, "I have lost," not crowns and kingdoms, but "I have lost a day!"

The wisest of men have always remembered that time is the warp of which life is made. "I have always been careful of my time," said Franklin. "Take care of the minutes and the hours will take care of themselves. The sun does not wait for his hat and his boots, but gets up at once."

"You are welcome to my library, my horses, the walks on my grounds, every thing that I have the power to bestow," said a wise statesman, lately departed, to his guests; "but my time, you must not ask me to part with that; it is all that has made me what I am; and if I have done any good in life, it has been done by taking care of the hours, and by "setting a trap to catch the minutes."

Washington was one of the most punctilious of men with regard to time. He once asked the French ambassador to dine with him, and said, "Sir, will you please to remember that we dine precisely at one o'clock." The ambassador arrived at the more fashionable hour of two; and Washington said to

him, "Sir, our dinner hour has past, and our guests are departed. I believe I told you our dinner hour was at one o'clock. I should have no other apology to make to the king himself whose ambassador you are."

The old citizens of Philadelphia used to say that they always knew when the 'old clock on Liberty Hall was going to strike two; for Washington would be seen making his appearance, riding round the corner, on horseback, just at that moment, by the clock. His presence was clock enough for the whole city of Philadelphia.

"This is a picture of Sir Edward Lonsdale," were the oft repeated words of a woman who acted as guide to visitors to a famous country house, in England. As they walked through the portrait gallery of the mansion. "He improved his time, was successful in business, and, by prudence and industry, amassed a large estate. Here is a picture of his son; who wasted his time, squandered his money, became a beggar, and died in the poor-house."

Canaan, N. I.

FAITH.

HARRIET WHITNEY.

"FAITH is the substance of things hoped for; the evidence of things not seen." It is to the soul a gift of God, and if nourished by tenderness and love; will grow to be of great value.

To the Christian pilgrim on his upward march through life, faith is a reliable staff.

To the Mariner on the tempestuous deep when the angry surges roll and toss his little barque, and every moment would appear to be the last; how in faith he throws himself upon the mercy of a kind and beneficent Father, hoping through that faith, to be saved from the perilous deep.

So it ought to be with us that are young; who have just started the Christian race, we ought to have a faith strong in God; so that in the day of trial we could say with our blessed Savior, "Get thee behind me Satan," I will have no part with thee.

If we have strong faith in God and in the principles of right, we are building a struct-

ure whose foundation is solid and firm. "Without faith it is impossible to please God." It is not given to one condition or age, and with held from another. It is for us that are young as well as for those of riper years. By the forcing of small roots into the earth the towering tree is firmly established to brave the tempest, and so faith grows with each individual effort until it becomes a permanent indwelling principle.

Ayer, Mass.

THE SIFTING OF PETER.

BY HENRY W. LONGFELLOW.

"Behold Satan hath desired to have you, that he may sift you as wheat."—*St. Luke, xxi., 31.*

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;

And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;

Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will [ache:

The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not, what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer.

—*Harper's Magazine for March.*

HOME.

ELLA TURNER.

WHAT a great meaning there is contained in this small word (Our Home.) And what is it that makes home—Is it not true contentment of spirit? Unselfish devotion of our services to the good of our brothers and sisters? Were it not for home how could we enjoy each others associations?

I often think of those who are homeless and know not the joys of home. How often do I compare their life with mine. Here I am surrounded with every blessing for my physical comfort; and above all I am taught how to become a true Christian.

I am making my home by kind words and acts I am going to be a minister of love and kindness to all my companions and in this way I am going to make a happy home here and a happy one in the heavens that I may enjoy when I am called to go there.

To have a pleasant and agreeable home we need not look to some gorgeous mansion whose exterior attracts the passer-by with many longing desires. We can have it right here in our beautiful Shaker dwelling, if we strive to live up to the best knowledge of right that we have received. But in order to make this a happy home in the life of Christ, we must renounce the carnal worldly life that centers in the life of generation.

Hartard, Mass.

ONLY the present moment has actual being to you and me.—*Dr. Jewel.*

WHO does the best he can, does well, acts nobly, angels do no more.

LOVE.

ARRABELLA SHEPARD.

THIS simple word is the foundation principle of our happiness, and shall we shut it out of our hearts, and deprive ourselves of its blessed influence? Shall we close up the avenues of our souls and prevent its bright rays from beaming upon us, or shall we by divesting ourselves from every thing impure allow it to shine with its benignant mildness and be the ruling principle of our lives? Oh! could we, instead of indulging in the natural propensities of a fallen nature which is death to the soul; contrast the difference between love and hatred, could we realize how beautiful the one and how odious the other, we would not, I think, hesitate for one moment which of the two principles should be the predominant dictator of our lives. Love is a silken cord which entwines around the heart and draws with magnetic enchantment and cementeth hearts together in bonds of indissoluble union.

How sweet it is to love and be beloved. Pure love is a plant of heavenly origin, and shall we not cultivate it with care, and repel the opposite? I believe there are oceans of love to bathe in Fountains and Rivers of the same whose streams make glad the city of God and will satisfy every thirsty soul.

I am thankful for friends that are in possession of a large share of this beautiful virtue and are calculated to minister to the needy. Oft have I felt the influence of loving spirits which have breathed love into my sorrowing heart. O how much call there is for the circulation of love. It will save the poor needy children of earth. In loving we shall be loved, in comforting we shall be comforted.

North Union, Ohio.

Pleasures which end in pain,
Are not the joys for me
For higher life and lasting gain.
My strife shall ever be.

I have a living soul,
Its food is holy truth;

I have a home, a God
Above the things of earth.—*M. W.*

THE MANIFESTO.
SEPTEMBER, 1884.

NOTES.

THE Cross of Christ. Every person that understands the value of a Christian life, becomes interested, not only, in his own salvation, but also in the protection and salvation of all men. To pass from sin into righteousness or from death into life is the work which becomes manifest on the acceptance of life from God.

All desire to be saved from that which leads to unhappiness and to rest assured that salvation is the ultimate of life's journey. Those who accept the name of Christian usually make earnest protestations of their belief and confidence in the redeeming qualities of the work. It should not only accomplish this but as the reward of obedience, "Save his people from their sins," rather than as many may teach—in their sins.

If this became the established rule, to destroy sin by a righteous life, this active working principle would then be a growth in righteousness which could easily be made manifest. How very singular it is that the way of the cross or the highway of godliness should present so many phases of discipline, so many forms of belief and so many systems of sacrifice. Even though it may be of a very diffusive quality and its particles may be caught up and appropriated, so that those who have gathered, one, two or more grains are led to suppose that what they have obtained is the best, and sometimes the only acceptable treasure, yet this fractional amount may point toward the spirit of righteousness in which they incline to rest in perfect satisfaction.

St. Paul in his earnestness to maintain a just relation towards the wise Mas-

ter builder, speaks out boldly and clearly by the inspiration of God that wells up from his own heart, "God forbid," said he, "that I should glory save in the cross of our Lord, Jesus Christ, by whom the world is crucified unto me and I unto the world."

What a noble declaration of faith! While so many were found to glory in the works of unrighteousness this faithful apostle becomes a witness for the Church of Christ, a living member of the resurrection order. There was no mystery around this cross that presented the least doubt to his mind. He very well knew that to be spiritually minded was life and peace, and he quite as well knew that to be carnally minded was death to the soul.

For him to accept the spirit of regeneration, was at the same time, to be crucified to the world, as a life in the spirit and a life in the flesh could not be maintained at the same time. "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness."

Whatever may have been the views entertained by the apostle at a previous date, in respect to the Church of Christ, or the cross by which came salvation, he was now thoroughly decided respecting the course he should take and was equally bold in proclaiming it to all who would give a listening ear.

The cross of Christ which is the embodiment of the life of Christ has for its mission,—“to make an end of sin and to bring in everlasting righteousness.” Religious organizations with a bundle of creeds, or with a system of ceremonies would fail to hold even a distant relation to the Church as known by the disciples.

Whatever may be the advantages or

the world, it is an enemy to the Church and a union would foreshadow a gradual decline and possibly no less certain,—death.

It is very singular that just at the time when the Bible is under a severe criticism, when the professors and profane are analyzing and comparing passage after passage through the hope of finding their origin or of solving the mystic doubts by which the Bible has been surrounded,—that some one should draw from the mouldering archives a document that bears the wonderful name of “The teaching of the twelve Apostles.”

So far the work has fared much better than many other papers that have been rescued from the tombs, although they also put forth the claim of genuine. Defenders of the faith are not wanting to surround this treasure and to assure us that “the genuineness of the document can hardly be doubted.”

That it belongs to the second Century and not farther from the birth of Christ than one hundred and sixty years. We wonder that such a care should be exercised over those few pages of the octavo volume that was so fortunately brought to the light, while the other articles are but feebly noticed.

That the Apostles teaching is a good moral lesson and well worthy of our attention, is readily admitted, and whether written in the first, second or third Century may not be of so much consequence as that it teaches the principles of righteousness.

This passage in the fourth chapter is peculiar, “My child, him that speaks to thee the word of God remember night and day, and thou shalt honor him

as the Lord; for where that which pertaineth to the Lord is spoken there the Lord is.”

This harmonizes very pleasantly with the advice that Paul gave to the Ephesians. “Children obey your parents in the Lord; for this is right.” Eph. vi. 1.

This illustrates a consistent Christian separation between the parents of generation and those of the regeneration. All may be teachers and demand attention, may be faithful and honestly devoted to the order in which they belong, but while one points toward the kingdom of God and its righteousness, the other gathers its blessings among the earthly treasures.

The attempt to serve two masters has not proved conducive to spiritual interests. The only safe course for the Zion traveler is to “seek first the kingdom of God,” and this instruction whether found in the New Testament or in the supposed teaching of the Apostles will be quite safe to follow.

We shall hope that other writings may be found which will prove of value in making many wise unto salvation.

ACKNOWLEDGEMENT.—Through the kindness of our very dear friend Herman Muller, of Cincinnati, Ohio, the Manifesto, is made the recipient of ten dollars, “for its continued prosperity and usefulness.”

Sanitary.

TO CURE A COLD.

A BAD cold, like measles or mumps, or other similar ailments, will run its course of about ten days, in spite of what may be done for it, unless remedial means are employed within forty-eight hours of its inception.

Many a useful life may be spared to be increasingly useful, by cutting a cold short off, in the following safe and simple manner. On the first day of taking a cold, there is a very unpleasant sensation of chilliness. The moment you observe this, go to your room and *stay there*; keep it at such a temperature as will entirely prevent this chilly feeling, even if it requires a hundred degrees of Fahrenheit. In addition, put your feet in water, half leg deep, as hot as you can bear it adding hotter water from time to time for a quarter of an hour, so that the water shall be hotter when you take your feet out than when you put them in; then dry them thoroughly, and put on warm thick woolen stockings, even if it be summer, for summer colds are the most dangerous; and for twenty-four hours, eat not an atom of food; but drink as largely as you desire of any kind of warm teas, and at the end of that time, if not sooner, the cold will be effectually broken, without any medicine whatever.

Efficient as the above means are, not one in a thousand will attend to them, led on as men are by the hope that a cold will pass off of itself; nevertheless this article will now and then pass under the eye of a wise man, who does not choose to run the double risk of taking physic and dying too.

—*Hall's Journal of Health.*

“**BUT THE TEETH?**” One of the first objections by which flesh eaters attempt to throw discredit on a Vegetarian diet is the statement that its impossibility is demonstrated by the formation of the teeth and other structural evidence. “Comparative anatomy,” they say, “shows distinctly that the human teeth and intestines are constructed with a view to the digestion of flesh, and not of vegetables.” The answer to this very fallacious argument is simply a denial *in toto*. Flesh eaters are utterly mistaken in their rash assertion. They have only to examine their authorities carefully to discover that the comparative anatomy to which they appeal establishes beyond doubt the frugivorous, not the carnivorous origin of man. “The natural food of man,” says Cuvier, “judging from his structure, appears to consist principally of

the fruits, roots, and other succulent parts of vegetables.” This opinion is corroborated by that of Linnæus, M. Gassendi, Ray, Professor Owen, Professor Lawrence, and a host of other authorities. Even without scientific testimony, the fact that the apes, who are nearest akin to us in the animal world, are frugivorous, is a strong indication that flesh is not the natural food of mankind.—*Dietetic Reformer.*

SUNSHINE ROOMS.

WE have heretofore spoken of the great importance of pure sunshine. No article of furniture that will not stand sunlight should be put in a room, for every room in a dwelling should have the windows so arranged that some time during the day a flood of sunlight will force itself into the apartment. Never mind the fading carpets. Better lose the color of the carpets than the color of the cheeks. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed, perfect health is nearly as dependent on pure sunlight as it is on pure air. A sun bath is of more importance in preserving a healthful condition of the body than is generally understood. It costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air, and sunlit homes, kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor which no money can procure.

It is a well-established fact that people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room in it may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive.

—*Christian at Work.*

PASSION is a storm, and spares nothing.

LIVING WATER.

MARION JOHNSON.

*Therefore with joy shall ye draw water
from the wells of salvation. Isaiah xi., 3.*

THE rapt prophet, beholding in the far distant future, the gospel work of full and free salvation to the poor fallen race of man, and the multitudes that would finally gather to the standard of the cross and become the glad recipients of its soul-saving power; bursts forth in this rapturous strain, which like clarion tones echoing down the long vista of years, have the power even now, to thrill our hearts with their fervent inspiration.

In those Oriental countries where this was spoken, a fountain of pure water, was then, and is even now considered of great value, and is prized accordingly, hence the terms in which the gospel is aptly and pertinently compared to "living waters," "river of the water of life," "a fountain of water springing up unto everlasting life," would have a peculiar significance and force to those to whom it was addressed.

Living waters, are flowing pure, clear, and sparkling in distinction from that which is dead, stagnant and foal. This was a beautiful figure of the purity of the gospel. As water is a source of life, vigor and health to the body, so the gospel is the source of life to the soul and from this river, which is ever flowing with fullness, the soul that is sated with the streams of earthly pleasures, and thirsting only for the water of life, may quaff life-giving draughts to invigorate and strengthen it for its heavenward journey through the wilderness of this world.

Canterbury, N. H.

Be always at leisure to do good.

THE SHORE OF ETERNITY.

ALONE! to land alone upon that shore!
With no one sight that we have seen before;
Things of a different hue,
And the sounds all new,
And fragrance so sweet the soul may faint
Alone! Oh, that first hour of being a saint!
Alone! to land alone upon the shore!
On which no wavelets lisp, no billows roar,
Perhaps no shape of ground,
Perhaps no sight or sound,
No forms of earth our fancies to arrange,
But to begin alone that mighty change!
Alone! to land alone upon that shore!
Knowing so well we can return no more:
No voice or face or friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!
Alone! to land alone upon that shore,
To begin alone to live forevermore,
To have no one to teach
The manners or the speech
Of that new life, or put us at our ease;
Would we might die in pairs or companies!
Alone? No, God hath been there long before,
Eternally hath waited on that shore
For us who were to come
To our eternal home;
And he hath taught His angels to prepare
In what way we are to be welcomed there.
Like one that waits and watches He hath sat,
As if there were none else for whom to wait,
Waiting for us, for us
Who keep him waiting thus
And who brings less to satisfy His love
Than any other of the souls above.
Alone? The God we know is on that shore,
The God of whose attractions we know more
Than of those who may appear
Nearest and dearest here;
Oh, is it not the life-long friend we know
More privately than any other friend below?
Alone? The God we trust is on that shore,
The Faithful One, whom we have trusted more
In trials and in woes
Than we have trusted those
On whom we leaned most in earthly strife,
Oh, we shall trust him more in the new life!
Alone? The God we love is on that shore,
Love not enough, yet whom we love far more,
And whom we've loved all through,
And with a love more true
Than other loves—now shall love him more;
True love for him begins upon that shore!
So not alone we land upon that shore;
'Twill be as though we had been there before;
We shall meet more we know
Than we can meet below,
And find our rest like some returning above,
And be at home at once with our eternal Love!
—*The Morning Call.*

INFORMATION FOR INQUIRERS.

FOR the better understanding of those who wish to know of the rules and regulations of our religious home, we have prepared the following brief summary. Further information may be obtained by addressing any member of the order.

1. The form of government in the Society is adapted to the different orders of which it is composed: its powers and authorities growing out of the mutual faith, love and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will they be accepted because of wealth.

3. Plain and explicit facts will be laid before the investigator. To become a member, is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us, as well as those who visit the Society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this Society, no believing husband or wife is allowed to separate from an unbelieving partner, except by mutual or legal agreement.

6. Parents that become members are not required to give up their children: but they will be requested to see that the children keep the rules of the family. Minors are never taken under the immediate charge of the Society, except by the request or consent of those who have the lawful right over them.

7. No corporal punishment is approved in the government of the Society, nor any external violence exercised on any rational person.

8. It is expected that the children admitted into the Society, will receive an

education suitable for the general management of business.

9. Probationary members may retain the lawful ownership of their property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by their own free will, and the consent of the Trustees, they shall consecrate said property to the support of the family where they reside.

10. The Society will not be responsible for debts contracted by persons, previous to the time of their membership.

11. Those who dispose of their property to relations in the worldly order, should remain with those relations.

12. A person wishing to become a member of the Society, must rectify all his wrongs, and discharge all just and legal claims.

13. Those who ask for admission to our *Home* are supposed to be in search of more truth and light, hence, an important principle in the Shaker Church, is the *confession of sin to God*, in the presence of a witness.

14. Those who have dedicated their property, and afterward withdraw from the Society,—according to the law of justice and equity, there can be no ground for retraction.

15. To live as Brethren and Sisters in the gospel of Christ, we can hold no private correspondence. All communications sent from or received into the family, whether printed or written, will be subject to the examination and advice of the Elders of the family.

16. The leading authority of the Society is vested in a Ministry, consisting of two Brothers and two Sisters. Elders and Trustees are also appointed. These orders constitute the general government, of the Society, in all of its branches.

SONG OF PRAISE.

Hancock, Mass.

Canterbury, N. H.

1. While God in - spires my heart to sing, Or gives it life to
 2. God's pow'r di - vine my spir - it fills—My high - est theme in -
 3. The fires of truth with-in my heart, Ex - tin-guished ne'er shall

beat, Praise off'ings I will free - ly bring Be - fore the - mer - cy seat.
 spires: His presence, all my be - ing thrills With ar - dent, pure de - sires.
 be, Till I from sin and death de - part, All stainless, pure and free.

This feeds my soul with hope and faith, And love which nev - er dies:
 What blessings hour-ly, on me pour, In chastening and in love!
 I will be faith-ful ev - er - more—While life and strength are given,

And sheds there-on a liv - ing warmth From bright ce - les - tial skies.
 What mer - cies rich—an end-less store—De - scend-ing from a - bove.
 That with the ransomed I may find, E - ter - nal Peace and heaven.

Books and Papers.

THE FALLACIES IN "PROGRESS AND POVERTY," in Henry Dunning Macleod's "Economics," and in "Social Problems," with the Ethics of Protection and Free Trade, and the Industrial Problem considered *a priori*. By William Hanson. Extra cloth, \$1.00. Fowler & Wells Co., Publishers, 753 Broadway, New York.

This is a bold attack by a clear-headed observer and most candid writer on leading points and arguments made by Mr. Henry George, in his well known "Progress and Poverty" and "Social Problems." Mr. Hanson is as radical as the Land Reformer himself, in his views of the fundamental changes necessary to true social progress, and has a warm sympathy for the purposes of Mr. George, but his sharp logic brings into clear light the errors that mar the reasoning of the books above named, and shows how inconsistent and impracticable are the methods of reform advised therein. For instance, he analyzes Mr. George's theory of Interest, and "Law of Rent," and also his remedy for landlordism, and points out their unsoundness and injustice in a concise fashion that everybody can understand. The same vigorous handling is marked in his consideration of the work of Mr. Henry Dunning Macleod, "Economics," a powerful treatise in itself, but shown to be based upon assumptions that are unscientific. "The Ethics of protection and Free Trade" constitutes one essay, in which the principles of the two great parties that stand arrayed against each other on the Tariff question, are reviewed in the light of political responsibility, and what constitutes true national progress. The final essay, "The Industrial Problem considered *a priori*," looks into the essential merits of the subject, that has to some extent been considered in the preceding essays; but this time the argument is purely deductive, and impartially points out wrong doing and mistakes on both sides—on the part of the capitalist, and on the part of the work—and fearlessly admonishes both with regard to their duty. The work is written for the people, from the point of view of the practical man and Christian philosopher who is consciously radical, but seeks to make his every proposition for social reform based upon justice, and responsive to the simple demands of humanity.

Report of EZRA H. HEYWOODS DEFENSE before the United States Court in Boston, Apr. 1883. It also contains Judge Nelson's charge to the Jury. Tragic and Comic Incidents in the malicious persecution suffered by the Moral Scientists.—By the Co-operative Publishing Co. Princeton, Mass. Price, 25 cents.

THE INSPIRATION OF THE BIBLE. A Lecture by H. L. Hastings, before the Y. M. C. A. of Spencer, Mass. Those who are interested in reading the Bible will also be interested in the perusal of this little work. Price, .06 cts. H. L. Hastings, 47 Cornhill, Boston, Mass.

THE CORRUPTIONS OF THE NEW TESTAMENT by H. L. Hastings. This is a very interesting little work, and a careful perusal of its some eighty pages will afford abundant knowledge having reference to the Bible which could not be so readily obtained in any other way. This book is No. 8. in the series of the Anti Infidel Library which is published at \$1 a year. Address H. L. Hastings, 47 Cornhill, Boston, Mass.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. August, Contents; The Democratic Nominees, Portraits; The Trance State; Organic Cerebration, III; The Citadel of Gacta, III; Bishop Matthew Simpson; Little Children and Old People; China III; Two Teacher's Methods; Oil in the Home; A Plea for the Girls; Trichinosis, III; Milk from the Hygienic View; The Care of the Sick; Notes in Science; Editorial, etc., etc. Fowler & Wells, Pub. 753 Broadway, N. Y.

If people would bathe more and drink nothing but pure water, and have all their surroundings clean and their houses well drained, there would be a very different story to tell; in fact thousands of lives would be saved every year.—*Truth*.

Deaths.

Paulina Bates, July, 17, 1884, at Second Family, Watervliet, N. Y. Age 77 yrs, 6 mo and 21 days.

Lydia Ann Cramer, July, 26, at Center Family, North Union, Ohio. Age 55 yrs. 5 mo and 13 days.

Purity and innocence were the characteristics of her life. None knew her but to love and admire the example which she set. She governed by example. Thirty seven years of her life has been devoted in the order of Elders.—*J.S.P.*

Gellum C. Randolph, Aug. 2, at Junior Order, South Union, Ky. Age, 55 yrs. and 6 days.

Riley Honey. August 7, at Center family, North Union, Ohio. Age, 85 yrs., 7 mo. and 6 days.

His life has been distinguished for honesty, faithfulness and good works. In 1822, he joined the Shakers. In 1840 he was appointed one of the legal Trustees, which place he filled for more than 30 years. He was highly esteemed by all who knew him.—*J. S. P.*

The Manifesto.

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Break the Seals, Read and Understand!

—
ANTOINETTE DOOLITTLE.
—

“WHEN I was a child, I spake, understood and thought as a child; but when I became a man, I put away childish things.” So said Paul in substance. Sometimes it requires a long time to attain to a state of manhood and womanhood, or a condition, where we are able to understand, reason, think and act correctly.

I am inclined to think, it is better for children to be taught to fear some one, and reverence something, even if that fear and reverence be somewhat misplaced, and misdirected, than for them to grow up high-headed and strong in their own way and will, regardless of the prayers, tears and entreaties of parents and friends, and devoid of reverence; upon the principle, that it is easier by far

to turn the thoughts and feelings, into a right channel and mode of reasoning, even as it is easier to turn a stream of water into a new conduit, than to search out an entire new source of supply.

I call to mind when I was a child, and leaned upon the knee of a pious mother, how she taught me to think of a God in some far off region, who was “angry with the wicked every day;” and if we did that which was wrong in his sight, He would surely punish us. The preachers and singers in those days, seemed to be in perfect accord. The ministers told of a literal hell; while the selected choir sang:—

“This awful God is ours, He thunders when he please;
He rides upon the stormy skies, And manages the
[seas.”

My young receptive mind, imbibed those ideas, and when a roaring thunder-clap burst over our heads, I thought it was the voice of an offended God showing

his displeasure at some wrong that mortals had done. I was also taught to reverence the Bible as the word of God; and what an awful thing it would be; if any one should take from, or add one word to the Holy Scriptures, which contained all that was needful for mortals to know. However erroneous I now think those ideas were, they were the best that my instructors could give at that time, and were beneficial, many times in keeping me from wrong-doing.

As I now read and understand the Scriptures, I venture to enquire without compunction of conscience;—What is meant by the term Book, that would be such a diabolical crime to take from or add unto? There was a time when the Bible, as a book, did not exist. Was there no word of God previous to what we call the Scriptures of Truth? Those scriptures were called into being as events transpired; many of them were written upon parchment or engraven on stone. The art of printing was then unknown; and for centuries they only existed in a fragmentary state. The Adamic age had its history. The Abrahamic followed. Then the Mosaic dispensation, with its numerous sacrifices and ceremonies, extending over a long period of time. During that period, many Prophets arose, delivered their testimony and then slept with their fathers who had passed on before them.

In the fullness of time, the many books of the Old Testament were collected and compiled, many parts of which we think had much better been burned than printed. However, that book, or books, gathered into its present form, was not brought forth all at once in some miraculous way, any more than the temple of Solomon was builded in a

moment without preparation. The materials existed, ages before they were gathered from the mountains, and quarried from the earth; but human labor and skill were requisite to build the temple, and it took time to rear and perfect it.

For the sake of brevity, we will pass by the New Testament, with its long history of written and unwritten Gospels, according to the several disciples of Jesus as they have come down to the nineteenth century; leaving the council and cardinals, who have met in conclave from time to time, to decide what was canonical, orthodox, or heterodox, what should be retained or rejected—and hear what the Revelator John had to say concerning *the Book, this book, the Lamb's book of Life* etc. upon which so much stress has been laid, and which it would be such a heinous crime to tamper with. The New Testament did not then exist in its present form. I once asked a professed minister of the Gospel, his opinion of the Apocalypse; he replied, “to me it is still a sealed book; and I do not dare to do much with it; it is too much like getting into an apothecary's shop; I am fearful I should break some of the vials.”

John, when on the Isle of Patmos certainly had some marvelous Revelations; and while in vision, saw and heard many strange things that would come to pass, when the inhabitants of earth were prepared for them. He was instructed by the Angel who opened his inner sight, to write the things which he saw and heard, and seal them, that they might be a witness of the truth, and evidence the spirit of prophecy to incoming generations; when, in the fullness of time, the seals would be broken, and

the key to those revelations would be given to inspired men and women, who would be able to unlock the mysteries pertaining thereto; when the Holy City, the New Jerusalem had descended to earth, and a new spiritual temple erected beautiful in all its parts, containing a throne, and a pure river of life clear as crystal proceeding from that throne. Then will all the mystery pertaining to those utterances and predictions cease, by being fulfilled. Then will idol worship cease, whether in book form or any other form. Living witnesses will arise who will be inspired as deeply and truly as was John the Revelator who will speak the truth, and no longer depend upon the letter that killeth.

If we could see the heaps of gold and silver that have been paid to a hireling Priesthood for their dry husky explanations of the *Book* of which we have been writing.—would it not be astounding! Let the Seals be broken, that we may read and understand!

Mt. Lebanon, N. Y.

“LET YOUR LIGHT SHINE.”

MARY WHITCHER.

Why darken every window
If you have light within;
Do you not love the neighbor,
And wish to comfort him?
The Father sheddeth freely
His light on all below,—
While nothing He requiteth
For good He doth bestow.
But prompteth kindness rendered
From fellow man to man,—
And here is goodness tendered
Through his, the Giver's plan.
As children dwell together
Beneath the Parents' care
The Father and the Mother
Their mutual burdens bear.

And children are expected
In kindness, as a kin,
To care for one another
As parents care for them.
Thus by the old creation,
Or natural ties of earth,
We see the new relation,
And learn the Second birth,
Where spirits flow together
In love, in joy and peace,
A heaven failing never,
But promised the increase.
Canterbury, N. II.

A LITTLE CHILD.

JAMES S. PRESCOTT.

A little child shall lead them.—Isa. xi., 6.

Who? The people of God in the latter day! How? By a “little child.” Not literally, but figuratively—“Not by might nor by power, but by my spirit, saith the Lord”—which is meek and lowly. What are the characteristics of a little child? Purity and innocence!

And where shall we find these inestimable qualities among the human race, except in a little child, or among small children? Why? Because they never committed any actual sin, they never violated any law, and were always subject to their earthly parents. So, it will be with souls who are redeemed unto God. They will not knowingly, commit any actual sin, they will not violate any law, neither human nor divine. And they will always be subject to their heavenly Parents, their heavenly Father, and Eternal Mother. See Rom. i., 20.

They will ever be intent on building up the spiritual work of God, both in their own souls, and in those around them. They will not join hand in hand with the wicked against the “Lord's Anointed.” They will not build up fraud and deception, under whatever

garb it may assume, because such are of the world. The world loves its own, and the Lord loves his own.

When?

In that day, spoken of by the ancient prophet Isaiah; which day is already beginning to dawn upon the earth; if any doubt this, let them look back and see, where the world stood a hundred years ago; and compare it with what is now beginning to take place on the intellectual plane of development, and just beginning to touch the moral and spiritual element, and when that plane is fairly reached, as it surely will be, there will be a thousand living lives of purity and innocence, on the earth, where there is one now; and those who have been living lives of virgin celibacy, for the last one hundred years, have not lived in vain.

Great will be their reward for setting this example before a licentious world, and maintaining it for so long a time. Crowns of glory await them in the "spirit world." In that day the world will not be governed by physical force, but by the influence which mind exerts over mind, spirit over matter, men and women will no longer be slaves to their appetites and passions, the moral and spiritual faculties will predominate over them.

North Union, Ohio.

KINDLY CARE.

Be patient friends, to grow the oaks,
The willows grow apace;
But deepest roots and strongest limbs
Need time and heaven's grace.
Be patient, then, to plant the child
In deepest soil of truth;
To foster well with hand and smile
Through all the days of youth.—M. W.
Canterbury, N. H.

What are the Vital and Eternal Elements of Religion?

GILES B. AVERY.

FROM the earliest history of our race, "Religion," in its most comprehensive, or, rather, its widest sense, that is, an intuitive conception of some character of a Supreme Being, or Power, more mighty than man, to whom man is subjective and accountable, has been manifest, in its theological sense, that is, as a system of doctrines, or principles, from the days of Moses. But, religion, in its sense of practical piety, as distinct from theology, has ebbcd and flowed, both in the individual, and society experiences, in some sense, and in some degree, from the days of Moses, unto the present time.

But, religion, meaning systems of faith and methods of worship, comprehends the beliefs of Pagans, Mahomedans, Hindoos, Indians, Parsees, Jews and Christians; in all their varied characteristics of profession, belief, or denomination; and it is religion in all the foregoing senses that we now propose to consider.

It is possible that, in each and all of the religious systems of past human history, there may have been some elements and principles adapted to human needs for the period in which they existed, but all of them appear to have been measurably transitory, and many of them wholly so; and yet, myriads of their professors cling to their sail riven barques as though some favorite wind might yet float them into a haven of bliss beyond a world teeming with woes!

But, man is a creature of progress, and is not content to remain in any locality or condition, either physical,

mental or spiritual, that does not give him satisfaction, peace and comfort. He is not content to merge his faith in a system of so-called religion, which is both material, finite, and transitory, and therefore incapable of moral and spiritual elevation, progress and continuity! His organization calls for life, perpetual and unbounded life! Yet, when the chalice is presented to his lips, if it requires a sacrifice of something he has adopted, and for a time pursued and sought unto for comfort and therefrom, in some degree, been fed and nourished, he is loath to part with it! "This tendency to resist innovation, even though it be improvement, is observable in every special organization; in law; in medicine; in science; in religion." And a measure of this conservatism is a necessary element in human character, to avoid rashly rushing into systems of theology, adopting supposed philosophical propositions, which on trial, by experience, prove sophistical; or scientific problems, which, by a deeper and truer knowledge of science, are found to be erroneous.

Yet, dissatisfaction,—a want of life, soul life, liberty and love; a want of that knowledge which solves the problems that weigh upon his heart; a lack of that wisdom that answers questions that his unearthly self is constantly asking, the absence of that lamp of truth that throws light on his origin, his nature and his destiny, urges mankind onward to new fields of exploration, seeking truth; to higher flights of the winged soul to know God; and to more interior and intense labors of soul to find a true, lasting and happy relation to Him; to be panoplied with His power; to triumph over error with His wisdom; and to

bask in the sunshine of truth by obtaining His revelations.

Hence, the urgent inquiry, What are the vital, and eternal elements of a New and True Religion? The history of the transitory religions of the past has shown that mere formalism and monotony, are elements of materialism, of earth-born origin. The drapery of religion—good words, in some degree, existed 2,000 years before Christ; and every phase and color of religious belief, has had a share in this sacred verbiage, which, as a helm to guide the human barque of floating destiny, has, beyond all controversy, ported many a human craft in a harbor of measurable safety, from the wrecking storms of selfish, passionate humanity, but, the end is not yet!

The human family are not at rest; salvation from those destructive throbbings of human passion, from those perilous graspings after momentary pleasures of sense, is not obtained from those transient sources. Engulfing chasms of sin swallow up earth's millions in misery, inequality in the distributions of a bountiful providence, provokes interminable jealousies and hatreds; and injustice breeds desire to revenge; thus human will, rapped up to desperate energy by the injustice and oppression of human laws and systems of association, breaks over all bounds of restraint; dashes into crimes that appall the senses, and contribute to make earth a pandemonium of strife and contention; of wretchedness and woe.

From these conditions the soul turns shudderingly away, and agonizingly inquires for those elements of religion that are eternally flowing forth fountains of soul life, liberty, equality, justice and happiness.

The faith, the religion that is to save and redeem the world, must have a vitalizing motive which proceeds from the strongest forces in the soul, that force is pure love; not the flickering emotion which dances on the pulses of animal passion, but that tractive power that lifts the soul to heavenly mansions, and ushers it into the embraces of the righteous doers of the will of God, who have wrought to make happy the abodes of man.

"Philosophy has made slow progress in redeeming man," and has tardily and falteringly wrought to save them. "I have eyes to see man's misery, but no hands, to lift him out of it."

It is manifest that the elements of eternal life in religion; that is a perpetual vitality, and propelling power of religious progress, are to be found in the sacrifice of selfishness, and a whole souled consecration and love to God above, through love to man below. It was this overflowing and everflowing soul of love to God and man, which made, of Jesus, a vicerent of God; which gave him power to give his life for his people and God's Cause!

The language and logic of true love is there is no death; no death! Spiritual,

"No death to those who walk with Christ,
They overcome the world,
And rising from the carnal life
They win the hundred fold."

"The supreme truth that God is love, is the secret of the Universe, God's whole creation swims in a sea of eternal love." "Not to love is, at last, absolute and utter desolation," solitude; hermitage. All that is now manifest in human society that is inharmonious, is not of God's creation; it is of man's conception and inception. The truth which by God's revealed word flashes its

light upon the world, is, that the gospel of eternal soul-life, is a gospel of eternal soul love! This, indeed, was the divine germ of the Mosaic Law; the grand trunk of the tree of Life upon whose fruitful branches hung "all the law and the prophets." The beloved Apostle John hath truly said, "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." I John iii., 15.

The one lone element in all the myriad theologies and religious systems (so-called,) that have deluged the world with wordy creeds; the one only element which has been of any value to mankind, and, as a bursting germ of life, has, from time to time pierced the flimsy husk of bare progressions, and given even a ray of hope to those who embraced them, was love to God and man!

"Christ presented himself to the world, drawing off from its speculations its ritualized dogmas; its traditional ethics, and fixed its thought on himself," not on himself worshipfully, but on himself as exemplarily sacrificed to the love of God and man; giving thereunto his life! And, said Jesus, "Greater love hath no man than this, that he give his life for his friends. John, xv., 13. This love, as the eternal life of a True and New Religion, were it universally possessed and practiced, would "turn the whole world into joyfulness." This love, being the soul and substance of all true religion, that hath eternal life, and cannot, like human theologies, pass away in the lapse of time, and by the dissatisfactions of humanity, takes away all mystery from the gospel testimony, so that "the wayfaring man though a fool, need not err therein." Christ hath begun to make his second appearance in

“One like unto the Son of Man;” the agent that St. John, in vision of God’s work of the last days of God’s grace to man, saw sitting upon a white cloud.” (A cloud of witnesses purified from sin.) Unto whom the spirit of the Lord cried out, “Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe.” This harvest is the harvest of humanity; that is, cutting it off from its natural, generative stock, and garnering it into the Kingdom of God which is not of this evil world,—Now nothing is more like a “Son of man” than a daughter of man; and Christ now manifest through the daughter of man, constitutes Christ manifest the second time in his glory; “woman, the glory of man” and Christ thus dually manifest, the glory of God.

Now in this Christ dispensation “there shall be no more death,” (soul death, the fruit of sin,) “neither sorrow nor crying, neither shall there be any more pain,” (the fruit of sin,) “for the former things” (religious false systems; and man’s sins) “have passed away.” “And he that sat upon the throne said, Behold I make all things new.” Rev. xxi., 5.

Evolutionists have advertised for a New Religion; and religious professors, for a New Theology! What can be newer, than a religion, the life testimony of which “turns the world upside down” makes its faithful converts “New Creatures” reaps them from the old earthly stock of generation, which perishes in the usage; and grafts them, as living branches, on the tree of Eternal Life; institutes for them a New Earth, and a New Heaven, having the former things all passed away?

“A New Religion?” It is found!

For “Now has come salvation and strength, and the Kingdom of our God, and the power of His Christ.” Rev. xii., 10. “And they who wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run and not be weary; yea they shall walk and not faint, saith Jehovah.” Isaiah, xi., 41. “Let this blessed sound of salvation from sin, be published and received as a royal diadem, in the eyes of all nations forever and ever.”

Mt. Lebanon, N. Y.

THE TWO ANGELS.

GOD called his nearest Angels who dwelled with him above:

The tenderest one was Pity, the dearest one was Love.

“Arise,” he said “my angels! a wail of woe and sin Steals through the gates of heaven, and saddens all within.

My harps take up the mournful strain that from a lost world swells.

The smoke of torments clouds the light and blights the asphodels.

Fly downward to that under world, and on its souls of pain

Let Love drop smiles like sunshine, and Pity tears like rain!”

Two faces bowed before the Throne veiled in their golden hair;

Four white wings hastened swiftly down the dark abyss of air.

The way was strange, the flight was long, at length the angels came,

Where swung the lost and nether world, red-wrapped in rayless flame.

There Pity shuddering wept, but Love with faith too strong for fear,

Took heart from God’s almightiness, and smiled a smile of cheer.

And lo! that tear of Pity quenched the flame whereon it fell,

And with the sunshine of that smile hope entered into hell!

Two unveiled faces, filled with joy, looked upward to the throne,

Four white wings folded at the feet of Him who sat thereon!

And deeper than the sound of seas, more soft than falling flake,

Amidst the hush of wing and song the voice Eternal spake.

Welcome, my Angels! ye have brought a holier joy to Heaven!

Henceforth its sweetest song shall be the song of sins forgiven.—*Selected.*

ENFIELD.

ENFIELD N. H. is pleasantly situated on the western shore of Mascoma Lake, twelve miles from Dartmouth College, Hanover, N. H. and eleven miles from White River Junction, Vt.

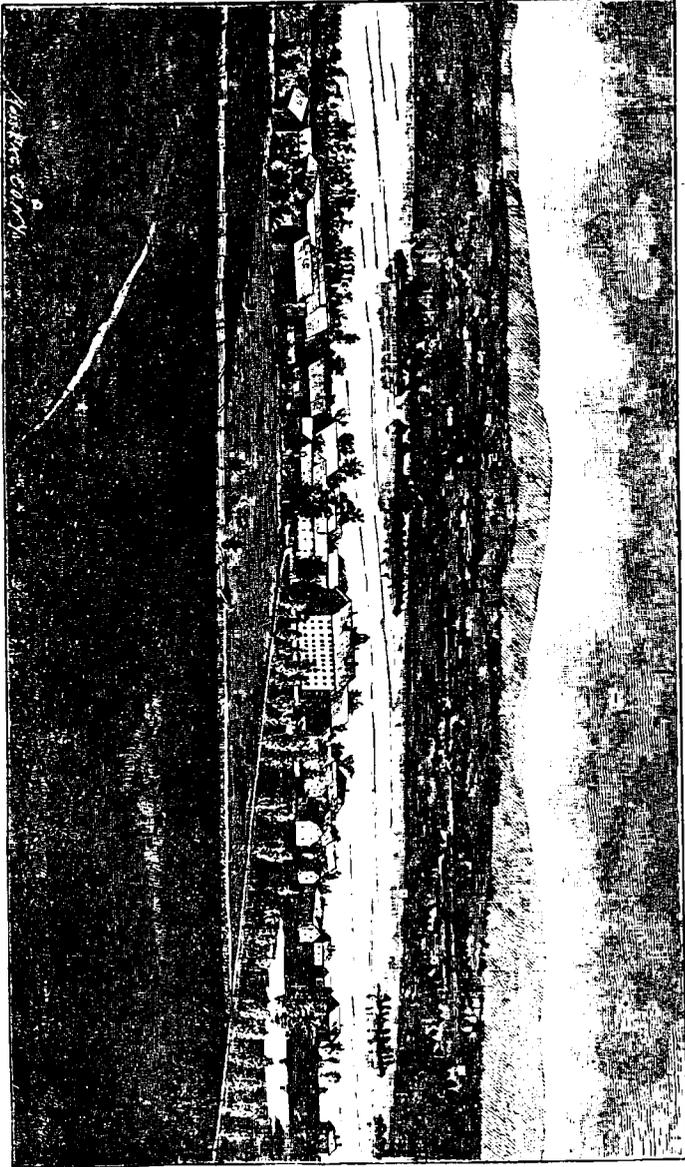
About the time of the revolutionary war in this country, the minds of many were uncommonly religiously exercised. Dissatisfied with the absence of a spirit divine and the want of power in the Christian churches, they honestly sought a higher life, a clearer revelation of the will of God for the elevation of humanity. In prayer and in sacrifice for deliverance from bondage and slavery to sin, as well as a freedom from the injustice and oppression imposed by the edicts and laws of the king and parliament of England, the people were heavily suffering and the country was in a state of constant unrest. An appeal was made to the various churches of our land and fellowship sought for deliverance from the burdens of spiritual captivity. But no relief came that was abiding, until the year 1782, when a delegation from the Shakers in the State of New York was sent out to declare the testimony of the coming of Christ and to minister the power of his spirit. At that age of our religious order, its members, like their neighbors, lived in their respective private families, caring for their personal comfort and wants: and with the revelation of light to them, maintaining strictly and conscientiously their religious faith in the pure celibate order and practical Christian life of the Savior.

In 1793, a constitution, embracing the principles of our religious body, was formed and all who chose to give their

signature to a covenant accompanying the constitution, pledging their service, their talents and all they possessed to the support of community interests, thus making the property of its members a joint stock, a common interest to be appropriated and used for the benefits of the institution and for such religious and charitable purposes as by its members might be deemed advisable, were privileged so to do; and thus they organized a church and government on communistic principles. For the protection of persons and property and the administration of government, officers were appointed by common consent, Elders to teach and direct spiritually and Trustees and Deacons to advise and superintend temporally. From that time to the present, we have maintained this form of government, after the manner of the church as established at Jerusalem in the days of the Apostles, whose members "were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." Acts, iv., 32.

Three families constitute the Society in this place, each family having its distinct officers, providing for its respective support, and all subject to one central head, males and females both having a place in the government, and thus giving a peaceful union to the whole body.

The home farm of the Society embraces some two thousand acres of land under cultivation or for the use and benefits of the dairy, for the production of garden seeds, for medicinal roots and herbs and agricultural interests generally. Pre-eminent in the pursuits of the order is a practical illustration of the principles of purity, of honesty and perfect Christian life. Abraham Perkins.



ENFIELD, N. H.

ISSACHAR BATES.—NO. 3.

BY H. C. BLINN.

In 1778 Issachar Bates was united in marriage to Lavina Maynard and became the father of a large family. His wife and several of the children became worthy and honorable members of the societies of Watervliet and New Lebanon. Issachar Bates, jun. was a beloved Elder in the Society at Watervliet, N. Y. for a great many years, and Betsey Bates was an Eldress several years in the Church at Mt. Lebanon, N. Y. and then became one of the Ministry in which order she was greatly beloved by the Believers in the several Societies.

Issachar now owned, a small farm and besides caring for these duties, he engaged somewhat extensively in the trading of horses, cattle and sheep. In 1780 he went with twenty five young men to West Point for three months, and in referring to this he says; "although Benedict Arnold sold us all to the British, the bargain was disannulled and we all returned safely to our homes, and this was the end of the war with me."

We next find Issachar in Petersham, Mass. and on a visit to the Shakers. He was anxious to see Mother Ann Lee, and to hear her speak. While at this place a disorderly mob made some disturbance, but no one was seriously injured. Issachar was very much interested in this meeting, and expressed much displeasure that it should have been disturbed by a mob. The preaching of Father James Whittaker and the singing by the Believers were very satisfactory to his mind, and at a later date he would testify that it was this special time that he received faith in the gospel work. He says, "When I saw a manifestation of the life of the Shakers, so active in speaking, singing and warning people to turn to God and confess their sins, I was convinced that it was the work of God, but I was not ready to be one with them."

After the Shakers gathered to Harvard, and other places, they seldom visited Petersham and Issachar became wholly absorbed in the life of the world, in buying and selling and selfishly gathering the treasures of this world. At the age of 28 years he moved

with his family into the State of N. Y. and went to work in the woods, and obtained an honorable living. Although he made no profession of religion, and as he says, "hated conviction" yet the spirit of God did not wholly forsake him, and serious thoughts would at times occupy the mind. At the age of thirty seven, he formed a determination to mend his life, and still thought it was all in vain to think of being any better. He says, "I was addicted to the use of profane language, and one day after giving vent to an expression of this kind, I said, I am all alone, nobody can hear me but God! I fell upon my knees and prayed and cried for God to help me govern my tongue, if no more."

From this time he became a changed man, and for many weeks was in devout prayer to God for a freedom from sin. He says "One day as I was in deep distress, a voice spoke to me in these words, 'Will you be as willing to go and lead mankind in the way of righteousness, as you have been to lead them into vanity?' I answered yes, Lord, I will go where you send."

Issachar says this created a little hope in his mind and he was led to attend church. He was among the Baptists and heard them condemn themselves as sinners. Before the close of the meeting he was urged to speak, but had no thought of becoming a member. They urged him to be baptized, but as he was not yet ready they read to him their covenant which he accepted. They then read the Articles of Faith, but he objected to a part of them and would wait till he was better satisfied on some points.

Prayer now seemed to be his constant companion, and through this he enjoyed a direct ministration of the spirit of peace. He was overjoyed and returned to his family singing and praising God, which continued for many hours into the night. The next Sabbath he preached to the people as they passed on the road and before they entered the Church, very much to their joy and astonishment. At this time he consented to be baptized but did not experience the benefit he had anticipated. He still prayed that the spirit of God might direct him aright, and soon learned that he was to take the yoke of Jesus Christ and learn of him to be good even as God is

good. Issachar contended that he received this ministrations from God. That he was a free agent to choose or to refuse, and although he had played the part of the prodigal, he had through deep sufferings, returned to his Father's house. Not long after this he was examined by four Baptist preachers and licensed to preach, which he did from 1795 till 1801.

In the acceptance of this new light the Confession of sin, the swearing of oaths, the bearing of arms and following the fashions of the world, were all brought plainly to the mind as subjects which needed a most thorough investigation. For several years he kept pace with the revivals, but finding that they all ended in the life of the flesh or the spirit of the world, he began to conclude that salvation was not among them. "Here I was for three years, my faith with the Shakers and my union with the world. I was warned to keep away from these deluded people."

At this time the Shaker settlement of New Lebanon was seventy miles distant, but he made arrangements to go and see them. On his way he called to see his sister and learned that she had already found fellowship with the Believers, and had made confession of her sins to God.

Issachar hesitated for a while what course to take, through fear if he went to Lebanon he might be deluded. On the way he tarried with a man, at night, who had at one time lived with the Shakers, and he reported some dreadful stories concerning them. On arrival at the North House in Lebanon "I soon met Elder Cooley who asked me what I wanted."

I want to talk with you.

What about?

Religion.

Do you profess religion?

I do.

What order?

Baptist.

Are you satisfied with what you have?

I am not.

Very well, have some breakfast, and then we will talk.

"I at first asked the privilege to tell my experience, for this reason, I had been informed that you would call it all the old heavens, and I do not think so."

"Well," said Elder Cooley, "tell yours and then I will tell mine."

It seems that both of them had enjoyed a rich religious experience and both had been Baptist preachers, and had been led along from degree to degree till they had found that they were called to forsake the fellowship of the world, and live a life to God.

Issachar remained in New Lebanon at this time only one hour and as he says, "I ate quick, talked quick, heard quick and started home quick."

Elder Cooley advised him to "Count the cost well," in regard to the acceptance of a new faith. To remember that there is but one Christ. This visit was followed by a severe trial of faith which awakened all the internal and external enemies of the cross. A committee from the church waited on him, to warn him of the danger of believing a lie, and also of the danger of being lost. This contest was continued for several weeks, but Issachar had resolved upon being a member of the Society of Shakers and in August 1801 he made a second journey to New Lebanon and after an honest confession was accepted as one of the Brethren. On his return home he met with trials on every hand; even his own family opposed the course he had taken. He says, "I was like Job mocked of his neighbor who calleth upon him, and he heareth him; and the upright man is laughed to scorn."

In the course of a few months Issachar was sent, in company with Benjamin Youngs, to preach the testimony of Believers. They first visited Hartford Vt. and soon won the respect of the people in that place. They next visited Pittsford Vt. at the time of a remarkable religious revival. The Brethren were very kindly received and solicited to speak in the several meetings which they attended. The blessing of God accompanied their labors and quite a number of persons faithfully promised that they would consecrate their lives to God, and many of them were able to endure unto the end.

(TO BE CONTINUED.)

UNLESS a tree bears blossoms in Spring we may look in vain for Autumn fruit.

Mt. Lebanon, March 1884.

W. Baker, Sen'r, Otago, New Zealand;

ESTEEMED FRIEND:—Your interesting letter of 8th January is received. It is good news from a far country. To learn that in that far off land of abundance in earthly things, there is at least one who hungers after knowledge of an order so unpopular as Shakerism is really good news. I shall proceed to give you answers to your several questions, in the order you have put them, without re writing them. Some years ago, I had a correspondent, John Finlay, in Balcrat Australia, to whom I sent a great deal of reading matter. He was a school-master. He died. He did intend to come to America. In England I held many meetings, the most important was in St. George's Hall. Am glad you have that lecture. Have you seen Hopworth Dixon's "New America?" If not, you had better read it. That would give you "how and from what classes of society our societies are kept up;" also, how new societies originate, the material that composes them. Religious revivals are the preparatory processes. By religion we mean all forms of truth, from naturalism to Shakerism. Believing that in Christ are hidden all the treasures of wisdom and knowledge, and that no good thing will God withhold from those who truly love and serve him. There are no better ages for new comers than from twenty-one upwards. It is easy for young men and women to become Shakers. At that age they know something of the world, yet have not used up their life energies.

Young men and women are strong to overcome the world, to bear the burdens of society. They are the first guests called to the marriage supper. The

second class, from the streets of the city, are widows and orphans. The third class, compelled, by necessity, from the highways of travel and the by-ways of sin, come for a home and to be saved from the wickedness they have fallen into. Many of them are thus called and few of them are chosen. Only a small proportion remain permanent members. But the labor upon them is not lost. Good will come of it. Having once had a taste of community life among the Shakers, they never forget it, and either do, or will, in or out of the body, re-enter the order to go no more out forever. They are our loudest preachers because the world will believe what they say. I speak now of the honest and sincere, not of reprobates—violators of their own consciences—who defile the flesh, speaking evil to cover their own wickedness. All real Shakers do as did Jesus and His Apostles—make themselves eunuchs for the Kingdom of Heaven's sake. They are not made eunuchs of men. That only is circumcision that is of the heart and of the spirit of God. It leads men and women not to look at each other with lustings. About doctors, etc., you have heard the Spanish proverb, "Every man is a fool or a physician." The Law of Moses was of God. It saved its subjects from the diseases of the Egyptians. "The Lord your God shall take all sickness away from the midst of you," was the promise. Should not the Gospel retain all the good of the Law, which was only a school-master to bring or prepare souls for the Gospel?

"No man cometh to me except the Father prepare him." As yet we are only in the first of seven cycles that will develop Shakerism, the Gospel.

When a people are prepared for a religious community, they usually have property enough to begin with and they soon create more. Shakers all labor and nothing is lost by idleness, waste nor sensual pleasures. Godliness is profitable for all things, the world that now is and the world that is to come. It creates Heaven upon earth, and supplies all normal wants. About a second visit to England I think co-operation, infidelity to a false church, temperance, physiological reforms and many other forms of truth have well-nigh prepared a people for our order.

The rate of mortality of the Quakers in England is about eight years beyond the mass of the population, as near as I can come at it. The rate of mortality among the Shakers is about ten years. It should be twenty five when the system is fully proved. I have sent a letter by Vincent; also a paper published in the Tribune, our leading paper. I will send other things as I get time, the autobiography for one. We have volumes of the Shaker and Shakeress that I will send to libraries if they will pay postage and have them bound.

Weather—We are in the midst of winter. Good sleighing. Do you have snow and ice? What have you done with the cannibals? I always think of man-eating in connection with New Zealand, that they eat their missionaries. Is it any greater crime for Christians to eat one another than it is for them to shoot one another? Would they do either if they did not violate the command, "Thou shalt not kill?"

I send my love to all who believe in doing right, until there be no cross in it, and that sin consists in wrong-doing, in unrighteousness. Your friend,

F. W. Evans.

LIFE A SERMON.

-
- "Our every life is a sermon."
 "Life's a sermon!" Let us preach it,
 Preach it ere this hour is past;
 Up and preach it, do not waste it,
 Perhaps this day may be your last.
 "Life's a sermon!" How, then, live ye?
 Is it full of lies or love?
 Is its logic clear and truthful?
 Does it point the heart above?
 "Life's a sermon!" What, then, saith it?
 Does it onward, upward move?
 Is it written clearly, plainly,
 Every deed a word of love?
 "Life's a sermon!" What's its substance?
 Is it woven from thyself?
 Does it only prate of pleasure,
 Pride and ease, and love of self?
 "Life's a sermon!" Ever preaching,
 Vast its influence here—above;
 All its notes a tinkling cymbal,
 Should the heart be dead to love?
 "Life's a sermon!" All must preach it,
 Battling oft with many a foe;
 Oh that God may see Christ's beauty
 Gleaming through its tears and woe!
 "Life's a sermon!" O great Master!
 Make it pure, and true, and free,
 And its web, though tangled, broken,
 Yet may guide some soul to thee!
 — W. Poole Balforn.

CLING TO THE RIGHT.

M. J. TATTERTON.

—

THERE is nothing more certain than this truth. Right will triumph eternally. It is equally certain that wrong is destined to utter destruction. Whoever links himself with error, is sure eventually to encounter overthrow.

There may be temporary prosperity, there will be final defect; hence, they consult their wisdom and safety who cling to the right at whatever cost; not through stubbornness of will, but through

steadfastness of faith and honesty of purpose.

How brief the scenes of trial will seem when the struggle is over; how unworthy of notice will be all the sufferings of the present time, when compared with the crown, the joys, the raptures which shall reward the faithful soul. Let the followers of Christ take courage; their conflicts are brief and they war against powers destined to fall.

Those who cling to the right, shall triumph with it forever.

Canterbury, N. H.

[Contributed by G. B. Avery.]

BABU PROTAP MOZOOMDAR AND DR. SCUDDER.

BABU Protap Chander Mozoomdar, the Hindoo, was invited to speak in Dr. Scudder's Plymouth Church, while here, and there he gave expressions to views not exactly in harmony with those of the distinguished divine whose pulpit he was temporarily occupying, and which created for outsiders a very pleasant ripple of merriment. The celebrated Hindoo alluded to the Christian missionaries and their work in India in the highest terms, and then naively said that he "could not congratulate them on their success in reaching the national heart there, because they did not conciliate the peculiar religious tendencies which exist-d in the Hindoo mind as it is." He thought there should be more conciliation in regard to the views of the Hindoos.

For this candid expression of his own personal views, it has been whispered that Dr. Scudder told him that he had acted a part that he considered not exactly proper and courteous under the circumstances, and in order to controvert his position, he made a prolific statement to a reporter of the *Inter-Ocean*, giving an elaborate account of the success that had crowned the labors of the missionaries among the Hindoos. The public will be allowed, of course, to take their choice in the statements of the respective parties, the same as in all other questions of dispute

now agitating the public mind,—the majority probably leaning favorably towards the views expressed by the distinguished Hindoo, who, in response to a question from Dr. Scudder, said that he did not know about Southern India; his remarks had been in regard to Northern India.

Had Dr. Scudder carefully read what the New York and Chicago papers have said of Mozoomdar's addresses in this country, he would have considered him too liberal to occupy his pulpit, to which he invited him, and then like a little pampered boy, pouted because he wasn't *reflected* in the remarks that were made. However, notwithstanding Dr. Scudder's displeasure, he paid his foreign visitor a high compliment during his interview with a reporter, saying:

"He is one of the ablest men I ever knew. Chunder Sen, at the head of the movement, is one of the grandest men the world has to-day. And I believe they both are Christians. I have read Mozoomdar's 'Oriental Christ,' and from that and his talk I believe he is a Christian. That was why I invited him into my pulpit. He may call it Brahma Soma; or what he will, but my opinion is it is Christianity, and that his conversion was brought about by the influence of the missionaries, I bid them and their new movement Godspeed, and I hope it will do much for India and help the Christian missionaries to convert the land. But we must not get discouraged so easily. In this country, a Christian nation, one person in five is nominally a Christian—attends church. India has five times as many people as this country, and it will take a long time to convert her 250,000,000 heathens."—*Religio P. J.*

KEEP THE LIFE PURE.

ONCE upon a time an Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trem-

bling haste unlocked the treasure; and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words:

“Dear pupil: May you learn from this a lesson for your life. This trinket, when inclosed had upon it a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society and a source of pleasure to yourself and friends.—*Selected.*”

KNOWLEDGE.

—
FLORA WILLIAMS.

“THEN shall we know if we follow on to know the Lord.” Hosea, vi., 3. Whether we consider these words as an encouragement addressed by the godly to each other, or to their own souls, they remind us of an important aim; a necessary duty; and an assured privilege.

The aim is, to “know the Lord,” for the soul to be without knowledge it is not good. All the operations of the Spirit are begun and carried on in the renewing of the mind. Nothing can be perfectly spiritual or religious in our dispositions or our actions that is not founded in knowledge; because it must be destitute of principle and motive; and the Lord looketh at the heart.

Real repentance must arise from correct knowledge of the evil of sin in connection with the cross of Christ. Even faith is impossible without knowledge.

“For how can they believe in Him of whom they have not heard?”

But what says the Savior? “This is life eternal, that they know Thee, the only true God; and Jesus Christ whom thou hast sent.” This declaration not only decides the importance of this knowledge, but also the nature of it. It is not a philosophical knowledge of God as an Almighty being,—the Creator of all things; or even a knowledge of Him as holy in all his ways, and righteous in all His works. Such views of Him, on the mind of a sinner must engender dread and aversion. The saving grace in the restoration of the wayward is to know that He is willing, even now, to become a friend and Savior to the needy, and has already given undeniable proof that he is waiting to help us if we but call upon Him.

Connected with this there is a necessary duty, it is to “follow on to know the Lord.” This takes in the practice of what we already know. To what purpose would it be for God to afford light to be neglected? It would only increase the sin and condemnation. “Whosoever hath, to him shall be given and he shall have more abundantly, but whosoever hath not, from him shall be taken away even that he hath,” and we see this constantly exemplified. When men do not choose to retain God in their knowledge; it is their interest to see things less clearly; and so they part with one truth after another until they are left as it were without God in the world; while those who do his will know of the doctrine, and by patient continuance in well-doing seek for “glory, honor and immortality.”

The privilege is as sure as the word of God, history and experience can

make it. And if a probability of success will actuate a man to engage in an enterprise, and continue in a series of exertions and sacrifices, how much more should actual certainty! Let therefore this full assurance influence us to seek after him who giveth to all men liberally, then shall our path be as the shining light that shineth more and more unto the perfect day. According to the promise our perplexities shall be solved, our doubts removed. Crooked things shall be made straight and the rough places smooth. Then shall the "wilderness bloom and the barren desert smile," and he will have become "our strength and portion forever."

Canterbury, N. H.

Letter Box.

New Gloucester, Me.

DEAR MANIFESTO;—Perhaps some of the readers of the "Letter Box," would like a pen picture of the pretty home, where I live and I will try my best to draw one for your pleasure I hope, and for my own improvement in writing as well.

Within the Southern limits of the state of Maine you will find what I am pleased to call "my Home" nestled down in the peaceful quiet town of West Gloucester. On the North are pleasant hills which command a fine view of our little settlement. On the East lies a beautiful lake formerly called Sabbath day Pond which affords fine pickarel, trout, and pout. On a cool summer day when one would like a little recreation and there is seemingly no place to go, just take the second thought and you will propose going to the lake.

South of us there lies a quiet neighborhood where all seems to be as busy as a hive of bees. In the same direction lie "Centennial Springs." On the North are the "Poland Springs" where a large house has been constructed for the accommodation of invalids,

that they may drink of its waters and thereafter enjoy good health.

For miles around us you can see magnificent trees of varied kinds. In the midst of certain trees is another lake which supplies the mill. People come from the surrounding cities to spend their vacation in our section, and amuse themselves with hunting and catching small game such as partridges, wild ducks, and gray squirrels, much to our inconvenience; and others come for the purpose of viewing the scenery, enjoying the fresh air, and the quietness which pervades the country.

Near our home stands the modest little Church wherein is held "public service" each Sunday, unless foul weather prevents. Large companies come from cities throughout the United States to regain their health at the celebrated Poland Springs, and then attend our service. The mill which lies North-east of us is a great accommodation to the people throughout Cumberland Co., it does many different kinds of work like sawing, grinding and planing. The orchards and gardens around, supply us with fruit yearly, the fields yield an abundance of hay, and pasture lands afford fine feed for cattle.

Our Home has been greatly improved by the construction of a stately brick building which stands facing the road. Two magnificent elm trees one at each corner and the little birds build their nests in the branches; and when the gentle breezes blow, each tree makes a courtesy to the passer-by, and seemingly says "Good Morning" or "Good Afternoon" as the case may be. The road is lined with beautiful trees which make a fine appearance.

Near by is the Cemetery where many of the consecrated builders of our home have been laid away peacefully. The body is dead but the soul is immortal, it can never die! The many prospects of the coming year lead us to hope that it will be a fruitful one.

Eva L. Franks. 14 yrs.

WHEN we leave this life the lost opportunity for kindness will haunt us more than our sins of commission.

Avoid a slanderer as you would a scorpion.

THE MANIFESTO.
OCTOBER, 1884.

NOTES.

A CHRISTIAN life must necessarily be in harmony with the life of Christ.

It is of little consequence either to ourselves or others that we accept an example that we never expect to follow, or to speak in praise of a religious Teacher whom we never expect to regard:— On the other hand it is of the greatest importance that our lives harmonize with that spirit which establishes a foundation for righteousness and comes to us with authority from the Kingdom of God.

Christ is, indeed our example, a divine pattern of which we need not be ashamed. He has given us to understand that his meat and his drink—his whole life,—was to do the will of God. As disciples, can we accept less or do less and rightfully claim a relation that should make us as one, in the spirit of the Testimony?

Christ instructed men to make the heart pure that they might worship God, as a Heavenly Father, in the beauty of holiness. He established no ritual, formulated no creed, but gave as the essential criterion by which his disciples should be known in every place, and at all times,—this new and simple commandment,—that ye shall have love one for another.

In the selfishness of the heart men had manifested a partial love for those who would return a corresponding regard, but to work faithfully and devotedly for the spiritual interest of others without a stipulated reward was a new feature in the religious experience,—a thorough test of the true disciple.

Not by the name which has grown up around us; not by the separation which we have accepted, and through this thrown ourselves out from the body of the world, shall we be known as the sons and daughters of the living God, but by tests far more important in self-examination and self-government which has for its guidance,—pure in heart,—merciful in spirit.

A great many good things may be said and a great many wise things accomplished, and yet the actor in all this may be destitute of that spirit of purity which is so emphatically demanded to establish him as a true disciple of the great Teacher.

Christ at the same time speaks of peacefulness. "Blessed are the peacemakers for they shall be called the children of God." A great many sermons have grown from these few, simple words and learned divines have made themselves eloquent in their zeal to repeat that which in reality they but feebly understood.

The peacemaker and the pure in heart must walk together. The one is not without the other in the Lord. With the peaceable fruits of righteousness comes that quality of the mind which allows nothing that engenders strife. With this will be found the spirit of wisdom,—“first pure then peaceable and easy to be entreated, full of mercy and good fruits.” The abnormal phase of the subject is where we find contentious and fighting Christians.

If we are being crucified to the world as was the apostle, we shall have no fellowship with the inheritance of the flesh. Kindness will then take the place of unkindness and we shall learn the heavenly lesson of governing the tongue

and keeping unspotted from the world.

Without this power of Christian control over self and selfishness, without this discipline that will render the mind pure and peaceable, the prayers and psalms and exhortations will be of but little value. The spirit of Christ will be to those who receive it "a savor of life unto life," while to those who neglect its inspiration and care the ultimate is death.

When Jesus found the Jews and Samaritans at variance with each other respecting the place for the worship of God, he gave them to understand that the location had very little to do with it. They might live in either city, ascend the top of any mountain and yet the only worship that would prove acceptable must be from that class that could manifest it in spirit and in truth. It must be in harmony with the spirit of God and the outgrowth of our lives while under the guidance of righteousness.

This constitutes religion and by this manifestation of the living spirit of Christ we shall stand honestly and righteously before God and the whole world.

Sanitary.

[Contributed by Elder F. W. Evans.]
A VEGETARIAN.

**Life Costs but a Sixpence a Day—
Some Days Less.**

A LETTER from Dr. T. R. Allinson to the *London Times* says:

"Allow me to bring under the notice of your readers some experiments I have just concluded to solve the difficulty of feeding our poor in London and elsewhere. The cry is that food is so dear the poor can scarcely live. This cry is true if they want to live on luxuries, but if they will live on wholesome

but plain and healthy fare they can do so for very little. A little over a month ago I determined to give up all expensive articles of food and live almost as cheaply as possible. Having left off flesh foods for nearly two years, and lecturing frequently on the question of food, I knew what to select. Looking over my food accounts, I found milk, butter, eggs and cheese, with tea and coffee, were fairly expensive articles, and none of them necessary, so I gave them up for a time to see results. On Oct. 19th. I began my experiment, my weight was then nine stone eight ounces. I continued this purely vegetarian diet for a month, when my weight was nine stone three pounds twelve ounces or a gain of three and a quarter pounds. My friends said I looked well; I felt well, and did my usual work the same as ever. I walked from ten to fifteen miles daily, seeing patients or taking exercise. Here is an account of my dietary, which cost me little more than a sixpence a day, and I could easily live for less without luxuries: Breakfast consisted of a basin of porridge, made from a mixture of oatmeal and wheatmeal, which I found more palatable than either singly. This I usually ate with bread to insure thorough insalivation. Then came bread fried in refined cottonseed oil or fried vegetable haggis. For drink I had a cup of cocoa or fruit syrup, with warm water and sugar. The cocoa used was an ordinary one with plenty of starch in it, which makes a thick drink, and no milk is then required. Dinner consisted of a thick vegetable soup and bread, potato pie, savory pie, vegetarian pie, vegetable stew, stewed rice and tomatoes, etc. For a second course I had bread, plum pudding, stewed rice and fruit, baked sago, tapioca and apples, stewed prunes, figs, raisins and bread. Tea meal consisted of bread and jam, stewed fruit, or some green stuff, as water-cress, celery tomatoes etc. I had only three meals a day, and frequently, when very busy, I had only two, and a cup of cocoa and a biscuit for supper. I always use the whole meal bread, as it is laxative and contains a great deal of nitrogen, which is thrown away with the bran. The cottonseed oil is a cheap and good cooking oil, and is impossible to detect. This diet I continued for a month, and now I only take the an-

imal products when out, not having them at my table.

"Now compare this diet with one of flesh or a mixed one. The latest analysis shows flesh to contain from 70 to 74 per cent of water, the dry residue being very rich in nitrogen, and it contains a little carbonaceous or fatty matter. Hence, to live on meat alone, as much as eight pounds a day is necessary. Then there are to be considered the diseases of animals which are communicable to man if that flesh be not thoroughly cooked all through and as very few of our animals live a perfectly natural life, most of them are more or less diseased, especially the fat ones. The excess of nitrogen taken into the system in eating flesh meat has to be got rid of by the liver, kidneys and lungs; hence these organs, are overtaxed, and much disease is the consequence. In fact, were it not for flesh food we doctors should have very little to do. Man living in towns can not afford to eat much flesh, because he does not get sufficient exercise and oxygen to burn up the excess of nitrogen. If he does eat this flesh, and if he eat much, then he must suffer from many complaints, such as indigestion, bilious attacks, congested liver, hemorrhoids, gastric catarrh and other gastric troubles. If the habit be continued in gall-stones or urinary calculi may follow, or rheumatism and gout. Then the kidneys become diseased and more work is thrown on the heart, which becomes also diseased; the end is death by one of the lingering diseases, which shows a diseased organ somewhere. Even epilepsy and many nervous diseases are aggravated by flesh. Cancer is on the increase, and from some observations I have made, it may be indirectly traced to flesh. Consumption has only a remote connection with flesh, it being due chiefly to the want of fresh air. Vegetable food is cheap, contains an abundant supply of nutriment at first cost, and our systems are so formed as to use it with least expenditure of vital force."

COLD FEET.

We often hear persons complain of having cold feet, not only in the winter but at all seasons of the year. We do not understand by

that feet that become cold accidentally by standing in the street, on the cold ground, on the snow or on the ice, but we wish to speak of a condition of disease which consists in having the feet habitually cold. If a person cannot have the feet warm, in spite of warm felt shoes, in spite of woollen stockings, and these moreover in a warm room, and his feet are cold in bed during the night he is in a condition of chronic malady, which is the cause of many other maladies. What is the cause of such cold feet? The physiologist would say that animal heat depends on the blood which gives out its heat to all parts of the body, and if the circulation is sluggish in any part, there is in that part a sensation of cold. In that chronic condition which consists in having the feet cold we have then a defective distribution of the blood. As the cold feet do not receive a sufficient quantity of blood, therefore they do not get a sufficient quantity of warmth, the nutrition of these extremities is perverted, some of their functions are arrested and organic troubles follow. Not only the part affected becomes diseased, but as a result other remote organs.

To have the feet habitually cold is not the result of a deficient quantity of blood in the system; the quantity exists, but it is blocked up in other places, in the arteries and veins.

This ebbing tide of blood, which sometimes causes extravasations of blood has often been followed by dangerous symptoms. Thus we find hemorrhoids in men, and nearly all uterine affections in women, are due to habitually cold feet, and when these cease, the affections that follow disappear also.

Habitually cold feet are the origin of many affections of the stomach. This unequal circulation of the mass of the blood often causes diseases of the liver, of the intestines, of inflammations and catarrhs of the stomach. This blood repelled from the extremities goes very often to congest the lungs, organs which easily yield to sanguine congestions. And it can be said that ninety times in one hundred, diseases of the lungs are due to cold feet. Cold feet often induce difficult respiration and asthma; the heart becomes subject to palpitations. The congestion reaches the larynx, the head; from these the trouble extends to the brain and to the eyes.

All these affections disappear when the feet are kept warm.

It is to our own carelessness that habitually cold feet are due. We systematically render ourselves ill. Even from the cradle they raise us to have cold feet. The stockings are thin and the shoes narrow with elastic tips, so that the blood cannot circulate in the feet; add to this the evil custom of having garters, and the general want of care for the feet, and it is easily seen why these organs revenge this treatment later.

What is necessary to avoid cold feet, and to cure this infirmity when it exists?

It is not well to give baths too warm to children; it is well to continue baths at all ages. The feet should be attended to, and infants should have loose shoes, without elastics, and then the feet will keep warm. If the feet have become habitually cold, it is necessary to have patience and not think that a trouble that has required twenty or thirty years to establish can be cured in one night.

There is no specific for the cure of chronic cold feet. The cure of the evil pertains to natural therapeutics, as rubbing, vapor baths and walking. In this way warmth comes to the feet, and with it health returns. When the feet are warm it becomes easy to talk, for then the head is cool and the blood circulates freely. The old proverb which said that "head cool, feet warm and waist free may laugh at the doctors" finds here confirmation.

An excellent vapor bath for the feet is made thus:

In a small box put a jug of boiling water, and envelop this jug with cloths wet with hot water. Place the naked feet on slats that cover the box, and then envelop them with flannel. The vapor which rises from the wet cloths warms the feet and dilates the blood vessels; thus the blood has more space to circulate, and the nerves are excited to action. After a certain time wipe the feet with a dry towel. It is well also to have at the feet, in the bed, during the night, a bottle or jug filled with hot water.

—*Hall's Journal of Health.*

It is better to retrace a wrong step than to persist in a wrong course.

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. September, Contents; Allan Pinkerton, the detective; True Religious Education; Organic Cerebration; Cranial Affinities of Men and Apes; Language No. 6; Blarney Castle and the Blarney Stone; Robin and the Phrenologist; The Founder of the Schwenkfelders; Hints on Child Training; Della and Blanche; The Mind Cure; Many of the above articles are illustrated by portraits. Notes in Science; Trichinosis, No. 2, is an article to be studied; A Child Prodigy; etc., etc. Fowler and Wells, Co. 753 Broadway, N. Y. Terms \$2. a year.

HALL'S JOURNAL OF HEALTH. August, Contents; Cholera; The Sick Room; Care of the Teeth; A Study of Leprosy; The Paraguay Tea Tree; Yellow Fever; Chicago Beef; Effects of thin Atmosphere; Health Alphabet; etc., etc. E. H. Gibbs, M. D. 21 Clinton Place, N. Y. Terms \$1. a year.

HERALD OF HEALTH. September, Contents; National Health and work; New method of Reducing Fever; Hypnotism; The Cholera; Florence Nightingale's Remarks about the Sick in India; Studies in Hygiene for Women; etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St., N. Y. \$1. a year.

MRS. HURD'S NIECE. By Ella Farman. The Young Folks' Library. Illustrated. Boston; D. Lothrop & Co. Price 25 cents. This fascinating story, one of the best from the author's practised pen, will find a multitude of earnest and appreciative readers. It draws a sharp contrast between genuine, practical religion and its fashionable substitute, and shows the hollowness of a life not based upon sound principle. The character of Lois Gladstone is clearly and effectively drawn, and the story of her experiences in the Hurd household, with the changes brought about in it through her quiet but persistent influence, is told with skill and feeling. There is hardly a page without its suggestive passage, and we know of few books which contain so much that is really helpful to young girls placed in positions where self-control, moral courage and self-sacrifice are required.

NERVOUSNESS IN SPEAKING.

A YOUTHFUL speaker, nervous at the prospect of addressing a literary society on its anniversary, was advised by a clergyman to look upon the audience as if it were so many cabbage-heads. The suggestion was not a bad one, provided the youth had thoroughly prepared the speech for heads with brains. The young man, though he did not know it, held in that nervousness, at least, one claim to a place among orators. For there is scarce-

ly a public speaker whose words move men, who does not feel a similar tremor every time he rises before a great audience.

"My throat and lips," said the late Lord Derby, surnamed the "Rubert of debate," from his dashing, fearless style, "when I am going to speak, are as dry as those of a man who is going to be hanged."

Mr. Mathews, in his essay on "The Orator's Trials," has collected a number of cases to illustrate the fact that the very sensibility which gives the orator his power makes him nervously anxious before rising to address an audience.

Patrick Henry usually began with a hesitating timidity, which continued until the excitement of speaking threw it off. William Pinkney, a haughty, defiant, and vehement orator, would turn pale when about to speak, and his knees would tremble, as though he were Belshazzar, gazing at the mysterious handwriting on the wall. Even years of practice failed to repress this nervousness.

It is fortunate for the orator that years do not do this. For without the sensibility which begets it, one of the forces of oratory would be wanting.

Tristram Burgess, "the bald eagle of Rhode Island," while speaking, on some important question, in the House of Representatives, suddenly pointed his fore-finger toward his opponent and made a long pause.

"That pause was terrible," said a colleague to Mr. Burgess, on leaving the House. "To no one so terrible as to me," replied the orator, "for I couldn't think of anything to say."

"Nothing but strong excitement and a great occasion," wrote Lord Macaulay while he was looked upon as one of the orators of the House of Commons, "overcomes a certain reserve and *mauvaise honte* [bashfulness] which I have in speaking; not a *mauvaise honte* which in the least confuses me or makes me hesitate for a word, but which keeps me from putting my fervor into my tone or my action."

Dr. Storrs, the most finished of pulpit orators, whose extemporaneous sermons are marvels of rhetoric, thought and eloquence. It is said made a *ced* failure when he first preached without notes. After floundering for twenty five minutes, he came to a full stop.

"I sank back in the chair," he said describing his mortification, "almost wishing that I had been with Pharoah and his hosts when the Red Sea went over them."

"My Lords," said the Earl of Rochester, as he began a speech to the House of Lords, "I—I—I rise this time—My lords, I—I—I divide my discourse into four branches. My lords, if ever I rise again in this house, I give you leave to cut me off, root and branch forever."

The lesson taught by these incidents is this: The orator should master, but not eradicate, his nervousness. Canning, one of England's wittiest and most classical of orators, used to say he was sure of speaking his best if he rose in a great fright. The more his heart beat the more certain he was that the heart of the audience would soon beat in responsive sympathetic rhythm.

—Selected.

WONDERS OF LITTLENESS.

PLINY and Elian relate that Myrmecides wrought out of ivory a chariot, with four wheels and four horses, and a ship with all her tackling, both in so small a compass, that a bee could hide either with its wings. Nor should we doubt this when we find it recorded in English history on less questionable authority, that in the twentieth year of Queen Elizabeth's reign a blacksmith of London of the name of Mark Scaliot, made a lock of iron, steel and brass, of eleven pieces, and a pipe key, all of which only weighed one grain. Scaliot also made a chain of gold, of forty three links, which he fastened to the lock and key, and put it around the neck of a flea, which drew the whole with perfect ease. The chain, key, lock, and flea, altogether weighed but one grain and a half!—Selected.

Individual effort alone gives growth,—substantial growth of character; what we possess, not what we profess, is a safeguard against error. Oft repeated ceremonies of confession are not the power that resurrects and brings the soul into newness of life; good homes do not form noble men or women, without thought beyond self and material conditions.—E. M. H.

SURE PROMISE.

PLEASANT HILL, KY.

CANTERBURY, N. H.

1. My soul, im - mor-tal, can-not live On gross ma - te - rial things,
 2. O Fa - ther, give me dai - ly bread, And wine that's ev - er new;
 3. The earth is promised to the meek, E - ter - nal life be - side;
 4. O then let noth-ing rob my soul, Nor an - y doubts pre - vail;

And all the wealth this world can give, No last-ing com-fort brings.
 No fam-ine then I need to dread, Nor what my foes can do.
 If heav-en's king - dom they would seek, Their Fa - ther will pro - vide.
 For while e - ter - nal a - ges roll, His goodness shall not fail.

Then let me la - bor for that meat Which ev - er will en - dure,
 While anx - ious cares of earth-ly toys, So ma - ny millions wound,
 He feeds the ra - vens when they cry, He clothes the smiling mead,
 I need but lit - tle here be - low, Have lit - tle time to learn,

That food which saints and an - gels eat, That hidden man - na pure.
 My spir - it feasts on in - ward joys And pit-ies those a - round.
 And will he not my wants sup - ply With ev'ry thing I need?
 Then O that world to which I go, Shall be my great con - cern.

GIVING GOD OUR BEST.

THE vessels used in the temple service were of pure gold; none were of silver, for it was not anything accounted of in the days of Solomon; therefore it was not considered worthy to be mixed with the gold offered for the service of the King of kings. Whatever was for his service must be of the best quality. May we not learn a lesson from this? Does it not teach that we are to offer to the Lord nothing but gold—pure true gold?

What, then, is the gold which we are to give to God? Can we all give it? Yes, it is the soul's offering to him we call our King. It is the "soul's best" for God. How freely we give the best we can possibly afford to those we love! Shall we less freely offer ourselves and our best to him who first bestows whatever we possess of talent, influence or substance? Think you he will accept our silver if we withhold our gold? In our service for him let our energy be the gold of our strength, not the dribblings of a spent power. We willingly give our best exertion to obtain pleasure or recreation, let us see that we expend it not alone in this, reserving only the silver for God's work.

Some of us may think we have not much to give compared to what many others have. This may also be true; but if that little is really our very best we may confidently offer it for God's acceptance. It is not the quantity he asks but the true pure metal, however small the quantity.—*The Christian*.

Kind Words.

Union Village, Ohio, Aug. 1884.

THE Aug. issue just received is equal in all respects to any of its predecessors.

C. Clapp.

West Pittsfield, Mass. Aug. 1884.

I THINK so much of the August number that I shall wish to send several copies abroad.

S. Mabce.

Shaker Village, N. H. Aug.

THE August number of the Manifesto, is an excellent paper, and contains a great deal of good.

Mary Whitcher.

THE BEATTY ORGAN AND PIANO CO.

A Wonderful Business Rejuvenated and Established.

From Frank Leslie's Illustrated Newspaper.

THE name of Daniel F. Beatty, of Washington, New Jersey, is tolerably well known to the majority of the people of the United States in connection with the manufacture and sale of musical instruments. By liberal and wide-spread advertising, and by dealing direct with the purchaser, he built up a most extensive business in organs and pianos. It was his ambition to erect and own the largest organ factory in the world, and he succeeded in so doing. But the hindrances and losses incident to a disastrous fire in 1881, and the want of adequate capital, combined with a lack of business method, led to a serious entanglement in his affairs. Although he made and sold over seventeen thousand (17,000) organs last year, his embarrassments, which dated their origin years before, became so serious that he finally sold his business to a corporation composed of his creditors. It is understood that this company, with ample capital, has undertaken to make good as far as possible all the obligations of Mr. Beatty, giving preference to the purchasers of organs and pianos whose goods are still undelivered and to whom it is shipping daily their instruments. The company is under the presidency of Mr. I. W. England, of New York, his manager being Mr. W. P. Hadwen; and the gentlemen composing the directors and stockholders are among the best known and most responsible business men in the country. All new orders, we are assured, are filled on receipt with instruments of the best quality; while arrearages are being manufactured and shipped at the rate of not less than 100 a week. On such a basis, supplying a superior article at a moderate price, free of agent's commissions, the new concern ought to achieve a great success.

Kings may control nations, evil may sway its millions, yet truth cannot be made to fear or change.—*E. M. H.*

Deaths.

Lucy Blakeley, July 29, at South Union, Ky. Age 80 yrs. 9 mo. & 13 days.

A faithful laborer in the vineyard of the Lord. H. L. E.

John Martin, Aug. 18, at Union Village, Ohio. Age 80 yrs. 1 mo. and 17 days.

Diadama Bartholomew, Aug. 20, at Enfield, N. H. Aged 69 yrs. 7 mo. 2 days.

The Manifesto.

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VOL. XIV.

NOVEMBER, 1884.

No. 11.

NON-RESISTANCE.

WILLIAM LEONARD.

WHEN the demand from the Government, called upon the States to draft hundreds of thousands, it found the Shakers with a faith that neither allowed us to fight, to serve in hospitals, or to pay for substitutes. To enter the army was to renounce our faith in Christ. To serve with the wounded, was to restore the soldier to the use of the rifle and the sword. To pay for substitutes was to employ another to do the work of human butchery for us. We hesitated not a moment, but determined to take a firm stand upon the glad tidings, sung by angels at the birth of Jesus: "Peace on earth and good will to men."

We had long ago, in the days of peace surveyed the whole field, counted the cost, and were prepared to stand by our

faith and meet the consequences. We were well aware that we would appear before men as craven and cowardly, as selfish and miserly, and as reapers of the spoils purchased by the blood of patriots, returning no equivalent. To men of spirit among us, it looked at times fearful; but we determined to stand true. Pretenders left us to enter the army, this they were at liberty to do. But there were among us, God-fearing young men, who took a straight course, and one by one they were numbered among the drafted. One young man was summoned from the Society at Shirley, was examined and accepted. He returned home determined to remain there and to place his whole trust in God. He prayed fervently, was sorrowful at his prospect, and continued thus till an officer took him from the Village. When forced away almost

heart-broken, he more than ever determined to stand on the power of non-resistance and place his whole trust in Heaven.

The first night he was placed in prison with deserters, and in irons. Their curses upon the government, their ruffian-like conduct, and their horrid oaths, so shocked him, and contrasted so fearfully with his own God-fearing people at his quiet home, that it seemed to him like dropping from heaven into the very hells of perdition. He would then have considered it a favor to have faced death before the morning light.

On the island he could not be persuaded or threatened into a course to make him take his first degrees in the drill of a soldier, and was of course kept in confinement. Finally, one of the officers designing to arouse his fears, threatened to have him shot, if he did not comply. He entirely mistook his man; he had lived a life which had wholly disarmed death of its terrors; and he meekly replied, "I would consider it a great favor if you would shoot me, for I had far rather be shot than to be placed in my present condition."

In all this they could feel no willfulness or rebellion. They saw so clearly that it was the effect of acting from principle, that they liberated him, and assigned him the duty of a waiter. He enlisted the sympathies of every one who knew his case. They admitted his friends to visit him, and although he had passed one surgical examination, they favored him with another. Last of all they released him on furlough, sent him home, and never recalled him. Who doubts the interposition of kind heaven in the case of this trial of faith, in this servant of the Lord?

Scarcely a society of our number, but what met with similar trials; but we had a God-fearing President, and others of like spirit, at the helm of state who knew that the sincere children of God had been the salvation of nations ever since the world began.

The draft extending to all was right. But the officials listened to reason why we could neither fight, or voluntarily pay an equivalent, gave indefinite furloughs to all such, and sent them out of the service. This was equally as right. And was not God's protection to be seen in this likewise?

In Kentucky, a village of Shakers may be found at South Union, a few miles from Bowling-green, where for a season, the rebel army lay. They were in want of everything, and the brethren had much to supply their wants. The leading members had strong reasons to fear their raids for plunder. They knew that they had planned such robberies, and were distressed at their prospect of danger. They earnestly looked to Heaven for a protector, and one was raised up from a quarter unexpected: the notorious Morgan,—the Commander at that place. He learned all that was intended, and promptly stepped forward to the rescue. He issued immediate orders, strictly forbidding any such proceedings. He informed his legions that he had long known the Shakers, that they were harmless and unoffending, that they took no part with either side, injured no man, and had no desire so to do, and none under his command should injure them in any way. His strong iron will and unquestionable power shielded them, and they were thankful to heaven for it. They viewed him as one that God raised up to help them in the day of trouble.

and so do we. Rebel though he was, this will be held in grateful remembrance by those he befriended.

We never doubted, but gratefully acknowledged that we shared largely in the civil blessings secured to this nation, by the noble heroes, patriots and martyrs who fought and fell in putting down this bloody rebellion. And however it may appear to men who do not recognize the "wisdom from above" or the higher law, we never doubted that we could do more good for this cause by obeying the word of God to us than in any other condition in which we could be placed. God would have saved even Sodom, if five comparatively righteous souls could have been found in that wicked city.

This nation suffered to put down treason, on the worldly political plane, while the Church, non-resistants, often suffered to obey their convictions and hold their standing on the plane above. This patriotic and Christian struggle, beautifully blended to uproot treason, and restore peace and prosperity to the land.

As with others, that war greatly enlarged our expenses, doubled our taxes, and entailed on us our part of the debt of this nation. If it had been greater, we would have scorned to complain. If the authorities had attached property to pay for substitutes, we would have submitted to it patiently.

In the days of the old Revolution, one of the Quaker fathers, who lived in Valley-forge, met the Commander-in-Chief when the army was in sore distress, and kindly said, "Friend George, my religion utterly forbids me, to use carnal weapons; but it requires me to feed the hungry, and cloth the naked, as far as I am able. Thee and thy officers,

to the extent of my means, may dine at my table; and I will do what I can for thy soldiers." It was kindly accepted. This was the right spirit. We do not wish to boast of kind deeds, but present a few cases in connection with this to show that the man of peace should be liberal even in extreme cases.

Our Societies gave liberally to the sanitary cause and to the freed men. We shared with the soldiers in hospitals luxuries, provisions and money. In our Western Societies, especially in Kentucky, they helped feed with a liberal hand, the armies of the North. In South Union, a great grain-growing section, they dealt out large stores of provisions to hungry troops, and submitted to some demands for horses, wagons &c. with as much good nature as any could have done.

At the Society of Pleasant Hill, in Kentucky, they witnessed the strife of conflict, cared for the wounded of both parties left on their ground, fed bands of soldiers, and one morning, prepared and dealt out breakfast to 1200 cavalry men, and fed their horses.

Boasting of such deeds is far from my intention, I simply present them to show what the non-resistant man may do and stand upright. To close, allow me to say that a Shaker Village is the best peace society in existence.

Harvard, Mass.

CONSIDERATION.

CHILDHOOD and youth have all been blest
With care and kindness of pure love,
'Tis not enough that here we rest;
But for the good of others move.
Unfaithful stewards if no more
Than talents given are found at last,
But sevenfold the gain in store,
Should be into the Treasury cast.—M. W.
Canterbury, N. H.

MY MISSION.

ASENATH C. STICKNEY.

O WHAT is the mission appointed to me
 As the days come and go, and the swift moments flee?
 It is, Live to do good wheresoe'er is your call,
 And give to the household your services all.

*Ah, this is the mission appointed to me,
 As the days come and go, and the swift moments flee.*

Go strengthen the feeble, encourage the strong;
 Be thou as a light, a joy, a new song;
 Seek only the wisdom which comes from above;
 First holy, then peaceful, abounding in love.

*Ah, this is the mission appointed to me,
 As the days come and go, and the swift moments flee.*

And do not your alms to be honored of men,
 Was the Savior's injunction so simple and plain;
 But give to the needy, thus lend to the Lord;
 For these ye have always, and ye have your reward.

*Ah, this is the mission appointed to me,
 As the days come and go, and the winged moments flee.*

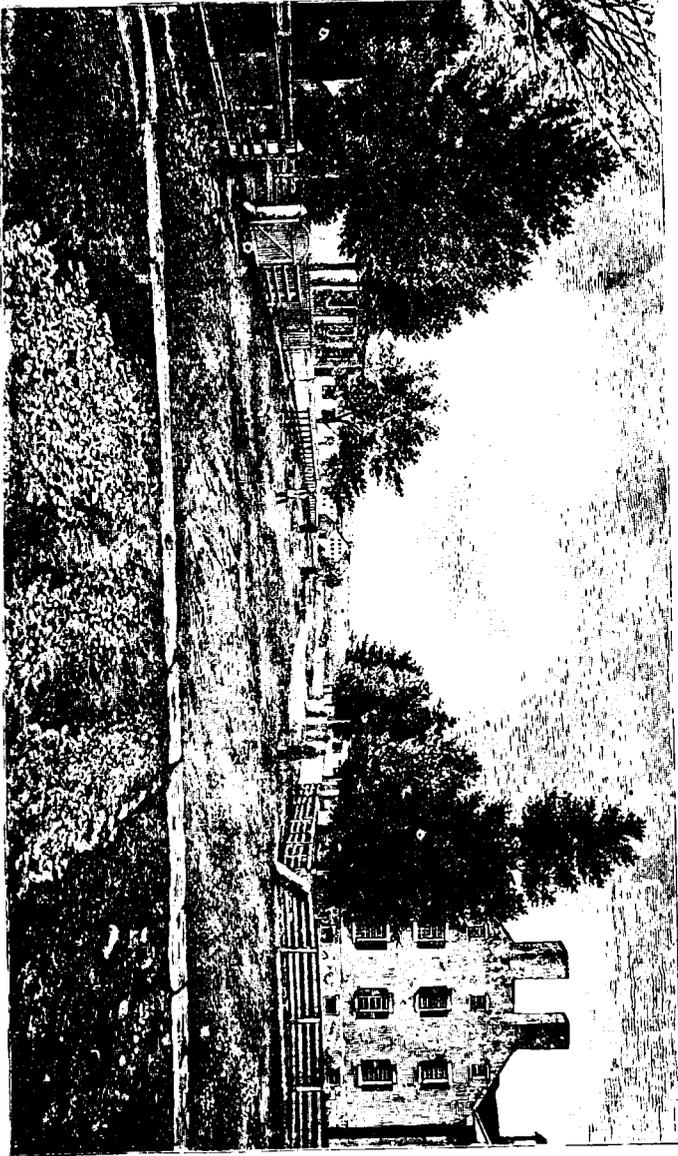
Like the diligent coral beneath the deep sea,
 Toil thou for the future; though hidden may be
 The structure you build, by devotion and care,—
 If founded in virtue its worth will appear.

*Ah, this is the mission appointed to me,
 As the days come and go, and the winged moments flee.
 Canterbury, N. H.*

PERSEVERE.

BROTHER! choose the path of duty,
 Keep the path, and have no fear;
 Life will show thee all its beauty,
 If thou wilt but persevere.
 When dark clouds are hanging o'er thee,
 And thy way seems dim and drear,
 Think of heaven that lies before thee,
 Work for God, and persevere.
 Grieve not, if thy lot is lowly,
 And thou tollest year by year;
 Has not God made labor holy?
 Do thy best, and persevere.

Art thou statesman, artist, poet,
 Hold thy own vocation dear,
 By the love of virtue show it,
 Help thy brethren, persevere!
 God has given to all His creatures
 Duties, loving, true and clear;
 Every state has noble features,
 Choose thy own, and persevere.
 Make each day in life a witness,
 Spreading tidings far and near,
 Of the glory and the fitness
 Of the watchword—Persevere.
 —Guardian Angel.



Our Home at South Union, Ky.

AN ANALYSIS OF HUMAN SOCIETY. No. 1.

DECLARING THE LAW WHICH CREATES AND
SUSTAINS A COMMUNITY HAVING GOODS
IN COMMON.

DANIEL FRASER.

I INTRODUCE the following analysis with a few remarks on co-operation :

Having been identified with co-operative efforts, and also with communities having goods in common during the past forty years, I would, for the benefit of those having aspirations after a higher life than our present civilization affords, offer a few thoughts.

A number of persons uniting their labor and capital in any industrial business, is co-operation. The relative conditions of rich and poor are not disturbed. The strong, are strong, for themselves, the rich, are rich for themselves. The one do not bear the infirmities of the weak, nor the other the conditions of the poor. Co-operation may be just, but organically, it is destitute of the benign—the Christ element. Justice, is not goodness ; *it is simply an exchange of equivalents.* Goodness illustrates itself in giving, but expecting no return. They are organically distinct. The former may be an eye for an eye, or a stroke for a stroke. Or it may be a pair of boots for a barrel of flour—a bushel of wheat for two yards of cloth. The latter returns good for evil, blessing for cursing. The former yields just acts, the latter divine deeds.

Capitalists may co-operate, and control the property of a country. The real capital of a country is not gold, nor bits of paper. If there was no surplus of the necessaries of life in the markets of the world, what would that which is

called capital amount to? Nothing. Therefore, the actual capital of a country is the food and clothing and other necessaries of life, which the laborers of a country have produced and have to spare. If gold, silver, and bits of paper capitalists co-operate and control the real capital of a country, they control that which does not belong to them. *That which the laborer has produced, should never, in the hands of others, be allowed to control him, nor affect injuriously that which he has produced.*

Within the last century a number of wealthy men co-operated and took possession (under the title of "The East India Company") of a great country, containing millions of people. They controlled the land, and, of course, the laborer and what he produced. Holding absolute possession of the soil, they assume to be at once—rulers—legislators—soldiers and merchants ; a combination terrible in power—it was hell organized upon earth. The course they adopted, ultimatum within the past few years (under the auspices of the British Government) in the destruction of millions of human beings. Co-operators on a smaller scale, buy great tracts of land, monopolize it, and the contained minerals, coal for instance, an article given for the general good of all. These co-operators tax the community, and sometimes actually control legislation. Hence, co-operation may be Satanic as above, and be just, as is the case with that form of co-operation which attracts attention at present ; which creates property and distributes it according to the power expended in creating it. Every infringement of justice is a Satanic act.

The prima facie evidence is, that the

greater portion of human action at present, is Satanic. The late war—the stupendous struggle of the slave—the Satanic power, was intrinsically, to cause the slave to create property, and consume none except what was necessary to create more. The sympathy extended to said power, by the ruling, the educated, and established religious classes, over nearly the whole surface of Christendom, indicates what form of society at present prevails.

All efforts at reform are to prevent certain persons from holding and consuming property which they did not create.

I suggest that all co operative societies, the members being creators of property, should have legislative protection, bounties, etc., afforded them; so that a just state of things may prevail.

Communities having goods in common embrace the justice of co-operation with this organic difference, that the strong are strong for the weak as for themselves, and that the two great classes—rich and poor, are unknown. Such a community is a manifestation of the Divine in man, even as slavery is of the Satanic. Every act of goodness is a divine act.

Man being capable of benign acts, is evidence that he has a divine life within him; in a germinal state it may be.

The incipient quickening of the divine in man, has been the cause of efforts to establish communities having goods in common, organically embracing and manifesting the benign or divine element in humanity. Jesus recognized this element—“be ye perfect even as your Father who is in Heaven is perfect.” “Ye are gods—divine, to whom the word of God came. Greater things than these

shall ye do.” “He who is the greatest, let *him* be your servant, etc.” This can only be accomplished when the divine in man is quickened. This quickening, convicts of sin, of righteousness, and of judgment.

If we glance for a moment at the leading minds in the movement towards forming communities, we find them the noblest of the noble. Their highest aspirations were to inaugurate among men the reign of love and universal peace. Self-sacrificing men, all honor to you. A simple Shaker, from the midst of his quiet home, extends to you the Olive Branch of fraternity.

How is it that the noblest of men have not been able to establish communities having goods in common? They had honest hearts, ability and zeal, and other elements of success, yet they failed. The non-success of communities, embracing a number of families, and the success of the Shaker Order, led me to an analysis of human society. For, if physical things can be analyzed, and their forces, affinities, and quantities determined; why should not human society also be analyzed, and its forces and affinities ascertained, and thereby prevented, in the future, material loss and disappointments?

With this view we will inquire,

First, what are the primary atoms of human society?

Second, what are the *forces* of these atoms?

Third, what are the products of these *forces* on each other?

Fourth, what are the organic laws which create and define distinct classes in human society? and what phases does society assume in reference to the organic laws of each?

I will now classify the materials to be analyzed.

Human society presents itself in three distinct orders. The just, the Satanic and the divine. The organic law of the just order, is love of self, and neighbor as self. This order was represented by the Jews, and is beginning to appear in the United States. "All men are equal," see also Homestead Bill, and other items flowing from just principles.

A Jew had as practical a right to land so that he might eat, as to air so that he might breathe, an usury being forbidden, prevented the growth of a moneyed aristocracy controlling the products of labor, and arbitrarily changing their value.

The organic law of the Satanic, is *love of self, at the expense of the neighbor.*

This is represented by two phases.

First, by holding human beings in absolute vassalage; breaking up the matrimonial and parental relationships of the enslaved, taking from them the property they create, standing between them and knowledge, and trampling upon their free agency.

(TO BE CONTINUED.)

GLEANERS.

If you cannot in the harvest
 Garner up the richest sheaves,
 Many a grain, both ripe and golden,
 Which the careless reaper leaves.

You can glean among the briers
 Growing rank against the wall,
 For it may be that their shadow
 Hides the heaviest wheat of all.

Do not, then, stand idly waiting
 For some greater work to do;
 Fortune is a lazy goddess,
 She will never come to you.

Go and toil in any vineyard,
 Do not fear to do or dare;
 If you want a field of labor,
 You can find it anywhere.—*Selected.*

REASON AND INTUITION.

ODILON B. ELKINS.

"THE moment one begins to reason upon the truth of religious impressions, that moment one begins to lose faith." These are the words of that singular man Napoleon Bonaparte, who although a slave to his own selfish desires, had a few grand qualities and eminent virtues.

The realm of religious thought and spiritual impressions, transcends the jurisdiction of reason, and cannot be comprehended by it.

Whatever may be said about the light of Reason, it seems plain that Intuition is a higher, a brighter and a truer light, when kept trimmed and burning. This faculty has not been, and is not, properly cherished and cultivated, and therefore it is not the true and infallible guide it should be.

The crude state of men's morals, although not consistent with reason, is still more repugnant to this divine, spiritual light called Intuition. Man, therefore, chooses for his guide and mentor, this accommodating plastic principle which will furnish him a plausible excuse for his short-comings, and which is quite reconcilable with his selfish independence.

Another motive leading so uniformly to Reason, is, that it is so easily counterfeited, there are so many artifices, shifts and sophisms that her garb will fit nicely and by which so many unchristian acts can be justified, which must be condemned by the unerring light abiding with the child of God.

We accept as true, the statement of a certain writer, that when man was in his highest state of rectitude and uprightness, Intuition was his sole guide; and

man at present need not scoff at this, and pride himself upon the merits of that guide which so often leads him astray.

Those noble beings had an unfailing mentor so long as they heeded its behests; but when he began to fail in this and to rely upon his reasoning powers for guidance, this attribute began to fall into decay.

Woman has been truer to her divine nature, or, perhaps she had more of the divine in her nature; hence she is more keenly alive to eternal truths, and to the spiritual needs of her being. Her perceptions of right and wrong in subtle, and difficult points, are quicker and more reliable than man's. Ask her opinion and you get it readily; ask her reason for it, and all the reason she generally gives, is the proverbial woman's reason, "because." You laugh at her, and if she says it is her intuition, you laugh again. You go to work with your reasoning processes, and soon get sadly befogged; or it may be that you reach the correct solution of the matter, if so be you find she is right.

Intuition transcends Reason, as the sun transcends the moon. The former grasps and masters at once truths which the latter by a long, slow process must arrive at. And other truths which Reason can never approach with all her logic, Intuition has made her own at the outset.

The cold light of Reason is not favorable to growth of soul; but the tender buds of conviction expand and thrive in the genial warmth of God's infinite love, and this is the fountain whence Intuition derives her authority and power. Not that there is any clashing between these two principles, their light may

blend as one, but after all Reason's light is but a borrowed light.

Intuition is the primary, the original light, a spark from the divine mind. It is through this part of man's being that God has spoken in every age. There only could his word find lodgement. What remained of this Godlike attribute, after all else had been prostituted to the god of this world, offered the only means of communication between man and his Creator. Every effort of the powers above for the melioration of man's condition, always was, and always will be through this channel. This is necessarily so, for man's Intuition is the quality that is nearest to the heavenly world. His distance and loss from God is greater or less, according as he heeds the call of this gentle monitor.

No man in existence, reasoning from his natural, unregenerate heart, is able to trace out the way of life. It is diametrically oppose^d to every maxim in vogue with the world. It is foolishness to the wise, to the philosopher, to the great in science and art, to the giant in intellect it is unkuown, and to the astute scholar it is a sealed problem.

These all fail to see the better part, because their point of vision is too self-exalted. But to the child-like, trustful humble seeker, the saving truths of the gospel become as a part of his being. They are not difficult to learn, and instead of appearing as a violation of nature's laws, they are manifestly a higher development, a greater perfection of these laws.

Enfield, N. H.

TRUST in God and faithfully serve Him by doing right.—H. H.

A TRUE friend is ever constant.—H. H.

ACTION MAKES LIGHT.

ALONSO G. HOLLISTER.

"O DAWN upon us blessed day,
 When truth alone shall bear the sway,
 And error's cloud be swept away,
 By the light of truth revealed.
 Mere words are naught, when justly weighed,
 The greatest power is truth obeyed,
 On this alone the soul is stayed,
 When earthly things will perish.

A writer named Harrison, in *The Medium and Daybreak* of April 18th, says, "With more action in the world, and a reduction of the quantity of speculation, possibly there would be improvement. There are infinitely more good ideas in the world than there are of their own professors to work them out. This disproportion should be lessened. When a person has earned his spurs by a life of self-sacrifice for others," he is prepared to teach from the life, and what he says possesses a value, compared with which, the speculations of the unpractical and theorizing, are as the desert sands to a fruitful Oasis, or as the fictitious creations of fancy, to the positive affirmations of experience. Teaching and philosophizing, that are not based on practice, are only a reflection, or distorted shimmer, without life or substance.

The constantly ascending prayer of the human mind is for light, and light is continually coming, yet it is only by practice that we are enabled to learn anything beyond the simplest rudiments. This may be illustrated by the story of a lad apprenticed for seven years to a blacksmith, to learn the trade. He spent the term of his apprenticeship looking on, to see how others did, and afterwards concluded to go to work. He heated an iron according to rule and

began to hammer. The by-standers asked him what he would make. He answered that he did not know yet. As he continued hammering in one place, the iron spread until it split; then he said he guessed he would make a fork.

The application is obvious. Doubtless he could have done as well in the first hour of his apprenticeship, and the seven years might have given him a large store of valuable knowledge by experience. So time is thrown away in idle dreams and speculation that action would make fruitful of permanent values. Our esteemed friend Timlow, who has reformed many unruly young vagrants and put them in a fair way to become useful and respected members of society, being asked to explain his method of treatment, said the only way he knew was to go to work and do it. Different cases require different treatment. He was learning all the time. We are so constituted that we learn by work, and but very little to profit, only by work.

Emerson says, the step from knowing to doing, is a step out of the chalk line of imbecility into fruitfulness. Doing costs self-denial, tests our powers and our knowledge, and enlarges our growth. Overcome indolence, and lo! all things are possible. That is, all meet and virtuous attainments sought in the progress of the soul. Action that proceeds from proper motives, converts light into life, and the life is self-luminous, like one of whom it is written, his "life was the light of men." Labor and self-sacrifice, or self-denial, however contrary to inclination, is the price of all mental and spiritual elevation, and of all advance out of darkness into light.

Mt. Lebanon, N. Y.

ISSACHAR BATES.—NO. 4.

BY H. C. BLINN.

PERSONS from these places were afterwards gathered to New Lebanon. Hancock and Watervliet. Journeys were subsequently made to Guilford, N. H. and Otsego, N. Y. In 1803 Issachar was able to move with his family to the Society at Watervliet, as his wife had accepted the faith and was anxious to be with the Believers.

In December 1804 he was called to New Lebanon, by the Ministry who conversed with him about the religious revival that for a few years had been in progress in Ohio and Kentucky, and was finally chosen one of the three brethren to go as a missionary to the then far West. The day for departure was the first day of January 1805. They were furnished with one horse to carry their baggage, while the brethren (Elder John Meacham, Elder Benjamin Youngs, and Issachar Bates) were expected to travel on foot. Their route lay through New York, Philadelphia, Baltimore, Washington, D. C. and Lexington Ky. They heard of the murder of Joseph Langford, and were informed of the place and that the deed was written on a tree by Rock Castle river, Issachar says, "I expected to see some shocking expression written on such an occasion, but when we came to the place we found to our surprise only these words, 'Langford's Defeat,' I shuddered. Is this the world that I am in where murder is nothing but a defeat?"

On the Sabbath they went to hear Matthew Houston preach, and were much interested with his zeal for the truth. By invitation the brethren spoke in several of the meetings and were received gladly, while the people would say, 'This is what we have been praying for and now it has come.' On March 9 1805 they went to Springfield Ohio, and attended some of the revival meetings, but in a few days passed on to Malcham Worley's where as Issachar writes, "we found the first rest for the soles of our feet, having traveled 1,233 miles in two months and twenty two days. They met some of the leaders of the revival work and very plainly informed them of the mission upon which

they had been sent. These ministers Matthew Houston, Malcham Worley, Richard McNemar, Barton Stone and others were at first very attentive and listened with pleasure till a full presentation of the cross of Christ was preached, when some of them showed their preference for a worldly life and that they chose to remain in the pleasures of sin. The Brethren now visited from house to house, and were gladly received. Samuel Rollins in his prayer said, 'I thank the God of heaven that salvation is come. We thank thee O God that thou hast sent a chariot of fire from the East, drawn by three white horses, to bring the everlasting gospel to this land.'

To meet the urgent requests to be present at the meetings, the Brethren were obliged to separate and Issachar was chosen to go a distance of ninety miles. He says, "On the 27th. of March I started on foot and alone, through the mud and water, and waded one creek three times where the water was two feet deep. My feet became very badly blistered so that it was with difficulty that I proceeded on my way." The ministers received him with many marks of outward kindness but they privately agreed, to prevent him from having a privilege to speak in the meetings. Two of the ministers even warned the people not to follow any man, and one went so far as to say, 'Don't believe what man says, don't believe me for I have told lies, but keep your Bibles in your houses and in your pockets.'

The people however, demanded that Issachar should have the opportunity to speak, which was soon granted and all gave excellent attention. The people during the revival had been remarkably gifted in dreams and visions and much time was occupied in relating these, as they were accepted as lessons having a reference to their own lives or the lives of the people. One dreamed that he saw a minister standing on a stack of straw preaching; the straw caught on fire and the minister fled, but a Shaker preacher sprang upon the stack, and stood there and preached in the flames till the stack was consumed to ashes, and received no harm.

Issachar now returned to Ohio, on foot and alone, and reached his destination in safety.

An active revival work was still in progress and many came forward and honestly confessed their sins and devoted their souls to God and all they possessed to the maintenance of the gospel cause.

In April a camp meeting was held in Warren Co., and a body of New Lights were determined to break down all before them, and the poor inoffensive Shakers were denounced as deceivers, and as false witnesses. Issachar thought that the tumult at Ephesus could not have been greater than it was in this camp meeting for about one half hour. He says, "I was ordered to the bad place, from whence they said I came, and was at the same time called many bad names." The old soldier was not so easily frightened. He had fought too many battles amidst the whizzing of cannon balls to be frightened at this late date by a few theological shot from poor old guns. Richard McNemar preached on April 28th. and took for his text, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' It was now a time of great confusion. People came from a great distance to hear the several ministers preach. By large numbers the Believers were kindly and affectionately received, but a few of the ministers in their unchristian zeal made free to denounce them as false prophets, seducers, liars, and wolves in sheep's clothing. Some persons are seemingly obliged to use this coarse, boorish language, as their wild zeal runs away with their good sense.

In July of this same year Daniel Mosely, Elder David Darrow and Solomon King were sent from the society of New Lebanon to aid the Believers in Ohio and Kentucky and were received by them with great joy.

In September 1805 Issachar returned to New Lebanon, on foot, in order to obtain funds to purchase a section of land for the future society. The distance was 776 miles and the journey occupied twenty one days. He remained at New Lebanon several weeks, obtained the money \$1640, and a good treasure of gospel love and in twenty three days had walked back to Ohio where the Society of Union Village now stands. The land was purchased and the next season "we built a

two story framed house 30x40 and moved into it."

Issachar was a man of great faith and believed implicitly in the promises of God. He was in the Lord's work and had no fear of what man might do. It was on this journey however, that he had a test of his faith, and which at a later date he looked upon as a special spiritual notice. While on this long and tedious journey from Ohio to New Lebanon, over an unbroken country, his left foot and ankle became very much swollen and with such intense pain, that it was with great difficulty he reached the public house where he was to stop for the night. He was still two hundred miles from the Society of New Lebanon and among entire strangers. He writes in regard to this; "At night I could obtain no sleep In the morning I found my foot so large that I could not wear my shoe only partially as a cover to my foot, but I went limping along, wondering what I had better do. I thought I would get a moccasin made, but if I do I cannot walk. I will buy a horse. I can pay \$20 and get trusted for the balance till I return.

Well that will never do to get trusted after that manner, and I cannot bear to have my foot hang without support, I will hire a man to take me in a wagon and the Believers will pay him when I reach home, and I said aloud; that will do. Suddenly a spirit voice whispered, Where is your faith? I was in no condition to make a good reply, but said abruptly, Faith! I should just as quick think of asking to have my leg cured if the bone was broken!

A voice whispered, 'Whatsoever you shall ask the Father in my name, it shall be done.'

I cannot describe my feelings, but it seemed to me that I gave my whole soul into the name of Christ and asked.—In a moment I realized a change, and it was all over, my foot was as well as ever. And how to express my thanks I could not tell; but I put on my shoe and ran nearly three miles, singing as well as I could while on the race.

People stared at me as I passed them on the road, and no doubt they thought I was a crazy man; but I did not care for that, I was so overjoyed that I had been healed."

(TO BE CONTINUED.)

IS IT WORTH WHILE!

BY ELLA C. G. PAGE.

A LITTLE yellow sunshine, and then the day
is done ;
A little patient labor, and then comes set of
sun ;
A summer brief, an autumn, and then the
winter's here ;
A few brief months swift passing, and then
another year.
Since life is rolling onward as swiftly as it
can,
Is it worth while to envy and vex our fellow-
man ?
To cherish anger toward him whose span of
life is brief,
And vanishes as quickly as doth a falling
leaf ?
Is it worth while to murmur because the way
is rough ?
In the fast-falling even will sure be rest
enough.
Is it worth while to love or hate intensely as
we may ?
The night-fall waxeth nearer, and then is
past the day.
Just to journey on serenely and happy, if
one can,
Is best. If not contented, helpful to our fel-
low-man,
Knowing around life's corner in a little time
we go—
To see? Ah, who can tell us? No mortal
man doth know.
Within that land Faith whispers the antidote
is found
To soothe fore'er from aching the keenest
sorrow's wound.
So although of that rare country no seer the
bliss can show,
Let us press on in courage—we shall go
home, and know.—*Methuen. Mass.*

OUR DOUBLE NATURE.

Two lives the meanest of us live ;
One which the world beholds, and one
Whose hidden history none may give
But he who lives it ; he alone.

Its wondrous ecstasies can know,
Its ever-changing streams of thought,
Its deep unutterable woe,
Its vision bright and heaven fraught.

He o'er its secret sins may groan,
And blush to hear the common praise
Of actions, which, if rightly shown,
Could only loudest censure raise

He o'er its noblest may rejoice,
Though none the virtues can behold ;
For acts that win the common voice
Demand a blazonment of gold.

And so with full potential power
For vilest sins or purest deeds,
We pass through life and win a dower
Of mingled praise and blame, that needs—

A juster judge the scales to hold
Than e'er on earth weighs cause and deed,
Ourselves and God alone behold
The motives which to actions lead.

And thus we gather fame and shame,
Alike unearned—alike untrue ;
Receiving praise where men should blame.
And blame where praise is rightly due.

—Selected.

BIBLE TEACHINGS.

LEWIS HORTON.

THERE should be something of a divid-
ing line between the Old and New Test-
ament, not necessarily to ignore the Old,
but to more fully accept the New. The
Old contains many good things, but the
New is divine. The Old is replete
with prophecies, the New records their
grand fulfillment. The Old is fruitful
of historical events ; descriptions of war,
strife and bloodshed intermingled with
flashes of spiritual light warning a bar-
barous people to refrain from cruelty
and oppression. The New is adorned
with the good news and glad tidings of
peace, and advancing civilization.

Out of the Old is drawn material for
sectarianism, polygamy, slavery and re-

ligious contention. From the New comes the complete assurance of immortality and eternal happiness, proclaiming the Christ that was, and is to be.

Jesus of Nazareth was a student of the old scriptures, yet so divine was his character, that he chose only the purest and best. Shakspeare, the immortal bard of Avon was a diligent reader of the Old, but was not so choice in his quotations.

As among the springs of earth we choose the purest water, so should it be with what we read. Millions are spent to flood the world with bibles yet what portion of its readers consider that "the letter killeth, but the spirit giveth life" and light and knowledge.

Will the time come when we shall have a spiritual version Bible? let us hope so at least.

A time when right o'er wrong prevails,
A time when none the truth assails,
A time when all the old is gone,
A time when all things new are born.

Canterbury, N. H.

WHO ARE THE SHAKERS? Benefits Derived from Shakerism.

GEO. H. BAXTER.

THOSE who accept the teachings of Jesus Christ and live the higher life as inaugurated by our spiritual instructor, are worthy the name of the true followers of Jesus Christ, whose teachings comprise many lessons concerning our duty to God, to humanity, and to our selves. The blessings and protection from God, being the source from whence our spiritual progress and achievements have been derived it behooves the recipients always to work, and offerings give, for our success in the deliverance from the heritage of an earthly nature.

Never, in the history of the world, has so important an event as the mission of Jesus Christ, taken place. It brought untold wealth of spiritual revelation, the highest standard of intelligence and the cause of that knowledge and reformation which was manifested through our Mother Ann Lee who uplifted the veil, and showed the true way of resurrection from a low and sensual nature, to a higher spiritual existence, even on this earthly sphere, and also how to prepare for our entrance into the realms of glory. We owe much to humanity, especially to those who are with us.

Those who need instruction, and are seeking for a higher life should be our study and care and if we are true and sincere, we shall be the builders who will reconstruct, on the grain by grain principle, the structure which is not upright thus perfect and help to make life a bright and active one. If not active in every good word and work, weakness and darkness will prevail. Well may those who have answered this divine call enjoy a life of glad tidings and give unto others messages of love and point to them the true way to journey.

To thyself be true, inhale the divine atmosphere of love and let thy whole heart be filled with spiritual life. For angry words or frowns, you can return kind words and sweet expressions, and being no longer subjects unto bondage, but children of God, let us strive to awaken a spirit of lofty nature, and an influence so grand, that all may feel the force of its pure elements, and look higher than earth, for joy. The results, from so doing are the benefits derived from Shakerism.

Canterbury, N. H.

"THE fear of the Lord tendeth to life." *Prov.*

DWELLING IN GOD.

MARION JOHNSON.

"God is love: and he that dwelleth in love, dwelleth in God, and God in him."

I. John, iv., 16.

THIS sublime yet simple sentence, so replete with meaning, so emphatically declaring and summing up all Christian life and progress, comes home to the heart with the clear incisive force of inspiration; clearing away the mists of doubt and error from the mind, dispelling the fog of old tradition and superstition and letting the clear sunlight of the gospel shine into the soul. Love is the fulfilling of the law; the embodiment of the golden rule; the grand underlying principle upon which the whole superstructure of the Christian character should be built; if reared upon this basis it will withstand and endure whatever trials may be brought to bear upon it.

Love to God and love to our neighbor should be the ruling motive in our lives, then shall we be found dwelling in God and abiding securely beneath the shadow of his wings, far above the corroding cares, the petty anxieties, the doubts and fears which so often annoy and perplex us. To gain this heavenly and blissful dwelling-place, this angelic abode, this haven of rest from all strife, turmoil and unrest, which is the heritage of the heart unsubdued and unregenerated by the gospel, we must bear a daily cross against every passion and propensity of a natural and carnal heart, and from this life of self-denial and self-crucifixion emanate the rich blessings and comforts of gospel peace and love.

But when the refining is completed, when the dross is all consumed, and we are purified from every stain and mar of

sin, then shall we know the deep abiding peace, rest, and satisfaction of dwelling in God and He in us. Beautiful rest! compared with thee, how puerile, how insignificant, how utterly worthless appear the fleeting and transitory honors and pleasures which the world offers to its votaries! How should it rouse us to action, stimulate us to higher endeavors, quicken us to renewed exertions, to know that this wealth of the spirit can become ours, to know that we can blend with the angelic host in their songs of praise and triumph through a never-ending eternity.

Canterbury, N. H.

THE ABODE OF HAPPINESS.

BY S. MANSFIELD.

'Mid squalid haunts of poverty,
'Mid princely courts and palaces,
Full many a year sought wise Sadi,
The glittering home of Happiness,
Where was it found! beneath what sky?
What zone of heaven spans its dome?
Alas! nowhere did he espy
Her safe retreat; her long sought home;
But fruitless search with sorrows rife,
Embittered e'en the cup of life.

Once wandering in a dim old wood,
He saw a temple 'mong the trees,
High, vast and grand—it proudly stood,
Old as the hoary centuries.
He mounts the step, with trembling pace,
He treads the vast and solemn hall,
He spies a door, and o'er the place,
Was this inscription on the wall;
'Here gnaws no pain—here wounds no dart—
Here fortune dwells,—here rests the heart."

"O happiest hour of life, how dear!
No more my weary feet shall roam,
O, happiness at last so near!
At last I've found my secret home."
Thus cried the sage, as joyfully
He hastes to ope the mystic door,
He stands aghast! what did he see?
A dismal cavern, grim and hoar,
And peering in its awful gloom,
He saw far down—saw what?—*A Tomb.*"

Letter Box.

Enfield Conn. 1884.

DEAR CHILDREN;—"Keep your hearts with all diligence." Guard your inner lives against the approaches of sin. Watch your thoughts, your appetites and passions. Without constant watchfulness you cannot subdue wrong.

"The careless soul invites the vigilant foe." It is wise to be on the watch-tower, faithful as a sentinel.

How much discipline you need to enable you to be true. Travel upward as well as onward; choose good instead of evil; grow better not worse; seek the kingdom of heaven, not the kingdom of earth. The choice is with yourselves.

Keep your lives virtuous, your aspirations holy, your thoughts humble, and the fruits of the Spirit will be your durable treasure. Never begin a sinful course, and you will never regret it.

Sow the seed of truth and purity, watch and cultivate it, guard it from every destructive element, and you will reap a good harvest. If you sow tares, (evil passions,) they will produce only vices. "Gather thistles—expect prickles."

"Blessed are the pure in heart." Peace reigns with the pure. Shun sinful by-ways, is good counsel. Follow "the high path of duty," for "it leadeth to the Heavenly City, whose maker and builder is God."

Your brother.

Daniel Orcutt.

THE ART OF THINKING.

THE object of the teacher is to teach to think. The pupil thinks enough, but he thinks loosely, incoherently indefinitely, and vaguely. He expends power enough on his mental work, but it is poorly applied. The teacher points out to him these indefinite or incoherent results, and demands logical statements of him. Here is the positive advantage the teacher is to the pupil.

Let us suppose two pupils are studying the same lesson in geography or grammar or history. One reads to get the facts; he fastens his eye on the page and his mind to the subject before him; he makes the book a study, and acquires information from it; his object is to acquire knowledge. He attains this end. The other also studies the book, but while reading he is obtaining lessons in thinking. He does not merely commit to memory; he stops to see if the argument is sound; he analyzes it to see if the conclusion is warranted by the premises.

The one who thinks as he reads is quite different, it will be seen, from him who simply learns as he reads. To read and think, or to think as one reads, is the end to seek. To teach to think is then the art of the teacher. The reader for facts gets facts; he comes to the recitation seat and reels off those facts. His mind, like Edison's phonograph, gives back just what it received. While this power is valuable, it is not the power the world wants.

The teacher will find his pupils come to the recitation to transmit the facts they have gained. He must put them in quite another frame of mind. Instead of recitations they must be made into thinkers. The value of the teacher is measured by his power to teach the art of thinking.—*Teacher's Institute.*

CHRISTIAN WARFARE.

THE christian life

Has greatest strife
Against the world within.

That every thought
And act is brought

A triumph over sin—*M. W.*

THE MANIFESTO.
NOVEMBER, 1884.

NOTES.

Who shall decide when the lawyers and ministers disagree? and who will care to decide when they hold their lengthy disputations on subjects that have but a trifle of influence upon the present happiness or prosperity of mankind. It is not a new thing for people to leave that which is very needful in life, and busy themselves about questions that are foreign to their present duty.

Many a life has been in deep anxiety about Adam and his management in the garden of Eden, to the utter neglect of their own personal discipline or of the protection which should have been thrown around others. Matters in religious history have for a long time been a source of vexation as it is so difficult to fix an exact date, or to bring the several points in history to harmonize. But as the earth receives light and these varied subjects pass under discussion, then the people will think. The people will think. Why not? They are urged to read, read, read. Thousands of books, pamphlets and papers are constantly being spread out before them. The land is swarming with speakers who are alive on every subject that can tingle or tickle the ears, and as a natural consequence some few among the thousands will stop and think, and reason, and determine what may be for the best.

But it is said to be "an age of skepticism" and the common mind must be guarded, so that even the day of the Crucifixion must be established beyond a doubt, as one writer tells us that it "is an important question and involves the

harmony and integrity of the Gospels." How wise it is that some one can tell us all about these things so that we may find a harmony while reading the Bible.

If a knowledge of the day and the hour when that remarkable event took place would induce even the religious teachers to "beat their swords into ploughshares and their spears into pruning-hooks," it might become a matter of universal interest.

It may do no harm to know the exact time of all those biblical incidents which bear the date of the first century, if luckily they can be ascertained, but it is of far more consequence to "live soberly, righteously and godly in this present world." The harmony of the Gospels must have a very loose attachment for each other if their worth in the mission of righteousness and brotherly love depends upon so slim a foundation as a historical date. The word of God that is written in the hearts of his people has a living influence for good, and this is permanently established, and we have only to prove our willingness to accept it.

Jesus might as well have attempted to establish the day that Adam left Eden, as essential to the harmony of the books of the Old Testament and this would have been as imperative as that the day of the crucifixion should be established that the people might believe that Matthew and Mark were genuine records of the Primitive Church.

The writings of one of the judges of the Supreme Court of the U. S. should be pretty good authority for the historical evidence which he brings forward to establish his point on this subject, but Judge Bradley has found his wisdom wanting in that he is called in question for his statement. He says that Jesus was cru-

cified on the fifteenth day of the Jewish month. That the day was supposed to be Friday, but there is a possibility that it may have been Thursday. Friday, however, is the day generally accepted and "that is the almost universal understanding of Christendom."

It is interesting, at this late date, to be assured of the ignorance of the Christian world during some two thousand years, in which time they have had no satisfactory harmony of the New Testament books. "This inharmony has made many skeptics and some of the best modern critics have been led to reject the Gospel of John."

Now a writer comes forward to make all the crooked places straight, to turn the feet of the Judge into the one safe way. The Romish Church as well as the Protestant is also in error and must be set aside, but the Greek church of 76,000,000 souls who say that the crucifixion took place on Thursday, is right. To have been crucified on Friday, the writer says, makes even the evangelists at variance with each other, but crucified on Thursday and on the fourteenth-day of the month, makes everything perfectly correct, referring to his time of lying in the tomb.

"Crucified on the fourteenth day in which the paschal lamb was killed and in which as the great Antitype, our Passover makes him to have lain three nights. Thursday night, Friday night and Saturday night in the grave, and all day Friday and Saturday and a part of Sunday, and consequently to have risen on the third day."

Of course this must be very important information and particularly essential, "in this age of skepticism," when the exact day of the crucifixion must be un-

derstood in order to have a harmony of the four Gospels. Matthew tells us in chapter twelve, fortieth verse, that Jesus said he should "be three days and three nights in the heart of the earth;" but from Thursday night to Saturday morning hardly makes three days. If, however, it is proved, and we must believe that it is, that he was crucified on the fourteenth day of the month, other little discrepancies need do no harm. This matter settled we may now find some other thing of equal interest.

CORRECTION. In the October number on page 222 first column, please read, "Philosophy has made slow progress in redeeming man," and has tardily and falteringly wrought to save them. "It has eyes to see man's misery, but no hands to lift him out of it."

In second column, second paragraph, the flimsy husk of bare progressions etc. should read, the flimsy husk of bare professions, etc.

Sanitary,

CAUSES OF DYSPEPSIA.

BY DR. J. H. HANAFORD.

DYSPEPSIA, or indigestion, is the special disease-curse of our nation, having causes here which are not equally active in any other parts of the civilized world. Indeed, our physical state in this regard is by no means creditable to our Christian civilization. The good Father has given us digestive powers amply able to so change our food, mysteriously, into the elements from which health and strength may be secured,—an amount to enable us to serve Him acceptably, and to be useful, the design of our introduction into this world of probation.

No one can doubt this who intelligently examines the intricate mechanism by which this digestive process is effected; the lavish expenditure of the digestive solvents, almost

miraculously extracted from the blood just when they are needed, always adapted to present emergencies, if the system is allowed to remain in its normal condition. It is natural, therefore, to have our food fully digested, to be strengthened by it, and would always be so, our stomach, liver, all of our digestive organs serving us faithfully, at all times, aside from the many violations of the laws of our being, which are the laws of God as certainly as the laws of the spiritual nature.

It becomes us, therefore, to learn how far we may innocently disregard any of God's laws thus abridging our usefulness, by making ourselves a nation of dyspeptics. How far may we innocently array ourselves against any of the laws of God, whether in the realm of material nature, or in that of thought and spirit? Prominent among the causes of dyspepsia—for all of which we must be regarded as responsible—is our great haste in taking our meals, rarely, if ever, taking the necessary time, making this a special business, not to be disturbed by other matters. If it is important to eat, not as a mere animal gratification, but as we are commanded, all for the "glory of God," it is a duty to eat as "a means to an end," that we so promote our health as to be able to do the greatest amount of good in the world, glorifying our Creator. In this regard, we may safely follow the example of the higher orders of the brute creation, the ruminants, patiently "chewing the cud," without drinks, so carefully and faithfully combining it with the saliva, in addition to its thorough division, that it is fully digested, as the Creator graciously intended. To do otherwise, to "bolt" our food, as do some of the lower orders, with far stronger digestive powers than ours, is to violate God's laws, enduring the penalty of indigestion, in the direct line of physical transgressions. If it is true that the digestive powers will correspond with the vigor of the body as a whole, generally, it is reasonable to infer that, if we hurry to our meals, exhausted by labor, the blood and vital force diverted from the stomach to the brain or limbs, they cannot be present with the digestive organs, at the time when particularly needed, from which fact the digestion must become correspondingly imperfect. The same must

be true, if at the close of the meal, even if properly eaten, we return to our toils, instead of attempting to so modify our labors as to have more comparative ease just before and after the meals. One hour is usually given to the employed for their meals, in which time it is possible to secure a little rest devoting more than the usual time to chewing food, eating with decency. It is certain, however, that, just to the extent that we hurry in taking our meals, not half chewing and insalivating our food, or just to the extent that we waste digestive power by violent effort just before and after them, we must suffer the penalties of the violated digestive laws.

— *Watchman.*

TAKING MEDICINES.

MISCHIEF is often done by the indiscriminate use of medicines. The idea is well expressed by the inscription on an old tomb-stone:

"I was well; I wished to be better;
I took physic, and here I am!"

The intelligent physician does not profess to cure disease through the direct agency of the remedies he prescribes; these are given to remove obstructions that interfere with the recuperative efforts of nature. If there are no obstructions to remove, the effect of drugs is to interfere with the natural and healthful movements of the machinery of life. Health is maintained by "good living,"—a term that comprehends a great deal. It consists in having good food, properly cooked, at every meal; clothing appropriate to the changing seasons; and moderation in all things. Such a person might require no medicine, during a long life.

I must admit, however, that such an instance would be exceptional, even to one making the effort to live in that way. We cannot always procure well-cooked foods, nor can we always predict sudden changes of the weather in time to protect ourselves against them. But we can aid nature in throwing off disease, by abstinence and such other prudential means as would occur to any thoughtful person, instead of eating heartily and trusting in drugs to overcome our ailments.

Who ever saw an habitual medicine-taker

who enjoyed reasonably good health? All medicines debilitate, and that drawback must be duly considered before taking them. Think of the quantities of pills that are used. Most of these are taken to relieve constipation. Unfortunately the relief is only temporary, and the doses must be repeated often, thus weakening the stomach and incapacitating it for its natural work. If medicine is used for the relief of constipation it is better to employ it in *suppositories*, but a better plan than either is to cure the trouble by means of a proper diet and regular and active exercise or work in the open air. Thousands of drunkards, with their legacies of sorrow and crime and broken hearts, are made through dram-drinking, commenced at first for the relief of dyspepsia or colic, and continued through excesses and subterfuges that a depraved appetite strives to make plausible.

The little household remedies have their uses, and they have also their abuses. There are occasions when such remedies as camphor, brandy, paregoric, laudanum, ginger, and pills and powders, may be of great service. The important point is to know when to use them; that would be perhaps once where they are ordinarily employed ten times. The best of all remedies—and every person should have a little constantly on hand—is common sense. If one experiences inconvenience in eating, nature will bring relief sooner and more effectively if left to herself, than by efforts to aid her with liquors and tinctures that benumb the stomach and retard healthy action. Rest, warmth and abstinence are the proper remedies for all ordinary ailments. Wholesome and nutritious food, the comforts of a good home, vigorous and regular exercise, seasonable clothing, fresh air constantly, and eight hours of sound sleep out of every twenty four, and you may "*throw physic to the dogs.*"—*Hall's Journal of Health.*

BREATHE THROUGH THE NOSE.

DR. WARD, physician to the Metropolitan Throat hospital, in an article on singers' throat troubles, in the *Musical Critic*, treats of the causes of catarrhal troubles experienced by public singers, and repeats the well-known

fact that the nose is the only channel through which air should pass during ordinary acts of breathing, the mouth being intended only as an accessory breathing agent when, on certain occasions—as, for instance, running—the lungs demand a rapid supply. Air, in passing through the nostrils, is warmed and sifted of its harmful ingredients, and thus prepared for its reception into the delicate structures below. If it passes directly into the mouth without the above preparation, it will frequently cause irritation and inflammation of the mucous membrane, lining the mouth and throat, by being, in the first place, too cold, and, in the second place, by containing irritating particles of dust and other matter.

—*Selected.*

FORKS.

SOME of our readers may be surprised to learn that the use of forks at the table was not introduced into England earlier than the reign of James I., and that this piece of refinement was derived from the Italians. The fact appears from the following curious extract from a book entitled, "*Coryat's Crudities*, hastily gobbled up in five months-travels in France, Savoy, Italy, Rhetia, Helvetia, (Switzerland,) some parts of High Germany, and the Netherlands." The book was first published in 1611. "Here I will mention," says the traveler, "a thing that might have been spoken of before in discourse of the first Italian towne. I observed a custom in all those Italian cities and townes through which I passed, that is not used in any other country that I saw in my travels; neither do I think that any other nation of christendom doth use but only Italy. The Italian and also most strangers that are commorant in Italy, do alwaies at their meales use a little fork when they cut their meate. For while with their knife, which they hold in one hand they cut the meat out of the dish, they fasten their forke, which they hold in their other hand, upon the same dish. So that whatsoever he be that sitting in the company of any others at meale, should unadvisedly touch the dish of meate with his fingers from which all doe cut, he will give occasion of

offense unto the company, as having transgressed the laws of good manners; insomuch that for his error he shall be at least brow-beaten, if not reprehended in words. This forme of feeding, I understand, is generally used in all places in Italy, their forkes being for the most part made of yron or steele, and some of silver; but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means endure to have his dish touched with fingers, seeing all men's fingers are not alike cleane. Hereupon I myself thought good to initiate the Italian fashion by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home; being once quipped for that frequent using of my forke by a certain learned gentleman, a familiar friend of mine, one master Laurence Whitaker, who in his merry humor doubted not at table to call me Purcifer,* only for using a fork at feeding, but for no other cause."

The use of forkes was much ridiculed in England, as an effeminate piece of finery; in one of Beaumont and Fletcher's plays, "your fork carving traveler" is spoken of with much contempt; and Ben Jonson has joined in the laugh against them in his "Devil's an Ass." Meercraft says to Gilthead and Sledge,

"Have I deserved this from you two for all My pains at court to get you such a patent—
Gilthead—For what?
Meercraft—Upon my project of the forkes.
Sledge—Forks? What be they?
Meercraft—The laudable use of forkes,
Brought into custom here as they are in Italy.
To the sparing o' napkins."

*Purcifer literally meant a slave, who for punishment of some fault, was made to carry a fork or gallows upon his neck through the city, with his hands tied to it, hence it came to signify generally a rogue; a villain.—*Chicago Eye.*

Books and Papers.

PHRENOLOGICAL JOURNAL and SCIENCE of HEALTH. October. Contents: The Candidates of reform: B. F. Butler and J. B. St. John, with Portraits: The Christian Church: The Cranial Affinities of Men and Apes: Organic Cerebration: Two

Eminent British Scientists, with Portraits: The Ineffaceable Record of our Lives: Rather Strange: Della and Blanche: True Love and Blind Passion: The Function of Taste: Cholera and Uncleanness: Poetry, Editorial, etc. etc. Fowler & Wells Co. Pub. 753 Broadway, N. Y.

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HALL'S JOURNAL OF HEALTH. October, Contents: Bright's Disease; Constipation; Entire wheat flour; Vermin vastness; Beef tea vs. true food; Mineral Waters; Parasites; Among the Lepers; Poisons: Taking Medicine, etc. etc.

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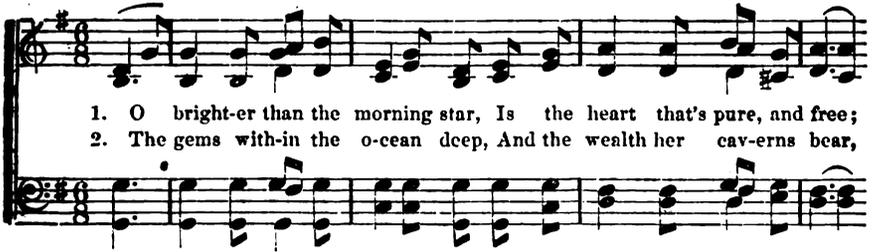
WHEN the seed of faith becomes rooted in an honest understanding heart, the effects will flow from thence into the outward conduct, and produce those conditions which are best adapted to manifest the Christ life.

Duty to the material part, like the care of a servant, will come in secondary, merely as an aid in the practical work of righteousness.

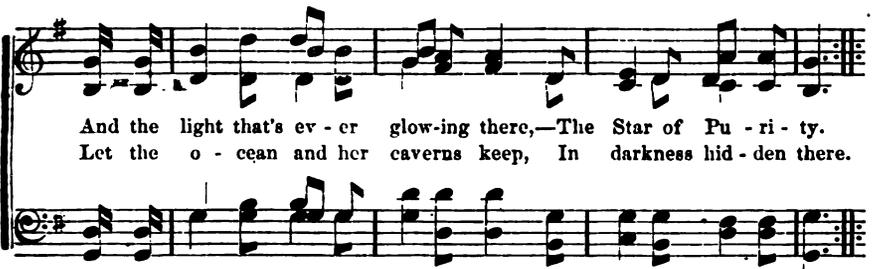
"For which of you having a servant plowing and feeding cattle, will say to him when he is come from the field, Go and sit down to meat; and will not rather say, Make ready wherewith I may sup; gird thyself and serve me until I have eaten and drunken, and afterward thou shalt eat and drink."—A. G. H.

STAR OF PURITY.

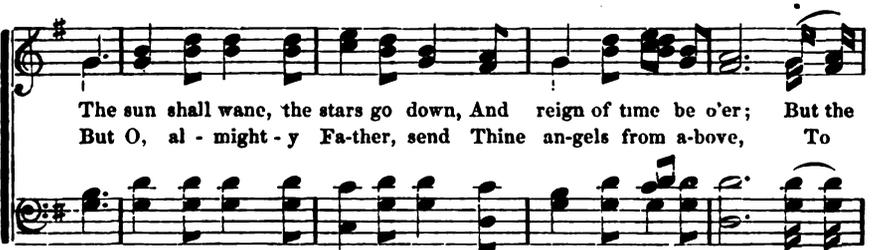
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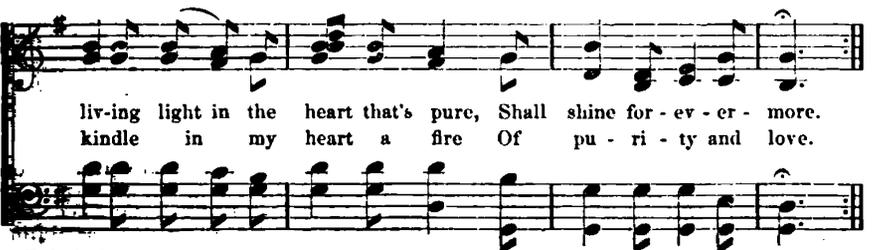
1. O bright-er than the morning star, Is the heart that's pure, and free;
2. The gems with-in the o-cean deep, And the wealth her cav-erns bear,



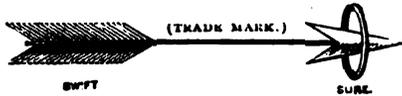
And the light that's ev - er glow-ing there,—The Star of Pu - ri - ty.
Let the o - cean and her caverns keep, In darkness hid - den there.



The sun shall wane, the stars go down, And reign of time be o'er; But the
But O, al - might - y Fa-ther, send Thine an-gels from a-bove, To



liv-ing light in the heart that's pure, Shall shine for - ev - er - more.
kindle in my heart a fire Of pu - ri - ty and love.



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Deaths.

George Runyon, May 24, at Pleasant Hill, Ky. Age 88 yrs. 5 mo. and 11 days.

Thus another bright luminary has disappeared from our hemisphere to shine with brighter effulgence in the higher spheres.

His noble soul,—a pattern of charity love and humanity, wholly devoted to the great and important work of Christ's Kingdom; has reared a lasting monument, more durable and sublime than the Egyptian's Pyramids. He came to the society when fourteen years of age, and officiated as an Elder in the Junior Order for more than forty years.

N. L. R.

Irene Richardson, Sep. 9, at South Union, Ky. Age, 71 yrs.

Anna Hurd, Sept. 28, at New Gloucester, Me. Age 92 yrs. She was so alive in spirit, so loving and cheerful that we mourn her loss. Anna was the last of those that moved from Gorham, when that Society was transferred to Poland.—J. B. V.

The Manifesto.

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Vol. XIV.

DECEMBER, 1884.

No. 12.

AN ANALYSIS OF HUMAN SOCIETY. No. 2.

DECLARING THE LAW WHICH CREATES AND
SUSTAINS A COMMUNITY HAVING GOODS
IN COMMON.

THE second phase, is manifested in countries called free; said countries bringing forth millionaires, paupers and criminals. The land—the prime element of existence, being in the hands of a few; the masses are compelled to submit to the outrage of having no land, and of being servants to those who have. Forced to pay interest on enormous debts which they never contracted, and to support governments instituted to oppress them, and priesthoods for which they have no reverence.

The organic law of the Divine order of human society, is love to God supremely, and neighbor more than self—"in honor preferring one another." "Let the greatest be the servant."

This order was represented by the Pentecostal Church; and is now by the people called "Shakers." With them there is neither millionaire, pauper nor penitentiary; slave nor dependent and where he who is the greatest is the most of a servant.

The mission of Moses was to establish the just order. And to effect that he required that the propensities (which all have in common with the lower animals) should be subject to the following laws. The dietetic, the procreative, the agrarian, the agricultural, the moral, the financial and the Sabbatical—of days, rest to the body. Sabbath of years—rest to the land and a cancelling of debts; and every fiftieth year, all who had lost their land took possession of it again. These laws were more sweeping in their practical operation than most are aware of.

The nations and civilizations of antiquity fell in consequence of the unrestrained action of the propensities. Modern civilizations are taking the same course. It is righteousness alone that exalteth and giveth permanency to nations.

The mission of Jesus was to begin on earth the Divine order in human society, as was manifested in the Pentecostal Church, and now in that of the Shakers. The Divine faculties were and are called into action, and the propensities excluded. The results were, and are, a virgin life and a community of all good things.

If communities, having goods in common, based on the total exclusion of the action of the propensities, exists in our day, the cause must be referred to the divine element in man being quickened.

Having classified society according to the organic law of each, and defined the phases thereof, I will now proceed to analyze society, and again inquire,

First, what are the primary atoms of human society? Man and woman are the primary atoms of human society.

Second, what are the *forces* of these atoms as regards the formation of society?

Their most potent inherent *force* is an affinity to unite and form matrimonial relationships. This *force* may be called the animal *force*, for all animals in common with man are its subjects. They all marry as does man.

Third, the above force is the objective, but what are the *inhering forces of each atom*? The inhering forces in each are dual, one is represented by animal emotions, the other by divine emotions—benevolence, goodness. There is also a *neutral force*, the intellect, it is

not emotional; it is a servant to either force. These forces are the magazines of human power.

Fourth, what are the products of the action of the objective force?

The product of the action of these atoms is the Adamic community, consisting of father, mother, and their children. When the off-hoots have matured, they fly off to fulfill their destiny, as their parents have done. Here we find, first, a force to form a community; second, a force to disintegrate the same. And again, a third force, repelling any coalescence with every other such community. Hence family distinctiveness.

Having arrived at a knowledge of the forces which create the family relationship, limit its extent and maintain its distinctiveness, we become possessed of a base of operations, to weigh and measure what they are able to do, and what they are not able to effect.

The forces of the physical world are, to some extent, controlled and modified by man, but he cannot change them essentially; whatever form they may assume under his hand, they continue to bear a strict relation to their primary forces. So man or woman, on the Adamic plane or sphere, can be trained, till a great change in the common acceptance of the term has taken place. But, on examination, they are essentially the same, and bear a strict and true relation to the above forces, and to the sphere thereof. And any attempts of the subjects of said sphere, to raise themselves out of, and beyond the power of the forces thereof, *by the aid of said forces*, must prove a nullity. Hence the formation of communities, embracing a number of families, recognizing the forces alluded to, have all died out, or

merely linger along. And so long as the primal forces remain intact, the same results will attend any attempt to establish communities having goods in common. First, because families do not coalesce. Second, communities having goods in common, *do not admit of a plurality of centers of affection.* And third, utterly reject the distinctive element. Therefore, Adamic families are incapable of forming communities having goods in common, being under the power of the forces of animal emotional life, represented by the propensities. Said forces and propensities being incapable of manifesting divine emotional life—incapable of forming a universal brotherhood, having one center of affection—God.

Seeing that there is not a kingdom recognized on earth, where the Divine emotional force predominates, and has taken the mental force and subdued the animal in man and brought forth an order of society, with law, order, and a civilization corresponding thereto, perhaps we may find a single individual who may have focalized in himself such a kingdom.

On looking over the past, we find one individual who states "That his kingdom is not of this world, and that his subjects will not fight." Here are encouraging indications. But what are the *forces* by which this Nazarene purposeth to create and vitalize his kingdom? He says, "Call no man on earth father." Here he abrogates the order of the earthly father—the husband, and of course the wife—the mother. Indeed, as far as his kingdom is concerned, the whole procreative order. And the reason is, "For one is your father, even He who is in Heaven"—one center of affection—God. And in his own life,

Jesus on this point, gave a practical example (see New Testament) and said, "Those who do the will of my Father who is in Heaven, the same (all humanity in that state) is my mother, sister, and brother." Here is a new relationship. His Father is in Heaven—in a heavenly sphere; and those who do the will of his Father—whose every word and act are in harmony with the Father, are also of that sphere, whether they be in a mortal body or not. Here we find that love to God is the vitalizing element, or creative force of Christ's kingdom. And love to those brought forth by that force, brings forth a universal brotherhood—the Divine order of human society. Such a kingdom will not be of the world, neither will its government stand in physical power, nor operate by force after the manner of the kingdoms of the animal man.

The germ of the Adamic family is very limited in its unfoldings. The germ—love to God, in its unfoldings embraces all humanity. And the voice of that unfolding, is ever, "Whosoever will let him come" and inherit the Divine life and the true and good flowing therefrom.

Where the life and love of God is shed abroad in human spirits, there is no need to manufacture a community having goods in common; it springs up of itself, and is the result of the internal forces of divine relationships.

Here we find focalized in Christ, first, a force to create a universal brotherhood; second, a force to destroy the organizing affinities of the Adamic relationships. Wherever two or three are gathered together in the power of these superior forces, there will be law and government, and an ultimate civili-

zation that eye hath not seen nor ear heard, neither hath it entered the heart of the Adamic man to conceive of.

In conclusion, the Divine—the Shaker Order of human society, and the Adamic, will run parallel through the ages. The latter is the boyhood, the former the true manhood of the race.

Mt. Lebanon, N. Y.

TRUE TO TRUTH.

True be to Truth, though you serve it alone.

Trust to Truth always with faith never shaken;

Serving it, shrink not to suffer and dare;

Fræch it and fight for it; though it be taken

For falsehood, for its sake all contumely dare;

God seems to will that the furnace should prove it,

Tested with fire, that its worth may be shown;

Put your firm faith in it, let nothing move it;

True be to Truth, though you serve it alone.

En it God speaks; as His awful voice hear it;

Take it, as Moses the tablets received,

Trusted to you still to love it and fear it,

Told evermore till by all men believed;

Be it His fiery pillar to guide you,

You to whose blest eyes its radiance is shown;

Led through the desert, whatever betide you,

True be to Truth, though it guide you alone.

Ever its prophets the world has derided,

Stoned first the Saints it has learned to adore;

Girdled in fire, true to Truth they abided,

Firm in the flames till they suffered no more.

Heroes and Saints and new Martyrs we need them,

Wrong to make right and God's will to make known,

Till tyrants are smitten and bondsmen have freedom,

And Truth rules the glad world, supreme and alone.—*W. C. Bennett.*

CHRIST NOT DIVIDED.

ALONZO G. HOLLISTER.

HALF truths told in the form of propositions, to sustain a theory, are sometimes more deceptive and misleading to the uncritical mind, than absolute falsehood. Because the moiety of truth they contain, like the stamp on counterfeit coin, enables them to pass unchallenged where unmixed falsehood would be rejected.

The saying that “a sect looks back to its founders, while a church looks forward,” is an example of this kind. For while this is true as matter of fact, the implied inference, that one is the exclusive mark of a sect, and the other of a church, is untrue. In the ordinary application of these terms among people professing Christianity, each sect is a church, and a church may be a sect.

Even if it were not so, sects adopting the Christian name, though chiefly stationary, do look forward, and a true church, if it remain true, must look to its founders, and bear them often in mind, for no one can be a member, who is not actuated by the spirit of its founders. Hence the aforesaid saying has no value as a test of truth.

We read in “Tests of Divine Inspiration” p. 21. Every dispensation of the work of God, commenced in divine revelation, by which its foundations were laid. To support and perfect the work of each dispensation, a continued revelation was also indispensable. And whenever the gifts of the Divine Spirit ceased, a “falling away,” from foundation principles, among the professors of that order, was the inevitable result. “Where there is no vision, the people perish.” *Prov.*

But although a continued revelation was always necessary, by which to know the present will of God (to the living,) yet an all important principle has ever been paramount to all others, in every age of the world. And that is, an *unerring rule*, by which to judge, distinguish and know divinely inspired revelations from those which are spurious, and false. Page, 23. “The rudimental laws of each dispensation, were the rules or tests by which to judge all spiritual com-

munications" given in their respective eras.

An unerring test being an acknowledged necessity in a church which is continually advancing into the ever increasing light of truth, where can we find it more surely than in the lives and testimony of its founders and perpetuators?

A pure stream never came from a corrupt fountain, neither a pure stock from hybrid seed. The first, universally recognized criterion of truth, is its perfect oneness, from whence arises harmony, consistency and agreement. This fact lies at the basis of all true reason, and sound understanding. The gospel itself must agree with certain concepts of truth in the mind to which it is addressed, or it will not be received. It was the work of Moses and the prophets, and of Christ in his first appearing, to form a foundation in the human mind for a class of concepts that do not spring up spontaneously, nor originate in natural causes, but in revelation, and are communicated from mind to mind by spirit intelligence, or the holy spirit of Divine wisdom, whether by the agency of spirits in the body or spirits out of the body. It is the work of Christ's second appearing to build upon and increase those concepts.

Hence we cannot ignore the past altogether, without severing the trunk from the roots which nourish and keep it alive. without ignoring the wisdom, strength, and growth of the past, so far as that was growth in light and right, it forms the basis of present attainments.

May those who view the past, as a limit to all increase, or as sanctioning acknowledged error, reject with discrimination lest their light become extinguish-

ed. Increase, on a true foundation, will not conflict with, but confirm and strengthen the foundation.

Sect, from Latin *seco*, to cut off, to separate, means a party, or division, whether in philosophy or religion. It therefore implies a plurality of bodies or parties in religion, etc., separated from each other by conflicting opinions and usages, but classified under one name. Hence the so called Christian sects, Jewish sects, Mohammedan sects, are so many independent heads or parties, professedly Christian, Jewish, or Mohammedan, divided in particulars, but agreeing in some generalities.

The church or congregation of Christ, is his visible body, which, as it is raised up and sustained by Divine Power and Wisdom, can never have but one head, and is therefore indivisible. As it embraces all the interests of man in his redeemed and complete state, including all truth necessary to raise, endow, and perfect mankind in that state, it is not, and never can be a sect. For as the Apostle declares, Eph. i., 10. It is the Divine purpose in the fullness of times, to gather all things into one Christ, both the things in heaven and the things on earth, it must draw all that is salvable from every sect, being as superior to all sects, as the heavens are superior to earth.

Some twelve years ago, E. Amos Parkhurst, queried in himself. What is the body of Christ? There opened to his view, a great multitude of Shakers, disciples, perhaps a million of them together, and all were actuated and moved by the one spirit of Christ. That was the body of Christ. Well, how do they get this one spirit? How does it operate? It seemed to operate through the

nerve fluid, or nerve spirit, so that what one knows, they all know.

Again, electricity was presented as another medium of operation, for the influence proceeding from the fountain head, which must be an individual intelligence of course. This spirit began to be manifested in Jesus Christ, and can never come only through him. The work has been increasing since, and when it is perfected, such will be the body of Christ. "For though it is one body, it hath many members." This view was not to represent what is now, but what is to be when the church is perfected.

Mt. Lebanon, N. Y.

Osceola, Iowa, Oct. 4, 1884.

DEAR MADAM;—I received your paper the "Manifesto"—There are people who are better than their systems of religion—the Shakers, the Quakers, and some others. I respect those people more than their opinions. We live in a free country (at least we flatter ourselves so) and none should be ostracised or persecuted on account of their religious opinions. As a general rule the most numerous and dominant sect in religion try to convert the others, and if unsuccessful, they persecute. I think the Shakers and the Quakers are both free from that intolerant spirit and so I respect them. The late D. M. Bennett and his wife once belonged to the Shakers; they were both very good people, and great credit is due to those who raised them.

I do not concur in Shakerism, nor its opposite Mormonism, nor in monastic celibacy, nor even in the present reckless marriage system and its frequent divorce,

but the serious, and almost ominous question comes up, what social relations are best to supersede the present objectionable ones? That is one of the hardest questions of today, and it calls louder and louder for reply.

Suppose all were Shakers. Depopulation would be the result. Suppose all were Mormons. The tangled relations and resultant misery would be greatly increased. Monastic celibacy is but outward show, accompanied by crime and degradation such as few would believe who have not investigated. Our present system most in vogue is full of unhappy marriages, frequent divorce, over population, poverty, crime, lunacy.

My own opinions here would not weigh as a reather's weight, and therefore need not even be glanced at.

Be assured of my kind regards, how much soever our opinions may differ.

Yours truly,

F. J. Emory.

Datavya Bhara:ta Karyalaya, Calcutta,
The 13, April 1884.

DEAR BROTHER;—A. G. Hollister,

I have read your letter as also the several publications you have kindly sent me with great interest. I knew something of your brotherhood before, and I have already esteemed it highly. The end you have proposed to yourselves is a noble one. May the common father of the Hindoo and Christian prosper it, and bring it nearer to accomplishment.

The publications you have kindly sent me, I will place in the "Library" where they may be seen by thousands of Hindoos and Moslems and Christians, and where they are sure to attract attention.

I inclose a few copies of a printed

prospectus which will give you every information you desire regarding our publications.

I have great pleasure in subscribing myself a brother worker for promoting the cause of brotherhood of man.

Protap Chandra Roy.

[THE following communication was taken from the Woman's Journal and we are pleased to present it to our readers as a carefully and kindly written article. Ed.]

SHAKERISM AND WOMAN.

SINCE the appearance of "The Undiscovered Country" by Howells, there has been an unusual interest manifested by the "world's people" in the Shakers and their peculiarly spiritual life. In speaking of this novel to an Elder, he remarked that Mr. Howells had doubtless written as intelligently about his people as a person could who had drawn simply from outside observation. It is evident that the Shakers think they might be more thoroughly understood; and certainly any system can be better appreciated when studied sympathetically, and its purposes can be best known from its friends.

In whatever light Shakerism is viewed, it should be interesting to all intelligent people as a phase in the spiritual development of mankind. And if we look beyond the surface, we perceive that these people did not leave the world's selfish joys for a mere whim, but from convictions which sprang from the depths of the soul and raised them above the ordinary prejudices of life.

Shakerism is believed by its advocates to be the ultimate or second Christian church, its founder being Ann Lee, called by the Shakers, Mother Ann Lee,

and, in imitation of the early church, they hold all things in common. This Shaker Church was established more than one hundred years ago, and the basis of their system is "separation from the world, confession of sin, purity of spirit, and a united inheritance." The name "Shakers" was given them by their persecutors as a term of opprobrium, but was afterwards adopted by themselves. They are, it is seen, a strictly religious organization, and they believe that the Spirit of Christ is the same, whether revealed through a man, a woman, or a child. The gospel taught by Ann Lee is, to their minds, the manifestation of the Spirit of Christ revealed through one of the daughters of man, "A deeper work of the Christ Spirit, which was to come without sin unto salvation."

On hearing, a few weeks ago, a sermon on "Christ dual" by an able and interesting Elder,* I was immediately struck by the progressive tendency of his remarks. As shown by him, we saw contained in the position woman holds in the Shaker religion, an enlarged idea of faith and justice. From the worship they accord to Ann Lee, and their faith in her "renewed revelation," springs a decided tendency to respect the higher claims of woman. This extends itself into practical life, and makes them believers in the highest development of the intellect and soul of woman, and perceivers of the need of the woman element in politics as in religion, in public as in private life. Being a comparatively new organization, they have neither the prejudices nor the infirmities of age, and their eyes are not dazzled by the new light of philosophy.

* Elder John B. Vance, of Alfred, Me.

That which is most interesting is the fact that back of their belief in the regeneration of mankind by Mother Ann Lee rises the great shadow of progress. There may be little in the quiet life of the Shakers to furnish material for history, but to the contemplative mind their life must certainly afford food for thought. In their devotion to charities, in their renunciation of all personal claim on the world's riches, and in their life of celibacy will be seen strong aspirations towards a spiritual existence. These people endeavor to live according to the strict teachings of Christ and Ann Lee, and their life of devotion and sacrifice would seem to indicate that they come very much nearer "practicing what they preach" than humanity has generally succeeded in doing.

Visiting their Sunday services, one is immediately impressed by their earnestness and fervor, so much so that their peculiar mode of worship, their dance and song, does not intrude upon your notice as you supposed so unusual a service would. On the contrary, you find yourself wondering why all worship is not conducted in this manner—such is the harmony of song, movement, and dress.

A picture of a band of Shakers chanting their precious tunes while marching to the slow, devotional music, and moving their upturned hands in gentle measure, is one not soon to be forgotten. Notwithstanding their reputation as ascetics, these people are decidedly social and genial, especially when among friends or people interested in their work. They are unusually intelligent as regards the questions of the day, and exceedingly interesting in conversation. But above all, there is in the society of the more intelligent of these people an irre-

sistible something—a powerful charm, emanating no doubt from their life of high resolve, a life where individuality is forgotten in the pursuit of truth. For this reason it is true, that although the Shakers may be seemingly limited in scope, local in their influence, and small as regards numbers, yet the ideas they have evoked will be inextinguishable. The seeds they have planted, the truths they have felt, must pursue and agitate mankind. They have declared in the loftiest way for the higher claims of woman, and this spirit will assert itself in spite of all reactions.

No man, or school of men, can grasp all truth, but every intermediate modification supplies some link in the vast chain. The impulse the Shakers have given to the world is a spiritual impulse, and in it is contained the "prophecy of better things."—ZULEIKA.

ASPIRATION.

—
CALVIN G. REED.
—

"How lovely are thy dwellings fair
O Lord of host, how dear
The pleasant tabernacles are
When thou dost dwell so near!"
—Milton.

Ye messengers celestial
Dwelling in omniscient light
Of God's effulgent glory,
Peerless, incandescent, bright;
While on your heavenly mission,
Of a pure, unfathomed love,
To point the denizens of earth
To noonday spheres above;—
O, shed upon our vision,
Beauties of the world unseen,
Where living powers, real,
Beautiful, august, serene,
Pervade the amplitude
Of the ethereal, boundless space,
With glorious, rich profusion,
Of true happiness and grace.
For these my soul lured upward,

Welling, gushing with desire,
 Would revel in the grand,
 Substantial fullness, of these higher,
 Pure, sublimated, hallowed,
 Love directed spheres of bliss,
 Eliminated from the
 Errors and weaknesses of this ;
 Its crudeness, darkness, dangers,
 Misconceptions of the truth,
 And cumulative foibles
 Of the era of our youth ;
 With every machination
 Which would twine around the soul,
 To dim its keen perceptions
 And its higher powers control ;
 And turn its aspirations
 From heavenly truths sublime,
 To seek its inspirations
 In venal sense and time.
 Ye gracious powers eternal,
 Of the glorious life divine,
 That with such God-like spirit,
 Heav'nward ye so nobly bear
 Each honest, anxious, toiling
 Pilgrim, toward your realm so fair,
 Dip your elysian pen in
 Your imperial, cloudless light,
 And on the tablets of our
 Deathless understandings write,—
 Or photograph, with brilliant tints
 Of your empyrean sky,
 And all the blended glories
 Of your matchless home on high,
 Upon the spotless canvass—
 The pure, eternal, sacred roll,
 The clear unblemished picture
 Of the bright perfected soul,
 Just heir of fadeless glory
 Within God's central zone,
 Where nought but white robed angels
 Can circle round His throne.
 I long to feel the pulsing
 Of this ceaseless flow of love,
 Course onward in my veinlets
 Perpetually to move ;
 Uniting me more surely
 With the life that's good and pure,
 And the rich celestial graces
 Which true happiness ensure.
 I seek a pure relation
 With the noble and the true,
 Freed from the wild commotion

That so often meets the view
 Disturbing and corroding
 The peace and sweet communion
 Which should be so abiding
 A nucleus of our union.
 I seek elimination
 From opinionated clamor,
 And all the vileful frenzy
 Of wild theologic glamour.
 I seek a pure religion
 Worthy of the realms above,
 Where brethren dwell together
 In pure harmony and love.
 Where each with each is striving
 For the truth, eternal, pure ;
 In kindness of feeling,
 And the love that will endure.
 I long to see the era,
 Which the prophet's wise foretold,
 When man shall work by Reason,—
 Not by tyrant fear controlled.
 When swords and spears are beaten
 Into implements of peace ;
 And war and tumult banished
 By the perfect reign of Peace.
 When man hails not his brother,
 Saying, come and learn of me !
 For then shall the Instructor,
 Be the God of Liberty.
Mt. Lebanon, N. Y.

What would become of the world if all mankind accepted
 the life of the Shakers?

JOSEPH WOODS.

THE above question is often asked by those not of us: they profess to be alarmed, lest the human race will become extinct, because a few individuals are called of God to the gospel of Jesus Christ; and realizing as did Paul, that they are numbered with those upon whom the ends of the world have come. What these ends are, James informs us, in the fourth chapter, and first verse.

These are making an end of sin by the sacrifice of themselves, holy, acceptable unto God, which is our [reasonable

service. Jesus said, "Behold I make all things new." If any man be in Christ, he is a new creature, old things have passed away. The old generative order of the first Adam has passed away with a great noise, and the elements in which the natural man delights will melt with fervent heat. The earth and the works therein shall be burned, and a new heaven and a new earth is created wherein dwelleth righteousness.

Our God is a consuming fire, a fire that shall try every man's work of what sort it is. Other foundation can no man lay, than that is laid, which is Jesus Christ. If any man build upon this foundation of any other material than after the example of Jesus Christ, it will be a waste of time and labor, and according to the text, must be burned. One of the prophets speaks of a time when the inhabitants of the world will be burned, and but few men left. That does not seem very flattering to those who are so anxious that the earth should be peopled.

It may be the time of which the Lord says, "A fire is kindled in mine anger and it shall burn unto the lowest hell and shall consume the earth, with her increase and set on fire the foundations of the mountains.*"

Possibly the querists might mitigate their fears by giving attention to what Jesus said: "Strive to enter in at the strait gate, for strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; wide is the

* Hell, the lowest, unhappy state of mankind. Earth with her increase, is the natural generative order of man. Foundations of the mountains, are characters which the world look up to as great and mighty men; lofty in their imaginations, self exalted.

gate and broad is the road that leadeth to destruction and many there be which go in thereat." So many, even, that we do not apprehend any immediate danger that the world will be depopulated, excepting by causes to which we shall refer.

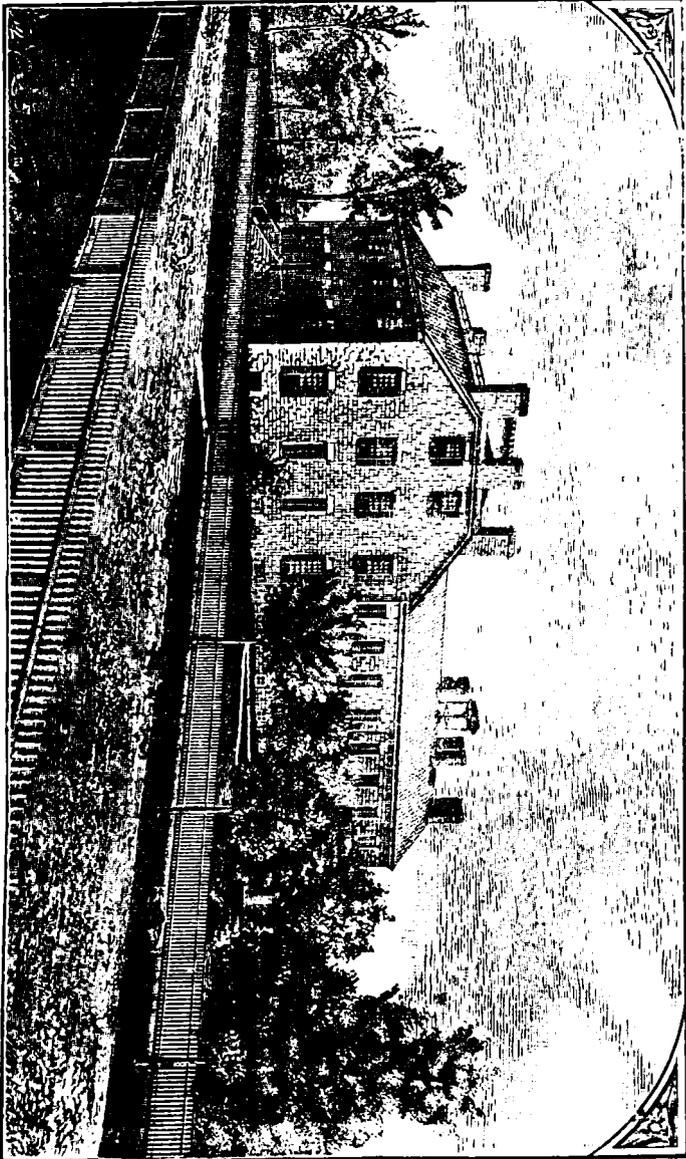
We now ask. What will become of the world if it continues to pursue its present licentious course for a few more generations? According to the reports of the press and of eminent physicians there are many of the earth's inhabitants at the present time so degenerated by licentiousness that it would be impossible for them to replenish the earth, their professed belief in the command given to Adam, to the contrary, notwithstanding.

Again, we ask. What is to become of the world if the inhabitants continue to go to war? The last war of this republic which some call civil, but which we call very uncivil, sacrificed a million of lives, and now we have word from Egypt of many thousands of her subjects having been slain in the war with the false prophet. Is all this no cause for alarm lest the world should run out? "From whence comes wars and fightings?" Read what the apostle says on this subject in the fourth chapter of James.

Canterbury, N. H.

REFLECTION.

SHALL earthly wants prevail
Above the spirits need,
Or shall we trust our God
The earthly last, to feed?
Seek first my kingdom pure,
All things thereto I'll add,
We quote a promise sure
As given of our God.—*M. W.*



Our Home at Pleasant Hill, Ky.

ISSACHAR BATES.—NO. 5.

BY H. C. BLINN.

At the time the community was formed at Union Village the Believers suffered much from the hands of cruel persecutors. It really does seem that when a man turns from righteousness, that God does give him over to a reprobate mind to do what at other times he would be ashamed to do. Instead of a man of reason he becomes more like a wild beast, and destroys all he can find in the way. These evil minded persons would come time after time and break the glass in the windows, throw down the fences, cut down the orchards and even set fire to the buildings. Those who may, at this date, make a visit to the peace loving Shakers of Union Village would hardly suppose that they were obliged to purchase their home amidst such cruelties.

In 1806 Benjamin, Issachar and Richard visited Kentucky and held meetings in the several places where the Believers lived, and were blessed by additional numbers being ready to accept the word of faith.

In June 1806 Peter Pease, Samuel Turner, Constant Mosely, Eldress Ruth Farrington, Lucy Smith, Molly Goodrich, Ruth Darrow, Martha Sanford and Prudence Farrington were sent from the Society at New Lebanon to assist the western Believers.

The missionary work still continued and Issachar enjoyed his new home but a few weeks at a time. With Richard or Malcham, or Matthew or at times with all of them he would leave home for two and three months, and hold meetings in many parts of Ohio, Kentucky, Indiana and Illinois. The work of evangelizing continued very active till 1811 and the societies of Ohio and Kentucky were formed into a covenantal order.

While in Indiana Issachar called to see Gov. Harrison, and to inform him that the Believers had been preaching their faith in Busro, "and we want," said Issachar, "to know if there are any laws in this territory to protect the people." "The same law said the Governor that there is in any of the United States. You have a right to preach your faith, and any one has a right to embrace it. So you need not fear, I will protect you."

After this they had no need to fear as the Governor became their friend. On their second visit to Busro they were at the mercy of a mob of twelve men. "They had ropes with which they intended to bind us. The leader stepped forward and said. Come, prepare yourselves to move.

Move where? said I.

Out of this Country, and we intend to fix you.

Well, said I, have you any precept?

Yes, precept enough for you.

You must show it, said I.

With an oath he commanded us to get on our horses, for, said he, you shall go.

Well, said I, we shall not go with a mob.

Another of the gang then spoke.

If you don't go and get your horses, I will get them. for you shall go, so where are they?

In Berry's stable, but if you get them we shall not get on them.

Well, then we will put you on.

And we shall get off again

Then we will tie you on.

But you will have a hard job of it before you get through.

By this time some of the mob were laughing, and said, 'Come let us go.' So they started, but looked back, to say, If you ain't gone before Saturday night, you shall go dead or alive.

Very well, said I.

Saturday was muster day, and we expected some of them would come to our place intoxicated and perhaps trouble us. We informed the Governor of the affair and on Sabbath morning he sent a magistrate and another officer and they prevented any disturbance."

It would seem that Issachar was somewhat skilled in mason work as he helped the Brethren at Pleasant Hill in building some chimneys and in doing other brick work.

From 1801 to 1811 Issachar kept an account of the distance he traveled, and although most of these he walked, the sum reached not less than 38,000 miles.

On Issachar's return to Union Village, he was asked to go to Busro and again assist the Believers in that place. "It was a long and wearisome journey of not less than 240 miles. For 150 miles of this distance there was not a house nor a cabin to be seen, and for m

it was water, water, water, with no bridges and we were compelled to cross the rivers by wading or swimming.

My companion on this trip was good brother John Knox. He had a small sum of money committed to his charge, and it was my privilege to act as his guard and protect him from the robbers. We, however, made a safe passage through that wild and wicked world, and were gladly received by our gospel friends."

Issachar relates the incidents of one journey from Union Village to Busro when the party consisted of Elder Benjamin Youngs, Richard McNemar and himself. They left Union Village on the 16th of January 1809, with provisions for five days but were compelled to make it hold out for sixteen. In some of the rivers the ice had already broken up and the banks overflowed so that they were detained much beyond what they had anticipated.

This journey was made on foot as Issachar says there was neither track of man nor beast through the forests. They were five days in reaching the Indiana line on account of the floods and floating ice of Laughrey's creek. Each had his staff and knapsack with an extra blanket for use at night. For several days they were obliged to wade through the mud of the marshy flats or river bottoms, while water fell from the clouds without measure.

They were, however, men that trusted in the mercy and protection of God and He kindly led them through all dangers in a marvelous manner. They believed in prayer, and fervently and effectually, on their knees, in that wilderness they sought the kind care of an over-ruling Providence.

They were obliged to encamp for a few days on the banks of one stream that was not less than six miles in extent, as the ice was too thin to support them. On the third day they ventured on this dangerous passage and were frequently wading in the water where it was not less than three feet deep. They were finally obliged to build a raft in order to make a safe passage across the Mushakitak river. Near this stream they found a part of a wild turkey that the foxes had killed. This they dressed and smoked and then enjoyed one de-

licious meal. On reaching White River they found that also filled with floating ice but fortunately obtained a good canoe and a man to assist them in crossing the river. At the house of this friendly guide they were also able to obtain some additional food which they ate in humble thankfulness. Having crossed this river in safety they made a journey of one day and reached a "fork" of the same stream which had also overflowed its banks and was now not less than two and one half miles wide. This was the last flooded passage which they must make but their feet were badly swollen, from severe exposure and they were obliged to wade through the snow and ice without shoes. After reaching the dry land once more they obtained some Indian moccasins which afforded them much comfort so that on the remainder of the journey, some thirty miles, they renewed their strength and reached their friends in Busro in a very comfortable condition.

(TO BE CONTINUED.)

DECORATION.

WILLIAM WIRT SIKES.

DECORATION is a duty every one should well discharge,
But when done upon the surface it should e'er be
done at large!

Number one is of important consequence
In most men's eyes.

Some think man's a God-like being,
Some that he's a show worth seeing.

And just there the difference lies.

I believe in cultivating God's demense around
us spread,

And in decorating human beings at the heart and in
the head.

There is where your decoration is not vain and false
and weak;

In the heart that beats with beauty, in the head that's
prompt in duty,

There for fine things I would seek.

Decorate the souls God gave us,
clothe our mortal frames with graces,

Knowing that true worth and beauty
shines in costumes less than faces.

Decorate our minds and make them
centers where loved virtues meet,

Leaving decorated clothing

To the fallen creatures roving
Homeless, graceless, lives of loathing
In the galleight on the streets.

—*Life Illustrated.*

TRUE RELIGIOUS EDUCATION.

CONSCIOUS of the immense power of the religious sentiments in the human mind, and of the impossibility of separating them without violence from their vital union with the moralities, I have all along felt that the plan of excluding religion from education was inherently a defective one, which could not continue to hold its place against the assaults of reason and truth. In the past position of the question, it was best which could be followed, and was defensible as the smallest of several evils among which society was compelled to choose. As such I still advocate and defend it; but I think it important that it should be defended and advocated on its true grounds, and not as in itself proper and desirable. Instead, therefore, of recommending the separation of secular from religious instruction, as in themselves distinct, I would adopt the true grounds, and in answer to the wish of some to make all education religious, say: Yes, I agree with you entirely that all education must be based on religion and that the authority of God should be recognized by us all as the only infallible standard in everything; but that we may know what we are talking about, let us understand distinctly what each of us means by religion. Standing on such a basis, we cannot be shaken by either Jew or Gentile, Calvinist or Lutheran. Then comes the discussion, What is religion? A, says it is a code embracing, suppose, ten principles in all. On examination B, C, and D find that, say, eight of these refer to practical matters directly influencing conduct and character, and that they approve of them as true; but each affirms that the remaining two are church dogmas, untrue, dangerous to salvation and deserving of all reprobation. For these B proposes to substitute other two, but is, in his turn, voted wrong by A, C, and D. The latter two follow with their substitutes, and are each condemned; all, meanwhile, admitting the eight practical principles to be sound and necessary to happiness. Here it is plain that if the children of all are to attend the same school a compromise must take place; and while all agree to leave out the two articles, they may cordially unite in

teaching the remaining eight, and in endeavoring to insure their recognition by the pupils as their best guides and as indispensable links in that religious chain which binds them to their Creator and imposes upon them the primary duty of seeking to know and do His will in all things. This done, let the parents and priests teach what they deem truth on the two disputed points, in addition to the religious principles thus daily and hourly inculcated and brought into practice among both teachers and pupils.

It may be said that this is what is done already. But there is a difference. At present the line of separation between religious and secular education is drawn sharply, and in the school the pupil is not taught that the natural arrangements he studies or sees in play around him have been devised by Divine Wisdom for his guidance and happiness, nor are his feelings interested in securing obedience and gratitude to God as a moral and religious duty in return. The arrangements of nature are taught simply as "knowledge" coming from nobody, and leading only to worldly advantage, not personal happiness. Religion again is taught not as the complement of that knowledge, leading the mind back to God and bearing at every moment on our welfare, but as a something apart, which does not dovetail with our conduct or duties. In short, the prominent idea in the minds of both teachers and taught, under the present national system, is, that secular knowledge and religion are distinct, and have no natural connection; and hence neither exercise its legitimate influence.

But the result will be different if it be recognized universally that, taught as it ought to be, all the knowledge conveyed is inherently religious, and calculated, necessarily to bring the creature and the Creator into more immediate contact, and to develop feelings of love, admiration, reverence, and submission to the Divine will. Let it be proclaimed and understood that the inevitable tendency of knowledge is to lead the mind to the Creator, and that wherever it is taught without this result there is and must be a defect of method, or a fault in the teacher, which ought instantly to be remedied. Let it be proclaimed to the four corners of the earth, that education,

rightly conducted, is religious in the highest degree, although embracing none of the tenets peculiar to sects or parties, and that a "godless education" is a contradiction and a moral impossibility. It would be as logical to speak of a solar light without a sun. Every truth, moral, physical, or religious, springs from, and leads directly to, God; and no truth can be taught, the legitimate tendency of which is to turn us away from God.

Instead, therefore, of giving in to the opponents of national education, and admitting a real separation between secular and religious knowledge, I would proclaim it as the highest recommendation of secular knowledge that it is inherently religious, and that the opponents are inflicting an enormous evil on society by preventing philosophers and teachers from studying and expounding its religious bearings. If this were done it would lay the odium at the right door, and show that the sticklers for exclusive church-education are the real authors of "a gigantic scheme of godless education," in attaching such importance to their own peculiar tenets on certain abstract points; that rather than yield the right of conscience to others, they are willing to consign society at large to an absolute ignorance of the ways of God as exhibited in the world in which He has placed them, and to all the misery, temporal or eternal, certain to result from that ignorance.

It must be admitted that, as at present taught, much of our knowledge is not religious; but this is an unnatural and avoidable, not a necessary evil, and it has arisen, in a great measure, from the denunciations of the party opposed to the diffusion of education. By stigmatizing as infidel and godless whatever knowledge was not conjoined with their own peculiar creed, they deterred men from touching upon or following out the religious aspects of knowledge; and if they be allowed to maintain longer the wall of separation they have erected, the result will continue to be the same as in times past. The only way to meet them is to turn the tables and denounce them as the obstructors and enemies of religious education, because they refuse to allow any exposition of the Divine wisdom and arrangements and will which does not also assume the equal infallibility and importance

of their interpretation of His written wisdom and ways. This is a tyranny to which human reason can not continue to submit, and the sooner they are put on the defensive the better.

Science is, in its very essence, so inherently religious, and leads back so directly to God at every step, and to His will as the rule of our happiness, that nothing would be easier or more delightful or more practically improving to human character and conduct than to exhibit even its minutest details as the emanations of the Divine wisdom, and their indications as those of the Divine will for our guidance. In a well-conducted school-room or college-hall, the religious sentiments might be nourished with the choicest food *para passu* with every advance in intellectual knowledge. The constant practice of exhibiting the Deity in every arrangement would cultivate habitually that devotional reverence and obedience to His will which are now inculcated only at stated times, and apart from everything naturally calculated to excite them. So far from education or knowledge proving hostile to the growth of religion in the minds of the young, they would in truth constitute its most solid foundation, and best prepare the soil for the seed to be afterward sown by the parent and priest, who would then receive from school a really religious child fashioned to their hands, instead of being, as now, presented only with the stony soil and the rebellious heart.

The practical inference from all this is, that while we continue to advocate the exclusion of sectarianism of every hue from our educational institutions, we are so far from wishing to exclude religion itself, that our chief desire is to see all education rendered much more religious than it has ever been or ever can be under the present system. To make religion bear its proper fruit, it must become a part and parcel of every-day life. It must, in fact, be mixed up with all we think, feel, and do; and if science were taught as it ought to be, it would be felt to lead to this, not only without effort but necessarily. God is the creator and arranger of all things; and wherever we point out a use and pre-arranged design we necessarily point to Him. If we can then show that the design

has a benevolent purpose, and that its neglect leads to suffering, we thereby necessarily exhibit the loving-kindness of God and recognize it even in our suffering. If we next point out harmony between apparently unconnected relations, and show how all bear on one common end, we necessarily give evidence of a wisdom, omniscience, and power, calculated to gratify, in the highest degree, our sentiments of wonder, reverence, and admiration. If we familiarize the mind with the order and laws of God's providence and their beneficent ends as rules for our conduct, the very reverence thereby excited will prompt to submission—systematic submission because cheerful and confiding—to His will as our surest trust.

Here, then, is the legitimate field for the daily, hourly, and unremitting exercise of the religious feelings in the ordinary life of man, and for the exercise of that true, vivifying, practical religion which sees God in all things, lives in His presence and delights in fulfilling His will.—From the "*Life and correspondence of Andrew Combe. M. D.*" In *Phrenological Journal*.

SEED-TIME AND HARVEST.

HARRIET J. SHEPARD.

IN cloudy, cold November, when the rain falls, and the bleak wind blows, the farmer scatters seed over the fields. A very unpleasant time he must have, but the satisfaction of knowing that it is done probably affords him much pleasure. The grain lies for many months in grave like furrows, beneath the frosty air, the curling mist and weeping skies, or buried in the snows, or bare to every wind. It grows in spite of thunder, rain, of cloud and blast, and beds of snow.

Every roaring tempest strengthens it. Anon a kindlier season shines, warmth and light, the Spring's soft signs dispels the frosty air; and the grain in delicate green spring up enchantingly. This brings to the mind the sublimity, grandeur, wisdom and goodness of God; and inspires the soul with reverence and gratitude to the giver of all good.

The sunny months pass swiftly by;—The

full grown ear is soon matured, and as the harvest approaches, the farmer prepares his implement for cutting the grain; then we behold the rich sheaves rearing their heads over the joyous landscape.—Sown in cold dreary weather; reaped in heat of summer days; so in the dark and marvelous ways of destiny are the works of men.—Grief, frustrations, procrastinations and sometimes prostration for a time, like tempests that soften the grain, must prove the aspirants claim, and every virtuous, worthy endeavor of the heart. In the breath of contempt, the tempest of malignity, the obscurity of hope, long delayed; when all around shows desolate, the good deeds we have done must slumber. Let us patiently toil,—suffer quietly,—be calm, be not in haste, our good deeds shall be made manifest. Though much perplexity and toil is endured before the harvest is complete that which was sown in cold dreary weather will bloom and mature in the warmth of Summer. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. l., 15. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. xxxiv., 19.—See also John xvi., 24. Let us be brave to work, firm and constant to endure.

"Wait on the Lord: Be of good courage and he shall strengthen thy heart: Wait, I say, on the Lord." Ps. xxvii., 14. "Him that cometh to me I will in no wise cast out." John, vi., 37. See John vi., 35. The soul that is honest and faithful will obtain the blessing of God. "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Matt. v., 6.

North Union, Ohio.

GUIDING STAR.

Duty we find the guiding star,
Without which we are lost
To selfish ease or joys afar
From duty's honored post.

If all our friends should fail to guide
Our footsteps 'n the rig'it,
With conscious duty at our side
We still can see the light.—*M. W.*

THE MANIFESTO. DECEMBER, 1884.

NOTES.

THERE is no reason why we should not be interested in the progressive movement of a'l religious bodies. All may have qualities well worthy of attention. We have not yet reached the place where we have become so very good that we have no need to change. Indeed, we are "ever changing, ever aiming toward a higher, better life."

Only a few centuries in the past and the religious mind of man was exercised very differently from what it is at present. It was then one dominant church, one dominant creed, but as the world moved in civil liberty, so the people moved in religious liberty. Persecution and intolerance gave place to reason, and man began more fully to have a tender regard for his brother man, and the old creed is made to harmonize with this friendly feeling.

Fortunately, the Shaker Church has never been bound or fettered by a man-made creed and consequently we have no anxiety about an anticipated change of foundational doctrine. Creeds may be serviceable for those churches that are not able to be maintained without them, and yet a church may so far outgrow its creed, its forms and ceremonies, that they all become to a progressive mind, mere lessons of words. These all belong to the dead past, instead of the living present, when "those who worship God shall worship Him in spirit and in truth;" and yet a change in a document that boasts of its almost divine authority, is very difficult to make.

The Congregationalists, however, are

on the march toward a better day, as they find that their old creed "is outworn and does not express the living faith of the present age." Like sensible men they have rebuilt it to meet the demands of the church as it now is. The step taken by this church may be profitable to others. Old forms, old creeds and old names must give place to those more in harmony with the advanced thought of the age and more expressive of the real work they are expected to accomplish.

The Congregationalists have certainly moved forward, and on this account, the subject becomes interesting for all religionists. To lay aside, so carefully, those doctrinal points, which the first reformers thought to be essential for the salvation of the soul, and which had for so many years decided the fate of thousands of poor mortals, is truly wonderful. A heaven that was not obtained through the doctrine of fore-ordination and election would have been a sorry place for those religious battle axes of the seventeenth and eighteenth centuries. Calvin, Luther, Knox and even Edwards might look on with astonishment at the indifference of the present generation, as may many others that have "fought the good fight and kept the faith."

The liberal form which has been accepted by the writers of the revision of the New Testament, is like the leaven in the "measures of meal," and may have a tendency to influence very extensively the religious thought of all who are interested in this absorbing subject. In this creed of the church the Holy Spirit has taken the place of the Holy Ghost, and this change comes, also, from the leaven of the revision. The mystical doctrine of the Triunity, which no one can

comprehead, is touched with so much care that it only waits for another advance step when it will wholly fade from sight.

We would urge the study of the revision as it is a decided improvement upon the old English version and illustrates many things in a much better light.

ACKNOWLEDGEMENT. Through the kindness of our Friend Hamilton Arnot of Patterson, N. J. the Manifesto is made the recipient of the sum of three dollars for free distribution.

Sanitary,

OUR TEETH.

THEY decay. Hence unseemly mouths, bad breath, imperfect mastication. Everybody regrets it. What is the cause? I reply, *want of cleanliness.* A clean tooth never decays. The mouth is a warm place, 98 degrees. Particles of meat between the teeth soon decompose. Gums and teeth must suffer.

Perfect cleanliness will preserve the teeth to old age. How shall it be secured? Use a quill pick, and rinse the mouth after eating; brush and castile soap every morning; the brush with simple water on going to bed. Bestow this trifling care upon your precious teeth, and you will keep them and ruin the dentists. Neglect it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care.

Sugar, acid, saleratus and hot things are nothing when compared with food decomposing between the teeth. Mercurialization may loosen the teeth, long use wear them out, but *keep them clean and they will never decay.* This advice is worth thousands of dollars to every boy and girl. Books have been written on the subject. This brief article contains all that is essential.

Never have a tooth taken out if it be possi-

ble to have it filled. The loss of a single jaw-tooth will not only give the cheek a sunken appearance, but it will prevent the proper mastication of the food, and this is a long step toward dyspepsia, with its train of evils.

—Selected.

A SIMPLE REMEDY.

THESE is no remedy of such general application, and none so easily attainable, as water; and yet nine persons in ten will pass by it in an emergency to seek for something of far less efficiency.

There are but few cases of illness where water should not occupy the highest place as a remedial agent.

A strip of flannel or a napkin folded lengthwise, and dipped in hot water and wrung out, and then applied around the neck of a child that has croup, will usually bring relief in ten minutes.

A towel folded several times, and dipped in hot water and quickly wrung and applied over the seat of the pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works almost like magic. I have seen cases that have resisted other treatment for hours yield to this in ten minutes. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism, as hot water when applied promptly and thoroughly.

Pieces of cotton batting dipped in hot water, and kept applied to old sores or new, cuts, bruises or sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water, poured from a height of three feet.

Tepid water acts promptly as an emetic; and hot water taken freely half an hour before bed time is the best of cathartics in cases of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to the diet, will cure any curable case of dyspepsia.

Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck.

It is an excellent plan to record facts like these in a note book, which should be always at hand when wanted. In the anxiety caused by accidents or sudden illness in the family, one becomes confused and is not apt to remember quickly what should be done; hence there may be prolonged and unnecessary suffering before proper remedies are applied.

—*Hall's Journal of Health.*

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**THE TURNIP SEED.
OUR FRIEND'S STORY.**

—
MARTHA J. ANDERSON.
—

An aged man called at a farmer's home one midsommer's day and, after taking some needful refreshment from his hospitable board, timidly asked the good man of the house if he would be willing to hire him, his food, clothes and lodging being the stipulated price of his work.

His proffered services were accepted for the season, and he was duly initiated into his daily round of labor. To till the fields was his greatest pleasure, but he must go about it in his own peculiar way; so he at once procured half a pound of Turnip seed; and there was a query in the minds of the people as to the method of disposal; he said not a word; quietly placing the package in his ample pocket, he went his way with a good purpose in view. In the vacant spots over the fields, and between the growing crops, some seeds were planted. When the ripened ears of corn were plucked, he pulled up the stalks and every little hillock received a liberal supply; and when the early potatoes were dug and gathered he failed not to scatter the seed where they had grown. So day after day the sowing went faithfully on. Always carrying the seed with him, he did not fail to use it at the right time, and in suitable places. If it had been laid on a shelf, or shut up in a chest, out of his sight even for a day, he might have missed some golden opportunity for using it.

The seed sprang up and the plants grew apace expanding their roots in the rich mellow soil, and lo! when the late Autumn days revealed the garnered stores of the wealth-laden season, the master found his ample barn floor covered with fine turnips, they had

cost him nothing, but were the fruit of an old man's patient industry, there was a bountiful supply for himself and neighbors; he was well pleased, and his aged laborer proved himself worthy of more than his meagre wages.

From this little incident I have learned a lasting lesson. It is, always to carry with me good seed to scatter along the barren ways of life. There is not a day that passes which may not afford abundant opportunity for sowing the same. We meet with desolate hearts, in which every green thing seems withered, drop there the seeds of love and kindness. There are lives blighted by sin, on whose sterile soil, it would seem, no plant of virtue could thrive, stir the underground of feeling, spread the seeds of purity and truth, ask the good angels to water them, and they will not be wholly lost.

Speak tender, hopeful, loving and sympathetic words to the weary and care-worn.

Give encouragement, strength and wisdom to those who have gone astray from paths of right. O, there are a thousand ways in which we may do good, if we have only the will to do it. I find that this disposition grows by cultivation, and it creates a world of happiness for its possessor.

Do not let us grow cold, selfish, and cynical; but, let our souls expand with true Christ-love, this will meet all human needs. The warm tide of heart-feeling, welling up to the lips in persuasive utterance, is more potent to uplift humanity, than all the cold philosophies of the merely intellectual man and woman.

So let us bear with us the good seed of righteousness and truth, scattering as we go; and, like the aged husbandman we shall see, if not in time, in our Heavenly Parent's garner, the ripened fruit thereof.

Mt. Lebanon, N. Y.

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Washingtonville, Pa.

Oct. 11, 1884.

BELOVED ELDERESS ANTOINETTE;—I have been reading your excellent communication in the "Manifesto" for August last, to a "Sister Mary," in which you ask, "How can we (Zion) direct our efforts and use our ability in a spiritual and temporal point of view

to the best advantage, in building up and sustaining the one great cause, for which we have pledged our all etc."

If an "outsider's" opinion is of any value I would say by continuing steadfast in the faith whereunto you are called in the Gospel. Giving no rest to that spirit of indulgence which clamors to be "let alone," which is at ease in Zion all the time. Thousands, like myself bless your testimony.

Frederic Heaton.

THE BRIDGE OF PRAYER.

THE bridge of prayer, from heavenly height suspended
Unites the earth with spirit realms in space;
The interests of those separate worlds are blended
For those whose feet turn often toward that place.

In troubled nights of sorrow and repining,
When joy and hope seem sunk in dark despair,
We still may see, above the shadows shining,
The gleaming archway of the bridge of prayer,

From that fair height our souls may lean and listen
To sounds of music from the farther shore,
And through the vapors sometimes dear eyes glisten
Of loved ones who have hastened on before.

And angels come from their celestial city
And meet us half way on the bridge of prayer;
God sends them forth, full of divinest pity,
To strengthen us for burdens we must bear.

O you, whose feet walk in some shadowed by-way
Far from the scenes of pleasure and delight,
Still free for you hangs this celestial highway,
Where heavenly glories dawn upon the sight.

And common paths glow with a grace supernal,
And happiness walks hand in hand with care,
And faith becomes a knowledge fixed, eternal,
For those who often seek the bridge of prayer.

—Ella Wheeler.

SCHOOLS.

ACCORDING to *The Evening Wisconsin*, of Milwaukee, the public schools of that city are complained of as having a tendency to make the pupils despise manual labor. "Very few boys," it says, "enter the mechanical trades when their school course is completed. Many of them, moved by the false idea that labor with the hands is not respectable, go into the already overcrowded professions. Others take up clerkships which lead to nothing better. Both these classes can hope to receive for their services as a rule no more than a

scanty pittance. Meantime the more lucrative and equally honorable places in the workshops, it is complained, are being filled by foreign workmen. To remedy this alleged evil the introduction of a system of industrial training in the schools is demanded."

Is not that true as scripture with the whole Public School system of the United States? It was established coeval with Slavery. Slavery made labor dishonorable, unpopular. The Slave system is abolished, and the Public Schools should now teach morality, industry and Physiology. Let every child be instructed in some form of manual labor by which they could earn a living, be taught how to gain and maintain good health, and then morality will not be among the lost Arts, and the professional Office seekers and Tramps will disappear together.—*F. W. Evans.*

THE CORN AND THE LILIES.

SAID the Corn to the Lilies,
"Press not near my feet.

You are only lilies,
Neither Corn nor Wheat;
Does one earn a living
Just by being sweet?"

Naught answered the Lilies,
Neither yea nor nay,
Only they grew sweeter
All the livelong day,
And at last the Teacher
Chanced to come that way.

While His tired disciples
Rested at His feet,
And the proud Corn rustled,
Bidding them to eat,
"Children," said the Teacher,
"The life is more than meat.

"Consider the Lilies,
How beautiful they grow!
Never king had such glory,
Yet no toil they know."

Oh, happy were the Lilies
That He loved them so!

—Anon.

TRUTH is a friend that will never fail.

"Be ye Holy."

NANCY G. DANFORD.

"UPON the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house." "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills."

By a careful study of the ancient prophecies, we learn that the work of God in the latter day, was to be a work of humiliation when every exalted feeling, or imagination of the human heart, shall be brought low, "and the Lord alone shall be exalted in that day."

Now that the day has dawned and we are privileged to live in its glorious light, we can more fully understand the meaning of the prophetic language referred to above. Those who have entered the work of humiliation through confession and repentance, by this means are enabled to ascend "to the top of Mount Zion" the hill of God, where all things are "most holy." All work is done in the spirit and with the understanding that it is for the Lord and his people, and it must be well done, that it may be an honor to the Christian name.

Shams or deceptions in any form are not tolerated. "Thou shalt not commit adultery," is a command to be observed in all the relations of life. To mix or adulterate any article for sale, in order to increase the profit, is a violation of the command, and forbidden by the conscience of the upright. Every act, every thought of life must be such as will bear the inspection of angels. Every wrong or passionate word, defiles the temple of God wherein the spirit dwells, and nothing of this character can abide

in the Holy City. Therefore the "Shakers," or "Believers in Christ's Second Appearing" are striving to dwell on the mountain top of God's light and love, by coming into humility's vale and there righting all their wrongs, and then ceasing from sin, or, in other words, after washing in the waters of judgment and repentance, to "go and sin no more."

Not only this, but as no soul can long remain idle, all must labor to clothe themselves with the beautiful graces of the spirit, by deeds of love and kindness to all the needy children of humanity, whether friend or foe. In this way the "limits round" God's mountain are found to be "most holy." There is no secret lurking place for sin to hide from the light of God in his Anointed witnesses, for there is nothing so hidden but it shall be revealed.

Canterbury, N. H.

FOES OF LITTLE BOYS.

"By-and-by" is a naughty boy,
Shun him at once and forever;
For they who travel with "By-and-by"
Soon come to the house of "Never."

"I can't" is a mean little coward;
A boy that is half a man,
Set on him a plucky wee terrier,
That the world knows and honors—
"I can."

"No use in trying?"—nonsense, I say;
Keep trying until you succeed;
But if you should meet "I forgot"
by the way,
He's a cheat, and you'd better take heed

"Dont care" and "No matter—" boy,
they're a pair,
And whenever you see the poor dolts,
Say "Yes, we do care," and "t'would be
a great matter,"
If our lives should be spoiled by
small faults.—*See ed.*

SWEET ASSURANCE.

Mr. LEBANON, N. Y.



1. I feel a sweet as - sur - ance Of im - mor - tal - i - ty,
 2. The voice that called my spir - it To res - ur - rec - tion light,
 3. Faith looks a - bove earth's tri - al, While hope transport - ing sings,



It shines thro' doubt and darkness Like sun - light o'er a sea.
 And bade me cleanse my garments Till they were clean and white,
 How bright the fut - ure prospect Of heaven and heavenly things!



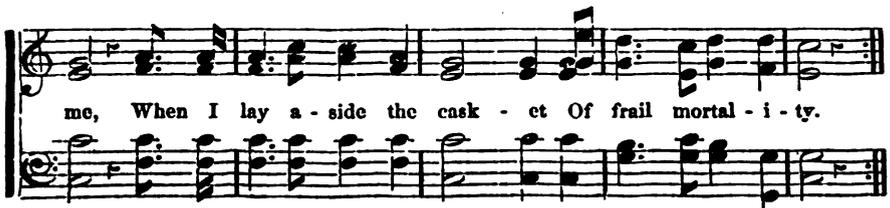
O bless - ed con - so - la - tion! The balm in Gil - ead
 Still chides in love and mer - cy, And shows the glo - rious
 Still joy - ful - ly the bur - den With kin - dred hearts I'll



found; It cheers life's pilgrim jour - ney, As up - ward I am bound.
 way That leads to blissful man - sions In ev - er - lasting day.
 bear, Till with the ransomed num - ber The crown of peace I'll wear.



Oh, I know the shin - ing port - als Will o - pen un - to



me, When I lay a - side the cask - et Of frail mortal - i - ty.

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. November, Contents: The Statue of Liberty and its Author; Illustrated. An Eminent Surgeon on Brain Organization; Organic Cerebration; Will the Puritan Race Perish? Milton's "Samson Agonistes"; Illustrated. The Feeble Minded at School; The Presidents of the British and American Association of Science; Illustrated. A Profession or a Trade? Reaping the Whirlwind; A Rare Old Horse; Study to be courteous; Power of Temperance Education; Notes on Rheumatism; The Japanese as Vegetable Eaters; etc., etc. Fowler and Wells, Co. 753 Broadway, N. Y. Terms \$2. a year.

EVENING REST. By J. L. Pratt. Young Folks' Library. Boston: D. Lothrop & Co. Price 25 cts. A simple, quiet story, whose character is adequately expressed by the title. *Evening Rest* is the name given to a little hamlet in the Blue Ridge region of Pennsylvania, remarkable for the beauty of its surroundings and the lovely character of its people. Thither goes a young man from the East to visit an uncle whom he has never before seen, and his experiences during the stay make up the contents of the book. One incident of the story is strongly dramatic in character. A family party, one of the members being the young man referred to, visit a coal mine. While passing through one of the narrow passages the guide fires a pistol to show the effects of the echo. The concussion of the air starts a loose part of the roof overhead and a portion falls in. The little company is shut up in the earth with little chance of ever seeing the light again. They have lights, however, and stumble across some tools, and by dint of many hours hard labor they are at length able to communicate with their friends outside, who are at last able to rescue them. The author, throughout the story, dwells much upon the sweet and tender influences of home. In *Evening Rest* he creates an ideal household and community, and strives to show how much they have to do with the formation of character.

Kind Words.

We are under many obligations to our old friend Charles Clapp, of Union Village, Ohio, for late copies of the *Western Star* and *Gazette*, both staunch Republican journals, published at Lebanon, Ohio. Also copies of the Shaker *Manifesto*, a bright little monthly quarto, setting forth in an able manner the faith and doctrine of what the world is pleased to call a "peculiar people." The Shakers on account of these same peculiarities are entitled to the respect and admiration of the

world. No class of people have been often misrepresented by the press of the country and the public in general than the pious Shakers, and no class of people are less understood. As communionists they have stood the test for many years, and have flourished in spite of the scoffs and jeers of the world. If you desire something chaste and pure read the *Manifesto*.—*Kokomo Gazette Tribune*.

South Union, Ky. July, 1884.

The July number is an improved edition of the *Manifesto*; edifying and instructive.

H. L. Eads.

We have received from N. W. Ayer & Son, Philadelphia, a copy of their *American Newspaper Annual* for 1884.

It is a fine specimen of typography, and is printed on heavy and handsome paper.

It contains valuable information and statistical, making it a desirable acquisition to any library, while to the business man and particularly to the advertiser it is invaluable.

The price is \$3.00 carriage paid.

WHEN SORROW COMES.

WHEN sorrow comes, as come it will

To every human heart,

May trustful hope dwell with thee still,
And bid the shades depart.

May dove-like peace her pinions fold

To brood within thy breast,

And though thou hast not lands nor gold,

Thou wilt be doubly blest.

Be thine the courage that o'ercomes

The zeal that never fails.

And safe thy bark shall reach its port

Unshattered by life's gales.

—*Mamie S. Paden*.

Deaths.

Harriet Morrow, Sept. 6, at Mount Lebanon, N. Y. Age 39 yrs.

Arabella Shepard, Oct. 10, at North Union, Ohio. Age 85 yrs. 3 mo. and 5 days. "The memory of the just is blessed." She was a mother in Israel. She will long be affectionately remembered and lamented.—*J.S.P.*